The GUJJARS

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Gojri Language Number

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Compilation

Dr. Javaid Rahi
Chief Editor

J&K Academy of Art, Culture and Languages

Srinagar
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Adaptation and Coexistence of Van Gujjars in the Forests: A Success Story

Rubina Nusrat,
B.K. Pattanaik
Nehal A. Farooquee

Introduction

Van Gujjars are fully pastoralists following transhumance between two distinct eco zones without much diversification of subsistence strategy. The passageways between different subsistence strategies often encounter a regular thoroughfare. The present paper addresses the various issues pertaining to survival of the Van Gujjars in the changing modern times and consequently the various adaptation strategies inherently undertaken by Van Gujjars in pursuance of their way of living that is transhumance.

In the 2002 strategic plan document, the central government envisaged that by the end of 11th plan in 2012, India will have restored its forest cover at least 33% (India Together, 2005). For this purpose the 11th plan emphasizes on the planting of trees in areas that are traditional grazing lands. Apart from National parks, pastoralists elsewhere had the right to graze their animals in parts of the forest against a fixed grazing fee. But now some forests are being closed by the implementation of Joint Forest Management Programmes. Others are being declared as wildlife sanctuaries and National parks. Apart
with this, Forests are increasingly being diverted for purposes such as industry, road building and mining. Forest land of 41.94 km² was diverted for construction of different projects (dam, resettlement colonies, filling of reservoir) under Tehri Dam Project and Koteshwar Project. In addition, 13.58 km² forest lands was diverted in second phase of the project for rural resettlement (Govt. of Uttarakhand, 2008). This has led to problems such as enhanced soil erosion and landslides. These factors have immensely affected adversely against migration of Van Gujjars.

**Study Area**

The winter camps of the Van Gujjars is in the Siwalik forest division which lies west of the Delhi Dehradun highway and outside the Rajaji National Park, lying between 200 25’N and 300 25’N Latitude and 720 35˚E to 780 15˚E longitude. While the Rajaji National Park area lies in the east of the highway and includes Rajaji, Motichur and Chila lying between 290 50’N to 300 15˚N latitude and 770 55˚E to 780 30˚E longitude.

Summer pastures comprises of Govind National Park in Uttarkashi district covering an area of 472.08 sq.km was carved out from Govind Wildlife Sanctuary in 1990. The altitude of the park varies from 2056 m to 6323 m above msl. The alpine meadows occupy approximately one-fifth area of the park which is used as summer grazing land for more than 30 migratory shepherd groups.
Methodology

The present article is an account of long participatory field survey and data collection about different stakeholders of forests and pastoralism in Uttarakhand. The focus has been given on Garhwal region in particular. Questionnaire survey and interviews were carried out among the Van Gujjars inside Govind Wildlife Sanctuary and National Park and of Rajaji National Park. The secondary data regarding Wildlife Sanctuaries and National Parks were collected from Office of the Deputy Director of Govind National Park and State Forest Statistics of Uttarakhand Forest Department. Different acts regarding forest and conservation were analyzed relating to the present scenarios of pastoralism in the region. Pastoral migratory routes were mapped by taking part in the seasonal migration with pastoralists through different forests and alpine pastures.
Adaptation Strategy Related to Milk Economy

Van Gujjars heavily rely on an economic system based primarily on animal husbandry. The primary resource of the Van Gujjars is livestock and as their territorial rights are confined to marginal environments, it is imperative for the community to move seasonally in order to ensure adequate grazing and water for the livestock. They occupy marginal lands because the better favoured environments are almost occupied by settled permanent agriculturists. Henceforth making use of the environments that other economic systems either do not want or cannot use. As regards their occupation, the Van Gujjars may be regarded as more of an exception than as a rule among pastoralists of the world, as they rely almost entirely on their herds for their livelihood (Gooch, 1998). Van Gujjars form a monopoly in the organic milk market with their cattle feeding on nutritious grass resulting in high milk yield. The Transhumant communities in Himalayas are the societies where animals have helped in adapting humans to the extreme inhospitable conditions of high altitudes, through various production processes.

Due to non existence of commercial markets in the high altitude alpines, Gujjars adapt to converting major part of milk production to Butter and Ghee to be sold to the dealers on way back to foothills. The latest adaptive strategy ensued by the youngsters is to work as labourers in the apple orchards or in forestry planting saplings or carrying timbers for supplementary income in the alpines.
With the advent of ‘operation Flood’, the Van Gujjaras were advocated with some form of change of animal stock either by crossbreeding or by getting rid of old herds and buying new high performance Buffaloes. Van Gujjaras have out rightly rejected this adaptation as they stress that animals from outside will not be able to live in the forest. They emphasize that animals from outside would not be able to adapt in the climatic conditions of alpine, walking for miles in all possible harsh conditions of no water and no food. The animals from outside need to be stall-fed which is not the same for Van Gujjar Buffaloes as they walk around and graze. As an alternative adaptive strategy, Van Gujjars have accepted new ways of marketing milk and milk products. However, what gets evident from an interaction with them is that this rejection of crossbreeding strategy is infact another adaptive strategy of Van Gujjars in order to pursue their transhumance because with the new animals it would no longer be possible to maintain traditional patterns of milk production from the roughage of marginal forests which would mean accepting a settled life outside of forests and giving up of nomadism.

Adaptation Strategy Related to Implications of Development on the Migratory Routes

As the migratory routes are of long distances, on the way they halt at common lands of various villages. Earlier the migratory voyages were marked with a lot of open spaces and forests for van Gujjars allowing them trail through predetermined sites through traditional set routes
and fixed timetable. Various developmental activities like irrigation and hydropower stations, road building, mining etc have also adversely affected the forest cover. As per the state forest Department Report, during last two decades around 26,000 ha. Forest land has legally been transferred for various development schemes in Uttarakhand.

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<th>S. I</th>
<th>Projects</th>
<th>No. of projects</th>
<th>Area (km²)</th>
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<td>1</td>
<td>Road construction</td>
<td>1025</td>
<td>35.83</td>
</tr>
<tr>
<td>2</td>
<td>Drinking water projects</td>
<td>391</td>
<td>1.36</td>
</tr>
<tr>
<td>3</td>
<td>Irrigation</td>
<td>49</td>
<td>0.58</td>
</tr>
<tr>
<td>4</td>
<td>Transmission line</td>
<td>75</td>
<td>17.37</td>
</tr>
<tr>
<td>5</td>
<td>Hydro power</td>
<td>48</td>
<td>11.39</td>
</tr>
<tr>
<td>6</td>
<td>Mining</td>
<td>14</td>
<td>39.03</td>
</tr>
<tr>
<td>7</td>
<td>Other</td>
<td>481</td>
<td>35.67</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>2083</td>
<td>141.23</td>
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With the advent of the state of Uttrakhand in 2000 and growing emphasis on infrastructure development, the Himalayan states have gone through dramatic development in the last few decades and besides infrastructure development these states have seen tremendous tourism development, extensive road building, hydropower plants, hotels etc across the length and breadth of the Himalayas. Alongside the construction of roads in Uttrakhand accelerated after 1962 Chinese and 1965 Pakistan aggression in India. For defense purposes, many new roads even up to the most of interior places were constructed. Total 16,654 km of metalled and 2593km of non-metalled roads have been constructed or developed in the region (Satendra, 2002). As a result, the
Van Gujjars have had to alter their migratory routes and face problems of livestock being killed on roads, thefts and a constant pressure to move. There are instances where animals die due of eating noxious weeds growing close to the roads on degraded land.

Besides, the herds pass through a number of villages through the middle altitudes where fodder and water are available. Earlier the movement was during the day and the herds were halted in agricultural fields where substantial quantities of dung were left when the herd moved. Thus the villagers got manure without any expenditure. There were other transactions also, such as the purchase of *pural* (fodder) by the Gujjars and occasional purchase of *jhotas* (male buffaloes) by the villagers for breeding purposes. The relationship between the Gujjars and the local population is cordial and the Gujjars are welcomed in the vicinity of the villages. Although the expenses pertaining to the migratory routes have increased, barter system is still the basis through which the economic transactions are still carried through. Gujjars still purchase fodder from villagers as most of the areas on their trail have been declared as protected areas. Today a Van Gujjar purchases a head load of 2 quintals at a rate of Rs 800 which is consumed by 10-12 number of buffaloes in a day. Along with this, the villagers charge them for the halting spaces that they provide to Van Gujjars for camping of their buffaloes to graze on. Approximately, Van Gujjars pay Rs 1000 per night for halting and grazing at a villagers’ field. The Table below shows the barter system.
prevalent in the alpines between Van Gujjars and the villagers in approximate values based on observations:

<table>
<thead>
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<th>Gujjar gives</th>
<th>Value (market value)</th>
<th>Gujjar takes</th>
<th>Value (market value)</th>
</tr>
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<tbody>
<tr>
<td>1 litre milk</td>
<td>Rs 22</td>
<td>4 Kg potatoes</td>
<td>Rs 32 (Rs.8 per kg)</td>
</tr>
<tr>
<td>1 night field grazing</td>
<td>Rs 2000</td>
<td>1 goat</td>
<td>Rs 3000</td>
</tr>
<tr>
<td>1 kg butter</td>
<td>Rs 200</td>
<td>25 kg potatoes</td>
<td>Rs 200 (Rs.8 per kg)</td>
</tr>
<tr>
<td>1 Khais (Woolen sheet)</td>
<td>Rs 450</td>
<td>1 Goondh (horse cover)</td>
<td>Rs 400</td>
</tr>
<tr>
<td>Total</td>
<td>Rs 2892</td>
<td></td>
<td>Rs 3632</td>
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The findings clearly show that the Van Gujjars loose out in economic terms from the barter system but since they live in such inaccessible areas that easy access to availability of things of utility plays an important role in their pursuance of barter system.

These mounting expenses have compelled poor Gujjars to adapt to situation by making camps at secluded places away from villages, at times along the highway itself. The halting places are also merged together with a constant decrease in the number of paraos (halts) on the migratory routes. The adaptive strategy of Van Gujjars to overcome the developmental issues pertaining to their migratory routes has been to pursue the upward movement during the night. During migration, women endure majorly by leading the qafilas and strategically negotiating with forest officials, simultaneously taking care of maal (caravan with loaded packed animals) moving faster than the baas (herd of buffaloes) who move slowly, herded by manfolk. Here the resultant adaptation has
yielded a strategy whereby the manfolk start early with slow moving *baas* for the next halt while the womenfolk rest till dawn and reach with the *maal* faster to the destined *parao*.

With the road network in the interior of the Himalayas, the Gujjars can now use public motorized transport to carry their equipment as well as other necessary provisions up to the points from where the trek up mountainous trails to the *bugyals* (grasslands) begins. For example, in the Tons valley, public transport reaches up to Sankri, some 200km from Dehradun. The Gujjars migrating to Fateh Parbat, Kedarkantha, Harkidoon, Posthar etc can use it to transport their equipment and advance parties upto Mori, Naitwad or Sankri in just one day as against about ten days taken previously. This adaptive strategy has although fractioned and attacked the very process of transhumance taking away its essence. The objective left for the Van Gujjars today is to reach the *bugyals* the shortest possible time so that the herds can graze the healthy and nutritious grasses.

**Adaptive Strategy Related to Reduced Pastures**

In the high-altitude, a conflict situation is creeping up. Earlier the agro-pastoralists in the high altitudes only raised goats and sheep which used to go to pastures at higher elevations where heavy cattle like Buffaloes could not climb. Now they keep cattle which are grazed at the pastures of lower altitudes where Van Gujjars grazed their cattle consequently the Van Gujjars are compelled to take
their buffaloes to high pastures. The presence of Van Gujjar’s herds in the higher bugyals creates a conflict situation with the highland shepherds who do not want the Van Gujjars to migrate to the bugyals as they fall within the jurisdiction of their villages and the presence of two type of animals in the bugyals results in competition for resources. Sheep do not touch the grass browsed by other cattle so have to be taken further up beyond the reach of buffaloes causing hardship for the shepherds. If shepherds have the backing of traditional rights as inhabitants of the region then Van Gujjars are equipped with the Official permits issued by the forest department along with a receipt of payment for the grazing in the areas. However, the Van Gujjars have devised out strategies of amicably dividing the areas to be grazed with shepherds and further on the economic gains through barter of milk products and other things with the other communities with whom they share the eco niche. The transhumant communities in Himalayas are the societies where animals have helped in adapting humans to the extreme inhospitable conditions of high altitudes, through various production processes.

Despite all the allegations against them, the Van Gujjars are known for their indigenous knowledge of resource management through the strategy of rotational grazing. The Van Gujjars believe that in continuously grazed pastures, the greater proportion of forage is trampled, soiled and rejected by the animals than in rotationally grazed pastures. Furthermore they add that
grazing cattle retain approximately 20% of the nutrients ingested from forages and the remaining 80% is excreted through feces and urine. Feces and urine are important sources of nutrients for forages, mainly for grazing systems with low inputs; thereby rotational grazing followed by Van Gujjars increases the uniformity of distribution of the excreta. Van Gujjars in the literal practice of Rotational grazing graze their animals in the creation of natural feed bunks of different slopes of pastures separated by the streams or rivulets in the alpine pastures. They leave their cattle to be grazed in the open pastures which graze for around 14 to 16 hours and then they are shifted to a different slope after one week allowing the grasses to regenerate in the previous pastures. Moreover, the management strategy includes inherent decision of matching animal requirements with the pasture ability to supply nutrients. Animals with greater nutrient requirements (i.e. first calf buffaloes) have access to pastures first and graze the greater nutritive value forage. They can be followed by cattle with lower nutrient requirements (i.e. mature buffaloes). The young Van Gujjar males are designated the responsibility of periodic handling of the grazing cattle under a watchful inspection of a senior Van Gujjar male who makes timely management decisions pertaining to the strategy of Rotational grazing.

Adaptation Strategy Related to Protected Areas

The creation of National parks and protected areas has led to the removal of local inhabitants and/or their
exclusion from traditionally used natural resources (Maikhuri et al., 2000). The Van Gujjar families migrating to the Alpine pastures today face the same fate of being the ‘victims of conservation’. It started in the forest of foothills at the beginning of the 1990s with Rajaji National Park, but during the last decade most of the summer pastureland in the upper ranges has also been converted into national parks, global heritage sites or sanctuaries. The tree line forest of the park is grazed by the buffaloes of 13 Van Gujjars who have the official grazing permits ever since the official permits were allotted from the forest Department and not a single new permit was issued after that. The Forest Department restricted the entry of Van Gujjars into the Govind National Park. The situation worsened all the over after 2006. The migrating families were not issued the grazing permit and allowed to move only on humanitarian grounds. All the stakeholders dependent on the Park resources are displaced. As an effect there is a large pastoral population in the Himalayas which is affected by the formation of parks where there rights to access pasture have been denied for the purposes of biodiversity conservation.

The insecurity taking to land use pattern in the protected areas is seeping in into their existence as the Van Gujjar families entering Govind National Park are allowed to enter the National Park after paying of the grazing taxes yet they are not issued any receipts for the paid taxes, depriving them of any evidence of their claim on the forest resources under the ‘other traditional
communities’. Earlier upon reaching the Alpines Van Gujjar constructed the roof of their Deras which took almost 10-15 days to be prepared by leaves of Kaandlu trees. This roof was so solid that it lasted for almost 40 years and needed a bit of repairing every year but today Van Gujjar with the increasing insecurity limit themselves to the usage of plastic sheets as the roof of their Deras which is more instant to use. This adaptation strategy had moved them further from natural organic environment to more synthetic and artificial one. Ultimate survival strategy gets depicted in the amalgamation of various fragmented Deras of the lower Siwaliks into one big Dera at alpines in order to conserve the limited resources; emphasizing on the fact that greater the number, greater would be the depletion of resources.

Adaptation Strategy Related to Usage of Ethno Veterinary Knowledge of Gujjar

In the Indian Himalayan region, the use of medicinal herbs/plants is still a tradition continued by ethical/local communities. Even today, the traditional healthcare practices (household remedies) hold much potential or most of the people depend upon the common household remedies (Phondani et. al., 2010). The Van Gujjar tribal communities have a wealth of knowledge on the use of medicinal plants in their locality. Collection of medicinal plants from the wild has been long conducted while grazing livestock in the forests and alpine pastures. The Gujjar have a fairly good knowledge of the various diseases their buffaloes suffer from. These diseases are
not peculiar to Van Gujjar’s buffaloes as the livestock of the region as a whole suffer from them, but what is of special interest is that the Gujjar over the generations have preserved the knowledge of a curative system which is traditional and indigenous. Van Gujjars use their indigenous curative system when the characteristics of a disease gets evident like Khurpaka (foot and mouth disease), Galghontu (Haemorrhagic septicaemia), Nakada/thanela (mastitis), Taku (epifemoral fever), Rinderpest and Surra. They have indigenous prescriptions in which concoctions of roots and tubers as well as a mixture of ash and whey are administered to the afflicted animal. Apart from the knowledge of these diseases, Gujjars are aware of the afflictions caused by various weeds including lantana and poisonous grasses or creepers.

The Van Gujjars likewise do diagnose some human diseases and have their own indigenous systems of curing them. In case of human too the recourse to the modern medicine was kept as a last resort. However, of late Van Gujjars while going to alpines carry a good amount of modern medicine as the pasture areas are inaccessible in case of emergencies e.g. the Van Gujjars migrating to Govind National Park need to trail through at least 21kms of dense forests in order to reach the nearest medical help at Sankri.
Discussion:

With the decreasing pasture land, disturbed migratory routes, decline in Jajmani rights, restriction of access to forest resources, enclosure of forests, expansion of irrigated agriculture, breakdown of village institutions, deterioration of pasture and common property resources etc, the Van Gujjars face severe problems and challenges for their livelihood security.

Uttarakhand has got a new name- the “Energy State” of India for its massive hydel power projects almost on every big and small river. Large area of forests as well as settlements and agriculture land are diverted into dam sites or reservoir. Forest grazing lands on migratory routes of pastoral herders are also lost due to these dam constructions. However, Van Gujjars have adapted to the situation by migrating in the nights and halting at secluded places yet at times owing to heavy traffic and construction sites they face difficulties, opting for the tougher terrains as migratory routes. Moreover, the growing population trend in Himalayan hills has forced the people to convert forest and common lands into crop or horticulture production. Expansion and intensification of crop farming and increasing horticulture (apple orchards in particular) have affected the pastoral migratory routes. Common lands in many villages have been converted for cultivation of cash crops such as potatoes and beans. This has caused the shrinkage of grazing lands around the pastoral villages and puts extra pressure on the alpines and forests for grazing. Apple orchards are increasing in number on open
hill slopes and fenced with stone walls. Some of these open slopes had been used by the Van Gujjars for camping due to good sunshine to cope with cold weather. Now the Van Gujjars are compelled to camp inside nearby forests. The colder forest microclimate is harmful for the livestock. Apart from that the distance between two consecutive camping sites has been increased two to three times at some places due to the deletion of one camping site. However, this situation has been taken up by the Van Gujjars as opportunity for better survival by seeking for employment in the apple orchards as daily wagers for extra income supplementation.

Evidence is gradually accumulating that pastoralists livestock can benefit the conservation of wild animals, especially predators. Often there is a long history of co-evolution between wild species and livestock. Evicting the livestock from wildlife reserves may lead to an exodus of predators, or result in habitat changes that make it unattractive for wildlife. Similarly, Van Gujjars do not see wild predators as essentially antagonistic to them and their herds and they do not seek vengeance when one of their animals is carried off. What they say is that also tigers and leopards belong in the natural order of the forest and that they—just as the Gujjars and their buffaloes—have rights to be there (Gooch, 1998). As an adaptive strategy, however, Van Gujjars have begun to keep Dogs of Bhotiya breed and also lock the young calves inside a wooden enclosure during the night.
When Livestock is barred from entry to protected areas, there is often very high growth of grasses, regularly leading to forest fires. Local people know that grazing animals control the growth of grass, so preventing the spread of fires. Local people also know that livestock browsing stimulates trees to branch, leading to denser and more luxuriant top growth. Observations from the field study show that Van Gujjar’s buffaloes who are left for grazing for around 14-16 hours graze for 2 hours in an instance and then browse for one hour leading to an enhanced top growth. Further on, browsing leads to dispersal of seeds by being carriers through their skin. Henceforth, migratory Van Gujjar’s livestock also play an important role in the dispersal and germination of seeds and scatter their feces in the process in a dispersed manner, thus contributing to plant biodiversity.

Van Gujjar women enjoy the status equal to men. The Van Gujjar women adapt to the changing situations by a strategy of the eldest women leading the herd on the migratory route in order to make negotiations with the forest officials. Further on, the women seems more willing and more adaptive to modern ways of family planning and they have shown a positive result during a project of Family planning launched by Government so with changing times the Van Gujjar Females who were the followers have changed into the leaders of the Kafilas (Group).

Eventual adaptive strategy of Van Gujjars for the sustainability of their very identity survival has been
adding of the prefix *Van* (forest) to the common Gujjar name in order to stand demarcated from the countless other Gujjar groups in Northern India. The strategy has sustained to an extent of getting referred as Van Gujjar even in the official government documents.

**Conclusion**

As the eventual outcome of the paper, the need of the hour is inclusion of Van Gujjars in ‘Socialized forestry where people are inherent part of the process of management, sustainability and conservation of Nature. Sustainable pastoralism would be the only answer to the unpredictable climate changes and ever changing landscapes of Himalayas. Pastoralists are the best judges to ascertain the replenishment of depleting resources. Van Gujjars are inevitable for maintaining the Biodiversity in the alpine pastures through grazing and can best maintain the lower Siwaliks forest through plantation and conservation of local species of fodder trees. This informal scientific knowledge can be amalgamated with formal education system with special emphasis on the ethno veterinarian systems of livestock Herd management. Therefore, the impeccable strategy of constructing realistic development project with a maintained nomadic lifestyle, emphasizing on a life within the framework of ‘normality’ would be the ultimate sustainability measure for a sustainable development of nomadic people sharing symbiotic dependence on animals and nature.
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Impact of the Strikes on the Livelihoods of the Gujjars and Bakarwals of Jammu and Kashmir

Mohd. Tufail,

Abstract

Gujjars and Bakarwals, the transhumant tribe of Jammu and Kashmir is struggling for the survival in the ongoing crisis that shrouded the valley since the early 1990s. Their economy is totally based on the livestock which is shattered by the conflict in the region.

The aim of this study is to find out the impact of disturbed conditions on the Transhumance practice or the seasonal movement of the Bakarwal Tribe and their displacement from it. The study also examines the routes of transhumance used by the Gujjars and Bakarwals to oscillate between winter and summer pastures in the valley. Analysis is carried out after a broad survey of the effected families of the Gujjars and Bakarwals community in the various parts of the state. Displacement from their summer pastures in the higher reaches of Kashmir Valley adds to the predicament of conflict as it forces them to leave their traditional occupation of seasonal movement. Long-term displacement also causes loss of traditional occupation, changes in socio-cultural life patterns, disintegration of families and community structures of the whole tribe. Today, they are living in a condition of identity crisis.

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If some positive steps are not taken at the earliest, the transhumance practice may become a history in the future. The study leads to conclusion that there is a need to listen to the voices of the displaced Gujjars and Bakarwals tribal community and make policies keeping in view of their grievances and aspirations.

**Introduction**

Gujjars and Bakarwals is the third largest community in the Indian state of the Jammu and Kashmir. They keep moving all round the year from one pasture to another. Their seasonal movement is purely seasonal in character depending on the availability of the pasture lands. But from last few years their traditional seasonal movement practice is declined due to the instability in the region. According to the Javaid Rahi (2009), Secretary of the Tribal Research and Cultural Foundation, a National Organization working on Gujjars and Bakarwals, 37 percent of the community members have already left the seasonal movement practice and start settling in the safer areas. Long-term displacement also causes loss of traditional occupation, changes in socio-cultural life patterns, disintegration of families and community structures of the whole tribe. Their economy and culture is highly affected by Strikes / Bandhs in the region. So in this paper an attempt is made to know the level of impact of conflict on their livelihoods.

Patricia Justino (2009) Armed civil conflicts carry various direct and indirect costs which strongly affect the
living conditions of households at the time of the conflict and for many years thereafter. Sasini T.K Kulatunga (2010) Populations affected by violent conflicts often withstand threats to their security as well as threats to their livelihoods.

Gujjars and Bakerwals were the worst sufferers whenever there was tension between India and Pakistan. Whenever there is tension across the border, the Gujjars and Bakkarwals have to leave their places and shift elsewhere.

**Objectives of the Study**
The present study has been undertaken with the following objectives:-

- To examine the impact of the militancy on the seasonal movement of the Gujjars and Bakarwals.
- To find out the Gujjar and Bakarwal areas which are affected by the two decades hostility.

**Sampling Design**
This study examined the changing profile of seasonal movement that the Gujjars and Bakarwals of Jammu and Kashmir have undergone changes during the last two decades. Districts are selected according to the higher percentage of Gujjars and Bakarwals populations (Census of India, 2001). So here Rajouri and Poonch districts are selected, because the Gujjars and Bakarwals is highly concentrated in these two border districts of the state. Since the Gujjar and Bakarwal population is
scattered all over the state of Jammu and Kashmir. So Simple random sampling technique is chosen for the survey in the two broader districts.

After identifying the particular places of Gujjars and Bakarwals, primary survey is conducted by simple random sampling technique.

The various stages of the sample selection is as follows:

- 1\textsuperscript{st} stage (Selection of the two district)
- 2\textsuperscript{nd} stage (Selection of the two tehsils from each district)
- 3\textsuperscript{rd} stage (Selection of the two villages from each tehsils)

Besides the selection of the above sites, Pir Ki Gali Transhumance route was selected to access the impact of the militancy on the seasonal movement of the Gujjars and Bakarwals for the further study, since more than 70 percent of the Gujjars and Bakarwals pass through the Pir Ki Gali mountain pass route.

### Sampling Size Design for the Survey

<table>
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<th>Stages</th>
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<th>No. of units</th>
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<td>2</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>2*100=200</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>2*50=100</td>
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</tr>
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</table>

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Results of the Survey

Transhumance is a continuous process which develops along a temporal scale over an ecologically determined habitat. The cycle is a response to the seasonal rhythm and is, therefore, annual behaviour pattern in its temporal spread. The connected activities of the transhumant in space depend on the utilization of the natural pastures. These pastures are seasonal in character and lie apart. In this strip of land utilize by the Gujjar and Bakarwals, different areas succeed each other in providing the necessary grazing for flocks. While snow covers the mountains in the north, pastures are available through the winters in the south. So keeping in the seasonal character they spend their six months of summer in the higher reaches of the Kashmir Valley and six months of winter in the hills to the south of the Pir Panjal range. But their seasonal movement is effected from last few years due to Strikes / Bandhs in the Indian state of Jammu and Kashmir.

Displacement of the Gujjars and Bakarwals may be considered as the collateral damage by many but it actually is one of the absolute realities of the Strikes / Bandhs in Jammu and Kashmir. The Strikes / Bandhs in the region led to the emergence of multiple categories of the displacement (Kashmiri Pandits, Gujjars and Bakarwals and
other inhabitants) from all over the state of Jammu and Kashmir. These people have been uprooted either due to the external dimension of the problem in the form of India-Pakistan hostility, or the internal dimension in the form of ongoing violent militancy in the Indian Kashmir. The most perceptible category, however, is that of the detachment of Nomadic Gujjars and Bakarwals Community from their centuries old Transhumance practice. The displacement of the Gujjars and Bakarwals is unprecedented in the history of India; virtually almost 50 of the community members have already left the seasonal movement practice according to the field survey. This will have a serious economic and cultural impact on the tribe.

**Shifting of the Summer Pastures Lands after 1989**

Various Pastures falling in close proximity of the Line of Control and International Border with Pakistan and other areas marked as “forbidden” by the security agencies following the outbreak of insurgency in 1990. For centuries these communities migrated to these areas. “In view of firing on the Indo-Pak border and militancy, the security forces in Jammu and Kashmir had restricted the entry of Gujjars and Bakarwals in few dhoks and pastures located near the divide-line in districts of Poonch, Rajouri, Jammu, Kathua, Baramulla, Kupwara, Bandipur, Kargil and Leh. Due to such restrictions the Gujjars and Bakarwals have suffered a great loss to their lifestyle, economy and tribal culture.
Many of the transhumants shifted their summer pasture lands in the last two decades. 60.25 percent of the Gujjars and Bakarwals shifted their dhoks during the last twenty years of militancy in the state. Because most of their traditional pastures are affected by the presence of the terrorists they prefer to shift their pastures to the safer areas which are less affected.

Militants and security forces force the tribal for food, beggar labour to carry their weapons, ration from one pasture to the other. Since there is no transportation in these areas. Not only this, they also forcibly snatch the cattle’s from the poor nomads. The exploitation of them was on peak during the two decades of hostility in the Indian state of Jammu and Kashmir.

**Closed summer and winter pastures after 1989**

Gujjars and Bakarwals are the worst sufferers of the instability in the region. A number of the summer and winter pastures are closed since 1989, the starting year of the militancy the state of Jammu and Kashmir. Gurez valley pastures of the Bandipura district of the valley is closed in the very beginning years of the militancy.

About 50,000 community members were displaced from the Gurez pastures, many of them have shifted their pastures to other areas of the valley and some of them left the centuries old seasonal movement practice. The other pastures which are closed for the Gujjars and Bakarwals are Tile, Drass sector pastures, Pir ki Gali, Chatapani,
Gadsar, etc. Security forces do not allow the movement of the Gujjars and Bakarwals in these areas. Most of these pastures are located on the Line of Control and the International Border Line between India and Pakistan. Due to this the culture and economy of the community is in a great danger.

**Changing of the Seasonal Migration Routes**

The study also examines the routes of seasonal movement used by the Gujjars and Bakarwals to oscillate between winter and summer pastures that cross through the passes on Pir Panjal and Greater Himalayan ranges to reach their summer pasture lands on the higher reaches of the Kashmir Valley. It is found that almost all the routes of transhumance are affected by the presence of militants and security forces which restrict their movement along the tracks that were being used by them earlier.

There are many passes in the state which are used by the Gujjar and Bakarwal community to oscillate between the winter and summer pastures. The important among them cross through the two border districts of Rajouri and Poonch.

**Two main passes**

- Nandan sir gali from Rajouri district to Pulwama district, via Nandan lake on Pir Panajal Range
- Pir gali from Bafliaz Surankote Area of Poonch district to Shopian district, cross through a Pir Baba shrine called Pir Gali.
These two routes Nandan Sir Gali and Pir Gali carry 90 percent of the seasonal movement. Of these nine passes Pir Ki Gali pass was much affected.

**Reasons of changing of the Migration Routes**

If we have look at the reasons of shifting of the traditional Seasonal movement routes from the above figure, 78.5 percent of the surveyed households think that militancy was one the main reason behind it. 18.25 percent shifted to other pastures due to non-availability of the grasses. Only 3.25 percent of the tribal adopted the new routes due to the easily accessibility from these areas.

**Conclusion**

As is commonly said, peace brings prosperity. Therefore, for making Gujjar and Bakarwals community prosper (enjoying their traditional lifestyle), Government must take some effective steps for their grievances where the Gujjars and Bakarwals oscillate with their livestock and the orders restricting the movement of Gujjars and Bakarwals must be revoked immediately. Government should formulate a plan to protect their nomadic identity by providing them education, health and communication facilities during their seasonal migration at upper reaches. Government policies are considered to be an important tool for improving the status of nomadic Gujjars and Bakarwals. Therefore, a special programme is needed for them so that we can improve their social, economic, education and political backwardness.
The study leads to the conclusion that there is a need to listen to the voices of the displaced Gujjaars and Bakarwals tribal community and make policies keeping in view of their grievances and aspirations. The socio-political situation in Kashmir continues to be volatile, with the displaced Gujjars and Bakarwals tribe beginning to lose their cultural identity. If the present situation continues without any effective intervention, especially Kashmir and India in particular is likely to experience more problem induced internal displacement of population, particularly the marginalized groups in near future. There is a need to take urgent measures to address the suffering of the uprooted people and to arrange the permanent return to their native places.

References

The sedentarization process of the transhumant Bakarwal tribal of the Jammu & Kashmir (India)

Umer Jan Sofi

Introduction:

Transhumance is a viable socio-economic system which involves regular and cyclic seasonal movements of people (herds men) along with their live stock between areas situated at different elevations and having different physical and climatic conditions. It has played an important role in the evolution of the socio-economic and cultural life in these areas. The practice of transhumance is closely related with and responsive to the seasonal rhythm. It is practiced between high and low altitudes in the temperate zone and between areas closer to the poles and those away from the poles in the polar lands where breeders of reindeer seasonally oscillate in search of lichen which is a food for reindeer. In hot and arid/semi arid areas also, such movements are in vogue to take advantage of the seasonal rhythm. Nature has set certain limitations on the free exercise of man through diverse relief, seasonal rhythm and varying vegetative cover. Man interacts with these diversities with a view to optimizing resource utilization. Viewed in this perspective, Transhumance may be considered to be a human adaptation to marginal and spatially variant environments with a view to optimizing the use of natural endowments
changing over time and varying space (Bhasin Veena, 2011).

Bakarwals are sheep and goat rearing transhumants, who oscillate between high and low altitudes in the hill tracts of Jammu and Kashmir with their flocks and household goods. Their economy mainly depends on the products of their flock and the use of natural pastures round the year. A majority of them are seen in different seasons of the year in the areas extending from Poonch to Khatua in the south (Jammu region) and over the greater Himalayan ranges in the north (Kashmir Valley). This strip of land from south to north is roughly rectangular in shape. It is approximately 250-300 kms long and 200-250 kms wide. The entire area traversed by them is a succession of ranges and valleys comprising Shwaliks, PirPanjal, Kashmir Valley, Side Valleys and Greater Himalayan ranges. In this strip of land the transhumant Bakarwals plan their annual activities according to set schedules (Khatana 1992).

**Tribes in Jammu and Kashmir:**
The constitution of Jammu and Kashmir has notified twelve communities as the scheduled tribes. Eight communities—- Balti, Beda, Bot, Brookpa, Changpa, Garra, Mon and Purigpa, among them were given this status in 1989; And Bakarwals, Gujjars, Gaddis and Sippis were notified as the scheduled tribes vide the constitution (Scheduled Tribes) order (Amendment) Act, 1991. All the twelve scheduled tribes were enumerated officially for the
first time during the census 2001, recording the population of 1,105,979. The scheduled tribes account for 10.9 per cent of the total population of the state and 1.3 per cent of the tribal population of the country. Most of these tribes are found in Ladakh region of the state. However, the Gujjar and Bakarwal tribes are mostly found in Jammu and Kashmir provinces of the state. Bakarwals (who are the focus of this study) are found in almost every district of the state but they are mostly concentrated in the districts of Poonch, Rajuri and Khatua of the Jammu province and in Kashmir valley they are mostly found in Anantnag, Badgam, Pulwama, Kulgam and Kupwara districts.

Bakarwals:

The term ‘Bakarwal’ is derived from the combination of two Gojri/Urdu/Punjabi/Dogri terms ‘Bakri’ meaning goat/sheep and ‘wal’ meaning ‘one who takes care of’. Essentially the name ‘Bakarwal’ implies ‘high-altitude goat and sheep herders. Bakarwals are primarily pastoral nomads rearing goat and sheep in high-altitudes of Greater-Himalayas during summer and spend their winter in plains and foot hills of Shwaliks. They are special nomadic tribes mainly found in the Pirpanjal range of mountains located between the two states of Jammu and Kashmir and Himachal Pradesh. Bakarwals are also found in every corner of Northern provinces of the Himalayan range, namely the states of Uttrakhand, Himachal Pradesh and Punjab. The tribe is also known as Dhanger in several parts of India. In Jammu and Kashmir Bakarwals are
stretched out in all the three regions--- Jammu, Kashmir and Ladakh. In Kashmir valley they are mostly found in the districts of Anantnag, Pulwama, Shopian, Kulgam, Budgam, Kupwara etc.

Bakarwals plan their activities into four major segments of time: winter, spring, summer and autumn. Secondly, they act on space and plan their activities in outer hills (winter pastures) on migratory routes and Dhoks (summer pastures). They stay in the outer hills from December to mid-April. They plan their activities in this zone according to the demands of winter season. They are migrating with their flocks (goat and sheep) towards alpine pastures of the Greater Himalayas from the last quarter of April till the first week of July. During this time they cross different topographic zones successively on the route of migration and their activities are controlled both by the passing of time as well as crossing over the space zones in regulating their daily marches according to environmental conditions. From June to September they graze on the Greater Himalayas alpine pastures from a fixed location and the activities of the transhumant’s are controlled both by passing of time and utilization of space. They again start returning to the winter bases in the month of October with the same route of migration and reach the outer hills zone by November every year.

The nature of their oscillation, the planning of annual and diurnal activities over space and through time is to be perceived in time-space continuum as their
activities are correlated with the two most pronounced time cycles in the physical environment i.e., spring and autumn migration.

**Materials And Methods**

**Study area:**

The study was carried out in Anantnag district between June and September 2012. The district was purposively selected because in Jammu & Kashmir a considerable concentration of Bakarwal tribals are found in the district Anantnag. As per the census report of 2001, the tribal population in the district was recorded as 7,462,8, comprising about 7% of the total population of the district. In Anantnag a number of tribal hamlets are found were Bakarwals are settled down for more than two decades now. Two tribal settlements among them were purposively selected for this study—Awora and Vangam.

**3.2 Sampling:**

A sample of 40 households was randomly selected from the two tribal hamlets, Awora and Van-gam. Out of 58 households of Awora 20 were randomly selected, similarly, 20 households were selected from 51 households of Vangam for this study.

**Results and Discussion**

**Nomadic life:**

Bakarwals are primarily pastoral nomads rearing goat and sheep in high-altitudes of Greater-Himaliyas
during summer and spend their winter in plains and foot hills of Shwaliks. They are special nomadic tribes mainly found in the Pir Panjal range of Mountains located between the two states of Jammu and Kashmir and Himachal Pradesh. Bakarwals are also found in every corner of Northern provinces of the Himalayan range, namely the states of Uttrakhand, Himachal Pradesh and Punjab. The tribe is also known as Dhanger in several parts of India. In Jammu and Kashmir Bakarwals are stretched out three regions--- Jammu, Kashmir and Ladakh. In Kashmir valley they are mostly found in the districts of Anantnag, Pulwama, Shopian, Kulgam, Budgam, Kupwara etc.

It is said that they originally belong to the Gujjar stock. In Jammu and Kashmir the Gujjars can be divided into three principle groups according to their mode of existence and occupational pattern:

The first group comprises the sedentary or settled Gujjars who have taken to the cultivation of land as their primary occupation and live in permanent villages in the plains bordering the foot hills. The second group consists of the semi-settled or sedentary transhumant Gujjars. These Gujjars combine the cultivation of land with pastoralism in varying degrees. They are settled permanently in the lower mountain areas where they engage in cultivation, but move during the summer season to the middle mountains and Pirpanjal pastures.
The third group comprises the transhumant Gujjars who are wholly pastoral nomads and oscillate between winter and summer pastures. The transhumant Gujjars can be further divided into two distinct groups members of the first group are called ‘Dodhis’ or ‘Baniharas’. They earned their name as they specialize in tending buffaloes and selling milk (Dudh) and milk products and they live in dense forests (Ban). Those belonging to the other group are referred to as “Bakarwals” as they are skilful goat (Bakri) breeders. It is worth noting here that the terms --- Dodhi and Bakarwal were not coined by the Gujjars themselves but were employed by Non-Gujjars to distinguish these two groups along occupational lines. Today, however, these terms are widely accepted and used by Gujjars as well.

Bakarwals divide themselves in two sub-groups called --- (a) The Kunhari Bakarwals . (b) The Illahiwal Bakarwals. These terms reflect the area which members of sub-groups claim they originally belong to and thus indicate the history of their migration. Those who describe themselves as ‘Kunhari’ Bakarwals claim that their ancestors belonged to the valley of Kunhar, while the other sub-group contends that their ancestors belonged to the valley of Illahiwal, Kohistan and Swat in the Pakhtoon speaking areas of Pakistan. The Illahiwal Bakarwals speak Gojri with an accent which seems to have been influenced by ‘Pushto’ language and follow the traditions of the Pushto speaking people in their traditions, customs, dress and personal names. However, the Kunhari—Illahiwal
division among the Bakarwals does not have any direct functional relevance today, except that of identifying their places of origin (R.P. Khatana 1976).

This tribal community first emerged as a corporate group only in the early years of 20th century (Rao Aparna, 1988). It is a conglomeration of families whose ancestors belonged to different ethnic groups, spread over large parts of South-Asia. Numerically most important among them was represented by the Gujjars who lives as peasants or pastoralists in large parts of Pakistan, North and Western India, and in some pockets of Afghanistan. In Jammu and Kashmir, all Bakarwals are Sunni-Muslims and their traditional activities range from sedentary agriculture accompanied by a limited amount of multi-stock transhumance to nomadic uni-stock animal husbandry, together with little or no agriculture. Between these two extremes one finds several types, depending on the precise area and specific sub-group of Gujjars (Rao. A. and M.Y. Casimer, 1985).

From last few decades a change has been witnessed in the life style patterns of Bakarwals of Kashmir. Nomadism being practiced by these tribals since centuries is now coming to an end. They are now gradually settling down permanently in Plain area. One of the main reasons of declining in Tribal movement is the killing of hundreds of nomadic Gujjars on upper reaches, in the turmoil. Another reason is the restrictions imposed by the Security agencies and militants on tribal migration in
border and strategic areas are also causing shadow over the fate of age old tradition of seasonal migration.

Displacement of the Gujjars and Bakarwals may be considered as the collateral damage by many but it actually is one of the absolute realities of the Strikes / Bandhs in Jammu and Kashmir. The Strikes / Bandhs in the region led to the emergence of multiple categories of the displacement (Kashmiri Pandits, Gujjars and Bakarwals and other inhabitants) from all over the state of Jammu and Kashmir.

The Indo-Pak ceasefire line cuts across vast grazing lands, restricting mobile herds to its south and east. The wars of 1965 and 1971 between India and Pakistan and the frequent armed skirmishes between these two countries have deprived yet more Bakarwals of their homes and pastures close to this line. The Kargil war (1999) and the on-going armed conflict in the Jammu and Kashmir have exacerbated the situation and deprived the transhumant Bakarwals of their pastures in Zanskar and the Suru valley. In addition, certain decisions taken for ‘environmental reasons’ by the local state forest, soil conservation and wildlife departments have led to loss of access to traditional pastures. In the study area a total of 25 percent of surveyed households have claimed the on-going conflict situation as the basic reason for sedentarization.
Process of sedentarization:
The process of sedentarization of Transhumant Bakarwals has started in late 20th century and is still going on. The important factors were mentioned having influenced people’s decision to settle: (i) Pasture scarcity (ii) armed conflict (iii) attainment of modern education and (iv) Availability of health services etc.

<table>
<thead>
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<th>Basic reasons to settle down</th>
<th>Frequency</th>
<th>Percentage</th>
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</thead>
<tbody>
<tr>
<td>Pasture scarcity</td>
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<td>27.5</td>
</tr>
<tr>
<td>Availability of Education and other basic facilities</td>
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<td>47.5</td>
</tr>
<tr>
<td>Conflict situation</td>
<td>10</td>
<td>25</td>
</tr>
</tbody>
</table>

| Education was one of the arguments put forward by the government to encourage people to settle. Parents were told to send their children to school to enable them to enjoy a better living standard and economic situation. Similarly, unavailability of basic necessities like health on the higher altitudes also compels the nomadic tribals to settle down. About 47 percent of respondents in the surveyed villages have revealed the access to education and other basic facilities as the basic reason to settle down. |
As a result of on-going violent conflict situation in Jammu and Kashmir various Pastures falling in close proximity of the Line of Control and International Border with Pakistan and other areas are marked as “forbidden” by the Army and other security forces following the outbreak of insurgency in 1990. In view of firing on the Indo-Pak border and militancy, the security forces in Jammu and Kashmir had restricted the entry of Gujjars and Bakarwals in few dhoks and pastures located near the divide-line in districts of Poonch, Rajouri, Jammu, Kathua, Baramulla, Kupwara, Bandipur, Kargil and Leh. Due to such restrictions the Gujjars and Bakarwals have suffered a great loss to their lifestyle, economy and tribal culture (Tufail 2011).

Many of the transhumant’s shifted their summer pasture lands in the last two decades. 60.25 percent of the Gujjars and Bakarwals shifted their dhoks during the last twenty years of militancy in the state. Because most of their traditional pastures are affected by the presence of the terrorists they prefer to shift their pastures to the safer areas which are less affected (R. Javid 2009).

Militants and security forces compel the tribals for food, beggar labour to carry their weapons, ration from one pasture to the other. Since there is no transportation in these areas. Not only this, they also forcibly snatch the cattle’s from the poor nomads. The exploitation of them was on peak during the last two decades of hostility in the Indian state of Jammu and Kashmir.
Conclusion

Since times immemorial the Bakarwals, take their sheep high into the mountains, above the tree-line to graze in the lush meadows. It may take them as many as sixty days to reach these meadows. During the summer, they move from one meadow to the other. But now these nomadic Bakarwals who lead a lonely and tough life in the high-altitude meadows of the Himalayas and the Pir-Panjal are gradually settling down permanently in Plain area. As the afore said reasons reveal that political instability and conflict situation in the region is the basic reason for abandoning their traditional occupation and settling down permanently. This changing occupation and livelihood patterns has put this community into crises. While on one hand they are leaving their ancestral occupation of rearing cattle which was the not only their source of economy but the ‘whole way of life’. Now after changing their occupational patterns change has occurred in their whole way of life. The changing economic structure has changed their family structure, institutions of marriage and kinship have also witnessed some changes. As it is a fact that when a change comes it has both positive and negative consequences. Similarly change in livelihood pattern and economic structure of the Bakarwal tribals have also brought both things with it. While on one hand it has put the culture of these tribals under threat as a result of acculturation and assimilation processes on the other hand it has provided the various facilities and improved the quality of life. Their children can now go to the
schools, medical facilities and other health care measures are available for them and above all the changing occupational pattern has provided them with great avenues of social mobility also.

**Acknowledgement**

I am grateful to the Bakarwal people for providing valuable information related to my work. I owe an intellectual debt to the faculty members and research scholars in the department. Interacting and engaging with them has been a great learning experience and a source of much intellectual enrichment.

**References:**


Muslim Van Gujjars of Rajaji National Park in Uttarakhand, India
Dr David Emmanuel Singh, OCMS, Oxford, UK

Introduction

I grew up among Muslims that are mystical, eclectic and wonderfully integrated with the plurality of South Asian religions. Muslims arrived in India as Traders, Warriors and Sufis. Sometimes the Sufis came in the garb of Warriors because this was the quickest way of entry into the Subcontinent. The form and the spirit of Islam remain immensely well adapted to South Asian religiosity centering on the cult of personages perceived to be intimate with God and hence, recognized as the saints, both in the sense of being near God and possessing knowledge and power from God to speak words of wisdom and perform miracles.

A study of the transformation of South Asian Islam is, in this context, significant. An evidence of the movements of change among the remotest and most far flung of the Muslim communities will give us an idea of the nature, extent and success of Islamization. Gujjars have been a vibrant ethnic minority of India. Majority of these are said to be the Kashitriyas (warrior-ruling caste) of Hinduism spread throughout the states of Gujrat, Rajasthan and Central India. A relatively smaller minority of Gujjars is Muslim and inhabits the Himalayan foothills from the North West regions of Pakistan through to
Jammu and Kashmir, Himachal Pradesh and Uttaranchal. Majority of these live in the forest regions of the Himalayas and hence, called the Van Gujjars. I am taking the Van Gujjar of the Rajaji National Park in Uttarachnchal as a case in point. Based on preliminary observations, my assumption is that despite their relative isolation, the Van Gujjars are experiencing a degree of Islamizing.

In this paper, however, I am seeking to lay a foundation for the more in depth qualitative research I am currently doing among the Van Gujjars. I give some information on the Rajaji National Park, address some general questions of their broader ethnic background, and the process of adopting Islam, forest and vegetarianism.

**Origins of Gujjars in India**

The Gujjars numbered around 2,038,692 according to their last census in 1931. Eight provinces were then identified as pockets inhabited by them namely, Delhi, Jammu- Kashmir, Punjab (undivided) the North-West Provinces (Pakistan) and other area in and along the Himalayas (now Uttaranchal and Himanchal Pradesh). The Van Gujjars are relatively unknown in relation to the Hindu Gujjars of North West India. According to the current reports, the majority of Van Gujjars are semi-nomadic, forest-dwelling and cattle-herding Muslim.

Much has been said and written on Government and NGO involvements among the Van Gujjars and their socio-political, economic and educational advancement,
and how they themselves are struggling to fight for their rights in some pockets. Their origins, relations with traditional Islam and religious worldview remain largely shrouded in mystery.

Gujjars are normally associated with North-Western India, especially the state of Gujrat. The state of Gujrat was formed on 1\textsuperscript{st} May 1960, as a result of Bombay reorganization act of 1960. The term ‘Gujrat’ is the shortened form of ‘Gujjar Rashtra’, the land of the Gujjars.

The question of the origin of the Gujjars remains largely unanswered. According to a theory, the Gujjars were originally a migrant tribe that came to India in the wake of the invading Huns in the 5\textsuperscript{th} century CE. The Huns were originally a nomadic and pastoral people from Central Asia. This tribe was the source of two major
migrations – one to Europe and the other to regions south of Central Asia. The largest of group migrated to Europe and the smaller to the south, including India, through the Oxus Valley and Kabul. According to VA Smith Gujjars were probably related by blood to the Huns. The Hans and the Gujjars were among several groups of migrations before the advent of Islam in the Indian Subcontinent. Some suggest that the Gujjars are descendents of the Scythian (Sacae or Saka) and Yue-Chi (Kushan) tribes that invaded the subcontinent in the 1st century BC and in the 1st century CE respectively. These probably came via Georgia (Gurjia), somewhere near the Black Sea and the Caspian Sea. The Caspian Sea is also called the Bahr-e-Khizar and, hence, the tribes from this region are also named as Khizar, Guzar, Gurjar, Gurjara or Gujjar.

In the 5th century CE, Brahmanism experienced a revival under the Guptas. The invading Huns repeated the political successes of their European cousins, and the Gupta Empire soon collapsed. The Brahmins, the elite in Indian society, were especially affected because the power of their patrons, the Guptas, was waning whilst Buddhism was increasing in influence. The warrior Huns, and likely also the Gujjars (if one assumes they were two different ethnic groups), were accorded the status of the high-caste Kshatriyas (second level of the Hindu caste) or Rajputs (sons of the rulers) with responsibilities to rule.

Many of these were converted when the waves of Muslim invaders made their way into India and gradually
established their rule. Islam religion was born in Arabia in 6th century CE. Arabs spilling out of Arabia soon replaced the Persians. In 711-13 CE these ‘Persianized’ Arabs advanced first towards the Indian subcontinent and gradually established their political rule over much of the subcontinents’ north. Some of the well known rulers before the advent of the Mughals include the Ghaznavis (10th century), the Ghauris (early 12th century), the Mamluks (late 12th–early 13th centuries), the Khiljis (late 13th century), the Tughlaqs (early 14th century), and the Lodhis (15th century). According to a Gujjar website, the Mughal Emperors are said to have had an agreement with some of the unconverted Rajput or Kshatriya kingdoms that if they were defeated they would convert to Islam. Many of these Rajupts lost their battles with the Muslim rulers and thereafter converted to Islam.9

We hear of a distinct Gujjar Kingdom in the present North-Western state of Rajasthan, bordering the present state of Gujrat from around fifth century CE. The reference to a Gujjar Kingdom so early on suggests these might have been a group of powerful people. Many of these migrated from Gujrat early on due to a series of droughts. These secondary migrations actually brought the Gujjars to the greener areas of the foothills of the Himalayas, ranging from Kashmir to the hills of Himanchal and Uttar Pradesh (now Uttaranchal).

Most of these secondary migrations left a trail of Gujjars who settled on the plains of North-Central India.
We know that Gujjars were a sizable community in Tuqhlakabad (now part of the city of Delhi). Ghiyas-ud-din Tughlaq, a 12th century Sultan, was the first of the Tughlaqs to rule over a large part of India. He built the city of Tughlaqabad. He is known, along with his son, Muhammad bin Tughlaq, to have conquered parts of the Deccan where Hindu rebellion was rising. His conflicts with the 12th-century Chishti Sufi, Hazrat Nizamuddin Awliya is well known. This Sufi especially objected to the religious laxity of the Sultan. It is said that he cursed the city (then dominated by Gujjars): _Ya rahe Gujjar, Ya rahe Ujjar_ (If Gujjars are not allowed to settle here, may it remain barren forever). If this legend is true then one can say that the Gujjars were a powerful force already in this region before the establishment of the Sultanate. The Sultan and his traditional religious establishment nurtured anti-Gujjar sentiments possibly because the Gujjars were high standing Hindus with sympathies for the Sufi. It is likely that many Gujjars converted to Sufism in solidarity with the Saint.

The stories surrounding ‘Gujjari Mahal’ (the Palace of Gujjars), symbolizes a romantic era of the history of Gwalior, an erstwhile princely state near Delhi. This 15th century palace-fort complex was built by the then ruler of Gwalior, Raja Man Singh Tomar, as a sign of his love for the beautiful Gujjari Queen, Mrignayani. It is not clear if this name was originally her or it was given her subsequent to her marriage with the Raja of Gwalior. If she was Hindu herself, she was perceived to be of the...
same class of warrior-rulers called the Rajput. It is also likely that this little kingdom of Gujjars to which Mrignayani belonged had already become Muslim, but was still not completely Islamized. We know this region was briefly overrun by the Turks when the different Rajput kingdoms were subjugated before the time of the Mughal rule. The Gujjars of her kingdom may have converted during this time.

A Sikh tradition of Bhai Sahib Singh (1669-1705 CE) suggests that a sizable population of Gujjars existed in Northernmost areas of India and that the Gujjars of this region had, by this time, been converted to Islam. Bhai Sahib Singh was one of ‘the Five Beloved’ of the Sikh tradition. He was the son Bhai Guru Narayana, a barber of Bidar in the Deccan. The Sikh Guru Nanak is said to have visited Bidar in the 16th century and a shrine had been built in his honor. Sahib Singh is said to have traveled to Anandpur when he was 16, and attached himself to the Sikh Guru Gobind Singh. He is known to have distinguished himself, according to the Sikh tradition, as a warrior and is said to have killed the Gujjar Chief, Jamatulla, in a battle at Anandpur. Clearly, the name suggests that this Gujjar Chief was Muslim.

The Gujjars in general are increasingly becoming conscious of their ethnic separateness. In some instances, the ethnic background is more powerful than their religion—Hinduism or Islam. Shri Kutch Gurjar Kshatriya Mahasabha is an association of Gujjars which was founded
in 1972 at Raipur in the central Indian state of Madhya Pradesh. As this title suggests, Gujjars are assumed to be the Kshatriyas of caste Hinduism (warriors/rulers). This caste is considered second only to the Brahmins, the priests. The *mahasabha* claims that according to the old manuscripts preserved by a people called ‘Bhats’, the ancestors of all of the present Gujjars, irrespective of the location and present religious affiliation were called the ‘true Kshatriyas’; they arrived in the Kutch district of Gujarat in the 7th century CE. They came primarily to protect the ‘motherland’ of Gujrat from the intruders from ‘the Middle East’. The Gujjar migration from the Kutch to other regions continued, however, after this time. The result was the establishment of Gujjar communities in different parts of the North-Western, Central and Eastern India. An unbroken succession of chiefs of the *mahasabha* itself and the women’s wing of the *mahasabha* is available from 1972 onwards. Some of the towns where the *mahasabha* has its centre are: Dhanbad, Nasik, Vadodara, Raipur, Anjar, Jabalpur, and Gondia. Some centers of the Deccan are in Hyderabad, Gulbarga and Nizamabad.

**Gujjars of Rajaji National Park**

*Rajaji National Park*

The Himalayas are the youngest mountain chain of the world. They form about 18% of the geographical area of India, feed the major river systems and regulate the climate of a good part of north India.
The Himalayas span approximately 3000km from the North West to the North East of Indian Subcontinent. The highest Mountains in the Indian part are the Kanchanjanga and Nanda Devi, standing at around 7-8000 meters. The medium ranges (approximately 3-5000 meters) lie to the south and flanking the indo-gangetic plains are the foothills of the Shivaliks (approximately 900-1500 meters). The Gujjar Muslims inhabit the medium and the lower ranges. Originally 3 separate sanctuaries, the Rajaji National Park (RNP) 14 was created through the amalgamation of Motichur and Chilla forests in 1983. It was named Rajaji National Park after the famous freedom fighter, C Rajagopalachari or Rajaji in short.

The RNP occupies 820.42 sq. km. of the Shivaliks and marks the North Western limits of the Asian Elephant. It has a complex ecosystem, rich in wildlife. The forest is home to approximately 23 species of mammals, 315 species of birds and 3 different human habitations within its perimeters.
The RNP can be reached by air, rail and state roadways and is linked to Delhi and Lucknow by rail and road. There are 7 gates entrances to the forest. The gate at Mohund, about 25 km. from Dehradun (capital of Uttaranchal state), is most convenient for those coming by road from Delhi. Mohund lies on the state highway. The RNP provides well for tourists who come to the forest in seasons other than the monsoons and the summer. It boasts of AC, deluxe, executive and dorm facilities in addition to the Gujjar huts and the forest rest houses.
Van Gujjars of the Park

Two groups of Gujjars have been identified: the Bakarwals who as shown in the map above, occupy the northern reaches of the Himlayas, whereas the Dodhis inhabit the southern reaches.
In describing the Flora of the Rajaji National Park (RNP), B Singh and MP Singh describe the Gujjars as ‘a tribal community of the park’. The Gujjars, as observed earlier, are the descendents of the warrior people, some of who converted to Islam and gradually moved northward to Jammu and Kashmir and, then, to the other parts of the foothills of the Himalayas. A story is told of a King of Sirmaur in Himanchal Pradesh visiting the kingdom of Punch in Kashmir. He is said to have liked the quality of milk in Punch so much that he invited the Gujjars to settle down in Sirmaur. It is believed that it was from here that family units migrated to the, possibly at the turn of the 20th century.

According to CP Goyal, director of the RNP, the Park presents myriad management problems. To begin with, the existing railway lines, the highways and the surrounding villages impinge on the wildlife. In addition to
these, the Park houses three different ethnic human settlements: the Taungyas and the Gothiyas and the Van Gujjars. The 1400 odd Van Gujjar families and over 10,000 domestic cattle inside the RNP are said to exert enormous pressure on the wildlife habitat. In contrast to the Bakarwals who heard the goat, the Van Gujjars of RNP herd a small, tough and hybrid variety of the buffalo – a mix of the nili and the ravi. The Van Gujjars are vegetarian and depend entirely on the forest produce and the milk or milk products of the hybrid buffalo. The buffalo is an extremely prized animal. It is treated with respect and each buffalo is considered an individual in its own right with appropriate name by which it is called and known. This is what the Gujjars say about their buffaloes:

Our buffaloes start migrating on their own when the weather gets hot in the month of March or April or when it becomes cold in the month of September (close to the snow line). At times if we are not ready to move, we have to physically stop them. If they are not disturbed they can reach their destinations even on their own. They are like any other wild animal of the forests and know how to protect themselves against attacks from carnivorous animals. They have their own warning sounds and all of them gather together in a circle with the calves inside and can fend off any attack. This behavior you will not see in dairy buffaloes. Our buffaloes forage mainly on leaf fodder during the winter months and on the rich grass of the Himalayan pasture land during the
summers. In winter we lop off branches from selected fodder trees making sure that enough nodal branches and leaves are left so that the tree may regenerate....

The efforts of the government and NGOs at relocating the Gujjars have not been very successful.

The Van Gujjars spend autumn (approximately October to April) in the Shiwaliks and the summer and the rainy season (May to September) in the higher pastures of the Himalayas. Migrations between these grazing zones take up to three months. They are completely dependent on the forests for their needs of fodder, fuel wood, thatching material and timber for their huts. According to the Park reports, the wildlife and cattle of the RNP competes for fodder and water with the Gujjars and their buffaloes.

Traditionally, they migrated to the higher Himalayan pastures during the monsoons. This allowed the vegetation in the park to regenerate and when they returned in October, there was more than adequate fodder reserve to last until their migration in May again. According to the park reports, the Gujjars and their buffalo populations have grown many-fold in the last few decades causing additional pressure on the forest resources that have remained the same. Their annual migration cycle has come in for disruption from the villages on route to the
higher mountain pastures, since the Gujjar cattle compete with the domestic sheep for food.

Also, the Gujjars are today, more aware of the profits they can make from selling milk in towns around the forest. The youth are least enthusiastic about annual migration also because of the prospects of additional year-round job opportunities in towns adjoining the forest. The result is that only a small proportion of the Gujjars and their cattle migrate. The majority remain in the forest round the year.

Some Gujjar families have been rehabilitated outside the Park. By the middle of March 2000, a total of over 400 families were relocated to Pathri and Gaindikhatta, the two rehabilitation sites near the famous Hindu pilgrim-town of Haridwar. Each family has been allocated two acres of land for cultivation. Reports on how these changes impact the forest and its biodiversity exist. No studies have so far been done to understand their impact on the Gujjars and their traditional faith/practice.

The Gujjars of the RNP live in homesteads called the *deras*. Each house is built from the forest material on a clearing in the forest. The Gujjars live and move in joint family groups and set up temporary settlements where the grazing is good.

Men graze the animals and sell the milk and the women milk the cattle, make butter and do the other household chores. The men wear a turban, a lose *tahmet*
(sarong) and generally have a flowing beard. Some wear embroidered waistcoats. The women wear a long kurta (shirt), churidar (tight pyjamas), and jackets. The women do not generally veil themselves. Gujjars speak Gujjar or Gojri, a dialect of Hindi. Many speak Urdu, Kashmiri, Pahari or Dogri as well. They are a monogamous and patriarchal society. Milk and cornmeal are their staple food, and are strict vegetarians.

Conclusions

In this paper, I have sought to lay a simple foundation for a more in-depth qualitative research among Van Gujjars. I outlined the broader ethnic Gujjar background of the Van Gujjars, reviewed a few general and particular works on them, gave some information on the RNP, and offered tentative answers to the general questions of how some Gujjars might have adopted Islam, their choice to retreat into the forest dwelling and vegetarianism.

Sufism is still widespread in the Indian Subcontinent judging from the continued popularity of Saints among the subcontinent’s Muslims. The Van Gujjars are an instance of the extensive spread of Mystical Islam. If the growth of the Muslim religious schools, the mosques and the mosque-based movement such as the Tabligh-e-Jama’at is any indication, one may observe that the process of Islamization is well underway. The extent, to which the Van Gujjars intersect with the traditional Islam
of the towns around the RNP and are impacted by it, remains to be studied.

Bimal Misri

The glaciations in the Indian sub continent continued for a long time. However, the formation of the Himalaya came into being about 25 million years ago. After its formation, this great mountain system remained under glaciers and sheets of snow and their melting continued till about 10,000 years ago. Since the emergence of the Himalaya and the surrounding plains was a gradual process, the settlement of human population in the Himalaya too was a slow exercise. The early settlers must have chosen the outer Himalaya or the hills adjoining plains as their first abode. With the process of snow melting they must have migrated above in the vertical fashion thereby creating Himalayan settlements. The migration from one particular altitude to another above may have been necessitated by various factors like availability of additional area and the inherent quest of the human mind to explore and know new areas. It is, perhaps, because of these reasons that we find human settlements in Himalaya right from Jammu (aft 350 m) to Changthang (aft 5200 m). The accounts of human settlements in the Himalaya may have been lost in the antiquity, yet a fair assumption can be made about the "recent" settlers.

According to the recorded history of human transhumance and settlement, the Aryans came into
Himalayan pastures during 1500 BC (Debenhem, 1977). By this time the Aryans of Central Asia had domesticated the horse and this provided an unlimited mobility to the Aryans. When they observed the vast potential of the Himalayan pastures, they migrated and initially settled here. Later, they spread to the plains and the entire north western India came under influence of the Aryans.

The migration of the Aryans from top to down and the movement of original inhabitants from lower altitudes to higher ones gave rise to a number of ethnic identities in the Himalaya. However, the influence of the Aryans on transhumance and pastoralism, remained a dominant characteristic. The intermingling of the Aryans and the native population gave rise to various ethnic identities in this area. Most of these were initially pastoralists but later they took to settled agriculture. However, some of the communities maintained their tradition and are still practicing the migratory livestock rearing. The most important communities are Gaddis, Bhotyas, Jahads, Changpas, Bakarwals and Gujjars.

This paper aims at presenting the findings of a survey undertaken on the Gujjars of districts of Jammu and Udhampur of Jammu and Kashmir state.

**Anthropological Aspects**

Though nothing can be said with certainty about the origin and rise of the Gujjars, it is evident from various theories and hypothesis that they are an ancient tribe of
India. It is, generally, believed that these people migrated to India before 6th century AD from central Asia and settled in Gujarat and Rajasthan. They are believed to be the descendants of the ancient Yuchis or Kushans. During 7th century, a devastating drought occurred in Rajasthan and Gujarat and some of the Gujjars migrated to the Shiwalik hills i.e; the outer Himachal Pradesh, Uttar Pradesh, Haryana and other Himalayan areas. According to Cunningham, the noted explorer, the Gujjars are prominently present in every part of the north western India from the Indus to Ganges and from Hazara mountains to the peninsular Gujarat. In Jammu and Kashmir, numerically they are the third largest ethnic group and are spread throughout Jammu and Kashmir. They are not found in Ladakh but some of them migrate along with their flocks of sheep, goat and cattle to Dras area of Ladakh.

**Ethnicity**

Initially the Gujjars were Hindus but during the rule of Mughal king Aurangzeb, most of them converted to Islam but retained their Hindu gotras or subcastes. The common gotras are: Bhati, Chandel, Chauhan, Baniya, Lodha, Bhensi, Chopra, Chechi, and Khatana. The Gujjars of Jammu and Kashmir have also retained these gotras and marriage in the same gotra is strictly prohibited. They speak a dialect which is different from Dogri and Kashmiri, the major languages of the state.
Family Set Up

Traditionally the Gujjars believed, to an extent, in patriarchal family set up. The patriarchal dominance still exists but the extended family system has started diminishing. It is not uncommon to find nucleus families now. The survey conducted in two districts of Jammu and Udhampur revealed that 51.9 per cent families are still extended while 48 per cent families are nucleus. The family pattern in various sub-castes is presented in table 1.

Population Structure

After the Independence of India, the occupational avenues have undergone a tremendous change. With the spread of education and other amenities of life the traditional occupational structure has considerably changed. The Gujjars who had been a nomadic tribe are extensively becoming sedentary having a settle life. Though animal rearing is still practiced, the arable agriculture has also attained a prominence in the occupation of the Guijars. From the occupation point of view the Gujjars of the area of study are divided into three main categories:

1. Dodhi (producing and trading milk and milk products)
2. Zamindar (practicing arable agriculture along with livestock rearing)
3. Others (nomadic graziers and other professionals)
The population structure of Gujjars of Udhampur and Jammu districts is presented in tables 2 and 3. The survey revealed that in Udhampur the total number of the Gujjars is 43,101 out of which males constitute 19,291 while there are 23,810 females constituting a sex ratio of 100:123. In the entire district the number of Dodhis, Zamindars and others is 1,158, 37,744 and 199 respectively. In Jammu district also the pattern of population structure is almost identical. The population is dominated by Zamindars who constitute 19,356 numbers, while Dodhis and others are 3,379 and 387 respectively in number.

The shift from nomadism to a settled life is significantly higher in these districts. The situation in other districts of the state is almost similar. After Independence, the
"land to tiller" policy was adopted in the state and absentee landlordism was abolished. Consequently the
cost of land saw a sharp decline. The Gujjars, some of whom were cultivators, became the owners of the land; others purchased the cheaply priced lands and became Zamindars. The Govt. of Jammu and Kashmir also introduced the reservations for Gujjars in educational and professional institutions and also in jobs. This had a significant effect on the occupation of the Gujjar parents who wanted to stay along with their children pursuing studies. Thus the nomadism started dying a gradual death; instead settled way of life became a practice.

However, the nomadic livestock rearing is still practiced extensively by the Bakarwals a tribe identical to the Gujjars who have descended from the same ancestry. The Gujjars in other districts of the Jammu and Kashmir state, particularly in Kashmir, have also preferred to be sedentary by migratory livestock rearing, still a significant occupation there.

**Livestock Rearing**

All the categories of the Gujjars surveyed under this study are still practicing livestock rearing. The Zamindars who own cultivable lands still possess a few buffaloes and cows. They retain sufficient milk for their consumption and the surplus is sold to Dodhi Gujjars. The Dodhi Gajjars on the contrary, are exclusively engaged in milk production. They, generally, do not own large land holdings and buy the fodder from Zamindars. Their herd strength is much larger than the Zamindars and they also collect milk from other producers in the area and sell this
in the neighbouring towns and cities. Any *Dodhi* who musters enough financial resources, ultimately, buys land and becomes a *Zamindar*, a status symbol for the *Gujjar*.

**Herd Strength**

The shift in occupation has significantly affected the herd strength of the *Gujjars* in the area. *Dodhi Gujjars* who sustain on sedentary livestock rearing only prefer to possess maximum numbers of buffaloes which could provide commercially viable quantities of milk. Since the demand of the low fat milk is becoming popular in the urban areas, the *Dodhis* have to meet this demand by providing the milk of cow. The average number of the animals owned by a *Dodhi Gujjar* is presented in table 4. On an average, a *Dodhi Gujjar* in the area owns 10 buffaloes, 7 cows and 3 horses. The horses are used to pull the cart loaded with milk to the nearby urban areas.

<table>
<thead>
<tr>
<th>District</th>
<th>Occupation</th>
<th>Buffaloes</th>
<th>Cows</th>
<th>Sheep</th>
<th>Goat</th>
<th>Horses</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Udhampur</td>
<td><em>Dodhi</em></td>
<td>8</td>
<td>6</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td><em>Zamindar</em></td>
<td>4</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>5</td>
<td>6</td>
<td>55</td>
<td>45</td>
<td>-</td>
<td>111</td>
</tr>
<tr>
<td>Jammu</td>
<td><em>Dodhi</em></td>
<td>12</td>
<td>8</td>
<td>-</td>
<td>-</td>
<td>4</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td><em>Zamindar</em></td>
<td>6</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>3</td>
<td>5</td>
<td>30</td>
<td>35</td>
<td>-</td>
<td>73</td>
</tr>
</tbody>
</table>

On the contrary, the *Zamindar Gujjar*, who's basic occupation is the arable agriculture possesses, on an average, 5 buffaloes and 3 cows only. He does not need horses to cart the milk since his milk is purchased by the *Dodhi Gujjar*. The other categories of the Gujjars have a

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Srinagar/Jammu
very diverse herd strength. Those who are settled in professions and have to lead a sedentary life possess 2-3 buffaloes and cows and the entire milk produced is used by the family. The nomadic people who form a very insignificant proportion possess, on an average 4 buffaloes, 5 cows, 42 sheep and 40 goats per family. These Gujjars still practice the migratory system of animal rearing and their herd strength remains almost static.

**Fodder Requirements**

The age old tradition of livestock rearing has influenced the sedentary system of livestock rearing of Gujjars who possess an unparallel wisdom in this pursuit. Their standard daily feeding regime consists of feeding green fodder @ 40, 25, 5, 8 and 30 kg per head of buffalo, cow, sheep, goat and horse, respectively. Though the green fodder is not available round the year the dry weight fed to the animals mostly in the form of wheat straw is taken as an equivalent of 20 per cent of the green weight. According to this calculation the total requirement of dry matter for 52 families of the area amounts to 3,900 tons of dry matter.

**Availability of Fodder**

The fodder availability calendar has been presented in table 5. According to the information gathered from various categories of the Gujjars, it is evident that most of the Zamindars produce their own green fodder. During Rabi season the most preferred crop is berseem while during kharif, maize is cultivated as a
fodder crop. During the peak scarcity period in May-June when nothing green is available the Zamindars feed the wheat straw produced at their own fields. The Zamindars may also mix concentrates with the straw. As far as the Dodhi Gujjars are concerned, most of them cultivate berseem from December to March. They purchase green fodder from April to August. However, from June to August they mix the purchased green fodder with the straw produced at their fields and feed the animals. From August to December most of the Dodhis have to purchase even the wheat straw from the market. In order to maintain a continuous supply of milk and the animal health, the Dodhis Gujjars invariably mix concentrates with the dry wheat straw for feeding the animals.

Table 5. Availability of fodder

<table>
<thead>
<tr>
<th>Months</th>
<th>Green Fodder</th>
<th>Dry Fodder</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cultivated</td>
<td>Purchased</td>
</tr>
<tr>
<td>January</td>
<td>DZ</td>
<td>O</td>
</tr>
<tr>
<td>February</td>
<td>DZ</td>
<td>O</td>
</tr>
<tr>
<td>March</td>
<td>DZ</td>
<td>O</td>
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<tr>
<td>April</td>
<td>Z</td>
<td>D</td>
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<tr>
<td>May</td>
<td>Z</td>
<td>D</td>
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<tr>
<td>June</td>
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<td>July</td>
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<td>D</td>
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<td>August</td>
<td>Z</td>
<td>D</td>
</tr>
<tr>
<td>September</td>
<td>Z</td>
<td>-</td>
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<tr>
<td>October</td>
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<td>November</td>
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<td>December</td>
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</table>

The "others" in the districts of Udhampur and Jammu have to purchase both green and dry fodder. The nomadic ones still practice the migration and purchase
wheat straw only for buffaloes and cows during winter when they are at the lower altitudes. The purchased straw forms a very little proportion of the feeding, most of which is provided by grazing in forest and other areas.

Migration

The migratory grazier, who forms an insignificant proportion of the Gujjar population of the area, still practice the age old migration to subalpine and alpine pastures during summer. During winter they stay in the Shiwaliks, i.e., the lower most hills adjoining plains and do not go beyond the boundaries of the state as their ancestors used to do.

The migration starts from Jammu by the middle of February and the flocks reach Udhampur by end of February when the Gujjars of Udhampur also start upward migration. The migratory route is almost parallel to the Jammu-Srinagar national highway; however, up to Ramban they adopt a shorter route avoiding the traffic hazards on the highway. From Ramban to Banihal they adopt the national highway as their route but they make every effort to avoid the busy road. After crossing the Jawahar tunnel they disperse and proceed towards the subalpine and alpine pastures which they have been using for a long time.

The most preferred migratory routes adopted hereafter are:
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- Lowermunda - Duru - Pahalgam - Aru - Liderwat - Kolahi
- Lowermunda - Kulgam - Shopyan - Sedav - Aharbal - Kongwattan - Konsemag
- Lowemmunda - Srinagar- Kangan - Sonmarg.

The grazing continues up to middle of September when the downward movement starts.

**Grazing in Highland Pastures**

The migratory flocks are accompanied by both male and female members of the family but the females do not go beyond the subalpine areas where most of the Gujjars have constructed their summer houses (mud huts). The women stay here till the return of flocks from alpine areas. Buffaloes and cows are not taken for grazing in alpine areas and they remain here during summer. The milk collected is converted into butter, ghee (clarified butter), cheese and milk bread and these are regularly sent down to the villages for sale. The pastures which have a larger concentration of Gujjars are frequently visited by the traders who purchase these products and take these down to the cities. There are no dwellings in the alpine areas and the graziers have to brave the rains and cold climate in open, sitting under a rare tree or a rock cliff.

Every flock of sheep has 2-3 goats who act as guide for grazing. The sheep always follows the goat for foraging. Besides the goats, every flock has 2-3 ferocious dogs that guard the sheep during night. The night dwellings for the
sheep and goat are well marked and can be easily identified being a flat, circular patch of bald land. In most of the pastures the graziers earmark certain grazing areas and do not use these for grazing. These preserved areas are opened for grazing before downward migration. The Gujjars believe that grazing in these areas fattens the sheep and goat and it helps in withstanding the arduous journey to the lower hills.

The Gujjars are well aware of the traditional herbal system of medication for animals. In case of a wound they fumigate it with burning a common grass *Stip asibirica*. Similarly *Thymus, Aconitum, Podophyllum, Plantago, Rhododendron*, etc., are used for various ailments of livestock. A Gujjar considers the summer time, when he is in subalpine or alpine pastures as the best. Though most of them have converted to be sedentary settlers, still the older ones have a passion for migratory grazing and a sojourn in alpine pasture during summer.

**Conclusions**

The migratory grazing is declining at a high rate in the case of the Gujjars but the Bakarwals, another tribe still practice it and the subalpine and alpine pastures are still a matter of concern. The high stocking rates and poor management have rendered these pastures as low producers of herbage biomass. A considerable amount of research and development inputs are required to manage these pastures so that their real potential is exploited.
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J&K Academy of Art, Culture and Languages
Srinagar/Jammu
Gujjar Community Rehabilitation from Rajaji National Park: Moving Towards an Integrated Approach for Asian Elephant (Elephas maximus) Conservation

Ritesh Joshi
Rambir Singh

Introduction
The Shivalik foothills are one of the world’s most spectacular landscapes, encompassing the tall grasslands and the Shorea robusta (Sal) forests. This entire belt is natural home of Asian elephants (Elephas maximus) besides many other wild animals like tiger, leopard, spotted deer and sloth bear. Therefore, Ministry of Environment and Forests, Government of India has declared this area as an Elephant Reserve (Rajaji National Park) with sole aim of maintaining the viable population of Asian elephants in their natural habitat. Infact, the Shivalik landscape is one of the last few places in the world where elephants exist and offers urgent need for conservation. This conservation area in India’s lesser Himalayan region falls under sub tropical moist deciduous forest type with extensive stands of Shorea robusta (Sal), Mallotus philippinensis (Rohini), Acacia catechu (Khair), Adina cordifolia (Haldu), Terminalia bellirica (Bahera), Ficus bengalensis (Bar) and Dalbergia sissoo (Shisham) in its premise besides many other important fodder plant species. From conservation point of view it appears to be India’s one of the most successful national park and its
development has helped to boost the population of Asian elephants in their natural habitat.

Rehabilitation of Gujjar community from the Rajaji National Park (RNP) area is a persistent and better effort in the direction of wildlife conservation in India (Fig. 1). On one hand it has provided the better opportunity for livelihood to pastoral Gujjars and on the other hand it has promoted the regeneration of forest wealth along with movement related activities of wildlife. Conservation of biological diversity was often associated with relocation of resident peoples and village relocation has clearly emerged as an important issue in conservation that needs to be examined for more closely than it has been in the past (Rangarajan and Shahabuddin 2006). The undisturbed conditions created as a result of their settling of the pastoral Gujjars, have had a noticeable effect on the elephant and tiger population of the forest area. Spread over an area of 820 Km2 RNP is the second
largest protected area of state Uttarakhand. This area is the north western end of the area of distribution of the elephant, tiger and the king cobra. This study gives emphasis to Gujjar rehabilitation programme in the Rajaji National Park area and frequent movement of wild animal along with the flagship species – elephant. All of these findings may have wider implications for developing predictive models of human – elephant interactions. The present note is a part of our long-term study on the behavioural biology of Asian elephants in and around the RNP area.

Methods

Study Area

RNP is spread over an area of 820 km2 in and around the Shivalik foothills (Fig. 2), which lies in between the lesser Himalayas and the upper Gangetic plains, which are a major natural habitat for Asian elephants and also the terminal point of the north-western elephant population range. The protected area lies between 29° 52’ to 30° 16’ N and 77° 52’ to 78° 22’ E. Spread across Haridwar, Dehradun and Pauri districts of Uttarakhand state, RNP has been designated as a reserved area for the “Project Elephant” by the Ministry of Environment and Forests, Government of India with the sole aim of maintaining the viable population of Asian elephants in their natural habitat. The river Ganges has cut across these hills at Haridwar. The study is ongoing in the eight forest ranges (Haridwar, Chilla, Motichur, Kansrao, Chillawali,
Dholkhand, Ramgarh and Gohri) of the RNP. The altitude lies between 302-1000 m asl. The study site falls in subtropical moist deciduous forest type. The study area is largely covered with moist deciduous forest type with the sub types of moist Shivalik Sal (*Shorea robusta*) and their main area is mostly under mixed forest vegetation type. The study area is enriched with a few annual and perennial water streams in its premise.

**Data Collection**

For studying the impact of Gujjar rehabilitation programme, eight forest ranges of the RNP were in-depthly surveyed for about seven years. For observing the impact of Gujjar rehabilitation programme, all the study sites were investigated thoroughly (2000) and interactions were made with most of the Gujjar families to observe their
livelihood status. Again after the relocation of Gujjar families all the areas, where abandoned deras (shelters) of Gujjars were present inside the forest area were investigated thoroughly (2006) for observing the impact of rehabilitation programme on the regeneration potential of vegetation and movement related activities of wild animals. Besides, survey was also conducted at both of the rehabilitation sites for assessing their livelihood status. The previous status of the forest (before the resettlement of Gujjars) and current status (after the relocation of Gujjars), was thoroughly examined from both angles i.e. environmental conservation and socio-economic upliftment of rural communities’ point of view. The sharp natural behaviours of wild animals along with the major
species - elephants were observed both during day and in night period with precautions. For studying the ecological responses, including the movement, feeding and mating behaviour of elephants, different areas were visited frequently. The observations started at early hours in the morning, as it is the best time to assess the movement of wild animals in open areas and four hours in the afternoon i.e. before the sunset. Field binocular was also used for observing their various behaviours without disturbing the animal from a adequate safe distance. The data collected is the part of the animal monitoring activities. The mentioned research work in this manuscript has complied with the current laws of the country. The research work is presently ongoing with the financial assistance of Department of Science and Technology, Government of India and with the prior permission of state Government. The research works only comprises of field oriented studies but does not include any experimental work with animals.

Results and Discussion

History

The Gujjars came to the Shivaliks from Jammu nearly 200 years ago as part of the dowry of a princess of Nahan in present-day Himachal Pradesh. Here they raised buffalo and practiced transhumant pastoralism, spending autumn (approximately October to April) in the Shivaliks and the summer and the rainy season (May to September) in the alpine pastures of Himalayas. Migration between
these grazing zones took up to the three months and their population increased rapidly throughout their new habitation. In 2000, nearly 6,000 Gujjars with about 13,000 livestock lived in deras (shelters) along the water courses in the park. In addition to the Gujjar owned livestock, 3,000 odd head of cattle grazed in the park. Over the years, over grazing by the livestock and lopping of fodder trees has allowed the under growth of many weeds. One of the major problems we have observed was that they always constructed their deras near to the natural water holes and the dung deposited by the livestock pollutes these water sources and water becomes impure for elephants.

Gujjars are the nomadic community whose members stay inside the forest in huts, which are locally known as deras. Their major occupation is rearing cattle like buffalo and cow and selling milk in the local market. On an average one Gujjar family has 15-20 buffalos and the relatively better families may own 30-40 buffalo each. On account of their routine requirements particularly fodder need, Gujjars have been inflicting heavy pressure on precious forest resources of the park. Their cattle had competed against the wild animals for meeting their requirement of water and grazing. During the recent past tree lopping by Gujjars not only retards the natural regeneration of various species but also exposes the ground floor leading to infestation by various weeds. A total of 512 families were present in the RNP area in 1985, whereas just after a decade their number rises rapidly and
as per the available data in 1998 number of families was enhanced to 1390 (Table 1).

In view of the provisions of Wildlife (Protection) Act, 1972 the first attempt to resettle the Gujjars from the park area was made in year 1984, by the Uttar Pradesh government but government does not receives complete success due to some drawbacks in the project. This scheme was formulated for 512 families of Gujjars living regularly in the reserve forest areas, which were notified in 1983 as RNP. Based on the official records, 512 families of Gujjars living in the RNP area were identified for relocation at Pathri

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Forest range</th>
<th>1985</th>
<th>1998</th>
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<tbody>
<tr>
<td>1.</td>
<td>Haridwar</td>
<td>85</td>
<td>254</td>
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<tr>
<td>2.</td>
<td>Chilla</td>
<td>181</td>
<td>193</td>
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<tr>
<td>3.</td>
<td>Motichur</td>
<td>37</td>
<td>116</td>
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<td>4.</td>
<td>Kansarao</td>
<td>11</td>
<td>85</td>
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<tr>
<td>5.</td>
<td>Chilawal</td>
<td>65</td>
<td>260</td>
</tr>
<tr>
<td>6.</td>
<td>Dholkhand</td>
<td>116</td>
<td>234</td>
</tr>
<tr>
<td>7.</td>
<td>Ramgarh</td>
<td>17</td>
<td>99</td>
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<tr>
<td>8.</td>
<td>Gohri</td>
<td>-</td>
<td>149</td>
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<tr>
<td><strong>Total families that were to be rehabilitated</strong></td>
<td></td>
<td><strong>512</strong></td>
<td><strong>1390</strong></td>
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</table>

In the meanwhile, after the establishment of state Uttarakhand the rehabilitation programme has conducted very rapidly and over the past six years five forest ranges of the park were freed from the Gujjars. They are relocated to two rehabilitation sites namely Gaindikhatta and Pathri.
Keeping in view the welfare of Gujjar’s community Uttarakhand government has providing them all the necessary facilities like water, Medicare, roads, agriculture land, primary school, solar fencing, mid day scheme (Angan bari Yojna), widow pension for physically challenged, regular visit of veterinary doctor, clean toilets, establishment of fear price shop and issuing of ration card.

In one hand movement related activities of wild animal has got increased and in other hand Gujjars are continuously doing appropriate efforts for the betterment of their life style. Each family was given a little over two acres (0.8 hectare) of arable land, in which currently they are cultivating many vegetable along with cereal crops. Each family was also provided a house site and Rs.2000 to shift its belongings to new area. Besides, they are also permitted to collect the timber from nearby forests to build their deras. As per our talks with the Gujjars they are fully satisfied with this government decision and they are assuming that through this approach they can improve their livelihood. As per the data of 1998 a total of 1390 families were existing in the park area and after the commencement of the programme 512 families were resettled to the Pathri area and 613 were relocated to the Gaindikhatta area (Table 2). Presently 265 families are to be relocated who are residing inside the national park area.
Legal Problems

The Gujjar relocation programme at since very beginning was adversely affected due to legal cases. Mr. Mohammad Safi, the so called Chairman of Gujjar Welfare Society filed a petition in Hon’ble Supreme Court of India. Hon’ble Supreme Court of India in its order dated 07.12.1990 in WP No. 79/89 Mohammad Safi Vs. State of Uttar Pradesh clearly indicated that the scheme should be implemented as expeditiously as possible. As per the above order dated 07.12.1990 learned counsel of the petitioner Gujjars had assured the Hon’ble Supreme Court that they will move from the RNP area within four months to rehabilitation site. The other facilities as per rehabilitation scheme will be made available to Gujjar only after their shifting from the RNP area.

In 1993 Rural Litigation and Entitlement Kendra (RLEK), an NGO claiming to work for the welfare of Gujjars filed a petition in National Human Rights Commission (NHRC) opposing rehabilitation on the grounds of allegation of harassment. In 1999 the NHRC issued orders for appointment of a Retired Judge of High Court to verify the willingness of Gujjar families to move outside the park.
Later on the High Court requested the Commission to appoint an acting District Judge for the purpose. This was accepted and District Judge, Haridwar was appointed to verify willingness of Gujjar families to shift out of the park area. In 2001 District Judge, Haridwar was transferred and new District Judge joined. The new District Judge refused to verify the willingness of Gujjar families to shift as the former District Judge was appointed by name. In 2002 Hon’ble High Court, Nainital was requested to nominate District Judge, Haridwar ex-officio. The Hon’ble High Court, Nainital has appointed District Judge, Haridwar by post for the purpose.

Impact of Gujjar Rehabilitation Programme on Wildlife

Gujjar deras were mostly situated near to the water sources inside the forest area. Besides, they are responsible for lopping of many important fodder plant species like *Ficus bengalensis*, *Ficus religiosa*, *Ficus rumphii*, *Emblica officinalis*, *Bridelia retusa*, *Anogeissus latifolia*, *Aegle marmelos*, *Dendrocalamus strictus*, *Bauhinia variegata*, *Grewia oppositifolia*, *Lagerstroemia parviflora*, *Oogeinia oogenensis*, *Garuga pinnata*, *Schleichera oleosa*, and *Lannea coromendelica*. All of these reasons have restricted the wildlife to some extent to move frequently within their home range. One important point, which was observed during the study period is that animals are currently utilizing all of the internal corridors, which passes through the abandoned deras of Gujjars. Besides, wild animals are currently utilizing all of the
available waterholes to fulfill their routine requirements throughout the day. Regeneration potential of forest has got strengthen just after the relocation of Gujjars as lopping and grazing by their cattle’s was completely stopped after this programme.

Lopping of trees in forest areas is a conventional practice and a significant forest-based economic activity for villagers residing in the vicinity of forest areas since it produces intermittent benefits to them from forest crops in the form of firewood and fodder (Gupta 2002). It has been experienced that the villagers understand and recognize the need for future consumption but due to high rate of time preference for out turn obtained from lopping and lack of technical knowledge about it, intensity of lopping becomes heavy and quite often the entire crowns of trees are lopped excepting a few young branches. This adversely affects the growth of trees, which constitute resource base of lopping itself and thus the productivity of the forest area as a whole (Rawat 1993).

As per the observations of our earlier surveys (before the resettlement of Gujjars) it was observed that the Gujjars children used to make loud noise during day time while playing nearerto their deras. Besides, they also kept their surroundings cleared from trees or shrubs for better visibility of wild animals. Sometimes it was also reported that if elephant came nearer to their deras they used to burn the fire woods and screamed to deter the animal. Gujjars generally used all of the rough routes
present inside the park for their entire day activities and few routes among them are the internal corridors for elephants to cross the forest beats in which elephant’s had faced difficulties to pass on during the day hours. Their presence throughout the day brought in outsider on foot, by bicycle and motorcycle (where rough route is available) for various transactions, leading to enormous disturbance in the wildlife habitat throughout the year. A noticeable effect on the forest was seen just after the relocation programme. The major changes primarily comprises of enhancement of wilderness in those places, which were used by Gujjar as their deras. It was inferred from the results of the study that their abandoned deras are presently replaced by huge variety of vegetation like *Saccharum spontaneum, Saccharum munja, Holarrhena antidysenterica, Trewia nudiflora, Murraya spp., Cynodon dactylon* and *Syzygium cumini*. Besides, the water holes are presently completely recharged with natural water and are being used by wildlife.

Another important impact on movement of wild animals that was seen is that in many places animal left the tendency of straying into the cultivated area. Elephants traditionally often leave the forest to feed in nearby villages, usually at night period. Even before 1998 elephants were reported to be raiding yields but their outside movement was more common in few areas from 2001 (Joshi et al. 2001). This may also be due to rapid expansion of industries and human settlements around the protected area. The Kharkhari, Bilkeshwar, Tibri and
Ravli forest beats of the park area were attached by villages, so the impact of increasing pressure on account of a variety of anthropogenic activities on the movement pattern of the elephants of these sites was much more (Joshi and Verma 2000). As during last decades the general economic condition of people has bettered in this area, this has leaded to increase in the purchase power, social interactions, tourists and religious activities of the people at all levels (Joshi and Joshi 2006).

In the adjoining areas of Hardwar – Bijnor National highway various stakeholders has constructed shopping complexes, check posts and shrines and all of these spots are working as a barriers as far elephant’s movement is concerned (Joshi and Singh 2008). Presently park authority is also doing an effort to eradicate the *Lantana camera* (Lantana) inside the park area as a result of which many of the species like *Syzygium cumini* (Jamun), *Holarrhena antidysenterica* (Kura), *Saccharum spontaneum* (Kans) and *Cynodon dactylon* (Doob Grass) are growing rapidly.

The situation is just opposite in adjoining area of Haridwar forest division (which is not in the park area), Gujjars are still existing within the protected area and are currently utilizing all of the waterholes and fodder resources frequently for their routine requirements as the result of which few forest patches are rapidly replaced by toxicious weed like *Parthenium hysterophorous* (Gajar grass) and *Lantana camara* (Lantana / Kuri jhari). Elephants must scarify the ground in order to feed on the
short grasses due to domestic buffaloes being grazed. In this type of situations elephants are diverting themselves to the peripheral forests or they are performing their outside movements towards the agriculture fields, which generally lead to crop depredation by elephants. This has created man-elephant conflict in this part of globe.

Resettlement of the tribal people from protected areas is a controversial subject. India has debated the relationship between local communities and protected areas since the 1800s. In 1878 Frederic Le Play challenged state monopoly over forest management and argued against re-location of local communities. Nevertheless, these issues remain unresolved and India continues to relocate unwilling villagers out of protected areas. According to project planners, humans threaten the biodiversity in these protected areas through harvesting timber and non-timber forest produce, hunting, uncontrolled fires, conversion to agricultural lands, industrial and commercial development, high human population density and growth, high incidence of poverty and large number of livestock. People living in the core areas of these reserves will need to be relocated (Weeks and Mehta 2004).

During the course of our study on the behavioural biology of Asian elephant, we have encountered frequently the elephants to observe their natural behaviours during the day hours. Besides, we have also recorded the better elephant’s movement along with
mating behavior among elephants, which will strengthen their interbreeding especially during their long-term migration. An important point, which we have observed during the study period, is that male bull elephants show the phenomenon of ‘musth’ during most of the months of the year, which is the sigh of their healthiness. Associational behaviour among bull elephants was reported to increase after 2004 whereas during 2000-2001 bull association was observed very rare.

However, this extreme move has been reported in order to save some of the endangered wild animal species such as elephant and tiger. This extreme move has been resorted to in order to save some of the precious wildlife species such as tiger, the elephant and the sambar. Ecological and behavioural studies have shown that these species thrive only when there are no disturbances in the core areas of the habitats (John Singh 2005). Study inferred that wild animals are presently utilizing all of the waterholes and due to this animal sighting is quite frequent in various forest ranges. Ecological and behavioural studies have shown that wildlife survives only when there are no disturbances in the buffer and core areas of the natural habitats especially nearer to the water points. When the Gujjars were present, the elephants and other wild animals usually emerged out of the forests only in late evening hours but presently they are performing their frequent traditional movement in all the forest ranges. In addition, ancient elephant corridors are still in use by these Pachyderms. These corridors has provided
connectivity to various protected areas such as Hardwar forest division, Dehradun forest division and Lansdowne forest division.

Gujjar rehabilitation programme has strengthen the regeneration potential of forest vegetation especially fodder plant species. Out of total seven plant species, which are reported to growing rapidly in those abandoned areas where once Gujjar deras were present, five are categorized under fodder species for elephant. In few of the areas elephants used to rest under cool shade of *Ficus bengalensis* trees, which are present near to abandoned deras. The presence of Gujjar in RNP has created problems to the elephants. They lop the trees badly and in a very unscientific way, which affects the growth and the regeneration of the trees in the forest (Singhand Sharma 2001). One of the important aspects of the programme is to remove the live stock population of Gujjar but the major objectives are not fulfilled at present. Because few of the Gujjar families, which were resettled to rehabilitation sites has shifted their cattle’s to their cousin relatives those are still living inside the forest area. As per the results of this study it was recommended strongly that Shyampur and Chriapur forest ranges of the Hardwar forest division should be merged in the RNP area, so that we can provide the better habitat to flagship species - elephants along with other wild animals and for fulfilling our major objectives.
India has globally significant biodiversity values that are currently threatened by deforestation, land degradation and unregulated exploitation of natural resources. The program is central to conserving elephant’s and its habitat while adopting community participatory approach. Additionally, support rural communities through providing sound scientific, livelihood and development opportunities. Gujjar rehabilitation programme in the RNP area will definitely ensure the long-term wildlife survival in this part of globe and fulfill the issue of conservation of biological diversity. The long-term survival of the Asian elephant of this region would depend on the socio-economic as well as ecological consideration.

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References


Spatial Distribution and Demographic Characteristic of Gujjars in Jammu Division: A Case Study of Rajouri and Poonch Districts

Nawaz Ahmed

The spatial distribution of ethnic groups and tribal population is an interesting area in which the social and cultural geographers and sociologists are increasingly probing. For the ethnic minorities, especially for the transhumant and migratory people land and forest are the source of life. Although transhumant tribal people vary widely in their customs, tradition, culture and impact on the land, all consider the earth like a parent and revere it accordingly. In their opinion, ‘Mother earth’ is the centre of the universe, the core of their culture, the origin of their identity as a people. The land connects them with their past (as the home of the ancestors), and with the future. In this way ethnic group’s indigenousness carries with it a sense of belonging to a place. In their opinion land cannot be given or taken away. We belong to the land. Our spirituality, our culture and our social life depends upon it. At the heart of this deep bound is a perception, an awareness, that all of life –mountains, rocks, rivers, animals, plants, insects, people are inseparably interconnected. In their society, material and spiritual words are woven together in one complex web, all living things imbued with a sacred meaning.
According to Hayden Burgers “the earth is the foundation of tribal and indigenous peoples; it is the seat of the spirituality, the foundation from which our culture and language flourish. The earth is our historian, the keeper of events and the bones of our forefathers. Earth provides us with food, cloth, shelter and medicine. It is the source of our independence, it is our mother, we don’t dominate her, and we must harmonize with her.

In the developed world, land is in the hands of private individuals, corporate investors, or the state and can be disposed of all the will of the owner. For tribal people like the Gujjars and Bakarwals of the Jammu and Kashmir state land, especially pastures are held collectively for the community in which the families have customary and traditional rights to graze their cattle, goats and sheep. According to indigenous law, mankind can never be more than a trustee of land, with a collective responsibility to preserve it. These people, still in harmony with the environment around them, don’t isolate themselves from other livings, nor consider one creature superior to another their philosophy of life is ‘from every one according to his capacity and to everyone according to his needs’.

The present paper is an attempt to examine the spatial distribution and demographic characteristic of Gujjars and Bakarwals with special focus on their population and settlement in Rajouri and Poonch districts.
The Gujars settlements in the Rajouri and Poonch district, the geo-climatic and socio-economic factors responsible for the spatial distribution of Gujjar settlements in the region.

To prepare an initiative of the resource base (land, pasture, forest, water and minerals) of the Rajouri and Poonch districts and discuss the transhumant patterns of the Gujjars and Bakarwals,

To analyses the characteristic of the Gujjars population and the main hurdles responsible for socio-economic transformation of the Gujjars and Bakarwals.

To suggest a suitable strategy for the social wellbeing, economic prosperity of the Gujjars and Bakarwals of the region to make the resources sustainable and to enhance the resilience characteristic of the physical endowments.

The socio and economic backwardness of the Gujjars and Bakarwals is a function of rugged topography, hilly terrain, prejudices, orthodoxy, illiteracy and the traditional mode of life. The Sedentarisation of Gujjars and Bakarwals in the Siwalik and the side valleys of the lesser Himalayas have accelerated the processes of socio-economic transformation of the transhumant of the region. There is an increasing trend to give up the traditional practice of
transhumant and to engage them in the business, service and territory sector.

The division of Jammu Rajouri and Poonch districts are located lies between 32o 50’ N to 33o 30’ and 74o 24’ E to 75o 18’ E longitudes. The total population of Jammu division (2001) was 4395712 out of which 298845 were Gujjars and Bakarwals constitute a significant proportion of the total population of the Jammu division.

The state of Jammu and Kashmir is characterized with great ethnic, linguistic and religious diversity. It is inhabited by various ethnic groups, castes, sub castes and religious minorities. Each of this group has common ancestry, cultural traditions, varying in their gamut of life with a strong feeling of belonging cohesiveness, living as a minority in a wider society. Each ethnic group and community is a repository of distinctive cultural traditions and customs. The Gujjars of Jammu and Kashmir are not an exception to this.

The Gujjars is a significant ethnic group of Jammu division occupying the plain, kandi land, the valley and side valleys of the lesser and the greater Himalayas. Gujjars are found in each and every district of Jammu and Kashmir. But the majority of them live in the Rajouri and Poonch districts of Jammu division. In the overall population of the state, Gujjars rank third in numerical strength. The Gujjars of the state can be divided into three sub groups,

The settled Gujjars,
The Homeless (transhumant) Bakarwals

Dhudia Gujjars.

On the basis of their socio-economic backwardness and mountainous terrain of their habitation, the Gujjars and Bakarwals of Jammu and Kashmir have been included in the category of scheduled tribes.

Despite ten five year plans and special Hill Area Development Programmes most of the Gujjars of Jammu and Kashmir in general and those engaged in transhumance in particular are struggling in abject poverty, living at a poor standard of nutrition having relatively short span of life. Their birth, death and infant mortality is high, their longevity is below 55 year, the literacy rate is low and the female literacy is one of the lowest in the country. The sex ratio is 850 females per 1000 males. In fact a significant proportion of their population is living below the poverty line. As per the growth, distribution and density of Gujjars at district level is concerned, prior to partition Jammu accounted about 37 per cent of Gujjars population. Since partition, due to migration to Pakistan the population decreased. In kathua and Jammu districts, particularly the kandi areas of both the districts are occupied by the Gujjars during winter and the plain areas are occupied by the Dhudia Gujjars in the tehsils of R.S Pura, Hira Nagar and important villages like Gujjar Nagar, Bathindi, Sanjwan, Chawadi, Harrian Chack.
The Udhampur district have the population and settlements of Gujjars in invariably scattered in hilly region of Gool Gulabgarh, Poni, Pharmari, Arnas and foothill areas of the villages of Ramnagar, chanani, Jhajjar Kotli, Mansar and Jindhrah villages. Doda district have sparsely populated Gujjar settlements that too only during summer season in Kishtwar and Bhadarwah tehsils and some settlements are found in Najwah, kasdan, Saradi, Chinta, Jahi, sunbain and Bhalesa.

The main density of population is found in the Rajouri and Poonch district, where more than 15 per cent of total population comprises of Gujjars settlement.

<table>
<thead>
<tr>
<th>S.NO.</th>
<th>District/Block</th>
<th>Total Population</th>
<th>Gujjar Population</th>
<th>Percentage of Gujjar Population to total population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Poonch</td>
<td>46273</td>
<td>25136</td>
<td>54.32</td>
</tr>
<tr>
<td>2</td>
<td>Mendhar</td>
<td>78680</td>
<td>36410</td>
<td>46.30</td>
</tr>
<tr>
<td>3</td>
<td>Suranikote</td>
<td>92000</td>
<td>38737</td>
<td>42.10</td>
</tr>
<tr>
<td>4</td>
<td>Mundh</td>
<td>47047</td>
<td>13802</td>
<td>29.33</td>
</tr>
<tr>
<td>5</td>
<td>Balakote</td>
<td>21295</td>
<td>5521</td>
<td>25.90</td>
</tr>
<tr>
<td>6</td>
<td>Rajouri</td>
<td>69126</td>
<td>31337</td>
<td>45.30</td>
</tr>
<tr>
<td>7</td>
<td>Darthal</td>
<td>71168</td>
<td>29317</td>
<td>41.20</td>
</tr>
<tr>
<td>8</td>
<td>Budhal</td>
<td>92826</td>
<td>48719</td>
<td>52.50</td>
</tr>
<tr>
<td>9</td>
<td>Manjakote</td>
<td>55164</td>
<td>19504</td>
<td>35.30</td>
</tr>
<tr>
<td>10</td>
<td>Kalakote</td>
<td>37370</td>
<td>12532</td>
<td>33.50</td>
</tr>
<tr>
<td>11</td>
<td>Nowshera</td>
<td>50713</td>
<td>7518</td>
<td>14.80</td>
</tr>
<tr>
<td>12</td>
<td>Sunderbani</td>
<td>43381</td>
<td>3001</td>
<td>6.90</td>
</tr>
</tbody>
</table>

Source: Village Amenities Directory of District Rajouri and Poonch, 2002

Particularly domination of Gujjars populations in Budhal, Kalakote, and Thanamandi, tehsils of Rajouri district and in Poonch district main Gujjars population is spread by permanent agricultural villages of tehsils.
Mendhar, Surankote and sparsely in tehsils Haveli. The important blocks of Gujjars settlement are Bafliaz, Samote, Balakote, Mendhar, Harni, Mankote blocks of district Poonch and Kalakote, koteranka, Dasal, Thanamandi, Manjakote, and Doongi blocks of Rajouri district.

The prominent settlement of Gujjars density are Fatehpur, Dodasan Bala, Plangarh, Mangota, Dara, Dhok, Painkhad, Gujjar Prori, Learadh, Jamola, Danna, Nadian, Kasbrari, Daramam, Seem Sumit and Dassal Gujran are the major settlements in Rajouri district. In district Poonch the main settlements with high density and population concentration are Bandi-chehian, Chandak, Lassana, Kassana, Sangala, Kalaban, Mandole, Hari, Mehrote, Seindara, Kasbrari, Narole. In these villages the density of population is more than 50per cent of the total population of the villages; otherwise every village and particularly the sample villages have 30per cent to 70per cent of Gujjar population.

Among the various components of population, sex composition, age composition and occupational composition, hold a prime place in population geography. The separate data for males and females are important for various types of planning and far the analysis of other demographic characteristics such as nasality, mortality, migration, marital status and occupational characteristics. The balance of sex affects the social and economic relationships within a community. Since the two sex play partly contrasting and partly complementary roles in the
economy and society, the study of sex composition assumes added significance for a scholar of population geography.

The study of sex ratio among the Gujjars had been a prominent portion of the research. While calculating from sample villages and the data of census after computing the sex ratio obtained is 856/100 among the Gujjar population. The low ratio of female is due to the early marriage in this community. Very less celebration takes place at winter location, mostly the Bakerwal sect celebrating their ‘Nikah’ at the summer location in Dhoks in a simple manner. Were no dowry is offered but dowry in the form of buffaloes among Gujjars and goats among Bakerwals is predominant in this community.

In the conservative male dominated society of Gujjars and Bakerwals, the health females is adversely affected by her own pious self-denial of life’s comforts for the sake of her husband and children. Among the Gujjars the females are considered as economic and social liability by the parents while the males are credited as an asset to the family. The differences in the mortality rates of the males and females also give rise to differences in the sex-ratio. The females are more illiterate. All these factors together tell upon the health of the Gujjar-females and the result in relatively high female mortality. Consequently, the sex ratio among these tribals is highly skewed. In general, the sex among the scheduled tribes is high (982 females per 1000 males), but in the case of Gujjars and
Bakerwals, it is only about 850 females per 1000 males. Their relative low sex ratio may be associated with relatively high female mortality rate among them.

The age composition of a population is determined by nasality, mortality and mobility. These determinants of age structure are interdependent and any change in one of these may influence the other two and it is through these variables that the socio-economic conditions influence the age structure. It is the fertility that determines the proportion of population in different age categories. Mortality also affects the age composition of a population. The impact of migration upon age composition of Gujjars can be analyzed in a similar manner. Age composition of Gujjars and Bakerwals in the present study has been examined by categorizing the population in three age groups, i.e. (i) The young below 15 years, (ii) The adults – people falling in the age group of 15 to 59 years, and (iii) All those who have attained the age of 60 and above as old. This group is considered as an economic burden upon the adult age group as it is to provide with food, clothing and sufficient healthcare.

As far as age structure of Gujjar population is concerned, the composition is mainly found between 15 to 60 years age group. Being a working force the age grouping comprises upon 0-14 years which is about 30 to 35 per cent, 15 to 59 years which is about 60 to 65 per cent and above 60 years ago the percentage is very low between 3.5 to 6.5 per cent. In fact, this population being
a working class the middle age composition is predominant in the study region. Whereas whole their structural phenomenon is almost similar to the other population living in the region.

The dependency ratio among the Gujjars of Rajouri and Poonch is significantly high. The dependency ratio has been computed by dividing the number of children plus old people by the number of adults (15-59 years age group) and multiplying it with one hundred. The dependency ratio is governed largely by the age structure of the populace.

So far as the manpower among the Gujjars of Rajouri and Poonch is concerned, a substantial proportion of their population is in the age group of 15 and 59. This age group has the propensity to participate in the economically gainful activities. It consists of both males and females. Economically not active population is that part of manpower, which is engaged in the activities like household duties in their own house or at the place of their relatives, retired personnel, intimates of institutions, students and those living on royalties, rents, dividends, pension etc.

The concept of workers was introduced, for the first time, in India, 1961. According to the census of India, any person who main activity was participation in any economically productive worker either by his physical or mental activity was classified as worker (Census of India
1971, p. 169). Ever since the introduction of the concept in 1961, the definition of a worker in India has been changing from census to census.

The workforce in the Rajouri and Poonch districts constitute about 54 per cent of the population. The females are actively involved in the outdoor economic activity like herding, tending of cattle, buffaloes, sheep and goats and the disposal of milk and milk products in the neighboring towns and periodic markets. There are however, regional variations in the workforce at the block and village levels.

The Gujjars of the region under study are largely dependent on primary economic activity herding (cattle, buffalo, sheep and goats keeping), cultivation of crops, collection of wood and forest products, etc. Less than 10 per cent of the workforce is in the tertiary sector, while the secondary sector engages less than 2 per cent of the Gujjars workforce. Thus nearly 90 per cent of the workforce is dependent on agriculture (domestication of animals and cultivation of crops) and forestry. Interestingly enough, the incidence female participation in outdoor economic activity is very high.

So far as minimum level of literacy skill is concerned the districts of Rajouri and Poonch are amongst the low literacy districts of the country. The literacy rate of Gujjars and Bakerwals is below 35 per cent, while that of the females is below 10 per cent. The lowest literacy rate is
found among the Bakerwals who practice transhumance and oscillate between the alpine pasture (in summer season) to winter pastures in the plains and Kandi lands of the Siwalik. The strikingly low literacy rates among the females in the less developed part of the Jammu Division are the product of a variety of historical, social, economic and political factors. The prejudices against the females education in the male dominant society of Gujjars, prejudice against female mobility, the low status granted to the females, lack of educational institutions for the females are the main factors responsible for female illiteracy. Moreover, female literacy has a positive correlation with the status of women in the society. Among the Gujjars early marriage is prevalent. Thus, even those female children who join school at an early age have a tendency to drop out in the event of their marriage. In addition to these, there is a strong feeling among the parents that ultimately the female child has to live with the spouse; therefore, an investment on her education was uncalled for, particularly when parents cannot afford it.
In the districts of Rajouri and Poonch, the Gujjars appalling poverty and migratory character of the seasonal migrants are the factors responsible for wide disparity in the male-female literacy rates. The Gujjars who are settled in agriculture and having a good literacy rate such those like transhumant Bakerwals and Dhudia Gujjars are having low profile of literacy. Particularly, there is a small gap in male and female literacy rate. Female literacy is very low at district, Blocks and village levels, as revealed from the study sample villager. Still the Gujjars particularly the oscillatory section is reluctant to send the female children to school which has results the ratio of female literacy very low.

Seasonal migration is one of the important characteristics of a significant proportion of the Gujjars of the Rajouri and Poonch districts. Pastoral nomadism of the transhumance type, as practiced in the study area at present is the manifestation of the interaction between the distinctive environmental conditions of the region and
the changing socio-economic context from time to time and from place to place. A recurrent theme in studies relating the transhumance has been the use of environmental models to explain the origin, development and the characteristics of this distinctive mode of living. Thus the classical explanatory models explicitly or implicitly associate the practice with land and to specific environmental characteristics. Generally it is the theorized that exigencies of a long, dry summers in the lowlands or the foothills which make pastures scarce, necessitates an upward migration of the stock to high altitude grasslands for summer pasturing. The resultant regular oscillatory movement of men and flock is seen as a socio-economic response to this specific feature of the environment, epitomizing the symbolic interdependence between man, animal and environment.

In the spatial context of the study area the environmental explanation seeks to depict the practice of transhumance in terms of the seasonal distribution of pastures which calls for a to and fro movement of men and flock between winter pasture in the Pir-Panjal foot-hills and the summer pastures in the Alpine meadows of outer Himalayas as a component of the symbiotic relationships. The socio-economic organization of the people is not viewed as a specific grazier.

The environmental explanation of seasonal migration is however, over simplifications of a complex man-environmental interface. A review of current works
on the subject clearly demonstrates that transhumance is neither ubiquitously present nor continuously practiced in similar environments. The inadequacy of the environmental explanation of transhumance is now clearly reorganized and the emphasis in recent works on the subject has clearly shifted from the assumed environmental complementary to focus more clearly and critically on historically and cultural factors which can provide more reasonable explanation. It is also now being opened that transhumance represents not the inevitable consequence of particular pre-determined conditions, but rather a rational means of assessing and utilizing physical and human resources more efficiently.

    It is more important to examine contingent conditions, rather than fixed environment. In accordance with this shifting emphasis recent studies of transhumance tend be concentrate more on specific characteristics of the practice such as pasturing techniques rather than viewing no practice in general environmental terms.

    However, a more correct methodological position would be not emphasis too much either the environment or the culture. A distinction can usefully be made between the base structure of transhumance, which may reflect in a general way the role of ecological factors between regions and variations of practice reflecting social and economic society dichotomy, may well represent a more realistic interpretation of transhumance.
The environmental framework within which transhumance take place in the study region is characterized by great contrast in summer conditions in the foothill zone of the Jammu region and the highlands of the outer Himalayas. The transhumance economy of necessity seasonally oscillates between these two points. This is an environmental imperative. There is an utter contrast in summer conditions between the foothills and the high Himalayas. During the summer months the foothill pastures whether away under intense heat. There is not enough pasturage left the pastoral nomadies. Therefore, have no option but to make a move towards new verdant woods and pastures green. Thus for centuries seasonal deficiencies of fodder or water in parched lowlands, thereby establishing the annual rhythm of transhumance between lowlands and highlands. There is, therefore, little doubt the antiquity of the practice in Jammu region. It can safely be presumed that the local Gujjars and Bakerwals have been transhuming ever since they colonized the region. Literacy evidences indicate the presence of the practice in the region much before the Mughal period. The practices remained important until recent times.

Centuries of transhumance resulted in the establishment of a symbiotic relationship between the Gujjar-Bakerwal community, their stock and their environment. A set of social norms and familial and group relationship evolved in order to harmonize the culture economy and society with the physical attributes of the
environment. It is, therefore, not surprising that arose in the region a distinct ethos and a general Genere-de-vie. The persistence of this practice for centuries across a range of ecosystem, ranging from the foothills, the middle mountains, the Kashmir valley and high altitude alpine pastures, is a testimony to the resilience system and adaptability of transhumance as a viable as a socio-economic system. The environmental origin of transhumance in the region and economy of the people was an ideal response the ecological factors.

However, in recent years a number of distinct changes in the geography of transhumance in the study region have been observed. The social and economic context has started exerting a great influence on the nature and function of transhumance. The environmental influences cannot by themselves account for the development and changing character of the pastoral practice. The physical environment has not changed the locational complimentarily of the summer and winter pastures has not altered a bit. Winter pasturing remains confined to the foothills while the chief summer pastures continue to be at higher elevation. Transhumant herds still move to and from between these pasture zones. The major changes that are now taking place relate to the basic structure and viability of this form of pastoral nomadism distinct areas of Gujjar sedentary concentration have emerged, in the foothill zone and with side valleys. This development reflects a general decline of transhumance
even though the environmental framework remains the same.

It has also been observed in the state of Jammu and Kashmir affluence and transhumance are inversely proportional only the poorest section of the community is still truly transhumant while the effluents have by a large served their link with the migratory mode of living and have settled down in agriculture, trade or some other economic activities. It can be said that, at least in the context of the study area, transhumance as of now, is not environmentally ordained but is rather the function of the stage of development and its concomitant economic capacity to switch over a new socio-economic order. This is born out by the fact that in the Jammu and Kashmir the affluent sections of the Gujjar- Bakarwals communities have more or less completely discarded pastoral nomadism as a way of life and have permanently settled down. It is only the poorest of the Bakarwals who still adhere to transhumance. Indeed a vertical mobility is clearly discernible in the social structure, dependent upon the degree of sedentarization.

In brief, there is a conspicuous shift from transhumance to agricultural and non-agricultural sectors among the Gujjars and Bakarwals. The process of sedentarization of the seasonally migrating population of Gujjars may get accelerated if infrastructure for the development of secondary and tertiary sectors can be developed. The small and marginal Bakarwals as well as
the very large of them having higher social status are getting eliminated from transhumance to sedentization in the side valleys in the Himalayas. The sustainability of sedentization depends on the development of strong infrastructure in the form of roads, electricity, irrigation and industrial sector. Sooner a strong infrastructure provided the better for the upliftment and socio-economic transformation of the Gujjars and Bakarwals of the western Himalayas in general and that of the Rajouri and Poonch districts in particular.

References

Socio-Economic Conditions of Nomadic Gujjar Women in Udhampur District of Jammu and Kashmir

Dr. Virender Koundal,

Gujjars are spread over almost all the region of J&K. in the state their population is to be found in large numbers both in Jammu and Kashmir region. Known as one of the ancient races of India, they form distinct cultural background. Gujjars are mainly divided between those who continue to pursue a nomadic life and those who are settled on land. As nomadic tribes they are involved in pastoralism and transhumance with their livestock’s. They are a milk selling community.

The present research study was proposed to study the socioeconomic conditions of nomadic women Gujjars in J&K state. The study has been selected primarily with the objective of finding the reason why nomadic women Gujjars are socially backward and economically poor. For this, Udhampur district was selected using purposive sampling method. The sample consisted of 100 Households.

It is generally believed that livestock economy of the Gujjars is managed by the male only but it is not true. Gujjar women spend a lot of time not only in managing their homes but also managing their animals, but most of the time their contribution remains unrecognized. It is noticed that they are almost illiterate; health condition is
very poor despite this comparison of time spent by female on different activities is greater as compare to their counterpart. Women’s contributions in animal husbandry activities are more prominent than their male counterpart. Therefore, it can be said that success of livestock economy of the Gujjars depends on both male and women nomadic Gujjars and any approach for upliftment of their economic status demands to focus both.

Introduction

The idea of evaluation and progress that dominated scientific and social thought, which produced a theory to suggest that man had begun everywhere as a hunter, had later learned to domesticate some of his game animals and so become pastoralist and finally rose to the stage of agriculture (Forada, 1971). Nomadism is a kind of spatial movement of households in tents and capital resources which is repeated generally over a defined territory and is linked with economic activities, primary as well as secondary, or provision of services of various kinds (Edger Kant, 1961). Today, the highest number of pastoral nomads is located in the region of south Asia. India alone is the home of five hundred (500) nomadic groups that is seven (7) percent of total Indian population. There are certain regions- such as the most arid parts of the Thar Desert on the indo-Pakistan border and the sub-alpine and alpine zones above 3200 meters in the Himalayas- which can be utilized seasonally by means of pastoral strategies (Blench, 2000). Pastoralism in the Himalayas is based on transhumant practices and involves cyclical movements.
from lowlands to highlands to take advantage of seasonally available pastures at different elevation in the Himalayas (Bhasin, 1998). During the summer, when the snow melts in the higher alpine regions, Himalayan pastoralists move up to these areas to graze their animals. After the monsoon they move down to occupy the low altitude pastures for the winter months. Movement of people and their livestock proceeds between previously earmarked sites, which become more or less regular seasonal encampments or bases.

One of such nomadic tribe is Gujjars. Gujjars are spread over almost all the region of J&K. in the state their population is to be found in large numbers both in Jammu and Kashmir region. Known as one of the ancient races of India, they form distinct cultural background. Gujjars are mainly divided between those who continue to pursue a nomadic life and those who are settled on land. As nomadic tribes they are involved in pastoralism and transhumance with their livestock’s. They are a milk selling community. But the irony is that even after sixty four years of independence, Gujjars who have acquired Scheduled Tribes (ST) status in J&K state are still at the low ebb of society. Infact most of the Gujjars are living in isolation from rest of the country and, therefore, the sense of identification with the country as a whole is weaker. It is noted that the social aloofness on this community owes itself in part to the social, economic; education and political backwardness of the Gujjars. Economically Gujjars are very poor. We know that animal husbandry, in India is
a family enterprise where the family participates as a unit and the share of women is half of the human resource in animal husbandry activities. The social, economic and cultural conditions of the area determine women’s participation in home and dairy activities. Therefore, an attempt is made to know the socioeconomic conditions of nomadic women Gujjars in J&K state and the time spent pattern of Nomadic women in animal husbandry operation.

Research Methodology

For this, Udhampur district was selected using purposive sampling method. Though tehsils are taken as the second level of stratification, for practical reasons, only those tehsils are selected in the respective districts where nomadic Gujjars were spread over, though, not in sufficient number. At the third stage of sampling the families of nomadic Gujjars were identified for investigation. Care was taken to see that the Gujjars who were selected as subject does not belong to other than nomadic family. The sample consisted of 100 Households.

Demographic Profile

The survey revealed that in the district the total number of the Gujjars is 678 out of which males constitute 377 while there are 301 females constituting a sex ratio of 798.41. The analysis of data collected for nomads disclosed that about 38.87 percent of women out of 301 covered by the study are in the age group of 0-14 years and about 24.25 percent in the age group of 14-25 years. In case of
male population 42.44 percent are in the lower age range of 0-14 years as against 23.61 percent in the age group of 14-25 years. So this data pointed out that nomads are grouped under two classes only. A very large majority of respondents is observed in 0-14 years group followed by in the age group of 14-25 years and rest of the population in the age group of 25-60 or above (35.85 %).

Table-1.1, Demographic Profile of Sample Households

<table>
<thead>
<tr>
<th>Age-Group</th>
<th>Male</th>
<th>%age</th>
<th>Female</th>
<th>%age</th>
<th>Total</th>
<th>%age</th>
<th>Sex Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-14</td>
<td>160</td>
<td>42.44</td>
<td>117</td>
<td>38.87</td>
<td>277</td>
<td>40.86</td>
<td>731.2</td>
</tr>
<tr>
<td>14-25</td>
<td>89</td>
<td>23.61</td>
<td>73</td>
<td>24.25</td>
<td>162</td>
<td>23.89</td>
<td>820.2</td>
</tr>
<tr>
<td>25-40</td>
<td>80</td>
<td>21.22</td>
<td>71</td>
<td>23.59</td>
<td>151</td>
<td>22.27</td>
<td>887.5</td>
</tr>
<tr>
<td>40-60</td>
<td>40</td>
<td>10.61</td>
<td>36</td>
<td>11.96</td>
<td>76</td>
<td>11.21</td>
<td>900</td>
</tr>
<tr>
<td>Above 60</td>
<td>8</td>
<td>2.12</td>
<td>4</td>
<td>1.33</td>
<td>12</td>
<td>1.77</td>
<td>500</td>
</tr>
<tr>
<td>Total</td>
<td>377</td>
<td>100</td>
<td>301</td>
<td>100</td>
<td>678</td>
<td>100</td>
<td>798.4</td>
</tr>
</tbody>
</table>

Work Force Participation Rate

The labour force participation rate that is the ratio of economically active population to total population is an important measure of human resource of a country, as it describes the population of adults who are self supporting and who must support the rest of population. So far as male nomadic population is concerned economically active population in Udhampur district is 54.4 percent where as female nomads in Udhampur is concerned they are 57.59
which shows the work force participation rate relatively higher for females. Females are more economically active (from 14-59 years). They are not only working at home but also outside the home.

Table-1.2, Work force participation rate

<table>
<thead>
<tr>
<th>District</th>
<th>Total Population</th>
<th>Economically active population (14-59yr)</th>
<th>Work force participation rate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Total</td>
</tr>
<tr>
<td>Udhampur Number</td>
<td>375</td>
<td>349</td>
<td>724</td>
</tr>
</tbody>
</table>

There are a number of reasons for low level of education and low level of literacy among Gujjars women in the study area. The people of this community do not favour to send their daughters to the schools out of sheer ignorance, age old social taboos, outmoded thinking and backwardness. For the nomadic Gujjars there is the problem of lack of educational facilities. Mobile schools are not functional and therefore, not many opportunities are there for the nomads to be educated. For the semi-nomads, there are the possibilities of some facilities for education. But, whatever facilities are there, benefit men more than women. Generally schools are not within close reach of the settlement of nomadic Gujjars and hence, women remain deprived educationally. There are not many incentives for these women to be educated or to send their female children in schools. They have to walk on an average 3 to 4 kms to reach school. The areas in which there are schools are situated don’t have adequate
strength of regular teachers. The outside teachers don’t prefer to serve in these remote areas where Gujjars stay and those who are posted in these remote hilly areas either get themselves attached to the schools in the urban areas or resort to absenteeism thereby inflicting heavy academic loss to the poor nomadic student particularly female students for no fault of theirs. Some of them send their children to their religious schools or to moulvis for religious education to enable them to learn and read holy Quran and other religious books. Therefore, they are being deprived of education on account of prevalent sentiments. They are totally backward academically, socially and economically. Therefore, their life remains almost unstable and miserable. These are the main reasons for a very low level of education of the women. Therefore, activities of their daughters are mostly confined to their household works only.

Health

Since the Gujjars enjoy an envious climate and open air flavored with the wild trees and flowers they maintain an average normal health. Obviously one cannot live on air and water alone. Calories of food which maintain normal body temperature, blood composition and general vitality are an asset to human physiology, without which survival becomes impossible.

In the present study the investigator observes from the data that most of the nomadic Gujjars responded that either they or their family member are suffering from

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diseases like chronic bronchitis (17%), malaria (6.5%), T.B. (5%), pneumonia (61%), skin problems (63%), anemic (65%) and gastro-intestinal dysfunction (26%).

As we know that they are living very far from the towns where medical facilities are available. Delivery among ladies is absolutely a chance and not an organized pattern as in hospitals in the civilized societies. Normally a Gujjar lady delivers without the assistance of a skilled or semi-skilled medical attendant and the chances of survival for the mother and the neonate are subject to natural circumstances.

Language

Gujjars in these districts use only one dialect which is known as “Gojri”. Lawrence has termed the language of Gujjars as ‘Parimu’ or Hindki. This language is partly influenced by Rajasthani, Punjabi, Sanskrit and Dogri dialect as well because the spoken language of Gujjars carries a number of words which are almost similar to Punjabi or Dogri language. The folk songs of Gojri are very popular even with other people.

Dress

They are conventional in their dress and have not changed their style despite the changes that have taken place since their migration. Gujjars wear mostly their traditional costumes and jewellery. Women folk wear shirt studded with varieties of buttons and lot of embroidery on it with a black shalwar, a duppatta with multiple colours
and round cap with a tail of course over threaded. The hair style of women folk is also a unique feature. The women’s hairs do constitute a large number of plaits which takes almost a day to weave. This is undone hardly once a month when it is ished and made up again into the numerous intricate brides. The women folk young and old are found of wearing heavy jewellery, kangan, karras, seheeri, mahail loung, bali are commonly used. These Gujjars females have got fascination for the necklace with a triangular pendant, studded with a beautiful stone in the centre of it. It has a religious significance. It symbolizes evil eye and mainly utilized to avert bad luck.

**Marriage**

As far as knowledge of marriage age according to law is concerned, in the study area number of respondent expressed that they favour the marriage of girls and boys before the stipulated age of marriage. Although there some respondents, who have no knowledge of marriage age according to law. But majority of respondents knew the marriage age according to law but in spite of this majority of them favour marriage before legal age of marriage. 71 percent respondents revealed that they support the marriage of girls’ and boys’ before the age provided for by law. According to them it is their religious matter and law has no role over such matters. Only 29 percent rejected marriages before the stipulated age.
Pattern of Housing

We all know that one of the basic necessities of human life is a house to live in. Ownership of such necessities gives a psychological satisfaction. It also reflects the economic status and living standard of the people. When the tribal migrate to the upper and lower reaches, the first problem that they face is that of housing accommodation. Most of them take shelter in river bank or in the government land to construct their own huts on unauthorized land. Nomadic tribals living in Udhampur have not their own houses and lives in Govt. lands in plains where they make temporary huts for their shelter which is called “Kulla”. Similarly, in Hills in their Dhoks they have constructed their “kothas” without ownership rights on the forest land. The economic and social status of a family is measured by the number and quality of rooms in the house in which it lives. Most of the Gujjars have only one room in the house which is used for all purposes – cooking, living and sleeping where they have no electricity.

Routine Activities

Nomadic gujar women spend a lot of time not only in managing their homes but also managing their animals, but most of the time their contribution remains unrecognized. It means that gujar women irrespective of livestock number of their family provide 14-18 hours of productive physical labour in different chores, thus depicting the load of drudgery shouldered by them in day-to-day activities.
Time Spent on Animal Husbandry Operation

We have noticed a significance difference between nomadic women and their counterpart in terms of their time spent in many livestock rearing and household operation namely cutting and bringing of fodder and firewood, preparation of animal food, Grazing animal, providing water, cleaning animal shed, milking, cooking food for family members, cleaning etc. Women generally go to the forest as a group to collect fire wood. They depend on the forest for their livelihoods, including for the non-timber forest products. From these they obtain foods such as wild vegetables, mushrooms, fruit and medicines. Some forest products are also sold for a small cash income.

Women's Domestic Work

Women household work includes cooking, house cleaning and childcare. In extended family households, the woman who stays home is likely to have the meals ready for those who go out to work, and to clean up afterwards. Boys, as well as girls, are brought up to learn to do household chores, and both boys and girls help out at home with domestic tasks. Girls are kept home from school so that they can take care of their younger siblings while their mothers are busy in their routine work.

Women's Work in House Maintenance

When they reach either in the lower or upper reaches, both male and female take part in repair and maintains of their demolished huts. Close female relatives
often work together. Walls are plastered with mud twice a year in lower and upper reaches. Every five to eight years, women demolish part of the house and rebuild it with new walls.

**Conclusion**

It is generally believed that livestock economy of the Gujjars is managed by the male only but it is not true. Gujjar women spend a lot of time not only in managing their homes but also managing their animals, but most of the time their contribution remains unrecognized. It is noticed that they are almost illiterate; health condition is very poor despite this comparison of time spent by female on different activities is greater as compare to their counterpart. Women’s contributions in animal husbandry activities are more prominent than their male counterpart. Therefore, it can be said that success of livestock economy of the Gujjars depends on both male and women nomadic Gujjars and any approach for upliftment of their economic status demands to focus both Male and female. Nomadic Gujjar women plays pivotal role in animal husbandry. Women’s contributions in animal husbandry activities were more prominent than their male counterpart. Therefore, it can be said that success of livestock economy of the nomadic gujjars depends on women also. No doubt, a number of measures for their upliftment, government have taken steps but these are not sufficient yet. If we want to improve their status, some new policies, exclusively for nomads, we have frame for their well being.
Reference

Poverty among Nomadic Gujjars –
A Case Study of J & K and H.P
Virender Koundal

Introduction

Nomadism is a kind of spatial movement of households which is repeated generally over a defined territory and is linked with economic activities, primary as well as secondary. Today, the highest number of pastoral nomads is located in the region of south Asia. India alone is the home of five hundred (500) nomadic groups, which is seven (7) percent of total Indian population. The present study is about Gujjars of J&K and H.P. They are Buffalo rearing transhumant that oscillates between high and low altitudes in the hill tracts of J&K and H.P. with their livestock and household goods. Their economy mainly depends on the products of their flocks and the use of natural pastures round the year.

The irony is that, even after sixty-three years of independence, Gujjars who have acquired Scheduled Tribes (ST) status in both the states are still at the low ebb of society. In a survey conducted by Tribal Research and Cultural Foundation (TRCF) in 2004, a primary organization working for the cause of Indian tribes’ claimed that 67% population of nomad Gujjars in the state of Jammu & Kashmir alone is living below poverty line (Kashmir times, 2004).
Similarly, a survey conducted by the Himachal Consultancy (HIMCON) in 2006 has revealed that the 43,100 Gujjars in the state were the poorest, living in sordid conditions, had no access to education and most importantly, were highly vulnerable to food insecurity (The Tribune, 2006).

Here we will try to illustrate and discuss these various problems with the aim of making specific recommendations for a future survey of living standard. In doing so, we will describe some of the results of income and expenditure surveys of Udhampur district (J&K) and Kangra district of Himachal Pradesh.

**Main Objectives**

1. To examine the social and economic condition of the Gujjars.

2. To analyze the annual pattern of migration from upper hills to lower hills and to plains and backward. The reason behind this migration shall also be examined.

3. To identify the physical and economical problems which Gujjars come across in the oscillation.

4. To examine the loopholes under education and economic policies which have been started by government for their economic and social upliftment.

5. To identify the quality of the livestock, pastures and productivity of livestock reared by the Gujjars.
6. To evaluate the forest policy of the government vis-a-vis Gujjars.

7. To identify all sources of their income and pattern of expenditure.

8. To examine the reasons behind indebtedness and extent of indebtedness among the nomadic Gujjars.

**Hypothesis**

The present study proposes to test the following hypothesis:

1. The productivity of livestock reared by the Gujjars is low due to the surplus number of livestock in relation to the availability of feed and fodder resources, inferior breed of livestock, poor veterinary and unhygienic shed facilities.

2. The low productivity of livestock makes the pure bovine economy uneconomical

3. The low productivity of livestock and the nature of Gujjars’ profession result in their economic and social backwardness.

**Methodology**

The present study is based on stratified sampling, which is done at three levels i.e. district, tehsil and nomadic family. In the first instance of multistage random sampling, Udhampur and Kangra districts were selected from J&K and Himachal Pradesh. Though tehsils are taken as the second level of stratification, for practical reasons,
only those Tehsils are selected in the respective districts where nomadic Gujjars were spread over, though, not in sufficient number. At the third stage of sampling the families of nomadic Gujjars were identified for investigation. Care was taken to see that the Gujjars who were selected as subject do not belong to other than nomadic family. The sample consisted of 200 Households (100 households from each district from J&K and H.P), drawn from the Udhampur and Kangra districts. In order to supplement the primary data, secondary sources have also been used.

**Discussion/Main Findings**

**DEMOGRAPHY**—The 200 households sampled (100 households each in Udhampur and Kangra district) in study constitute population of 1402 with 752 males and 650 females reflecting a sex ratio of 864.36. About 66.48% of the total respondents are in the age group of 0-25 years. The dependency ratio in the Udhampur district of the study area has been found slightly high i.e. 78.77 percent as compare to 74.29 percent in Kangra district. In order to ascertain the role of males as well as females in the economy of nomadic Gujjars in the study area, sex-wise labour participation rate has been worked out. It has been observed that the Participation rate of female labour force is generally higher (58.62 percent) than that of male labour force (54.92 percent). Because nomadic Gujjar women are working not only at home but also outside the home. (Table-1)
EDUCATION- Maximum number of nomads and their family members in Udhampur (77.56 percent) and Kangra (86 percent) migrate between upper and lower reaches are illiterate. Generally schools are not within close reach of their settlement and Mobile schools, due to lack of affective supervision, are found to be non functional. Their migratory mode of life also stands in the way of getting regular education. With regard to female population of study area, 89.65 per cent of female population is illiterate just because of sheer ignorance, age old social taboos, outmoded thinking and backwardness. (Table-2)

HEALTH- The study shows that 25 percent of Nomadic Gujjars of the study area have a family of 8 (eight) members as against about 28 percent with family size of 7 members. (Table-3). This shows that the families with larger number of members are still prevailing among the tribal communities. It, however, appears that the migrant tribal have not realized the importance of small families and they are not adopting the concept of family planning. In the present study, most of the nomadic Gujjars responded that either they or their family member were suffering from diseases like chronic bronchitis, Gastro-intestinal Dysfunction, Pneumonia, skin related diseases, T.B and malaria. (Table-4)

As their economic status and the way of living are backward, they are not taking balance diet regularly because of this their children and ladies are seen pale and anaemic. Also filthy living conditions make them prey to
many diseases. It is generally believe that Gujjars use traditional medical system because at higher and lower reaches their access to modern medicine is limited, but in the survey area it is found that their attitude to modern medicine is not hostile.

**MIGRATION**- The nomadic household Gujjars of the study area migrate with their livestock between summer and winter pastures. The basis of their economic activities is keeping buffalo herds. With the approach of summer months, when grass and other fodder as well as water becomes scarce in the lowers regions, the Gujjars take their herds to higher-altitude pastures of Udhampur and Chamba where grass is regenerated after snow. Winter is spent in the lower reaches/plains of Udhampur and Kangra districts. Migration proceeds between predetermined sites along traditionally set routes and according to a more or less fixed time table. The upward and downward journeys take about 10 to 15 days each.

**PROBLEM DURING MIGRATION**- The nomadic gujjars of Udhampur and Kangra districts have to face a number of problems at upper, lower reaches/plains and in transition.

The main problems in upper reaches are due to harsh nature, forest department rules, shortage of good quality fodder, accommodation, militancy, education of children, medical facilities, marketing of milk/milk products and drinking water and electricity etc. (Table-5). In lower reaches/plains, they have problem with the local
people who raise the objection whenever they try to settle in the Govt. land or near to village and from mobile schools which are officially roaming with them but in reality they are not functional on the ground. (Table-6). In the transition period, while ascending or descending journey in both the districts, all the gujjars faced problems like rain, snowfall, heavy storm, hailstorms and landslides which cause not only loss of their near and dears ones but also of their livestock. In the oscillation, most of the time they have to travel on the national highway where respondents stated the fear of accident. Non availability of fodder and harassment by security forces/police also creates problem for them. (Table-7)

**FODDER-** It is found that overall in both the districts, 53.5% fodder requirement comes from green fodder in plains. Dry feed accounts for about 24.25 percent and concentrate contributes about 2.25 percent of the feed requirements of the livestock. In hills 98.25 percent feed requirement is derived from grazing lands and 1.75 percent from dry concentrates in Udhampur and Kangra districts taken together. The nutritive value of feed and fodder directly influence production and productivity of livestock. Majority of the nomads are not satisfied with the quality of pasture land while 25.6 percent (51) are satisfied with the quality of fodder in their traditional meadows. (Table-8)

These pastures are depleted due to over grazing. Besides, no care is taken to plant the good quality grasses
either by the forest department or by the graziers concerned, nor any attention is paid to make good the losses due to over grazing. With the result, the milk productivity of livestock is very low vis-à-vis other which are properly fed and looked after.

**PRODUCTIVITY**- The average yield of milk per buffalo/day is very poor in the Udhampur district, but the yield rate of milch animals in the Kangra district is comparatively higher. When we compare its productivity through input-output again it has been found that Kangra is more productive with input-output ratio of 1:1.60 as compared to Udhampur with input-output ratio of 1:0.98. Overall, the input-output ratio is 1:1.26. The overall productivity of milch animal in the study is very low.

This lower yield of milch animals in the study area is due to the poor availability of feed and fodder resources in term of quantity and quality, inferior breed of livestock, poor veterinary facilities and unhygienic conditions. On the whole, the ratio of milch animals to the dry animals in the study area is 3:2. (Table-9)

**INCOME**- Income and expenditure patterns of nomadic Gujjars households in the study area vary between the districts. Overall total household income is Rs. 24145389.12 in the area of study. The major source of household income is animal husbandry, contributing 94.68 percent to the total income of the entire study area. Many nomads in both districts involved in animal husbandry
activity also do some other activities to supplement their income. (Table-10). To examine the economic status of the families of nomadic Gujjars, the information about the earning members in the family was collected.

It was observed that majority of the nomadic Gujjars of the study area reported 2 to 3 earning members in their family. The broad picture that emerges from the study is that, the bottom 86 percent families in the study area have received a share of about 55.48 percent of total Gujjars income and the top 14 percent have taken a share of about 44.52 percent. Thus, majority of the nomads in the study are living in lower income class. (Table-11)

The average annual income per household by district is Rs 156166.86 for Udhampur and Rs 85287.04 for Kangra. Together, it is Rs 120726.95. Overall Per family monthly income is estimated to be Rs 10060.58. By district it is Rs 13013.91 in Udhampur and Rs 7107.25 in Kangra district. In case of daily income per family, overall it is Rs 330.76 and district wise; it is Rs 427.85 in Udhampur and Rs 233.66 in Kangra. Per-capita income per person is estimated to be Rs 17222.10. District wise; it is Rs 21570.01 in Udhampur and Rs 12579.21 in Kangra.

The Study shows glaring income inequalities among different categories of nomadic gujjars. It is noticed that per family daily income is Rs. 113.93 in case of families having annual income less than Rs.49,999 income, whereas in families with annual income more then
Rs.2,50,000 category are earning Rs 3357.83 per day per family. There are three basic causes of income inequalities noticed. Firstly, the large disparity in the distribution of cattle wealth, secondly low productivity of the livestock and thirdly, the law of inheritance. (Table-12)

**EXPENDITURE**- The total annual expenditure is Rs. 24319189.55 in Udhampur and Kangra together. Livestock expenses are higher (55.36%) relative to household consumption expenses (44.64%). (Table-13). The eating habits of the respondent households in Udhampur area has found quite at variance with that of the respondents in the Kangra district. Overall it is realized that their meals mainly constitute cereals and milk/milk products, pulses and vegetables are very rare item in their dietary pattern. Per-capita annual expenditure is Rs 17346.07 for all households. District wise it is Rs 20942.04 in Udhampur and Rs 13506.12 in Kangra. (Table-14)

**SAVING/DISSAVING**- Overall, Gujjars households incurred an annual dissaving. Udhampur registered savings and Kangra dissaving. Overall, households with income below Rs 2.5 lakhs (97.5%) per annum incurred dissavings. From this analysis, it is quite clear that those Gujjars who are in the upper income group (above Rs 2.5 lakh) are, to some extent, living a decent life but those who are in the lower income group, they are pauper. They are helpless to get rid of the continual poverty which has been crushing them since time immemorial. This is all just because of low productivity of their livestock. As a result, their pure
bovine economy becomes uneconomical for them. (Table-15)

Those who are found in deficit, majority of them mentioned that it is because of expenses on fodder for their livestock, their social/religious celebrations, medical/veterinary etc. As they remain hand to mouth, therefore by compulsion they have to sell either their livestock or to go to their relatives or zamindar or shopkeepers to lick their boots to get loan to meet the excess expenditure which is essential for equalizing their economy. Relying on zamindars or on shopkeeper’s mean paying exorbitant interests for the amount taken on loan. (Table-16)

DEVELOPMENT AND WELFARE PROGRAMME- The assessment of awareness among the nomads of Udhampur and Kangra about the tribal development programmes of State and Central Government disclosed that nearly half of the respondents and their family members were aware of such programmes. Out of a total of 200 nomads of Udhampur and Kangra who had the knowledge of the tribal development programmes, the percentage of those who were personally benefitted from different programmes was very low. Thus, nearly two-third of the nomadic Gujjars of Udhampur and Kangra could not get any benefit from any of the Tribal Development Programmes of the State Governments or Government of India. (Table-17)
Suggestions

1. Education which is the primary requirement for social and political improvement should be given top priority.

2. In mobile schools, better teachers having knowledge and sympathy towards nomadic Gujjars and their culture and dialect should be appointed in these mobile schools so that schools remain functional throughout the year.

3. To control their population, the importance of small family planning must be introduced among them.

4. Mobile doctors or health centres with compact medical requirements could go a long way in educating our illiterate Gujjars for maintaining certain basic conditions for their health and hygiene.

5. As far eating habits, our mobile doctors associated with experts in food and nutrition could educate the Gujjars how to utilize available resources in food and other edibles.

6. A comprehensive grazing policy for Gujjars livestock needs to be formulated for the entire area of the Jammu and Kashmir and Himachal Pradesh. Protection and proper management of the areas by way of introducing deferred and rotational grazing and fixing the stocking rates.

7. Introduction of better breeds of livestock to achieve higher rate of productivity. The number of mobile veterinary units should be opened and priority should be given to the far-flung areas of the state.

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8. For the sake of economic upliftment, the prices for animal’s products should be raised according to the increase in the prices of other commodities

9. Grant of political reservations to the Gujjars. Constituencies, to be reserved for Gujjars have to be identified at the earliest. Likewise seats according to their population have to be earmarked in local bodies, panchyats etc.

10. Need for setting up a separate tribal directorate in Jammu and Kashmir and in Himachal Pradesh should also receive attention of the government. Measure has to be taken to include the Gojri language in the 8th scheduled of Indian constitution.

11. Recruitment of educated Gujjar youth in state and central services has to be ensured. Steps have also to be taken for their absorption in semi-government organizations.

12. The planning of welfare schemes should be made strictly at ground level, keeping in mind the problems and social-cultural aspects of the nomadic Gujjars. Central sponsored schemes meant for tribes (Gujjars) should not be transferred to state. It should be entrusted directly to the district level for implementation.

**Reference**

TABLE-1, DEMOGRAPHIC PROFILE OF SAMPLE HOUSEHOLDS

<table>
<thead>
<tr>
<th>Age-Group</th>
<th>Kangra</th>
<th>Udhampur</th>
<th>Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>%</td>
<td>Female</td>
</tr>
<tr>
<td>0-14</td>
<td>1</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>14-25</td>
<td>2</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>25-30</td>
<td>3</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>30-35</td>
<td>4</td>
<td>13</td>
<td>1</td>
</tr>
<tr>
<td>Above 60</td>
<td>5</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
<td>10</td>
<td>10</td>
</tr>
</tbody>
</table>

Note: Percentage with regards to total number of males and females in all age groups.
Source: Survey Data

TABLE-2, LITERACY RATE IN THE STUDY AREA

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Udhampur</th>
<th>Kangra</th>
<th>Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m</td>
<td>f</td>
<td>m</td>
</tr>
<tr>
<td>Illiterate</td>
<td>22</td>
<td>69</td>
<td>7</td>
</tr>
<tr>
<td>literate(Traditional)</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>primary</td>
<td>10</td>
<td>23</td>
<td>7</td>
</tr>
<tr>
<td>middle</td>
<td>21</td>
<td>21</td>
<td>0</td>
</tr>
<tr>
<td>matric</td>
<td>21</td>
<td>21</td>
<td>0</td>
</tr>
</tbody>
</table>

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Note: Percentage with respect to total population of sample households
Source: Survey Data

### TABLE-3, NUMBER OF FAMILY MEMBERS

<table>
<thead>
<tr>
<th>Family Size (Members)</th>
<th>Number of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Udhanpur</td>
</tr>
<tr>
<td>00</td>
<td>39</td>
</tr>
<tr>
<td>05</td>
<td>18</td>
</tr>
<tr>
<td>06</td>
<td>19</td>
</tr>
<tr>
<td>07</td>
<td>25</td>
</tr>
<tr>
<td>08</td>
<td>30</td>
</tr>
<tr>
<td>09</td>
<td>15</td>
</tr>
<tr>
<td>10 &amp; more</td>
<td>01</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Survey Data

### TABLE-4, RESPONSES REGARDING THE OCCURRENCE OF VARIOUS DISEASES

<table>
<thead>
<tr>
<th>Disease Code</th>
<th>Number of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Udhanpur</td>
</tr>
<tr>
<td>(A)</td>
<td>19</td>
</tr>
<tr>
<td>(B)</td>
<td>11</td>
</tr>
<tr>
<td>(C)</td>
<td>6</td>
</tr>
<tr>
<td>(D)</td>
<td>59</td>
</tr>
<tr>
<td>(E)</td>
<td>7</td>
</tr>
<tr>
<td>(F)</td>
<td>31</td>
</tr>
<tr>
<td>(G)</td>
<td>63</td>
</tr>
<tr>
<td>(H)</td>
<td>69</td>
</tr>
<tr>
<td>(I)</td>
<td>17</td>
</tr>
</tbody>
</table>

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Source: Survey Data

Explanation of Codes-

(A) = Chronic Bronchitis

(B) = Malaria

(C) = T.B

(D) = Pleurisy/chest problem

(E) = Pneumonia

(F) = Gastro-intestinal Dysfunction

(G) = Anemic

(H) = Skin problem

(I) = Others

**TABLE-5, PROBLEM FACED AT HIGHER REACHES IN THE STUDY AREA**

<table>
<thead>
<tr>
<th>Problems Faced (Code)</th>
<th>Number of Respondents</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Udhampur</td>
<td>Kangra</td>
<td>total</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>100</td>
<td>23</td>
<td>123</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>79</td>
<td>70</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>90</td>
<td>40</td>
<td>130</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>100</td>
<td>0</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>100</td>
<td>100</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>88</td>
<td>98</td>
<td>186</td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>100</td>
<td>100</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>H</td>
<td>100</td>
<td>100</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>100</td>
<td>50</td>
<td>150</td>
<td></td>
</tr>
</tbody>
</table>
Source: Survey Data

Problem Code -
(A): Forest Dept
(B): Good quality fodder
(C): Accommodation
(D): Militancy
(E): Nature
(F): Education of Children
(G): Medical facilities
(H): Marketing
(I): Drinking water and Electricity

**TABLE-6, PROBLEM FACED AT LOWER REACES/PLAINS**

<table>
<thead>
<tr>
<th>Problems Faced (Code)</th>
<th>Number of Respondents (In Plains)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Udhampur</td>
</tr>
<tr>
<td>A</td>
<td>35</td>
</tr>
<tr>
<td>B</td>
<td>90</td>
</tr>
<tr>
<td>C</td>
<td>88</td>
</tr>
<tr>
<td>D</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Survey Data

Problem Code -
(A): Local people
(B): Accommodation

(C): Education of Children

(D): Drinking water and Electricity

**TABLE-7, PROBLEM FACED IN THE TRANSITION**

<table>
<thead>
<tr>
<th>Problems Faced (Code)</th>
<th>Number of Respondents (In Plains)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Udhampur</td>
</tr>
<tr>
<td>A</td>
<td>100</td>
</tr>
<tr>
<td>B</td>
<td>69</td>
</tr>
<tr>
<td>C</td>
<td>79</td>
</tr>
<tr>
<td>D</td>
<td>70</td>
</tr>
</tbody>
</table>

Source: Survey Data

Problem Code -

(A): Nature

(B): Fear of Accident

(C): Good quality grass

(D): Security forces/police

**TABLE-8, FEED AND FODDER CONSUMPTION IN HIGHER AND LOWER REACHES**
### TABLE-9, ECONOMICS OF MILK PRODUCTION PER LACTATION

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Udhampur</th>
<th>Kangra</th>
<th>Av. Overall</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yield (litre)</td>
<td>1351.68</td>
<td>1480.2</td>
<td>1420.44</td>
</tr>
<tr>
<td>Value (Rs.)</td>
<td>21626.88</td>
<td>23827.2</td>
<td>22727.04</td>
</tr>
<tr>
<td>Value of Manure</td>
<td>150</td>
<td>120</td>
<td>135</td>
</tr>
<tr>
<td>Gross Income</td>
<td>23770.88</td>
<td>25947.2</td>
<td>22862.04</td>
</tr>
<tr>
<td>Net Income</td>
<td>10794.98</td>
<td>14732.25</td>
<td>12763.61</td>
</tr>
<tr>
<td>Input-Output Ratio</td>
<td>1:0.98</td>
<td>1:1.00</td>
<td>1:1.26</td>
</tr>
</tbody>
</table>

Source: Survey Data

### TABLE -10, SOURCE OF HOUSEHOLDS INCOME (IN RS.)
<table>
<thead>
<tr>
<th>Income Source</th>
<th>Households occupations</th>
<th>Total Annual Income in Udhampur</th>
<th>Total Annual Income in Kangra</th>
<th>Total Annual Income Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Dairy</td>
<td>Laburnur</td>
<td>Share of Total</td>
<td>Dairy</td>
</tr>
<tr>
<td>Udhampur</td>
<td>51</td>
<td>17</td>
<td>3</td>
<td>10116.88 8 (100%)</td>
</tr>
<tr>
<td>Kashmir</td>
<td>6</td>
<td>8</td>
<td>2</td>
<td>488.88     8 (100%)</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>25</td>
<td>5</td>
<td>10605.76 8 (100%)</td>
</tr>
</tbody>
</table>

Note: ‘a’ indicates percentage of sources of income. ‘b’ indicates percentage of income within each source

Source: Survey Data

TABLE-11, INFORMATION ABOUT EARNING MEMBERS
### TABLE-12, ESTIMATED ANNUAL, MONTHLY AND DAILY PER FAMILY INCOME

<table>
<thead>
<tr>
<th>Income class</th>
<th>Number of Respondents</th>
<th>Per Family Annual Income</th>
<th>Per Family Monthly Income</th>
<th>Per Family Daily Income</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Udhampur</td>
<td>Kangra</td>
<td>Total</td>
<td>Udhampur</td>
</tr>
<tr>
<td>Less than 49,999</td>
<td>32</td>
<td>45</td>
<td>77</td>
<td>43630.7</td>
</tr>
<tr>
<td>50,000 - 99,999</td>
<td>34</td>
<td>31</td>
<td>65</td>
<td>92306.7</td>
</tr>
<tr>
<td>1,000,000 - 1,499,999</td>
<td>18</td>
<td>12</td>
<td>30</td>
<td>147400.92</td>
</tr>
<tr>
<td>1,500,000 - 1,999,999</td>
<td>8</td>
<td>12</td>
<td>20</td>
<td>195585.63</td>
</tr>
<tr>
<td>2,000,000 - 2,499,999</td>
<td>3</td>
<td>-</td>
<td>3</td>
<td>24484.67</td>
</tr>
<tr>
<td>More than 2,500,000</td>
<td>5</td>
<td>-</td>
<td>2</td>
<td>122590.8</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
<td>136106.6</td>
</tr>
</tbody>
</table>

Source: Survey Data

### TABLE-13, TOTAL HOUSEHOLD EXPENDITURE

J&K Academy of Art, Culture and Languages
Srinagar/Jammu
### TABLE-14, ESTIMATED ANNUAL, MONTHLY AND DAILY PER FAMILY EXPENDITURE

<table>
<thead>
<tr>
<th>Income class</th>
<th>Number of Respondents</th>
<th>Per Family Annual Expenditure</th>
<th>Per Family Monthly Expenditure</th>
<th>Per Family Daily Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Udham pur</td>
<td>Kangra</td>
<td>Total</td>
<td>Udham pur</td>
</tr>
<tr>
<td>Less than 40,000</td>
<td>32</td>
<td>45</td>
<td>77</td>
<td>44538.5</td>
</tr>
<tr>
<td>50,000 - 90,000</td>
<td>34</td>
<td>31</td>
<td>65</td>
<td>94584.3</td>
</tr>
<tr>
<td>1,00,000 - 1,49,999</td>
<td>18</td>
<td>12</td>
<td>30</td>
<td>137093.52</td>
</tr>
<tr>
<td>1,50,000 - 1,99,999</td>
<td>8</td>
<td>12</td>
<td>20</td>
<td>230273.58</td>
</tr>
<tr>
<td>2,00,000 - 2,49,999</td>
<td>3</td>
<td>-</td>
<td>3</td>
<td>278981.5</td>
</tr>
<tr>
<td>More than 2,50,000</td>
<td>5</td>
<td>-</td>
<td>5</td>
<td>100281.74</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
<td>151620.30</td>
</tr>
</tbody>
</table>

Source: Survey Data
TABLE-15, HOUSEHOLDS ANNUAL SAVINGS AND DISSAVINGS

<table>
<thead>
<tr>
<th>Income class</th>
<th>Udhampur House-holds</th>
<th>Savings (In Rs.)</th>
<th>Kangra House-holds</th>
<th>Savings (In Rs.)</th>
<th>Combined House-holds</th>
<th>Savings (In Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 49,999</td>
<td>32</td>
<td>-29047</td>
<td>45</td>
<td>-98032</td>
<td>77</td>
<td>-127079</td>
</tr>
<tr>
<td>50,000-99,999</td>
<td>34</td>
<td>77464</td>
<td>31</td>
<td>-255147.4</td>
<td>65</td>
<td>-232011.4</td>
</tr>
<tr>
<td>1,00,000-1,40,000</td>
<td>18</td>
<td>-172883.48</td>
<td>12</td>
<td>-109183.7</td>
<td>30</td>
<td>-364720.48</td>
</tr>
<tr>
<td>1.50,000-1.99,999</td>
<td>8</td>
<td>-277502</td>
<td>12</td>
<td>-83431.05</td>
<td>20</td>
<td>-360933.05</td>
</tr>
<tr>
<td>2.00,000-2.49,999</td>
<td>3</td>
<td>+102410.5</td>
<td>3</td>
<td>-102410.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.50,000 &amp; above</td>
<td>5</td>
<td>+1113954</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>+454647.02</td>
<td>100</td>
<td>-628447.45</td>
<td>200</td>
<td>-173800.43</td>
</tr>
</tbody>
</table>

Source: Survey Data

TABLE-16, SOURCE OF FINANCE/FINANCIAL ASSISTANCE (IN RS.)

<table>
<thead>
<tr>
<th>Source of Finance/Financial Assistance</th>
<th>Udhampur</th>
<th>Kangra</th>
<th>Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td>Livestock</td>
<td>4 (10.53%)</td>
<td>7 (17.5%)</td>
<td>11 (14.10%)</td>
</tr>
<tr>
<td>Zamindar</td>
<td>25 (73.08%)</td>
<td>5 (12.5%)</td>
<td>33 (42.31%)</td>
</tr>
<tr>
<td>Shopkeeper</td>
<td>3 (7.89%)</td>
<td>9 (22.5%)</td>
<td>12 (15.38%)</td>
</tr>
<tr>
<td>Relatives</td>
<td>3 (7.89%)</td>
<td>10 (47.5%)</td>
<td>22 (28.21%)</td>
</tr>
<tr>
<td>Total</td>
<td>35 (100%)</td>
<td>40 (100%)</td>
<td>75 (100%)</td>
</tr>
</tbody>
</table>

Source: Survey Data
TABLE: 17, KNOWLEDGE OF TRIBAL DEVELOPMENT PROGRAMMES

<table>
<thead>
<tr>
<th>Benefit Code</th>
<th>Number of Respondents</th>
<th>Udhampur</th>
<th>Kangra</th>
<th>Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A)</td>
<td></td>
<td>48</td>
<td>30</td>
<td>78</td>
</tr>
<tr>
<td>(B)</td>
<td></td>
<td>32</td>
<td>30</td>
<td>62</td>
</tr>
<tr>
<td>(C)</td>
<td></td>
<td>32</td>
<td>30</td>
<td>62</td>
</tr>
<tr>
<td>(D)</td>
<td></td>
<td>56</td>
<td>48</td>
<td>104</td>
</tr>
<tr>
<td>(E)</td>
<td></td>
<td>31</td>
<td>13</td>
<td>44</td>
</tr>
<tr>
<td>(F)</td>
<td></td>
<td>32</td>
<td>30</td>
<td>62</td>
</tr>
<tr>
<td>(G)</td>
<td></td>
<td>7</td>
<td>21</td>
<td>28</td>
</tr>
</tbody>
</table>

Source: Survey data

Dr. Virender Koundal

Introduction
Livestock sector plays a critical role in the welfare of India's rural population. Contrary to many developed countries, where less than 3 per cent of the population is engaged in agriculture and animal husbandry, nearly 70 per cent of the population in India is dependent on agriculture (mainly crop production and livestock rearing) (17th Livestock Census, 2003). After India’s Independence, the occupational avenues have undergone a tremendous change. With the spread of education and other amenities of life the traditional occupational structure has considerably changed. The Gujjars who have been a nomadic tribe, animal rearing is still practiced by them. Though, few of them become sedentary and own cultivable lands but still possess a few buffaloes and other animals. Their economy is revolving around their animals and they are mainly dependent on animal husbandry activity (Koundal, 2012). Generally, the Indian cattle are considered to be of poor quality, uneconomical and a burden on land (Chaktavarti, 1984). In order to assess Gujjars animal husbandry activity, this study has been conducted with the following objectives.
Objectives
1. To enumerate the number and quality of the nomadic Gujjars livestock.
2. To evaluate the productivity of their animals.
3. To find out the causes responsible for the low productivity and efficiency of Nomadic Gujjars livestock.
4. To suggest measure to improve the productivity and efficiency of livestock.

Hypothesis
The pure bovine economy of the Gujjars is uneconomical for them because of large numbers and poor quality of their livestock.

Research Methodology
For this study, researcher has conducted a survey using stratified sampling technique in Udhampur and Kangra districts of J&K and Himachal Pradesh respectively. From these two districts, 200 nomadic Gujjars households (100 from each district) selected. Similarly, secondary data and information are also collected from different published and unpublished sources.
Findings

Table-1, Livestock possessed by the nomadic Gujjars in the study area

<table>
<thead>
<tr>
<th>Name of Animal</th>
<th>Udhampur</th>
<th>Kangra</th>
<th>Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Local</td>
<td>Hx Breed</td>
<td>Total</td>
</tr>
<tr>
<td>she Buffalo</td>
<td>1063</td>
<td>2</td>
<td>1065</td>
</tr>
<tr>
<td>He Buffalo</td>
<td>74</td>
<td>0</td>
<td>74</td>
</tr>
<tr>
<td>Cow</td>
<td>48</td>
<td>0</td>
<td>48</td>
</tr>
<tr>
<td>bullock</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>She Goat</td>
<td>17</td>
<td>0</td>
<td>17</td>
</tr>
<tr>
<td>He Goat</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>calf</td>
<td>236</td>
<td>0</td>
<td>236</td>
</tr>
<tr>
<td>stallion</td>
<td>27</td>
<td>0</td>
<td>27</td>
</tr>
<tr>
<td>mare</td>
<td>10</td>
<td>0</td>
<td>10</td>
</tr>
<tr>
<td>eve</td>
<td>43</td>
<td>0</td>
<td>43</td>
</tr>
<tr>
<td>ram</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>hen</td>
<td>90</td>
<td>0</td>
<td>90</td>
</tr>
</tbody>
</table>

Source: Survey Data

The table shows the number of livestock which is reared by the nomadic Gujjars in the study area. It is clear from the table that these nomadic Gujjars are possessing maximum number of buffaloes (1584) as compared to other animals. Out of the total of 1584 she buffaloes in the area, 1065 were in Udhampur district and 519 were in Kangra district.

Table-2, Average number of she buffaloes per household

<table>
<thead>
<tr>
<th>No. of Buffaloes</th>
<th>Udhampur</th>
<th>Kangra</th>
<th>Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>HHs</td>
<td>Total</td>
<td>Average</td>
</tr>
<tr>
<td>Nil</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Less than 5</td>
<td>40</td>
<td>97</td>
<td>2.43</td>
</tr>
<tr>
<td>5-10</td>
<td>27</td>
<td>163</td>
<td>6.04</td>
</tr>
<tr>
<td>10-15</td>
<td>18</td>
<td>270</td>
<td>15</td>
</tr>
<tr>
<td>More than 15</td>
<td>15</td>
<td>535</td>
<td>35.67</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>1065</td>
<td>10.65</td>
</tr>
</tbody>
</table>

Source: Survey Data

This table shows the average number of animals per household in both districts of the study area. In this regard those households who are possessing more than 15
buffaloes have the largest number of animals per household (35.67). The smallest number of buffaloes per household is kept by the less than 5 buffalo’s possessor (2.60). The second and third positions are held by 10-15 and 5-10 buffalo’s holders with 14 and 6.31 respectively. It means each household is keeping 7.92 buffaloes.

**Table-3, Size of land and Livestock holdings**

<table>
<thead>
<tr>
<th>Size of Land Holding (in Kanal)</th>
<th>Udhampur</th>
<th>Kupwara</th>
<th>Combined</th>
<th>Number of Livestock Holding</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of HHs</td>
<td>Size of Landholding (K)</td>
<td>No. of HHs</td>
<td>Size of Landholding (K)</td>
</tr>
<tr>
<td>Landless</td>
<td>68</td>
<td>0</td>
<td>22</td>
<td>0</td>
</tr>
<tr>
<td>0-2K</td>
<td>7</td>
<td>15</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>2-4K</td>
<td>5</td>
<td>24</td>
<td>28</td>
<td>56</td>
</tr>
<tr>
<td>4-6K</td>
<td>4</td>
<td>31</td>
<td>15</td>
<td>46.5</td>
</tr>
<tr>
<td>Above 6K</td>
<td>16</td>
<td>202</td>
<td>31</td>
<td>221</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>272</td>
<td>100</td>
<td>327.5</td>
</tr>
</tbody>
</table>

Note: Figures within bracket indicate the percentage.  
Source: Survey Data

It is found that landless and marginal/small land holding Gujjars are possessing maximum livestock in the study area. It have been noticed in this table that 72 percent of the study areas’ buffaloes is owned by landless nomadic Gujjars. In both the district this trend is noticed. This implies that land less and small landholders derive a considerable proportion of their income from livestock.
Table-4, Percentage of milch and dry animal to total animals

<table>
<thead>
<tr>
<th>No. of Milch and Dry Buffaloes</th>
<th>Milch</th>
<th>Dry</th>
<th>Total Buffalos</th>
<th>Milch</th>
<th>Dry</th>
<th>Total Buffalos</th>
<th>Milch</th>
<th>Dry</th>
<th>Total Buffalos</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nil</td>
<td>64(65.98)</td>
<td>33(34.02)</td>
<td>97(100)</td>
<td>83(64.39)</td>
<td>47(37.61)</td>
<td>132(100)</td>
<td>149(65.07)</td>
<td>80(34.93)</td>
<td>229(100)</td>
</tr>
<tr>
<td>5-10</td>
<td>109(66.88)</td>
<td>54(33.12)</td>
<td>163(100)</td>
<td>168(60.27)</td>
<td>111(39.78)</td>
<td>279(100)</td>
<td>277(62.67)</td>
<td>161(37.33)</td>
<td>442(100)</td>
</tr>
<tr>
<td>10-15</td>
<td>146(54.07)</td>
<td>124(45.93)</td>
<td>270(100)</td>
<td>60(55.56)</td>
<td>46(44.44)</td>
<td>106(100)</td>
<td>56(54.50)</td>
<td>45(46.50)</td>
<td>100(100)</td>
</tr>
<tr>
<td>More than 15</td>
<td>360(67.29)</td>
<td>175(32.71)</td>
<td>535(100)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>360(67.29)</td>
<td>175(32.71)</td>
<td>535(100)</td>
</tr>
<tr>
<td>Total</td>
<td>679(61.76)</td>
<td>386(36.24)</td>
<td>1065(100)</td>
<td>313(60.31)</td>
<td>206(39.69)</td>
<td>519(100)</td>
<td>992(62.63)</td>
<td>597(37.37)</td>
<td>1589(100)</td>
</tr>
</tbody>
</table>

Source: Survey Data

The percentage of milch and dry animals to total animals in area under study is shown in the table. Those who are possessing more than 15 she buffaloes occupy the highest position in case of milch animals with 67.29 percent followed by less than 5 she buffaloes with 65.07 percent, 5-10 with 62.67 percent and 10-15 with 54.50 percent respectively. On the whole, the ratio of milch animals to the dry animals in the study area is 62.63:37.37 or 3:2. It means that the milch animals outnumber the dry animals in the field area of study.

Table-5, Contribution of different categories of households in Udhampur and Kangra districts to milk production per day (in kgs)

<table>
<thead>
<tr>
<th>No. of Buffaloes</th>
<th>Udhampur</th>
<th>Kangra</th>
<th>Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Milk Production Per day</td>
<td>Milk Production Per day</td>
<td>Milk Production Per day</td>
</tr>
<tr>
<td></td>
<td>245.76 (9.43)</td>
<td>372.3 (27.16)</td>
<td>618.06 (15.33)</td>
</tr>
<tr>
<td>5-10</td>
<td>148.56 (16.05)</td>
<td>725.84 (55.67)</td>
<td>1154.4 (79.02)</td>
</tr>
<tr>
<td>10-15</td>
<td>500.64 (21.50)</td>
<td>262.8 (19.17)</td>
<td>823.44 (20.90)</td>
</tr>
<tr>
<td>More than 15</td>
<td>1382.4 (53.02)</td>
<td>-</td>
<td>1382.4 (53.02)</td>
</tr>
<tr>
<td>Total</td>
<td>2697.36 (100)</td>
<td>1370.04 (100)</td>
<td>3978.3 (100)</td>
</tr>
</tbody>
</table>

Source: Survey Data
The contribution of Udhampur and Kangra districts households to daily milk production of the sample households is shown in the table. In Udhampur district, per day milk production of the 679 milch buffaloes are 2607.36 kg whereas in Kangra, it is 1370.4 kg of 313 milch buffaloes. With the help of this information, we have calculated the average yield of a buffalo in a year. It is 3.84 kg and 4.38 kg milk in Udhampur and Kangra respectively.

Table-6, Production of milch Buffalo

<table>
<thead>
<tr>
<th>District</th>
<th>Age at 1st calving (months)</th>
<th>Lactation length (Days)</th>
<th>Dry Period (Days)</th>
<th>Inter calving Period (Days)</th>
<th>Average milk yield/day (Leters)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Udhampur</td>
<td>50</td>
<td>322</td>
<td>325</td>
<td>604</td>
<td>3.84</td>
</tr>
<tr>
<td>Kangra</td>
<td>50</td>
<td>340</td>
<td>240</td>
<td>580</td>
<td>4.38</td>
</tr>
<tr>
<td>Overall</td>
<td>50</td>
<td>346</td>
<td>246</td>
<td>592</td>
<td>4.11</td>
</tr>
</tbody>
</table>

Source: Survey Data

In this table an attempt has been made to calculate the economics of milk production of local buffalo in both districts of study area. The first calving period is same in Kangra and Udhampur district whereas lactation length, dry period and inter-calving period is much lower in Kangra than the Udhampur district. It has been noticed that the average yield per buffalo is highest in Kangra district (4.38 Kg). In Udhampur it is only 3.84 kg.

Table-7, Cost of maintenance of Buffalo (Rs. per lactation)

<table>
<thead>
<tr>
<th>Item of cost</th>
<th>Udhampur</th>
<th>Kangra</th>
<th>Overall</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feed &amp; fodder</td>
<td>2124.90</td>
<td>1824.95</td>
<td>1874.93</td>
</tr>
<tr>
<td>Medicines etc.</td>
<td>70.00</td>
<td>60.00</td>
<td>65.00</td>
</tr>
<tr>
<td>Family labour</td>
<td>1462.00</td>
<td>1290.00</td>
<td>1376.00</td>
</tr>
<tr>
<td>Depreciation of animal</td>
<td>1300.00</td>
<td>1500.00</td>
<td>1400.00</td>
</tr>
<tr>
<td>Depreciation of animal shed</td>
<td>240.00</td>
<td>270.00</td>
<td>255.00</td>
</tr>
<tr>
<td>Concentrates</td>
<td>5475.00</td>
<td>4880.00</td>
<td>4927.50</td>
</tr>
<tr>
<td>Misc. cost</td>
<td>110.00</td>
<td>150.00</td>
<td>130.00</td>
</tr>
<tr>
<td>Total Cost</td>
<td>10981.90</td>
<td>9314.90</td>
<td>10098.43</td>
</tr>
</tbody>
</table>

Source: Survey Data
The total cost of milk production is more in Udhampur district than Kangra. It is estimated that the cost of maintenance of a buffalo per lactation in Kangra district is Rs. 10981.90 whereas in Udhampur district it is Rs. 9214.95. The expenditure incurred on feed and fodder as well as on concentrate is highest in Udhampur district (Rs. 2124.90 and Rs. 5475 respectively). Fodder mainly consisted of green grass (purchased for feeding green and for making hay) and tree leaves (imputed value of labor for bringing the leaves from the fields and markets is considered for this purpose). Labor is utilized for looking after the animals, feeding, grazing, cleaning of animal shed and milking of animals. It is found during survey that the maximum labour cost (Rs. 1462) is incurred in dairying activities by the nomadic Gujjars of Udhampur district while in Kangra cost of labour was Rs.1290. it is because wage rate in Himachal Pradesh is lower than to J&K.

Table-8, Economics of milk production per lactation

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Udhampur</th>
<th>Kangra</th>
<th>Av. Overall</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yield (lts)</td>
<td>1376.88</td>
<td>1482.75</td>
<td>1420.44</td>
</tr>
<tr>
<td>Value (Rs.)</td>
<td>21626.88</td>
<td>23827.24</td>
<td>22727.04</td>
</tr>
<tr>
<td>Value of Milk (Rs.)</td>
<td>150</td>
<td>120</td>
<td>135</td>
</tr>
<tr>
<td>Gross Income (Rs.)</td>
<td>21776.68</td>
<td>23947.24</td>
<td>22863.04</td>
</tr>
<tr>
<td>Net Income (Rs.)</td>
<td>10794.98</td>
<td>14732.25</td>
<td>12763.61</td>
</tr>
<tr>
<td>Input-Output Ratio</td>
<td>1.09</td>
<td>1.10</td>
<td>1.12</td>
</tr>
</tbody>
</table>

Source: Survey Data

The efficiency of any business like dairy depends on such combination of resources that are most economical. The profitability of dairying activity of Gujjars depends primarily on the productive traits of the breed maintained. The productivity means the ratio of output to input. In both the district they are breeding local buffaloes. The
average lactation yield per buffalo is 1351.68 liters (352x3.84) during the lactation period in Udhampur and that in Kangra is 1489.2 liters (340x4.38). So it reveals that the average milk yield per buffalo is lower in both districts as compare to national level. Net income from buffalo is highest for kanga district. When we compare its productivity through input-output analysis, again it has been found that Kangra is more productive but both are much far from national level. Overall the input-output ratio was 1:1.26 but in Udhampur (1:0.98) and in Kangra (1:1.60). So it is clear that Udhampur as well as Kangra districts are less productive. So it is proves that their pure bovine economy is uneconomical for them.

Reasons for low productivity of livestock

1. Shortage & poor quality of feed and fodder resources- The primary reason for the low productivity of livestock in both the district (Udhampur and Kangra) is inadequate availability of feed and fodder. It has been noticed that the quantity and quality of the feed and fodder is very poor in the area because large scale disappearance of grazing lands, pastures and forests. The loss in productivity of grazing land is due to heavy grazing.

2. Quantity and Quality of feed and fodder resources- The available fodder is not only insufficient but also poor in nutritive value. The natural resources of the Himalaya have been exploited for centuries in an unplanned manner
leading to degradation all along. Consequently the livestock productivity is very low.

3. **Surplus number of livestock**- As mention above on the table, there is a large number of animals in the study area. If there are more cattle than required, or useless cattle, and/or more than that can usually be supported by land, these may be assessed as surplus.

4. **Inadequate veterinary service**- The inadequate health coverage is also one of the reasons for low productivity in the region. The most of the doctors are available either in the main towns and cities in the states. Therefore, due to the poor transport and communication and uneasy approach to these centers, the Gujjars living in these hilly areas are unable to make use of these services.

5. **Defective marketing system**- Another cause of low productivity of livestock was the lack of proper marketing facilities. Being nomadic Gujjars are unorganized; as a result of this they are being exploited by the middlemen. In the study it was found that the marketing of Gujjars products was controlled by middlemen or shopkeepers who took away a lion’s share of the profit leaving very little incentive for improved production.

6. **Poor breed**- Another important cause of low productivity and efficiency of livestock in the study area was poor genetic and breeding system. In the study it was found that out of 1584 she buffaloes
only 2 were of improved breeds and rest of them were indigenous and hence were of inferior quality. This indicated that almost whole of the buffaloes in the study area belonged to indigenous breeds and hence the productivity and efficiency was low.

**Suggestions and Conclusion**

In view of this, it is necessary that concrete steps should be taken in these states (J&K and Himachal) for improving the quality of livestock so that we can make Gujjars bovine economy economical. For this, a comprehensive policy for improving productivity and efficiency of livestock needs to be formulated for the entire area of the Jammu and Kashmir and Himachal Pradesh where emphasis should be laid on:

**Adequate supply of feed and fodder**

To improve the situation of feed and fodder in Udhampur and Kangra, the following measures should be taken:

a) Improvement of pastures and other grazing lands  
b) Cultivation of high quality fodder crops

**Adequate animals’ health facilities**

a) The number of veterinary units should be increased in the far-flung areas of the state.

b) Efforts should be made to train the staff and more veterinary colleges should be opened.
c) Opening of mobile veterinary facility for nomads.

d) Lastly, emphasis should be placed on preventive rather than curative measures.

**Improved genetic or breeding system:**

For the purpose of upgrading the local live-stock strong efforts should be made for starting the Breeding Farms, Artificial Insemination Centres, Key Village Centres and Hill Cattle Development Centres.

**Marketing facilities:**

The marketing facilities are expanded and made available in the far-flung areas and producers’ cooperatives on the line of “Anand Dairy” are formed and the middlemen eliminated, the nomadic Gujjars would get the incentive to raise productivity and efficiency of live-stock considerably.

**References:**

Chakaevarti, A. K., Cattle development problems in India: a regional analysis, Geo Journal, 10.1, 1984


Report: 17th Livestock Census
Impact of the Climatic Change on the Seasonal Movement of the Bakarwals Nomads in the Valley of Kashmir

Mohd. Tufail

Climatic change is an absolute reality which is experienced by the Bakarwal community of Kashmir which is affected from the climatic change with respect to its seasonal movement cycle with the livestocks which is disturbed from the last few years. Their economy is totally based on the livestock which is shattered by the droughts, unseasonal snowfall and other climate related problems in the region. The problem of climate related displacement in Kashmir poses major risks to societal sustainability of the Bakarwals.

The seasonal movement of the Bakarwals is purely seasonal in character. They keep moving all round the year with respect to the availability of the pastures for their livestocks. But from the past few years their cycle of seasonal movement is disturbed due to the droughts in the Kashmir Valley, unseasonal snowfall in the summer months. So by keeping in mind the Bakarwal tribe is chosen as part of the study. An attempt has been made to access the impact of the climatic change on the seasonal movement of the tribe and their livelihoods.

The survey sites were chosen based on their potential to contribute to a better understanding of the
impact of climate change on the livelihoods of the Bakarwals. 400 households are surveyed both in the winter pastures (in plains) and summer pastures (in higher reaches of the Kashmir) to know the impacts of the climatic change.

The Cycle of Seasonal Movement during the Normal Period is somewhat different from of these years. The pastoral economy of the Bakarwals mainly depends on the utilization of the extensive pastures. The availability of the pastures is markedly seasonal in character while snow covers the mountains in the north; pastures are available throughout the winter in the south. But late April the winter pastures are exhausted, while the melting of the snow in the north give way to green and lush pastures. Thus both the winter and summer zones are characterized by the availability of pastures in a defined part of the year. This leads to oscillation between summer and winter zones while the coming of summer is signalled by the drying up of the pastures in the south, they take the animals during this time to higher or cooler altitudes in the north.

Bakarwals cross through nine major mountain passes of Pir Panjal to reach their summer areas. The main mountain passes are Nandan gali and Pir ki Gali which holds more than seventy percent of the seasonal movement of the Bakarwals. Mainly they cross these passes by the end of April. But the story is different during the last few years according to some respondents. For
most of the Bakarwals climatic change is a reality. During these years the unusual warm march has forced the Bakarwals to cross these passes one month before the schedule time. Due to sudden change in temperature it leads to impact on the newborn livestock in their winter pastures which is a major source of the economy for the community because March is the time when sheep and goat, give birth. So a new and urgent problem of water and fodder shortage has forced the Bakarwals to move early towards summer pastures according to survey. To migrate too early Bakarwals are forced in the pastures which do not offer good grazing due to immediate melting of snow. Due to early arrival in their summer pastures, temperature is too much low it affected their livestock population. So a new problem arises for them due to comparatively higher temperature of March and no rainfall, forced them for the early movement which effected their production.

The effects of climate change on the seasonal movement practice of the Bakarwals in Kashmir pose difficult policy challenges. The arid nature of the climate together with the poverty levels faced by those people living in the mountains mean that the increasing temperatures, the intensifying rains and the increased frequency of extreme weather events leads to cause of concern for the livelihoods of the Bakarwals.

In Kashmir, according to the Bakarwal community, they start experiencing changes in precipitation,
temperature and wildlife that appear to be brought on by climate change. These alterations are threatening their transhumance economy, lands, health and culture. For Bakarwal community whose culture and sustenance are dependent on the natural environment, climate change poses an immediate threat.

From the above table it has been quite clear that in 2009, due to unseasonal snowfall in the summer month of May half of the animals are perished away. Many of the respondents believe that it happened first time. So, clearly it is an indication of the climate change.
What they say (Interview of a Shepherd): "We are all singing the same song," said Mukhtar Chechi, a Bakarwal shepherd, "We are trying to tell the rest of the world, 'look, we are seeing these things, and you are not doing anything about it.' If the animals die, we die. If the river dies, we are gone."“Bakarwal tribe and seasonal movement is at the forefront of climate change, in respect to impacts Chechi said”

<table>
<thead>
<tr>
<th>Climatic factors</th>
<th>Changes</th>
<th>Community perceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rain</td>
<td>Decreased over the past 20 years</td>
<td>The transhumance calendars have shifted and rainy seasons are no predictable. Less water availability for humans and livestock; force the earlier movement to summer pasture areas.</td>
</tr>
<tr>
<td>Temperature</td>
<td>Increased over the past twenty years</td>
<td>Progressive increase over the past 20 years, noted drying up of the water sources due to high temperature in and around the Jammu hills (winter pasture areas).</td>
</tr>
<tr>
<td>Unseasonal snowfall</td>
<td>Increased over the last 20 years</td>
<td>Like in May 2009 it happened which continues for 15 days, first time in the summer months, killed 50 community members and lakhs of the animals.</td>
</tr>
<tr>
<td>Droughts</td>
<td>More severe over the past 20 years</td>
<td>Increase in the summer pastures, drying up of the pastures, no rainfall in the winter areas too.</td>
</tr>
</tbody>
</table>

Source: Field Work
Dead Animal during the Unseasonal Snowfall in Summer Month of June (Kashmir Valley)

There is a need to take urgent measures to address the suffering of the uprooted Bakarwals due to climate induced problems and make policies by keeping in view of their grievances and aspirations. If some positive steps were not taken seasonal movement of the Bakarwals in Kashmir Valley may become a history in the near future.

References

Constraints of Nomadic Tribes of Jammu and Kashmir in Livestock Rearing

P.S. Slathia
Parveen Kumar
S.K. Gupta

Gujjar and Bakarwal constitute the two major nomadic tribal groups of Jammu and Kashmir. Both these tribal groups have livestock rearing as the prime vocation. Whereas, Gujjars possess large herds of buffaloes, Bakarwals are associated with goat and sheep rearing. Both these tribal group play a crucial role in meeting the requirement of milk and meat for the cities and towns and hence contribute significantly to the livestock sector of the state. Traditionally both these tribes are nomadic in nature. They have seasonal migration from the plains of Jammu region to the upper reaches of Kashmir valley i.e. Pir Panchal, Seoj Dhar etc. Moreover, before snowfall starts in the upper reaches they migrate back to the plains of Jammu. It takes more than one month for these tribes to cover this distance during which they face a number of problems and travel through a tough terrain. These tribal groups are following this seasonal migration since time immemorial.

The migratory grazier, who forms an insignificant proportion of the Gujjar population of the area, still practise the age old migration to subalpine and alpine pastures during summer. During winter they stay in the Shiwaliks, i.e., the lower most hills adjoining plains and do
not go beyond the boundaries of the state as their ancestors used to do. The migration starts from Jammu by the middle of February and the flocks reach Udhampur by end of February when the Gujjars of Udhampur also start upward migration. The migratory route is almost parallel to the Jammu-Srinagar national highway; however, up to Ramban they adopt a shorter route avoiding the traffic hazards on the highway where they are often confronted with multitude of constraints.

Keeping in view the importance of livestock for providing meat, milk and wool to the mankind and inherent involvement of tribes of Jammu and Kashmir in animal production the present study was planned to be undertaken with the objective to study constraints encountered by the nomadic tribes of Jammu and Kashmir in rearing livestock.

**Methodology**

Present investigation was carried out in Jammu Division of Jammu and Kashmir state. Jammu division comprises of 10 districts of which districts of Jammu and Kathua were purposively selected for the present investigation as these contain majority of the nomadic tribes involved in livestock rearing. From these two districts 6 *kurus* (group of nomadic tribes) each of Gujjar and Bakarwal tribe were randomly selected. From each selected *kuru* of Gujjars, 5 Gujjar families were randomly selected thereby constituting 30 Gujjar families. The head of the family was selected as the respondent for the
purpose of study. Likewise from the kurus of Bakarwals, 5 Bakarwal families were randomly selected constituting 30 Bakarwal families. Similarly head of the family was selected as respondent for the study. Thus the study sample consisted of 30 Gujjar tribes and 30 Bakarwal tribes (60 Total). Data for the purpose of study was collected by the investigator himself on a comprehensively designed interview schedule specifically designed and pre-tested for the purpose of the present investigation. The data so collected were subjected to suitable statistical analysis and collated accordingly.

Findings and Discussion
a) Constraints encountered by the nomadic tribes of Jammu and Kashmir in rearing cattle: Constraints encountered by the Gujjars and Bakarwals has been studied under the different heads i.e. Technical constraints, economic constraints, social constraints managerial constraints and input supply constraints

i) Technical constraints encountered by the nomadic tribes in rearing cattle:

Data presented in table 1 reveal that both the category of respondents belonging to the nomadic tribe of Jammu and Kashmir had lack of knowledge about improved breeds of cattle as the most severe problem encountered in the production and rearing of cattle and thereby had been ranked 1st by in the hierarchy of technical constraints with MPS 85.55. This was followed by
non-availability proper health care practices during the period of their migration as the II most severe constraint faced by the tribes with MPS 76.66. Besides, lack of awareness about selection and breeding of animals (MPS 75), lack of knowledge about veterinary pharmaceuticals (MPS 69.44) had been found to affect severely the Gujjar and Bakarwal tribes. In addition to it, lack of knowledge about improved housekeeping practices (MPS 31.66), lack of knowledge about improved feeding practices, and lack of knowledge vaccination for deadly diseases of cattle (MPS 22.21) has also been found to put shackles to the tribes but to less degree.

Table 1: Technical constraints encountered by the nomadic tribes in rearing cattle

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Technical constraints</th>
<th>Gujjar tribe</th>
<th>Bakarwal tribe</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>MPS Rank</td>
<td>MPS Rank</td>
<td>MPS Rank</td>
</tr>
<tr>
<td>1.</td>
<td>Lack of knowledge about improved breed of animals</td>
<td>87.77 II</td>
<td>83.33 I</td>
<td>85.55 I</td>
</tr>
<tr>
<td>2.</td>
<td>Lack of awareness about selection and breeding of animals for breed improvement</td>
<td>74.44 IV</td>
<td>75.58 III</td>
<td>75.00 III</td>
</tr>
<tr>
<td>3.</td>
<td>Lack of knowledge about vaccination for deadly diseases</td>
<td>18.87 VII</td>
<td>25.55 V</td>
<td>22.21 VII</td>
</tr>
<tr>
<td>4.</td>
<td>Lack of knowledge about improve house keeping for cattle</td>
<td>51.11 V</td>
<td>12.22 VII</td>
<td>31.66 V</td>
</tr>
</tbody>
</table>
MPS: Mean Percent Score

A comparative analysis of the technical constraints encountered by both the categories of respondents separately reveal that non-availability of proper health care practices during the period as a constraint was assigned II rank in case of Bakarwal (MPS 75.55) and III in case of Gujjar respondents (MPS 77.77). Likewise, constraint associated with the lack of awareness selection and breeding animals for breed improvement was assigned IV rank in case of Gujjar (MPS 74.44) and III in case of Bakarwal tribes (MPS 75.56), lack of knowledge about vaccination for deadly diseases was assigned V rank by Gujjar (MPS 51.11) and VII rank by Bakarwals (MPS 12.22). Similarly, lack of knowledge about vaccination for deadly diseases was found to be constraints of VII order for Gujjar and V order for Bakarwal tribes.

ii) Economic constraints encountered by the nomadic tribes in rearing cattle: Date incorporated in table 2 reveal that non-availably of loaning facility for the nomads came to be the most severe economic constraint encountered by the respondents with MPS 88.89 followed by fewer
market prices for milk, meat and wool products (MPS 74.44). In addition to it, high cost of vaccines and veterinary pharmaceuticals (MPS 59.44) and high cost of green fodder and other concentrates (43.88) were also found to affect both the categories of respondents with varying degree of magnitude.

**Table 2: Economic constraints encountered by the nomadic tribes in rearing cattle**

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Economic constraints</th>
<th>Gujjar tribe</th>
<th>Bakarwal tribe</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>MPS</td>
<td>Rank</td>
<td>MPS</td>
<td>Rank</td>
</tr>
<tr>
<td>1.</td>
<td>Low purchasing capacity of nomadic tribes</td>
<td>61.11</td>
<td>IV</td>
<td>73.33</td>
</tr>
<tr>
<td>2.</td>
<td>Non availability of loaning facility for nomads</td>
<td>86.66</td>
<td>I</td>
<td>91.11</td>
</tr>
<tr>
<td>3.</td>
<td>Less market price of the milk, wool and meat products</td>
<td>76.66</td>
<td>III</td>
<td>72.22</td>
</tr>
<tr>
<td>4.</td>
<td>High cost of green fodder and other concentrates</td>
<td>52.22</td>
<td>V</td>
<td>35.55</td>
</tr>
<tr>
<td>5.</td>
<td>High cost of vaccines and veterinary pharmaceuticals</td>
<td>72.22</td>
<td>II</td>
<td>46.66</td>
</tr>
</tbody>
</table>

MPS: Mean Percent Score

A further deep glance at the data presented in Table 6 reveal that high cost of vaccines and veterinary pharmaceuticals was found to be the constraint of II order for Gujjars and of IV order for Bakarwals. Besides, low purchasing capacity of nomadic tribes as economic
constraint was assigned IV rank for Gujjars and II for Bakarwals.

iii) Social constraints encountered by the nomadic tribes in rearing cattle: Data presented in Table 3 make it vivid that the threats from the militants during the period of their migration was found to be the most severe constraint affecting both categories of the respondents (MPS 89.99). This was followed by low living standard of nomads (MPS 83.33), disintegrated social set up of tribes because of nomadic nature (MPS 73.33) and lack of awareness about social welfare schemes (MPS 65.55) as the prime social constraints faced by the respondents. Besides, low educational standard of tribes (MPS 64.99) also came to be the major constraint faced by the respondents. In addition to it, considering tribes belonging to low category came to very leastly affects the tribes followed by least purchasing of produce of tribes by people with MPS 21.66 and 12.77 respectively. This reflects a very cosmopolite social set up in Jammu and Kashmir.
A comparative description of data presented in Table 3 reveal that lack of awareness about social welfare schemes for nomadic tribes was found to be IV order constraint for Gujjars and of V order for Bakarwals. Contrarily, low educational standard of tribes as social constraint for tribes got V rank for Gujjars and IV rank by Bakarwals.
(iv) Managerial constraints encountered by the nomadic tribes in rearing cattle:

Data incorporated in Table 4 reveal that poor herd management during the period of their migration was the severe constraint faced by respondents with MPS 82.77. This was followed by fear and attack of wild animals (MPS 70.49), lack of risk taking ability among tribes (MPS 69.99) and poor managerial capability of tribes (MPS 55.55) as the major managerial constraints faced by tribes in animal rearing. Inability on part of the tribes to predict demand and supply of the produce was also perceived as constraint by the respondents but to comparatively less degree (MPS 35.55)

Table 4: Managerial constraints encountered by the nomadic tribes in rearing cattle

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Managerial constraints</th>
<th>Gujar tribe MPS</th>
<th>Rank</th>
<th>Bakarwal tribe MPS</th>
<th>Rank</th>
<th>Total MPS</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Poor managerial capability of tribes</td>
<td>53.33</td>
<td>IV</td>
<td>57.77</td>
<td>IV</td>
<td>55.55</td>
<td>IV</td>
</tr>
<tr>
<td>2.</td>
<td>Lack of risk taking ability</td>
<td>64.44</td>
<td>II</td>
<td>75.55</td>
<td>II</td>
<td>69.99</td>
<td>III</td>
</tr>
<tr>
<td>3.</td>
<td>Poor herd management during the period of migration</td>
<td>93.33</td>
<td>I</td>
<td>72.22</td>
<td>III</td>
<td>82.77</td>
<td>I</td>
</tr>
<tr>
<td>4.</td>
<td>Fear of attack of wild animals</td>
<td>62.22</td>
<td>III</td>
<td>78.77</td>
<td>I</td>
<td>70.49</td>
<td>II</td>
</tr>
<tr>
<td>5.</td>
<td>Inability to predict demand and supply of the produce</td>
<td>38.88</td>
<td>V</td>
<td>32.22</td>
<td>V</td>
<td>35.55</td>
<td>V</td>
</tr>
</tbody>
</table>

MPS: Mean Percent Score

Comparative analysis of data presented in table 4 reveal that poor herd management during the period of
migration and fear and attack of wild animals was perceived as constraint of I and III degree for Gujjars and of reciprocal degrees i.e. III and I in case of Bakarwals.

(v) Input supply constraints encountered by the nomadic tribes in rearing cattle:

A perusal of data presented in Table 5 reveal that shrinking grazing land and pastures resulting into shortage of grazing pastures for the animals of nomadic tribes was the most severe constraint faced by the respondents in rearing cattle (MPS 87.21) followed by scarcity of green fodder (MPS 83.88) and timely non-availability of veterinary aid (MPS 70.55). Besides, non-availability of high quality milk and meat producing animals (MPS 43.32) and non-availability of quality veterinary pharmaceuticals (MPS 31.11) were also perceived as constraints by the respondents. Non-availability of concentrates was perceived as a constraint by the respondents to the least level (MPS 12.77)

Table 5: Input supply constraints encountered by the nomadic tribes in rearing cattle
A comparative analysis of the data presented for both the categories of the respondents separately reveal that shrinking grazing land and pastures was assigned I rank by Bakarwals (MPS 95.44) and II by the Gujjars (MPS 78.88). Likewise, Scarcity of green fodder was found to be constraint of I degree for Gujjars (MPS 92.22) and of II degree for Bakarwals (MPS 75.55). Similarly, non availability of quality veterinary pharmaceuticals and non availability of high quality milk and meat producing animals were perceived as the constraints of IV and V degree by Gujjars and of V and IV degree by Bakarwals.

vi) Overall constraints encountered by the Gujjar and Bakarwal in livestock production:

An overview of the data presented in Table 6 reveal that the Gujjar respondents were primarily confronted with the economic constraints which has been ranked 1st
with MPS 69.77 followed by managerial constraints (MPS 62.44), technical constraints (MPS 60.46), social constraints (MPS 58.09) and input supply constraints.

In case of Bakarwals, input supply constraints topped the list of constraints under study with MPS 65.10 followed by managerial constraints (MPS 63.30), social constraints (59.51), technical constraints (49.04) and economic constraints (45.55).

### Table 6: Overall constraints encountered by the Gujjar and Bakarwal in livestock production

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Major category of constraints</th>
<th>Gujjar tribe</th>
<th>Bakarwal tribe</th>
<th>Total</th>
</tr>
</thead>
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<tr>
<td></td>
<td>MPS</td>
<td>Rank</td>
<td>MPS</td>
<td>Rank</td>
</tr>
<tr>
<td>1.</td>
<td>Technical constraints</td>
<td>60.46</td>
<td>III</td>
<td>49.04</td>
</tr>
<tr>
<td>2.</td>
<td>Economic constraints</td>
<td>69.77</td>
<td>I</td>
<td>45.55</td>
</tr>
<tr>
<td>3.</td>
<td>Social constraints</td>
<td>58.09</td>
<td>IV</td>
<td>59.51</td>
</tr>
<tr>
<td>4.</td>
<td>Managerial constraints</td>
<td>62.44</td>
<td>II</td>
<td>63.30</td>
</tr>
<tr>
<td>5.</td>
<td>Input supply constraints</td>
<td>55.36</td>
<td>V</td>
<td>65.10</td>
</tr>
<tr>
<td>TOTAL</td>
<td>MPS</td>
<td>61.22</td>
<td>MPS</td>
<td>56.50</td>
</tr>
</tbody>
</table>

MPS: Mean Percent Score

The overall calculated constraints for both the categories of respondents came to be 58.86 which imply that such high degree of constraints was being
encountered by them in animal rearing. Overall managerial constraints were perceived by both the categories of the respondents as the prime constraint in animal rearing with calculated MPS 62.90 followed by input supply constraints (MPS 60.23), social constraints (MPS 58.80), economic constraints (MPS 57.66) and technical constraints (MPS 54.75).

These findings confirm the findings of Sankhla, (2006)who reported that timely unavailability of breeding related services, high quality concentrate feed, high cost of cross bred animals and lack of credit facilities are most important constraints faced by respondents.

**Conclusion**

It can be concluded from the findings that Gujjar respondents were primarily confronted with the economic constraints followed by managerial constraints, technical constraints, social constraints and input supply constraints. Besides, Bakarwals had input supply constraints as the most severe followed by managerial constraints, social constraints, technical constraints and economic constraints. Overall, Lack of knowledge about improved breed of animals, Non availability of loaning facility for nomads, Threats from militants during migration, **Fear of attack of wild animals and** Shrinking grazing land and pastures came to be the major constraints confronted by the nomadic tribes of Jammu and Kashmir in livestock rearing.
An Impact Assessment of Nomadic Gujjars on Environment in Block Marh and Block Satwari of Jammu

Deepika Sharma
Himanshu Sharma

Introduction

It has been very difficult to survey entire Jammu district for studying migration of nomadic Gujjars. It has been possible to pinpoint study at various focal points of nomadic pastoral attractions for a closer look. Two areas i.e. block Marh and blocks Satwari of Jammu district have been surveyed. The numbers of nomadic Gujjars migrating to these areas are increasing day by day as they are rich in agricultural resources and water availability, hence creating social, economical and environmental impacts on the region. These impacts are the tools for measuring benefits and harms of such migratory movements. Poverty can be considered as one of the major reason for enforcing people to cross the limits of natural resource exploitation. Gujjars being poor, illiterate and innocent are totally depend on natural pastures to feed their livestock which in turn help them to meet their both ends need. Due to lack of environmental awareness and poverty as major reason they are causing harm to the environment which can be proved detrimental if continued with such speed. Migration of nomads is a traditional, seasonal activity associated with economic commercial interest. However it affects the local people both positively and
negatively. The harmonious interaction of nomads and their environment is what enables them to live a sustainable existence with some detrimental impacts on local ecosystem like overgrazing, soil erosion, cutting of trees, pollution of water bodies, air pollution etc. While no system pastoralists or nomads is in perfect symbiosis with their environment. The associated ecological problems of their lifestyle or subsistence strategies are thereby effecting the environment. Animal dung is a natural and excellent source of fertilizer but releases methane gas and waste piles can cause major pollution problems. The decomposition of animal wastes in the dairy can cause methane and ammonia gases to be released into the atmosphere. Methane causes global warming while ammonia leads to respiratory problems and is toxic to aquatic life, convert to nitrate which is an aquatic plant nutrient. Due to frequent entry of animals into water bodies for drinking, bathing and runoff from dung waste lagoons into streams and rivers, unethical disposal of dung at the banks of water bodies (because of its being least usable site due to lack of space) can cause intense water pollution and render it unfit for native aquatic organisms leading to eutrophication and shrinking of water bodies. Excessive application of manure in the fields can seep and pollute ground water. Nitrate level in ground water can increase and can cause Blue Baby Syndrome, a potentially fatal blood disorder. In addition drinking water supplies are compromised by high levels of MO’s or nitrates. There are increasing concerns about the costs of intensive
livestock production, which generates higher levels of green house gases compared to extensive pastoralism (FAO 2006; Herrero et al. 2011)[4], as well as pollution, greater worries about human and animal health (Gerber et al. 2010[3]; Steinfeld et al. 2010[7]) Preventing pollution from dairy waste can be a challenge, which requires extensive background and knowledge in animal nutrition, nutrient source, soil type and precipitation among other factors.

**Study Area:**

Marh and Satwari block of Jammu district are selected as study areas as are agricultural areas rich in fertile soil, have plenty of fodder, fuel wood, water and other resources as well as conditions like proper road facility, nearness of city market for selling their dairy products act as easy attractants for nomadic Gujjars as their winter pastures. Various water streams in Marh Block originate from springs, which are continued throughout the year. In addition these streams are also supplemented by Ranbhir canal during summer season to meet the demands of irrigation. Whereas River Tawi serves entire Satwari Block for the whole year. Nomadic Gujjar population is rapidly increasing especially in these two areas year by year and creating various impacts. Moreover many of the Gujjar families have permanently settled here are no more migrating thereby changing the demography of the area.
Objectives of the Study:

1. To examine the social and economic impact of nomadic Gujjar migration on local people.
2. To estimate environmental impact due to their lifestyle.
3. To educate Gujjars and local people regarding environmental conservation and protection.

Database and Methodology

The attitudinal survey has been the common method of addressing a range of environmental issue. In this approach respondents are asked to indicate their attitude and feeling towards the impact of nomadic gujjar migration, with as set of closed questions or statements. Such survey can be useful information about the types of impacts but it must be remembered that what is being recorded is only the respondent’s perception of those impact (Perce D.1989, pp 223).[6] The impact of the study is an attempt to examine empirically the impact of nomadic Gujjars on local population. It is not easy to analyze the attitude of respondents. Therefore, to assess the environmental impact of Gujjars in the study region, survey was conducted. The questionnaire consisted of 15 questions. A total of 200 questionnaires were filled up, 100 at each site block. The response to each question was noted on five point Likert scale ranging from 1 to 5 i.e. strongly disagree, moderately disagree, neutral/ no answer, moderately agree and strongly agree. The random sampling method has been used for the selection of the...
respondent i.e. local people at different locations. The mean and standard deviation of local residents of Marh and Satwari block responses to an environmental impact of nomadic gujjars were calculated (Table i & ii) A Likert scale is a psychometric scale commonly used in questionnaires. It is the most widely used scale in survey research, such that the term is often used interchangeably with rating scale even though the two are not synonymous. When responding to a Likert questionnaire item, respondents specify their level of agreement to a statement. The scale is named after its inventor, psychologist Rensis Likert. Often five ordered response levels are used, although many psychometricians advocate using seven or nine levels. A recent empirical study found that a 5 or 7 point scale may produce slightly higher mean scores relative to the highest possible attainable score, compared to those produced from a 10 point scale, and this difference was statically significant the format of five level Likert item is 1 = Strongly Disagree, 2 = moderately disagree, 3=undecided/ neutral, 4 = moderately agree, 5 = strongly agreed.

**Observation and Discussion (Table I - Iii)**

Lifestyle of nomadic Gujjars associated with cattle rearing near water bodied has a major impact on the environment. An assessment of the environmental impact of such migration is particularly important, for the various facts of the environment constitute the prevention of pollution problems. The pastoralists settle, they can transform formerly open landscapes with soft boundaries
into fragmented landscapes with harder boundaries like fences, farmland and denser settlements (Galvin et al. 2007)[2]. As the natural controls on livestock populations are tempered by human interventions, intensification can lead to loss of plant diversity (Alkemade et al. 2012).[1] These questions will help us to understand the environmental impacts of nomadic gujjars in the region. The mean and standard deviation of residents of Marh and Satwari block responses to environmental impact are calculated in table I & II. In case of Marh block the mean and standard deviation for water pollution are 100 and 0 resp. where as they are 50 and 69.296 for Satwari. For air pollution 25 and 9.30 are mean and standard deviation for Marh and for Satwari they are 20 and 9.617. For noise pollution the mean and standard deviation are 25 and 42.68 for Marh and 33.34 and 46.69 respectively for Satwari block etc. The higher the number of nomadic Gujjar population larger the effect on host population. The frequency distribution of environmental impact means for Marh is 20 and standard deviation is 14.67 and for Satwari block is 20 and 13.77 respectively. So it can be concluded that in Marh and Satwari there is an overall positive effect of Nomadic gujjars. The correlation between responses of local residents of both the study areas is calculated. The calculated t value is 0.365 i.e. there is significant difference between two sites at 0.05 level of significance.

Hence it is clear that areas under study there is significant effect of nomadic Gujjars migrating to these areas. The investigations of this study are in accordance
with Nagarale and Harpale (2012).[5] During their study at Bhimashankar and Lonavala, concluded that higher the number of tourists or outsiders, larger is the impact on local environment and calculated significant t value that indicated great environmental impact due to tourism. There are cultural values of pastoral mobility and that pastoralists see mobility as a practice necessary to efficiently exploit the rangelands, and a right that needs to be preserved. USA ranchers share many attributes of pastoralists elsewhere, including: strong identification with livestock husbandry as a way of life, distinct sub-cultures, and reciprocal social relations including sharing pastures at times of crisis. Combining this tremendous socio-cultural force with the economic and ecological imperatives for co-existence, points to a promising new direction for long-term sustainability.

**Recommendations**

1. Apply water tight plastic or day waste liners that can prevent contaminants from seeping into the sides of lagoons.
2. Buffer strips made permanent strips of vegetation between fields and water ways can also to absorb nutrients that would otherwise enter waterways as pollutant runoffs.
3. Methane can be captured and used as an energy source through methane digesters, that can reduce the odor and the systems are expensive.
4. Dust suppressants can be used to reduce air borne dust.

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5. Animals should not be allowed to enter into the water bodies for bathing or drinking. They should be provided with water away from water body for such activities. They should avoid overgrazing, deforestation, soil erosion.

6. Local residents and nomadic Gujjars must have knowledge of environment conservation and should not exploit it at the cost of their poverty.

7. Nomads must be aware of all relief schemes provided by govt. to reduce poverty among Gujjars so that they are not enforced to deplete environment for their livelihood.

**RESPONDENT’S RESPONSE TO ENVIRONMENTAL IMPACT OF NOMADIC GUJJARS IN BLOCK MARH OF JAMMU DISTRICT. (Table I)**
<table>
<thead>
<tr>
<th>S.No.</th>
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<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Σ</th>
<th>Mean</th>
<th>S.D</th>
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<tbody>
<tr>
<td>1</td>
<td>Source of cash money</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>20</td>
<td>71</td>
<td>100</td>
<td>20</td>
<td>29.5335</td>
</tr>
<tr>
<td>2</td>
<td>Provide us milk, meat, eggs, fur etc</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>10</td>
<td>90</td>
<td>100</td>
<td>50</td>
<td>56.5664</td>
</tr>
<tr>
<td>3</td>
<td>Easy customers for agricultural products</td>
<td>-</td>
<td>5</td>
<td>-</td>
<td>8</td>
<td>87</td>
<td>100</td>
<td>33.34</td>
<td>46.5009</td>
</tr>
<tr>
<td>4</td>
<td>Competition for local milk men</td>
<td>-</td>
<td>12</td>
<td>-</td>
<td>61</td>
<td>7</td>
<td>100</td>
<td>33.34</td>
<td>27.02468</td>
</tr>
<tr>
<td>5</td>
<td>Crop damage as their animals entry in fields</td>
<td>6</td>
<td>22</td>
<td>4</td>
<td>18</td>
<td>50</td>
<td>100</td>
<td>20</td>
<td>18.43909</td>
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<tr>
<td>6</td>
<td>Violence in the area</td>
<td>30</td>
<td>45</td>
<td>11</td>
<td>14</td>
<td>-</td>
<td>100</td>
<td>25</td>
<td>15.72683</td>
</tr>
<tr>
<td>7</td>
<td>Threats to native organisms</td>
<td>22</td>
<td>35</td>
<td>8</td>
<td>19</td>
<td>16</td>
<td>100</td>
<td>20</td>
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</tr>
<tr>
<td>8</td>
<td>Sources of exotic diseases</td>
<td>3</td>
<td>10</td>
<td>4</td>
<td>68</td>
<td>15</td>
<td>100</td>
<td>20</td>
<td>27.2672</td>
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<td>9</td>
<td>water pollution</td>
<td>-</td>
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<td>100</td>
<td>50</td>
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<td>10</td>
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<td>10</td>
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<td>48</td>
<td>100</td>
<td>20</td>
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<td>6</td>
<td>27</td>
<td>25</td>
<td>100</td>
<td>20</td>
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<td>12</td>
<td>Noise pollution</td>
<td>87</td>
<td>2</td>
<td>11</td>
<td>-</td>
<td>-</td>
<td>100</td>
<td>33.34</td>
<td>46.69404</td>
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<tr>
<td>13</td>
<td>Deforestation</td>
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<td>34</td>
<td>8</td>
<td>31</td>
<td>12</td>
<td>100</td>
<td>20</td>
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<td>14</td>
<td>Overgrazing</td>
<td>-</td>
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<td>100</td>
<td>25</td>
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<tr>
<td>15</td>
<td>Soil erosion</td>
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<td>32</td>
<td>8</td>
<td>17</td>
<td>39</td>
<td>100</td>
<td>20</td>
<td>15.11622</td>
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<tr>
<td>Total</td>
<td></td>
<td>185</td>
<td>261</td>
<td>83</td>
<td>544</td>
<td>627</td>
<td>1500</td>
<td>410.02</td>
<td>431.91</td>
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</table>
RESPONDENT’S RESPONSE TO ENVIRONMENTAL IMPACT OF NOMADIC GUJJARS IN BLOCK SATWARI OF JAMMU DISTRICT. (Table II)

FREQUENCY DISTRIBUTION OF ENVIRONMENTAL IMPACT (Table III)

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Average Score</th>
<th>Percentage of Respondent</th>
</tr>
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<tr>
<td></td>
<td></td>
<td>Marsh Block</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>15.47</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>19.6</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>2.53</td>
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<tr>
<td>4</td>
<td>4</td>
<td>19.26</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>43.14</td>
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<tr>
<td>Total</td>
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<td>100%</td>
</tr>
<tr>
<td>Mean</td>
<td></td>
<td>20</td>
</tr>
<tr>
<td>Standard Deviation</td>
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<td>14.67</td>
</tr>
</tbody>
</table>

References


PLANTS, HERBS SHRUBS USED BY GUJARS
An Ethnobotanical Survey of Medicinal Plants used by Gujjar Community of Trikuta Hills in Jammu and Kashmir, India

Savita Kumari,
Daizy R. Batish
H. P. Singh
Kirti Negi
R. K. Kohli

Introduction

Plants have served as the basis of traditional medicine system for thousands of years in countries such as China and India (Gurib-Fakim, 2006). These plant based systems continue to play an essential role in health care medicines. The development of clinically effective anticancer agents such as taxol (from *Taxus brevifolia*) and the discovery of potential anti AIDS agent such as michellamine B (an alkaloid from woody vine, *Ancistrocladus* species) and calanolide A (from *Calophyllum teysmanii*) demonstrate the value of plants as source of potential new drugs and highlight the importance of conserving these valuable resources (Gurib-Fakim, 2006). There is also a renewal of interest in the natural plant products as these are biologically more compatible with the system and have little toxicological concerns. As per World Health Organization (WHO), nearly 80% of the world inhabitants, especially living in the rural areas of developing countries, rely mainly on traditional medicines for their primary health care (WHO, 2003).
There are several areas world over where a vast knowledge on the use of plants against different illnesses exists. In fact, medicinal plants and their traditional uses have been an integral part of social, cultural, religious aspect of ancient civilization (Folke, 2004). Plants have been the basis of traditional medicinal systems including Ayurvedic, Unani and Chinese. Unfortunately, due to scarcity of written documents, relative low income and lack of interest of younger generations, the traditional knowledge on medicinal plants is highly threatened and fast eroding (Huntingto, 2000). Of late, rediscovery of traditional knowledge about medicinal plant usage by local communities has been viewed as an important tool for natural resource management (DeWalt, 1994). The importance of local people and traditional knowledge in biodiversity conservation and ecosystem management has been well recognized by the international agencies, organizations and conventions such as Center for Biological Diversity (CBD) (Cormier-Salem and Roussel, 2002). Efforts are, therefore, required for assessing and documenting such knowledge and methods of utilizing these resources (Cunningham, 2001).

India has rich plant diversity and is one among the mega biodiversity countries of the world. Indians have been using medicinal plants since antiquity and the Ayurvedic methods date back to 5000 B.C (Kapoor, 1990). However, due to rapid industrialization and urbanization, the knowledge has now been restricted to a few elderly people in the rural /tribal areas, who largely remain
delinked from those in the urban areas. In order to bridge this gap, documentation and investigation on the medicinal uses of the plants by the rural people/tribes living in the remote areas is required.

Jammu and Kashmir, the northernmost state of India, has a rich repository of biodiversity including a diverse variety of medicinal plants (Dar et al., 2002). Previous studies have documented ethno-botanical information from Kashmir-Jhelum (Naqshi et al., 1992), Shopian (Tantray et al., 2009), Guries Valley (Ara and Naqshi, 1992), Kashmir valley (Dar et al., 1984), and Ladakh (Bhattacharyya, 1991), and Poonch valley (Khan et al., 2011). However, Trikuta hills in the Jammu region and inhabited by Gujjars are largely unexplored. Since Gujjars are shepherd by occupation, they keep on shifting from one place to another and mostly stay in the upper reaches of hills. Due to nomadic life style and remote area, primary health services are very low. Additionally, being illiterate, they believe more in traditional healing practices and have strong faith in them. However, studies documenting the traditional knowledge of medicinal plants used by Gujjars in this region are lacking. We therefore conducted a study to document and assess knowledge on the medicinal plants used by the Gujjar community of the Trikuta hills.

Materials and Methods
Description of the study site
Trikuta hills (Map shown in Figure 1) lie between 32° 59’ and 33° 10’ N latitude and 74° 55’ and 75° 50’ E longitude and the altitude ranging from 360 m (at Bhabber of Katra) to 3000 m (at the top of Trikuta ridge). Climate is extremely cold in the months of December to February; temperature rises abruptly towards the end of April and remains hot till end of July. The region receives snowfall in the month of January in the area situated above 2000 m. The flora of this state is diverse (ranging from sub-tropical to temperate) due to its unique location and diverse climatic conditions.

Methods of data collection

Ethno-medicinal data were collected between August, 2009 and April, 2011. The information was obtained through semi-structured questionnaires and interviews with key informants like local residents, health workers, renowned herbalists, etc., and through. Semi-structured questionnaires consist of closed and open questions, helps to accommodate responses from different groups, and get both qualitative and quantitative responses. The questionnaire / interview focused mainly on the local names of the plants, plant part used and the ailment being cured, and the preparation and use of medicinal plants. The specimens of the ethno-medicinal plants were collected, identified, dried and a voucher specimen has been deposited at the Herbarium, Panjab University (PAN), Chandigarh, India. In all, information was collected from 25 persons (20 men and 5 women in the age group of 45 to 75 years). In one day, nearly 2 h were
spent with one informant to gather the information and three informants were interviewed. Regular field visits were undertaken to the study area to get information on the uses of medicinal plants from various sections of the community and validate the gathered information (Figure 4). The reliability of the gathered information was confirmed by visiting and interviewing the informant thrice.

**Results**

The present study documented 70 plant species belonging to 43 families that have been used for medicinal purposes by the Gujjars in Trikuta hills. These have been arranged alphabetically and the information has been provided about their botanical name, family, local and English name, plant part used, and the method of administration (Table 1). These plants grow in a variety of habitats such as forest areas, open grasslands, fields, and rocky areas on the hills, etc. Of the documented plants, 11% (8 species) belonged to family Asteraceae, 9% (6 species) to Lamiaceae, and 9% (6 species) to Fabaceae with. In addition, three species each belonged to family Liliaceae, Polygonaceae and Solanaceae. Families Rubiaceae, Menispermaceae, Fagaceae, Malvaceae and Verbenaceae were represented with two species each (Figure 1). Among the identified medicinal plants, 33 were herbs (~47%), 13 each were shrubs and trees (~19%), 9 (~13%) were climbers and 2 were epiphytes (~3%) (Table 1, Figure 2).
Plants of Trikuta used by the Gujjars cure a number of diseases including rheumatism, skin problems, and respiratory and reproductive disorders. Species of *Celastrus, Urtica, Hedera, Verbena, Dioscorea,* and *Saussurea* are used for the treatment of rheumatism, whereas those of *Bombax, Asparagus, Rubia, Dioscorea* and *Verbena* are used against sexual and reproductive disorders.

Different parts of the plants were used for the treatment of various ailments/disorders fever, common cold and cough, asthma, abdominal pains, rheumatism, blood pressure, and liver related problems (Table 1). The most commonly used plant part was leaves (28 species), followed by roots (of 25 species), whole plants (17 species), floral parts and fruits (9 species), seeds (7
species), bark (3 species), and resins (2 species) (Figure 3). In most of the plants more than one part was used as medicine. For example, in *Saxifraga ligulata* both underground and aboveground parts were used for curing different ailments. Most of the species were used for curing more than one disease. These were
administrated mostly orally and a range of preparations such as decoction, paste, as powder, as juice or as vegetables eaten raw, herbal tea, and oil were adopted. Most of these preparations were made from the freshly collected plants just before the use; however, some are also used in dry form (Table 1).
Discussion

The present study reports the use of 70 plant species belonging to 43 families by the Gujjar community of Trikuta hills. Such a high diversity of plant use is indicative of significant role of physiotherapy in curing health problems. Most plant species used by the Gujjars in Trikuta hills belonged to family Asteraceae. This is not surprising since Asteraceae is one of the largest families of flowering plants and is the most abundant in this region (Dar et al., 2002). Besides, other predominant families in the study area were Lamiaceae, Fabaceae, Liliaceae, Polygonaceae and Rubiaceae etc., suggesting their species richness in the local flora and confirmed by earlier reports (Dar et al., 2002). The present study documented that herbs were the primary source of medicine. This may be
attributed to humid climate of the area that facilitates the growth of herbs. These observations are in conformity with other studies conducted elsewhere reporting herbs as the most dominant and ethno-medicinally important plants (Tangjang et al., 2011; Yineger et al., 2008). The most frequently used plant part was the leaves followed by roots, whole plant, flowers, fruits, seeds and bark. The greater use of leaves for the purpose of medicine is not surprising since these are the most accessible parts and
<table>
<thead>
<tr>
<th>Scientific Name</th>
<th>Common Name</th>
<th>Part Used</th>
<th>Preparation</th>
<th>Use</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blastothea pumila</td>
<td>Shrub Hilly rose</td>
<td>Leaves</td>
<td>Powdered</td>
<td>Antimicrobial, healing</td>
</tr>
<tr>
<td>Boronilus diffuso</td>
<td>Herb Roadside</td>
<td>Roots</td>
<td>Powdered</td>
<td>Antimicrobial</td>
</tr>
<tr>
<td>Boronilus jart</td>
<td>Tree Forest area</td>
<td>Roots</td>
<td>Powdered</td>
<td>Antimicrobial</td>
</tr>
<tr>
<td>Botrya monspertense</td>
<td>Plant of dried</td>
<td>Whole plant</td>
<td>Paste</td>
<td>Antimicrobial, healing</td>
</tr>
<tr>
<td>Botrya salvia</td>
<td>Tree Forest area</td>
<td>Seeds</td>
<td>Raw</td>
<td>Antimicrobial</td>
</tr>
<tr>
<td>Calycinus pinnatifida</td>
<td>Climber Forest area</td>
<td>Seeds</td>
<td>Oils</td>
<td>Antimicrobial, healing</td>
</tr>
<tr>
<td>Chelone pratense</td>
<td>Climber Forest area</td>
<td>Leaves</td>
<td>Roots, Juice</td>
<td>Antimicrobial, healing</td>
</tr>
<tr>
<td>Chelone pratense</td>
<td>Climber Forest area</td>
<td>Leaves</td>
<td>Juice</td>
<td>Antimicrobial, healing</td>
</tr>
<tr>
<td>Chelone pratense</td>
<td>Climber Forest area</td>
<td>Leaves</td>
<td>Juice</td>
<td>Antimicrobial, healing</td>
</tr>
<tr>
<td>Chelone pratense</td>
<td>Climber Forest area</td>
<td>Leaves</td>
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<td>Leaves</td>
<td>Juice</td>
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<tr>
<td>Chelone pratense</td>
<td>Climber Forest area</td>
<td>Leaves</td>
<td>Juice</td>
<td>Antimicrobial, healing</td>
</tr>
<tr>
<td>Chelone pratense</td>
<td>Climber Forest area</td>
<td>Leaves</td>
<td>Juice</td>
<td>Antimicrobial, healing</td>
</tr>
</tbody>
</table>

Table 1: Const
### Table 1: Gujars Vol. 4

<table>
<thead>
<tr>
<th>Plant Name</th>
<th>Common Name</th>
<th>Scientific Name</th>
<th>Habitat</th>
<th>Use</th>
</tr>
</thead>
<tbody>
<tr>
<td>Justicia adhatoda</td>
<td>Ayurvedic</td>
<td>Justicia adhatoda</td>
<td>Whole plant</td>
<td>Decoction, used in cough, asthma and chronic bronchitis</td>
</tr>
<tr>
<td>Laurus nobilis</td>
<td>Laurel</td>
<td>Laurus nobilis</td>
<td>Whole plant</td>
<td>Decoction, used in cough, asthma and chronic bronchitis</td>
</tr>
<tr>
<td>Acacia nilotica</td>
<td>Acacia</td>
<td>Acacia nilotica</td>
<td>Whole plant</td>
<td>Anti-inflammatory</td>
</tr>
<tr>
<td>Quercus suber</td>
<td>Oak</td>
<td>Quercus suber</td>
<td>Whole plant</td>
<td>Tannin, astringent</td>
</tr>
<tr>
<td>Rhododendron ponticum</td>
<td>Rhododendron</td>
<td>Rhododendron ponticum</td>
<td>Whole plant</td>
<td>Astringent, used in coughs and bronchitis</td>
</tr>
<tr>
<td>Salix alba</td>
<td>Willow</td>
<td>Salix alba</td>
<td>Whole plant</td>
<td>Astringent, used in wounds and boils</td>
</tr>
</tbody>
</table>

### Table 2: Gujars Vol. 4

<table>
<thead>
<tr>
<th>Plant Name</th>
<th>Common Name</th>
<th>Scientific Name</th>
<th>Habitat</th>
<th>Use</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salvia officinalis</td>
<td>Sage</td>
<td>Salvia officinalis</td>
<td>Whole plant</td>
<td>Astringent, used in wounds and boils</td>
</tr>
<tr>
<td>Achillea millefolium</td>
<td>Yarrow</td>
<td>Achillea millefolium</td>
<td>Whole plant</td>
<td>Astringent, used in wounds and boils</td>
</tr>
<tr>
<td>Urtica dioica</td>
<td>Stinging nettle</td>
<td>Urtica dioica</td>
<td>Whole plant</td>
<td>Astringent, used in wounds and boils</td>
</tr>
<tr>
<td>Verbascum thapsus</td>
<td>Mullein</td>
<td>Verbascum thapsus</td>
<td>Whole plant</td>
<td>Astringent, used in wounds and boils</td>
</tr>
</tbody>
</table>

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hence used to the maximum extent for medicinal use (Gurib-Fakim, 2006). Roots were the second most commonly used plant part. However, their excessive use is detrimental for their survival since whole plant has to be uprooted. Not only roots, even the use of more than one plant part for medicinal purpose has put these plants to extinction risk owing to damage inflicted on the plants (Gurib-Fakim, 2006).

The study reported various preparation methods adopted by the Gujjars. These included preparation of decoction in water, crushing/extracting plant material in cold or boiled water. Medicinal plants like *Bistoria amplexicaulis*, *Saxifraga ligulata* and *Taxus baccata* were taken as herbal tea (Facciola, 1990; Hamayun et al., 2006; Pant et al., 2009). Another interesting mode of administration was tying the plant part against body part to get relief from some diseases. For example, *Colebrookia oppositifolia* leaves against stomach of infants to get relief from stomach ache; *Azadirachta indica* leaves around throat to get relief from mumps and tonsils; and leaves of *Ricinus communis* around joints to provide relief against joint pains. Though these finding have not been validated scientifically, yet may serve as the basis for future investigations. Some of the information gathered during the present study was novel. For example, *Allium rubellum* is a plant of rare occurrence and there is little information about its medicinal uses in the literature. Some of the plants like *Gloriosa superba* and *Saussurea costus*, utilized by the Gujjars of Trikuta hills, belong to rare and
endangered plants category; therefore, must be used cautiously and require priority conservation (Chaudhuri, 2007).

**Conclusions**

The study concludes that Gujjar community of Trikuta hills (Jammu and Kashmir, India) utilize 70 plant species as medicines for curing different ailments. These medicinal plants are the source of common primary health care practices by Gujjars. Efforts are, therefore, required to conserve and protect this traditional knowledge of Gujjars vis-à-vis the ethical, cultural and religious aspects in addition to the conservation of these medicinal plant species. Further, the frequent use of these plants, especially roots, is a point of concern since this practice may put them to extinction risk category leading to the loss of the species from the area.

**Acknowledgement**

Savita Kumari is thankful to Council of Scientific and Industrial Research (CSIR, New Delhi, India) for Senior Research Fellowship.

**References**


Dye Yielding Plant Diversity of District Rajouri Mainly Used By the Gujjars

ABDUL RASHID

Abstract

District Rajouri laying at 300 – 50/ N to 330 – 30/ N longitude and 740 E to 740 – 10/ E latitude, with diverse climatic conditions and varying altitudinal zones (490-4700 m.) exhibit a great degree of plant diversity. Survey of the literature revealed that many authors have contributed to ethno-botany and plant diversity studies of the Jammu and Kashmir state but the enlisting of dye yielding plant diversity has not been done so far. Therefore the purpose of the present study was to document the dye yielding plant diversity and associated knowledge from the study area. Forty-eight dyes yielding plant species belonging to twenty-seven families were reported from the study area. The botanical identity of the reported plant species with family, local name, habit and part used has been documented in present work. The study revealed that a considerable plant resource base for natural dyes exists in the study area but remained in the wild and unutilized for this purpose. The present work has opened up a new window for the future studies on the various aspects of the reported taxa including extensive exploration for updating of the present list and to study the conservational aspects of the disappearing flora of the region.
KEY WORDS: Natural Dyes, Dye yielding plants, Plant diversity, Rajouri, Ethno-botany.

Introduction

Dyes are the natural or synthetic compounds used to add a colour to or change the colour of materials. Dyes are capable of being fixed to materials and do not wash out with detergents and water or fade easily on exposure to light. The majority of natural dyes are made from plant parts such as leaves, flowers, roots, berries, bark, rhizomes, tubers, shoots, sap and wood. Textile dyeing dates back to the Neolithic period. Throughout history, people have been using natural dyes for their textiles and other materials like lather, cosmetics, and inks etc using common, locally available materials, mostly plants. Chinese have recorded the use of dyestuff even before 2600BC1. In ancient times, the ‘Holi’ festival in India was played with flower petals or with natural colours obtained from different plant parts2. The ‘Holi’ festivals were quite safe with natural colours but with the advent of synthetic colours a great harm is often caused to the human body and environment. These days’ cheaper chemical dyes are readily available in the market as alternative of natural dyes. These synthetic chemicals create different health hazards like skin allergies, respiratory problems, cancer, kidney and liver diseases. They also pose a bigger environmental challenge and disrupt the normal ecological processes. Herbal dyes were used to colour the textiles and other stuff across the world up to the mid of the 18th century. William Henry Perkin, an English chemist in
discovered a synthetic colouring compound called mauveine, which became popular overnight and slowly replaced the herbal and other natural dyes. Today only a small percentage of textiles and paper is dyed with natural colours. Recently, there has been an increasing interest in the herbal dyes as the consumers have become aware of the ecological and health related problems associated with the synthetic dyes. Health and environmental concerns associated with synthetic dyes have once again brought the light back to the natural dyes yielding bio-resources, mainly plants. Significant work on ethno-botany has been done during the last few decades in India.

Although much has been published from the various parts of the country, yet Jammu and Kashmir lagged behind. However many workers have made notable contributions to the ethno-botany of the state. But none of the below or anyone else has made a detailed account of the dye yielding plant diversity of Jammu and Kashmir used by the local inhabitants, except a few casual references. Many workers studied various aspects of the ethno-botany and plant diversity of Jammu and Kashmir State. The present work is the first comprehensive account of the dye yielding plant diversity of the study area being consumed by the local inhabitants. The present study is an attempt to overcome the paucity of documented traditional knowledge of the Gujjar-Bakerwal tribe and others living in the study area about the dye yielding plant diversity and is bound to prove
handy for the physo-chemists, naturalists and industries interested in developing alternative plant based dyes.

**Materials and Methods**

Rajouri is one of the hilly districts of Jammu and Kashmir State bounded by district Poonch in North, district Jammu in South, District Udhampur in East and PoK (Mirpur) in the West. The district lies between 300 – 50/ N to 330 – 30/ N longitude and 740 E to 740 – 10/ Elatitude, covering an area of 2630 km2 with an altitudinal variation of 490 meters in Sunderbani to 4700 meters in Pir Panjal ranges. District Rajouri has six tehsils and nine blocks with four small towns, having urban area of 18 km2 (Figure.No.1) The present work is the outcome of extensive survey of district Rajouri undertaken during 2008 and 2011. Field surveys were undertaken in the remote tribal villages and forests areas inhabited by the Gujjar-Bakewal tribe. Old and experienced men and women were interviewed for the first hand information on specific plants used in traditional colouring practices. The informers were also shown collection of specimens for reconfirmation of the information. Repeated and cross queries were done to confirm and verify the information. The information collected was systematically documented and analyzed. The plant material was collected, dried and was used for making the Voucher Specimen deposited with the Herbarium of department of Botany, University of Jammu. Plant specimens were identified using related literature as standard references 25,26,27.
Results

Forty eight plant species belongs to forty genera and twenty seven families were reported from the study area. Asteraceae, Fabaceae and Rosaceae were the most common used families with five elements each followed by Caesalpiniaceae with 4 species, Balsaminaceae 3 specie, Anacardiaceae, Berberidaceae, Euphorbiaceae, Lythraceae and Polygonaceae with2 species each. All the remaining 17 families, Acanthaceae, Ericaceae, Fagaceae, Geraniacea, Juglandaceae, Liliaceae, Malvaceae, Meliaceae, Mimosaceae, Moraceae, Pinaceae, Rhamnaceae, Rubiaceae, Taxaceae, Thymelaeaceae, Urticaceae and Zingiberaceae represents a sin single species each. Flowers of twelve plant species, roots of eight plant species, leaves of thirteen plant species, seeds of three plant species, shoots of three plant species, fruits of six plant species, Bark of eight plant species, wood of two plant species and rhizome of one plant species were found in use of the locals for colouring purposes. There were six species with more than one plant part in use. A description of the reported dye yielding plant species including family name, local name, habit and part used is given in the Table. No. 1. Trees (22) dominate the reported plant species followed the shrubs (13), Herbs (12) and only one climber.

Discussion

Plants can give us the whole spectrum of colours to live with nicely dyed textiles and artefacts, papers, cosmetics, human skin, hairs, toiletries, food, medicine, beverages and many other amenities of daily use. Natural
dyes have played an important role in the ecological and cultural heritage of human civilizations. During the past century, archaeological discoveries have largely contributed to show that, since the dawn of humankind, the quest for sources of dyes and pigments went abreast with the selection for food and medicinal plants and animals. Throughout history, natural colorants have played a major part in economic and cultural exchanges between nations. As the natural dyes are now a days in great demand not only in the textile sector but in cosmetics, leather, food, beverages, pharmaceutical and many other sectors, it is highly desirable that the region wise mapping of the dye yielding plant resource should be carried out across the country at the earliest. The region wise systematic mapping of the available dye yielding plant diversity can help to organize forth coming boom in the natural dyes sector without exerting much pressure on the environment and ecology of our fragile habitats. Proper enlisting and assessment of the available plant resource may result in better economic ventures including the benefit sharing with the local forest dwellers. The present study is a step forward in this direction to record the plant diversity used by the people of Gujjar-Bakerwal tribe in the hilly district of Rajouri. The next step should be detailed documentation of the practices associated with the traditional dyeing and proposing measures for keeping this traditional art alive as well as helping the villagers to make a living out of their art.
### Table No. 1. Enumerations of the dye yielding plant diversity of district Rajouri of Jammu and Kashmir State.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Botanical Name</th>
<th>Local Name</th>
<th>Habit</th>
<th>Family</th>
<th>Part Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td><em>Acacia catechu</em> Willd</td>
<td>Khair</td>
<td>Tree</td>
<td>Mimosaceae</td>
<td>Wood</td>
</tr>
<tr>
<td>2.</td>
<td><em>Adhotoda vasica</em> Nees.</td>
<td>Brainker</td>
<td>Shrub</td>
<td>Acanthaceae</td>
<td>Leaves</td>
</tr>
<tr>
<td>3.</td>
<td><em>Aloe barbadensis</em> Mill</td>
<td>Kavargand</td>
<td>Herb</td>
<td>Liliaceae</td>
<td>Leaves</td>
</tr>
<tr>
<td>4.</td>
<td><em>Bauhinia purpurea</em> L.</td>
<td>Kalari patar</td>
<td>Tree</td>
<td>Caesalpiniaecae</td>
<td>Bark</td>
</tr>
<tr>
<td>5.</td>
<td><em>Berberis aristata</em> DC.</td>
<td>Simbloo</td>
<td>Shrub</td>
<td>Berberidaceae</td>
<td>Roots</td>
</tr>
<tr>
<td>7.</td>
<td><em>Bistorta amplexicaulis</em> (D.Don.)Green</td>
<td>Masloon</td>
<td>Herb</td>
<td>Polygonaceaecae</td>
<td>Roots</td>
</tr>
<tr>
<td>9.</td>
<td><em>Carthamus tinctorius</em> L.</td>
<td>Gada</td>
<td>Shrub</td>
<td>Asteraceae</td>
<td>Flowers</td>
</tr>
<tr>
<td>10.</td>
<td><em>Cassia fistula</em> L.</td>
<td>Amaltas</td>
<td>Tree</td>
<td>Caesalpiniaecae</td>
<td>Bark</td>
</tr>
<tr>
<td>11.</td>
<td><em>Cassia tora</em> L.</td>
<td>Phalli</td>
<td>Shrub</td>
<td>Caesalpiniaecae</td>
<td>Seeds</td>
</tr>
<tr>
<td>12.</td>
<td><em>Commelina benghalensis</em> L.</td>
<td>Neelu</td>
<td>Herb</td>
<td>Commelinaceae</td>
<td>Leaves</td>
</tr>
<tr>
<td>13.</td>
<td><em>Continus coggygria</em> Scop.</td>
<td>Tunga</td>
<td>Tree</td>
<td>Anacardiaceae</td>
<td>Leaves</td>
</tr>
<tr>
<td>14.</td>
<td><em>Crucuma</em></td>
<td>Hald</td>
<td>Herb</td>
<td>Zingiberacea</td>
<td>Rhizom</td>
</tr>
<tr>
<td>No.</td>
<td>Species</td>
<td>Family</td>
<td>Part(s)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>---------</td>
<td>--------</td>
<td>---------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td><em>Daphne papyracea</em> Wall.</td>
<td>Thymelaeaceae</td>
<td>Stem, Seeds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td><em>Erythrina indica</em> Lam.</td>
<td>Fabaceae</td>
<td>Flowers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td><em>Ficus religiosa</em> L.</td>
<td>Moraceae</td>
<td>Bark</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td><em>Geranium nepalense</em> Sweet.</td>
<td>Geraniaceae</td>
<td>Root</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td><em>Helianthus annuus</em> L.</td>
<td>Asteraceae</td>
<td>Flowers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td><em>Hibiscus rosasinensis</em> L.</td>
<td>Malvaceae</td>
<td>Flowers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td><em>Impatiens balsamina</em> L.</td>
<td>Balsaminaceae</td>
<td>Flowers, Shoot</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td><em>Impatiens brachycentra</em> Kar. &amp; Kir.</td>
<td>Balsaminaceae</td>
<td>Flowers, Shoot</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td><em>Impatiens glandulifera</em> Royle.</td>
<td>Balsaminaceae</td>
<td>Flowers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td><em>Indigofera tinctoria</em> L.</td>
<td>Fabaceae</td>
<td>Leaves</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td><em>Juglans regia</em> L.</td>
<td>Juglandaceae</td>
<td>Leaves, Bark</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td><em>Lawsonia inermis</em> L.</td>
<td>Lythraceae</td>
<td>Leaves</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td><em>Malolotus philippensis</em> (Lam.) Mull.Arg.</td>
<td>Euphorbiaceae</td>
<td>Fruit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td><em>Mangifera indica</em> Linn.</td>
<td>Anacardiceae</td>
<td>Bark, Leaves</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td><em>Phyllanthus emblica</em> L.</td>
<td>Euphorbiaceae</td>
<td>Fruit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td><em>Pinus wallichiana</em> A. B. Jacks.</td>
<td>Pinaceae</td>
<td>Bark</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td><em>Prinsepia utilis</em> Royle</td>
<td>Rosaceae</td>
<td>Fruit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td><em>Prunus armeniaca</em> L.</td>
<td>Rosaceae</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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The study revealed that most of the reported dye yielding plants are also used for other purposes including:

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in ethno-medicine, ethno veterinary, furniture making, wood, construction, fodder, edibles and other daily uses. There is an urgent need that the reported plant species must be subjected to the socio economic and pharmacological studies. District Rajouri is a rich repository of flora and Indigenous traditional knowledge but have not been subjected to the specific detailed studies on the various aspects of biodiversity and conservation. The study area harbours a good number of dye yielding plants. A detailed study is required to assess the status, utilization and conservation of the reported plant species. Also there is urgent need to spread a highly motivated awareness and involvement campaign about the biodiversity conservation, ITK and the role and need of the local people in the protection of environment.

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References


and Plants of Neighbourhood Dehra Dun India. 1976, 239-263.


Medicinal Plant Diversity Utilized in the Treatment of Gastrointestinal Disorders by the Gujjär-Bakerwal Tribe of District Rajouri of Jammu And Kashmir State

Abdul Rashid

Abstract

Extensive ethno-botanical survey was carried out in District Rajour, a biodiversity rich region dominated by the Gujjär-Bakerwal tribe. District Rajouri is the part of Pir Panjal Himalayan region of Jammu And Kashmir State and the Gujjar-Bakerwal tribe is the most vibrant cultural tribe of north India still practicing in nomadic life style. Gujjar-Bakerwal tribe constitute 22% of the state population and 40% population of district Rajouri. Gastrointestinal disorders are one of the most common ailments encountered by these tribal people and over the years they have developed their own indigenous system for dealing with these ailments. A total of 28 plant species belonging to 24 families were recorded from the study area being used by the Gujjar-Bakerwal tribal people and other local inhabitants. Diarrhoea, dysentery, indigestion, dyspepsia, stomach pains and vomiting were recorded as the most commonly encountered gastrointestinal disorders. Botanical identity, local name, part used and a brief preparation of the reported plant species is presented in the present work with a background and discussion.
The herbal medicines occupy distinct position right from primitive period to the present-daytime. The utilization of biologically diverse plant resources for various ailments is the lifelong struggle of human race. In spite of their availability and utilization by large proportion by the middle hills dweller, no concerted effort has been made for sustainable development of this renewable natural resource (Samin et al., 2008) and the study area, a neglected mountainous region is no exception to this. Medicinal plants have been unique sources of medicines and constituted the most common human use of biodiversity (Hamilton, 2004). Among the different diseases reported among the Gujjar-Bakerwal tribe in the study area the gastrointestinal disorders are the common ones. People are dependent on herbal remedies to treat gastrointestinal disorders and other ailments. Abdominal pain, diarrhoea, dysentery, indigestion, dyspepsia and worms are the common ailments reported.

Gujjars-Bakerwal is the nomadic tribe of Jammu and Kashmir State. They keep on moving from place to place, with their livestock in search of fodder and forage. In summer they migrate from the plains of Jammu, Rajouri and Poonch to the Pir-Panjal ranges of North-Western Himalayas. With the onset of winter, they come back to the plains of Jammu region, mainly in districts, Rajouri, Poonch, Udhampur and Kathua (Rashid et al.,

KEYWORDS: Medicinal Plants, ethno-botany, Gujjar-Bakerwal, Rajouri, gastrointestinal
Interviews conducted with Gujjar-Bakerwal tribe in the study area (district Rajouri) revealed that quite a good number of plants are used locally in the treatment of a wide variety of gastrointestinal ailments and other purposes.

Gorter et al., (1995); Kirnjot et al.,(2007); Mohammed et al. ,(2010) and Olajuyigbe and Afolayan, (2012) are some of the studies highlighting the role and importance of herbal remedies used in gastrointestinal cure by various ethnic communities and the potential of these herbal remedies in the identification and evolution of drugs for future. Also these studies plead for the sustainable utilization; benefit sharing and conservational aspects of the reported plant species. Somehow no worker in the past tried to document the plant resource utilization for curing gastrointestinal disorders by the Gujjar-Bakerwal tribe of Jammu and Kashmir State. The vast store of ethno-botanical information of theses tribal people has not been comprehensively documented. As there is no earlier work done on this aspect, the present study was carried to cover the existing knowledge gaps and to generate a data base of ethno-botanical knowledge of the specific plants used and preparations. The present study attempted to motivate the stake holders for sustainable utilization, cultivation and preservation of traditional herbs.
Materials and Methods

Rajouri is one of the hilly districts of Jammu and Kashmir State bounded by district Poonch in North, district Jammu in South, district Udhampur in East and PoK (Mirpur) in the West. The district lies between 30.50 N to 33.30 Longitude and 74 E to 74.10 E latitude, covering an area of 2630 km with an altitudinal variation of 490 meters in Sunderbani to 4700 meters in Pir Panjal ranges. District Rajouri has six tehsils and nine blocks with four small towns, having an urban area of 18 km. (Figure, 1.). Periodic field trips for ethno-botanical exploration were undertaken during September, 2009 to April, 2011 in rural and mountainous areas of the study area inhabited by Gujjars and Bakerwals. During the surveys personal interviews were conducted with knowledgeable persons of Gujjars Bakerwal tribe to know about the plants and practices used to cure gastrointestinal disorders. To verify and confirm claims, the interview questionnaires were repeated within and among interviewees. Each of the plant material was assigned a field book number and document edas to scientific name, local name, family, part used, method of use, folk claims and mode of administration. The local names of different gastrointestinal disorders, where available were converted into scientific names by taking the help of doctors at District Hospital Rajouri. Plant parts that were identified as having use for curing gastrointestinal disorders were collected, compressed, dried, the Herbarium Specimen were made and submitted to the Jammu University.
Herbarium. Plant specimens were identified using the work of Hooker (1972-1897), Stewart,(1973) and Swami and Gupta (1998) as standard references. Wherever necessary, comparisons were made with Herbarium Specimens available at Herbarium of University of Jammu.

**Results and Discussion**

Information on the names of plants, used parts and methods of preparation was obtained from traditional old men, women and shepherds of the Gujjar-Bakerwal tribe and rural dwellers, using semi-structured questionnaire. 28 plant species representing 24 families were found to be commonly used in the treatment of a variety of gastrointestinal disorders during the survey. The scientific name of the reported plant species along with their family, local name, part used and a brief preparation and disorder treated is given in Table No.1. Caesalpinia was represented by three species followed by Amaranthaceae and Fabaceae 2species each and all the remaining 21 families has one species each in use for curing various gastrointestinal disorders in the region. A variety of plant parts were used in the treatment of gastrointestinal disorders by the locals. The leaves and roots of 7 plant species each were the most commonly used parts, followed by bark of 4 plant species, fruits of 3 plant species, seeds of 2 plants species and flowers of two plant species. Also gums, galls, rhizome, buds and latex of some plant species was found in use in a few preparations. Decoctions and infusions are the most frequent methods of preparation. Diarrhoea, dysentery, indigestion,
dyspepsia, stomach pains and vomiting were recorded as the most commonly encountered gastrointestinal disorders.

Ethno-botany has evolved into a specific discipline that looks at the people plant relationship in a multi-disciplinary manner such as ecology, economic botany, pharmacology and public health (Balick, 1996). With extensive uses of medicinal plants, numerous drugs have been introduced in the international markets as a result of exploring ethno-pharmacology and traditional medicines (Bussmann, 2002) which have expressed different pharmacological actions (Gregory, 2004). Hence, the traditional use of low profile and less known medicinal plants should be documented to disseminate their therapeutic efficacy to pave the way for preparation of acceptable medicine and to reduce the pressure on overexploited species (Kala et al., 2006). Considering a sharp decrease in the biological species all across the globe and the increasing economic values placed on medicinal plants, documentation on ethno-botanical knowledge is away to understand the use of different plant species to cure various ailments and means to conserve these natural resources. Globally, there is currently a renaissance of ethno-botanical surveys of medicinal plants and the need to screen specific parts of the plants.

Gujjars-Bakerwal tribe of the study area has developed indigenous traditional knowledge about the
plant resource utilization through the experience of their social groupings embedded in specific localities, profession and cultural contexts and can be developed, validated and disseminated to provide sustainable rural livelihood to these tribal people and others in the country. The reported plant species must be subjected to the further pharmacological studies to validate the folk claims. District Rajouri is a rich repository of flora and Indigenous traditional knowledge but have not been subjected to the specific detailed studies on the various aspects of biodiversity and conservation. A detailed study is required to assess the status, utilization and conservation of the reported plant species. Also there is urgent need to spread a highly motivated awareness and involvement campaign about the biodiversity conservation, ITK and the role and need of the local people in the protection of environment.

**Table 1:** Ethno-medicinal plants used in the treatment of gastrointestinal disorders in the study area. Plant name, family, local name, part used and preparation is given as under

**Abrus precatorius L.**
Family: Fabaceae)
Local Name: Ratie
Use: Leaves decoction is given in stomach pains.

**Achyranthes aspera L.**
Family: Amaranthaceae
Local Name: Phut Kanda
Use: Root powdered given in small quantity is effective indigestion and gas problems.

**Adiantum venustum G.Don.**
Family: Adiantaceae  
Local Name: Kali Kakei, Kakei  
Use: Fronds crushed are given as emetic and given to vomiting patients.

**Albizia lebbeck Benth.**
Family: Fabaceae  
Local Name: Dhrienk  
Use: Boiled fruit extract mixed with wheat floor in small quantity is given for three days against stomach infection

**Amaranthus gangeticus L.**
Family: Amaranthaceae  
Local Name: Bari Ghanar  
Use: Plant seeds cooked with maize floor, curd and a littlesalt is given in darrhoea and dysentery.

**Bauhinia vahlii Wight & Arnott.**
Family: Caesalpiniaceae  
Local Name: Kalari bhel  
Use: Bark extract is given in diarrhea and intestinal cramps.

**Bauhinia variegata L.**
Family: Caesalpiniaceae  
Local Name: Kaliari, Kachnar
Use: Dried bud are crushed and mixed with curd are taken in case of diarrhoea, dysentery and intestinal cramps.

**Berberis lyceum Royle**
Family: Berberidaceae  
Local name: Simblu  
Use: Rasaunt from root bark is used as mild laxative and gastric tonic.

**Bergenia ciliate (Wall.)Engl.**
Family: Saxifragaceae  
Local name: Zakhm e hayat  
Use: Root powder is used against diarrhea. Given with like warm water.

**Bombax ceiba L.**
Family: Bombacaceae  
Local name: Simbal  
Use: Root stock powder is used in stomach aches.

**Carissa opaca Stapf.Ex Haines.**
Family: Apocynaceae  
Local name: Garanda  
Use: Roots bark extract is given to cure poor digestion

**Cassia fistula L..**
Family: Caesalpiniaceae  
Local name:Amaltas  
Use: Cassia pulp is kept in water for two days and given as laxative for habitual constipation.
Cedrus deodara
(Roxb.) G. Don.
Family: Pinaceae
Local name: Devdar
Use: Bark powder is given in small quantities to dysentery and diarrhea patients.

Chenopodium album L.
Family: Chenopodiaceae
Local name: Batwa
Use: Leaves are rich in vitamin C. Cooked leaves relieve stomach pains.

Fragaria vesca L.
Family: Rosaceae
Local name: Kunchi
Use: Roots are eaten for better digestion and bowel movement.

Hypericum perforatum L.
Local name: Basanti phool
Family: Hypericaceae
Use: Herb decoction is used in acute dysentery.

Melia azadirachta (L.)Adelb.
Family: Meliaceae
Local name: Nemi, Kourh
Use: Crushed seeds, mixed in bread cakes (not more than 2 cakes) are given dysentery.
**Mentha longifolia (L.)Huds.**
Family: Lamiaceae
Local name: Pudhina
Use: Dried leaves and young twigs are carminative and stimulant and are recommended in dysentery and diarrhoea.

**Morus alba L.**
Family: Moraceae
Local name: Tout
Use: Fruits used against dyspepsia.

**Nymphia alba L.**
Family: Nymphaeaceae
Local name:
Use: Rhizome decoction is given in diarrhoea.

**Pistacia integerrima J.L. Stewart ex Brandis.**
Family: Anacardiaceae
Local name: Kangar
Use: Powered galls are fried in ghee and given internally in dysentery and dyspepsia.

**Syzygium cumini (L.)Skeels.**
Family: Myrtaceae
Local name: Jamnu
Use: Fresh juice of the Bark given with the milk of the goat for curing diarrhea in children.

**Tagetes minuta L.**
Family: Asteraceae
Local name: Guta
Use: Flower powder with curd is taken in the morning for curing dyspepsia

**Taxus wallichiana Zucc.**
Family: Taxaceae
Local name: Barmi
Use: Leaves (in small quantity) used against indigestion.

**Tinospora cordifolia (Thunb.)Miers.**
Family: Menispermaceae
Local name: Guloh
Use: Stem and leaves crushed are also against stomach troubles.

**Verbascum Thapsus L.**
Family: Scrophulariaceae
Local name: Gidar tamaku
Use: Crushed leaves are made into a pill and given in constipation and allied stomach pains.

**Vitex negundo L.**
Family: Verbenaceae
Local name: Bana
Use: Roots extract used in dyspepsia and flowers are used in diarrhea.

**Zanthoxylum alatum Roxb**
Family: Rutaceae
Local name: Timro, Temer.
Use: Fruit is used against general stomach troubles.
Acknowledgement

I express my gratitude to my teachers Prof. V.K. Anand and Prof. H. S. Kirn for their patronage and guidance. To Prof. R.N. Goehl, Prof. A.K. Wakhlu and Prof. Anima Langer former Heads of the Department, Prof. Geeta Sumbali Head, Department of Botany, University of Jammu for extending necessary laboratory and library facilities during my stay in the department. I also thank Prof. Rani Mangotra, Prof. Yashpal Sharma, Dr. Namrata Sharma, Dr. Veenu Kaul my teachers. I express my thanks and gratitude to Dr. Mahroof Khan, Mr. Mohd Arief, Beauv, Chie, Thair, Latief and Yougraj at EFI. A special word of remembrance and gratitude to the people of study area particularly to the Gujjar and Bakerwal tribe for providing me support in the field and sharing important ethno-botanical knowledge.

References


Ethno-Botanical Study of Some Forest Medicinal Plants Used by Gujjar Tribe of District Rajouri (J&K), India

L.R. Dangwal
Tajinder Singh

Introduction

District Rajouri is one of the important hilly district of Jammu and Kashmir state with an altitude ranging from 470-6000m asl, covering an area of 2630 sq km. It lies between 320 -58/ and 330-35/ North latitude and 700 to 740 -10/ East longitude, located in western part of Jammu division and foot hill of Pir Panjal range. The Gujjar tribes contribute the major segment of the population of the study area and lives neighbouring the forests for their own purposes (Schultes 1962; Gaur 2008; Gaur et al. 1992; Abudal et al. 2008). The primary occupation of the Gujjar tribes is rearing of cattle and migrate from one place to another in different altitudinal zones upto 4000m asl. in the study area for better grazing as well as other opportunities.

Live stock population has been an important resource of the Gujjar tribe. Therefore, the cattle and their own healthcare has been a major concern to various societies. Ethno-medicinal as well as medicinal practices are community based indigenous knowledge which has been transferred from generation to generation. About 70% of the world population continues to rely on their
own localized medicinal practices for personal and live stock’s healthcare (Mc Corkle 1995).

Besides exploring floristic diversity and invention of the plant resources of the western Himalayas and the state J&K, documentation of the traditional knowledge on the medicinal plants and their utilization has been explored by several workers during last two decades (Jain, 1991; Singh & Kumar, 2000; Brij et al. 1996; Anjula et al. 2007; Gupta et al. 1982; Kachroo & Nahvi 1976; Kaul et al. 1987).

The Gujjar tribes are concerned; they rely on their own indigenous (herbal system) practices for the cattle and their own health care using the ambient vegetation resources. It has been observed that the men of Gujjar community have richer knowledge about herbs used in ethno-medicinal practices as compared to women folk. The rich plant diversity of the area is managed and utilized by Gujjar tribes in a variety of ways, like rearing of live stock, ethno-medicinal purposes of the plants parts i.e. roots, tubers, young shoots, twigs, leaves, flowers, fruits, seeds etc., are primary food or secondary condiments to dishes prepared by these tribes. Perusal of literature indicated that the ethno-medicinal system of Gujjar tribes particularly from district Rajouri has not been properly investigated by earlier plant explorers. Therefore, the present study is made to document some of the important plants used in medicinal purposes by the tribe in the study area.
Material and Method

The present study was carried-out by the authors through extensive and intensive field surveys made during July, 2009 to February, 2011. During the course of the study, 12 different sites were selected by the authors in 8 blocks of district Rajouri, frequent field trips were made in different seasons, months of the period in each site for the collection of plants and their pertinent information in context with ethno-medicinal practices. The interviews were conducted from Gujjar tribe to collect various information of plants were used in ethno-medicinal practices. Questionnaire was prepared for the collection of data such as local name of plants, their uses in different diseases, plant parts used, mode of preparation, treatment, and their application. The collected plants were identified with the help of available literature and monographs by Hooker (1906); Sharma and Kachroo (1983); Swami and Gupta (1998); Gaur (1999); etc. and confirm from the authentic regional Herbaria i.e., Botanical Survey of India, Northern Circle (BSD), Dehradun and Herbarium of GUH, HNB Garhwal Central University, Srinagar Garhwal, Uttarakhand, and deposited them in the Herbarium of Department of Botany, SRT Campus, Badshahithaul, Tehri Garhwal.

Result and Discussion

Gujjar tribe constitutes the major segment of the population of study area. The rich biological diversity is managed and utilized by Gujjar in variety of ways. The traditional knowledge about the various uses of plants i.e.
medicines, food, fodder, etc. is preserved from generation to generation and they are mainly depending on the forest resources for their survival. These traditional medicines are obtained from the root, shoot, leaf, bark, flower, fruits, seeds etc. for the cure of different diseases. It has been observed that the traditional cultures of Gujjar including their knowledge and uses of forest plants for various purposes are rapidly changing through contact with other cultures. Also documentation and conservation of indigenous traditional knowledge about the plants is of great significance in light of ethno-medicinal importance likely to be faced in the near future for ever growing population.

During this period 29 ethno-medicinal plants belonging to 22 families have been reported from the study sites. Of which 21 were herbs, 3 were shrubs and 5 were trees. Among all, herbs are more used as ethno-medicines as compared to shrubs and trees. The medicinal plants are used by Gujjar tribe of the study area are arranged in alphabetically family wise, with their botanical names, available vernacular names, part used and its implications are shown in Table-1 and some plates of medicinal plants and living style of Gujjar tribes shown in Plates-1 & 2.
<table>
<thead>
<tr>
<th>Family</th>
<th>Botanical Name</th>
<th>Local Name</th>
<th>Parts used and its importance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Acanthaceae</td>
<td>Strychnos toxifera L.</td>
<td>Leaves and stem paste are applied externally for the treatment of abscess and ulcers.</td>
</tr>
<tr>
<td>2</td>
<td>Asteraceae</td>
<td>Arctium lappa L.</td>
<td>Parts of plant used on seed pod, muscular stress (moose) and powder of the plant is used in stomachache, stomach swelling and also given for women for actinon.</td>
</tr>
<tr>
<td>3</td>
<td>Brassicaceae</td>
<td>Capsicum annuum L.</td>
<td>Whole plant is used as medicine. Its extract as well as powder is given with water or honey for the treatment of various ailments.</td>
</tr>
<tr>
<td>4</td>
<td>Buxaceae</td>
<td>Rhus coriaria L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>5</td>
<td>Capparidaceae</td>
<td>Capparis spinosa L.</td>
<td>Whole plant is used as medicine. Its powder and as ice are used in stomachache, blood-sugar, and for healing of lice.</td>
</tr>
<tr>
<td>6</td>
<td>Cassia salicifolia L.</td>
<td>Cassia tora L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>7</td>
<td>Capparidaceae</td>
<td>Capparis spinosa L.</td>
<td>Whole plant is used as medicine. Its powder and as ice are used in stomachache, blood-sugar, and for healing of lice.</td>
</tr>
<tr>
<td>8</td>
<td>Daphne cannabinoloides</td>
<td>Daphne cannabinoloides</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>9</td>
<td>Echinacea</td>
<td>Echinacea purpurea L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>10</td>
<td>Fabaceae</td>
<td>Fabaceae</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>11</td>
<td>Lamium purpureum L.</td>
<td>Lamium purpureum L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>12</td>
<td>Osbeckia wilderi</td>
<td>Osbeckia wilderi</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>13</td>
<td>Papaveraceae</td>
<td>Papaver somniferum L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>14</td>
<td>Plantaginaceae</td>
<td>Plantago major L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>15</td>
<td>Primulaceae</td>
<td>Primula vulgaris L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>16</td>
<td>Ranunculaceae</td>
<td>Ranunculus acris L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>17</td>
<td>Rosaceae</td>
<td>Rosa gallica L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>18</td>
<td>Rubiaceae</td>
<td>Rubia cordifolia L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>19</td>
<td>Salicaceae</td>
<td>Salix alba L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
<tr>
<td>20</td>
<td>Saxifragaceae</td>
<td>Saxifraga tatarica L.</td>
<td>Whole plant is used as medicine. It is a good source for liver and bile secretion.</td>
</tr>
</tbody>
</table>
Conclusion

In the district Rajouri the Gujjar tribe is totally depends on forest and forest products for their own indigenous herbal practices and cattle health care. It has been observed that male community of the Gujjar tribes have richer knowledge about herbal medicine as compared to women folk. The Gujjar tribes are mainly depend on the herbal medicines to prevent and cure a wide range of diseases because they receive very little facilities from modern hospitals, on account of their mobility and remoteness of different forest localities. The result also shows that the traditional knowledge used by younger in the preservation of their culture and traditional knowledge from generation to generation and it also requires the great attention for phyto-chemical and pharmaceutical analysis.
REFERENCE

Ethnomedicinal Plants Used in the Traditional Phytotherapy of Chest Diseases by the Gujjar-Bakerwal Tribe of District Rajouri of Jammu & Kashmir State

Abdul Rashid

Ethno-botanical study was conducted in district Rajouri, Jammu And Kashmir State aiming at identifying plants used to treat chest diseases mainly related to respiratory system. A semi-structured questionnaire was used to interview members of the tribal population including traditional healers, herb sellers, and other villagers. The plant parts used as well as the modes of preparation and administration were recorded. Thirty one plant species belonging to twenty four families were collected and identified by their vernacular and scientific names. The Asteraceae, Acanthaceae, Pinaceae were the most represented family with three species each, followed by the Anacrdiaceae, Euphorbiaceae and Fabaceae with two species each. All the remaining 15 families were represented by one species each. The plant part most frequently used to treat respiratory diseases in the study was reported as Root followed by leaf, flower, fruit, bark and seed. Also many other plant parts including rhizomes, galls, buds, resins and latex were found in use in various formulations for chest diseases cure.

Introduction

For thousands of years beside food and shelter, plant have been used a source of medicine by the
mankind. Historically plants are the first ever source of medicine discovered by man through hit and trail method.

The Herbal medicines were co-evolved with man within their societies since the inception of mankind on this planet. Large proportions of rural and urban population (about 80%) throughout of the world are dependent upon herbal medicine for symbolic and medicinal value.

The majority (1.5 billion) of the population of developing countries uses traditional medicine either because the people cannot afford synthetic medicine or because traditional medicine is more acceptable.

Over the years many plants attracted the attention of ancient people as source of remedies to cure various ailments and they acquired knowledge on such plant species. This knowledge was passed on from one generation to another by the word of mouth.

Due to the rapid industrialization and changing lifestyle the indigenous traditional knowledge of the ethno-medicine is disappearing at an alarming rate. Nevertheless some tribal communities around the world and in India are still preserving this treasure of human wisdom of thousands of years.

In whole of the North India, Gujjar-Bakerwal community is the only major tribe still supporting a
nomadic lifestyle and practicing ethno-medicine for their survival.

The Gujjar-Bakerwal tribe as community and the study area (district Rajouri) as an eco region are under great pressure from the fast changing ecological and socio-economic dynamics. This community is vulnerable to climate changes and changing socio-economic scenario. With an ever increasing human and live stock population and aiming high on the unplanned developmental approaches this region (district Rajouri) has become the most fragile zone in the whole of north western Himalayan biodiversity hotspot. The ethno-botanical knowledge and practices are also in danger in this region as in many others. The loss of traditional knowledge in a culture that is undergoing a rapid change is as reversible as the loss of plant species. Therefore efforts should be made to document the ethno-botanical knowledge and practices before much of it is lost forever. Some important recent studies 4, 5, 6, 7 & 8 discussed the plant resource utilization in cure of respiratory disease by the various indigenous communities. These workers stressed upon the need to document the traditional knowledge of plants resource, to study the status and sustainable resource utilization strategies. Some notable contributions on the ethno-botany of Jammu and Kashmir have been made in the past 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22 & 23 but somehow no worker in the past tried to document the plant resource utilization for curing chest disorders by the Gujjar-Bakerwal tribe of Jammu and
Kashmir State. As there is no earlier work done on this aspect, the present study was carried to cover the existing knowledge gaps and to generate a data base of ethno-botanical knowledge of the specific plants used and preparations.

**Materials and Methods**

Rajouri is one of the hilly districts of Jammu and Kashmir State bounded by district Poonch in North, district Jammu in South, district Udhampur in East and PoK (Mirpur) in the West. The district lies between 30° – 50° N to 33° – 30° N longitude and 74° E to 74° – 10° E latitude, covering an area of 2630 km2 with an altitudinal variation of 490 meters in Sunderbani to 4700 meters in Pir Panjal ranges. District Rajouri has six tehsils and nine blocks with four small towns, having an urban area of 18 km2. Periodic field trips for ethno-botanical exploration were undertaken during September, 2009 to April, 2011 in the study area inhabited by Gujjars-Bakerwals tribe. During the surveys personal interviews were conducted with knowledgeable persons of Gujjars–Bakerwal to know about the plants and practices used to cure chest diseases. To verify and confirm claims, the interview questionnaires were repeated within and among interviewees. Each of the plant material was assigned a field book number and documented as to scientific name, local name, family, part used, method of use, folk claims and mode of administration. The local names of different chest diseases, where available were converted into scientific names by taking the help of doctors at District Hospital.
Rajouri. Plants that were identified as having use for curing gastrointestinal disorders were collected, compressed, dried, the Herbarium Specimen were made and submitted to the Jammu University Herbarium. Plant specimens were identified using 24, 25 & 26 as standard references. Wherever necessary, comparisons were made with Herbarium Specimens available at Jammu University Herbarium.

**Result and Discussion**

The present study revealed 32 plant species representing 24 families commonly used in the treatment of a variety of chest diseases. The scientific name of the reported plant species along with their family, local name, part used and a brief preparation and disorder treated is given in the list below; **Medicinal plants and formulations used by the Gujjar-Bakerwal tribe in the cure of Chest Diseases:**

1. *Acorus calamus* L.
   Family: Araceae
   Local name: Bach
   Use: Fresh rhizome is inhaled in common cold as anti-allergic

2. *Adhotada vasica* L.
   Family: Acanthaceae
   Local name: Branker
   Use: Root powder is given to the chronic cough and asthmatic patients.

3. *Aesculus indica* (Wall ex Camb.) Hook.f.

J&K Academy of Art, Culture and Languages
Srinagar/Jammu
Family: Hippocastanaceae  
Local name: Ban Khor, Khori  
Use: Extract of the leaves is used against whooping cough.

4. *Alysicarpus vaginalis* DC.  
Family: Fabaceae  
Local name: Chevra  
Use: Decoction of root is taken early in the morning for curing cough.

5. *Asplenium trichomanes* L.  
Family: Aspleniaceae  
Local name: Khandie  
Use: Leaves are smoked in cold and in chest pain.

6. *Barleria cristata* L.  
Family: Acanthaceae  
Local name: Jhinti, Bajardanti  
Use: Leaves and roots infusion is used in cough.

7. *Bergenia ciliata* Stein.  
Family: Saxifragaceae  
Local name: Zakhm e hayat  
Use: Root is used against pulmonary infections.

8. *Bidens pilosa* L.  
Family: Asteraceae  
Local name: Kumber  
Use: Infusion of whole plant is taken for cough relive.

9. *Boerhavia diffusa* L.  
Family: Nyctaginaceae  
Local name: Punarnava, Lal dodal  
Use: Root is used to cure asthma.
Family: Asclepiadaceae
Local name: Akk.
Use: Powdered flowers along with honey are given in cough and asthmatic problems.

11. *Cedrus deodara* (Roxb. Ex Don.) G. Don.
Family: Pinaceae
Local name: Devdar
Use: Wood is useful against pulmonary disorder.

Family: Euphorbiaceae
Local name: Amla
Use: Powdered seed are given to asthmatic and bronchitis patients. Fruit roasted in wood fire or hot ash eaten for cough cure. Dried fruits with honey taken in cold and cough.

13. *Euphorbia hirta* L.
Family: Euphorbiaceae
Local name: Jatli dodal
Use: Juice/latex of the plant is given in cough (in small quantity); decoction of the plant is given in bronchial infections and asthma.

Family: Moraceae
Local name: Kamri
Use: Fruit is considered useful in the diseases of lungs.

15. *Indigofera tinctoria* L.
Family: Fabaceae
Local name: Neel Use: Extract of the plant is given in bronchitis.

16. *Justicia adhatoda* L.
Family: Acanthaceae
Local name: Lumbar pa
Use: Roots and leaves are used in cough, asthma and chronic bronchitis and chest pain.

17. *Nastrutium officinale* R. Br.
Family: Brassicaceae
Local name: Choo
Use: Plant extract is helpful in dry throat and asthma. Boiled leaves are given to cure old cough.

Family: Oleaceae
Local name: Kaow
Use: Leaves are considered useful in whooping cough.

Family: Pinaceae
Local name: Chir
Use: Resin of the plant is useful in chronic bronchitis.

Family: Pinaceae
Local name: Kail
Use: Turpentine is used internally in the treatment of respiratory troubles as cough and could.

Family: Anacardiaceae
Local name: Kangar
Use: Galls useful in asthma, cough and other diseases of the respiratory tract.

22. *Polygongum persicaria* L.
Family: Polygonaceae
Local name: Maslooni
Use: Boiled herb drink with milk is taken in cold and cough conditions.

23. *Ranunculus arvensis* L.
Family: Ranunculaceae
Local name: Khatholi
Use: Herb is used in asthma. Especially boiled herb is taken with fresh butter.

24. *Sonchus arvensis* L.
Family: Asteraceae
Local name: Sochal
Use: Roots used in cough, asthma, bronchitis and whooping cough.

25. *Tagetus minuta* L.
Family: Asteraceae
Local name: Gutta
Use: Volatile oil extracted from the plant is having bronchodilator properties.

Family: Taxaceae
Local name: Barmi
Use: Leaves used in asthma, bronchitis and cough.

Family: Fabaceae
Local name: Sirphonka
Use: Root powder mixed in honey is given in the night at bed time for relive from chronic cough and lungs pain.

Family: Combretaceae
Local name: Harir
Use: Seed coat is used against flu and cold.

Family: Menispermaceae
Local name: Gloh
Use: Root powder mixed with honey is used against asthma.

30. *Verbascum thapsus*
Family: Scrophulariaceae
Local name: Gidat tamakoo
Use: Leaves are smoked against asthma and other pulmonary problems.

31. *Viola conescens* Wall.
Family: Violaceae
Local name: Bnafsha, Banksha
Use: Flowers are used for the treatment of cough and sore throat.

The Asteraceae, Acanthaceae, Pinaceae were the most represented family (3 species) followed by the Anacrdiaceae, Euphorbiaceae and Fabaceae with two species each. All the remaining 15 families were represented by one species each. A variety of plant parts were used in the treatment of gastrointestinal disorders by the locals. The plant part most frequently used to treat respiratory diseases in the study was reported as Root (10)
followed by leaf (7), flower (3), fruit (2), bark (2) and seed (2). Also many other plant parts including rhizomes, galls, buds, resins and latex were found in use in various formulations for chest diseases cure. Decoctions, infusions and smoking are the most frequent methods of preparation. Cough, asthma, pneumonia, pulmonary infection, bronchitis and chest pains were recorded as the most commonly encountered chest diseases. Mankind has been continuously using the plants in one or the other way for the treatment of various ailments, however, with rapid growth and spread of allopathic, these traditional methods of treatments are becoming obsolete. In a country like India a wider section of people live in rural areas where adequate medical facilities are not enough or there are some places in far remote areas which remain cut off for most of the year, hence inhabitants of these areas are solely dependent on plant material growing in their surroundings.

Such traditional practices remain within the heart of some people like Gujjar-Bakarwals, shepherds, chopans and some elderly people. Most of the study area is cut off, mountainous, and inaccessible with very meagre infrastructural facilities available. Due to the disadvantages caused by geographical conditions, the people of these border districts are economically backward with 46 per cent of the population living below the poverty line. The people of Rajouri-Poonch districts are mainly dependent on agriculture and livestock rearing. The terrain is hilly with little arable land. Consequently, there is
a great dependency on the forest resource of the region. The result of study revealed that knowledge about the ethno-medicinal plants, habitat distribution and harvesting time of plant species is still maintained among the people of Gujjar tribe in the study area. The preservation of knowledge appears to be the result of continued reliance of this tribe on the plants as a source of medicine. However the decline in use of plants may gradually lead to the fading away of indigenous knowledge associated with these plants. The results also revealed that reported plant species and general biodiversity of the study area is under growing pressures from various anthropogenic factors. Thus, public awareness and community based management need to be encouraged at all levels. Therefore an attempt has been made to catalogue the ethno-medicinal knowledge of plant species used by the Gujjar tribe of District Rajouri in the cure of various chest diseases. Also, this paper contributes to the database of traditional indigenous knowledge of plants of the country, which have not been documented earlier from the study area. The findings suggest further investigation into chemical profiles, processing methods, cultivation techniques, conservational studies and pharmacological properties of the reported plant species.

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**Study of Some Medicinal Plants of the Shopian District, Kashmir (India) with Emphasis on their Traditional Use by Gujjar and Bakerwal Tribes.**

Towseef Ahmad Bhat, Gaurav Nigam, Masood Majaz

**Introduction**

Ethnobotany is the study of how the people of a particular culture and region make the use of indigenous plants. It is the relationship between a given society and its environment and in particular the plant world (Aumeeruddy, 1999). Faulks (1858) considered the subject of ethnobotany as the total relationship between man and vegetation which meant more than even the scope of economic botany. Ethnomedicine is a subfield of medical anthropology that deals with the study of traditional medicines, not only those with relevant written sources, but also those whose knowledge and practices have been orally transmitted over the centuries.
According to data released by the World Health Organization (WHO), ethno-medicine has maintained its popularity in all regions of the developing world and its use is rapidly expanding in the industrialized countries. For instance, in China traditional herbal preparation account for 30-50% of the total medicinal consumption. In Ghana, Nigeria and Zambia, the first line treatment for 60% of the children with malaria is the use of herbal medicine.

In recent years, one can notice a global trend in the traditional system of medicines and ethnobotanical studies have become increasingly valuable in the development of healthcare system in different parts of the world (Ahmed, 2007).

According to WHO, 70% population of the world depend on Traditional Health Care System (THCS) for curing various diseases (WHO, 2002). It is well known that this system offers minimum side effects and relatively low cost as compared to other systems of medicine. This is the reason that patients in developing countries such as Bangladesh (90%), Myanmar (85 %), India (80%), Nepal (75%), Sri Lanka (65%) and Indonesia (60%) have strong conviction in this system.

The World Health Organization (WHO) has estimated the present demand for ethno-medicinal plants is approximately US $ 14 billion per year (Sharma, 2010). The demand for medicinal plant based raw materials is growing at the rate of 15 to 25% annually, and according
to an estimate of WHO, the demand for ethno-medicinal plants is likely to increase more than US $ 5 trillion in 2050. In India the medicinal plant related trade is estimated to be approximately US $ 1 billion per year (Joshi et al., 2009). According to an estimate, the quantity of export of ayurvedic products produced in India has tripled between last two financial years. In 2008, India exported medicinal plants worth eight billion dollars, 60% was in crude form, while 30% was in the form of finished products. Rest of them were partially prepared products (Malik et al., 2011).

It is also interesting to record that the association between incidence of certain diseases and availability of curative herbs in the surroundings has been positive as revealed in a micro level research in West Bengal (Das et al., 1986). Thus it appears that the ethnic populations are the repositories of knowledge of herbal medicine. This is the reason an attempt has been made to study some ethno-medicinal plants of the Shopian district used by Gujjar and Bakerwal tribes.

Materials and Methods

Shopian was accorded a district status in 2007, earlier being part of district Pulwama. The district is bounded by Pulwama in north, Budgam in west, Kulgam in east and districts of Rajouri and Poonch in south. It lies on the latitude of 33 0 72’ N and a longitude of 74 0 53’ E. It is situated in the laps of foot hills of Pir Panjal Range and
most of its area is hilly terrain. It has an average elevation of 2057m (Raza et al., 1978).

Shopian has been an ancient town of Kashmir which among other factors in the past has historical importance, since it is situated in the ancient imperial road commonly known “Mughal Road” which connects Kashmir valley with Rajouri and Poonch districts. The district enjoys a predominantly dry temperate climate. On the basis of temperature and precipitation, the district has four seasons in a year, winter (Dec.-Feb.), Spring (March-May), Summer (June-Aug.) and Autumn (Sept.-Nov). The temperature ranges from an average daily maximum of 320 C and minimum of 150C in July to an average daily maximum of 40C and minimum of -40C in January. Shopian depicts rich diversity in soils. According to Raza et al., (1978), there are three major categories of soils namely hill soils, alluvial soils and karewa soils. Hill soils are found in the mountainous tract of the study area such as Sedou, Zawoora, Herpora, Zainapora and Keller. Alluvial soils are found in low lying areas along Rambi-ara and represent the transported soils. Karewa soils are composed of silts, thus poorer and are economically important and are used for growing apples, peaches and pears. The higher reaches of karewa soils are under maize cultivation. The district is populated by several ethnic groups such as Bakerwals, Gujjars and Shepherds. The Gujjars are cow/ buffalo herders and Bakerwals are goat/ sheep herders generally. The Bakerwals are nomadic tribe and high altitude goatherds/ shepherds essentially.
Bakerwals lead a lonely and tough life in the high altitude meadows of the Himalayas and the Pir Panjal. Every year, they took their livestock animals high in to the mountains, above the tree line to graze in the lush meadows. It may take them as many as sixty days to reach these meadows. During the summer, they move from one meadow to other. They are accompanied by their dogs (Bakerwal dogs) to guard the sheep/ goats and their pack animals.

Gujjars are generally permanent settlers at the foot hills of Pir Panjal Range. They however move to warm places during harsh winters along with their animals. These ethnic groups have their own knowledge of traditional herbal medicine inherited from their forefathers. These medicines are well accepted by the local people since generations have experienced their efficacy in alleviating a variety of diseases (Mudasir et al, 2009). These herbal drugs are taken either in raw form or as aqueous extracts. Besides these ethnic groups have to rely on the traditional system as they do not have the modern medicinal facilities available in the vicinity.

The Shopian district known as “Apple Bowl” of the state is floristically rich due to waste area of forests. The forests are having rich diversity of Gymnosperms represented by Abies, Pinus, Cedrus, Taxus and Cupressus. Angiosperms are widely distributed in plains as well as hilly areas of the district. The district is unique in having some rare medicinal plants like Rubia cordifolia, Dipsacus
*inermis, Podophyllum hexandrum, Picrorhiza kurroa and Viscum album.*

Despite the fact that fairly good accounts of its flora is known, it appears that until now no detailed studies on the ethnomedicinal aspects of ethnobotany of this region has been attempted.

Ethnomedicinal surveys of the selected localities of Shopian district were undertaken during 2010-2011 on the guidelines as suggested by Schultes (1962). The method of field work followed is after Jain (1964 b). Plants were collected from different sites of the study area and data relating to different ethnomedicinal aspects were collected from local people of the area. This was primarily done by carrying the collected specimens to the old men and sometimes to old ladies. The informants were asked questions in Urdu and Kashmiri regarding traditional uses of plants, their vernacular names, distribution and growing period. The useful information of plants was recorded in the field book. The information collected from above people was further verified by cross checking from other knowledgeable persons of the study area and key informants (Hakims). Almost all the plants were collected during flowering and fruiting period with the help of tribals and experienced local people. Individual plants were photographed in their natural environment with digital camera having resolution of 10.1 mega pixels. For collecting the plants/plant parts various equipments such as scissor, knife, trowel, pruning shears and polythene
bags were used. During the survey, the colour and shape of flowers were keenly observed.

The plants/plant parts collected from different sites of the study area were subjected to drying between newspapers and kept in a wooden press. The old newspapers were changed daily for first week to prevent moulding of soaked plants. The pressed specimens were sometimes kept close to artificial source of heat to prevent dampness. The pressed and dried specimens were mounted on the herbarium sheets with glue-stick and cello-tape. Every herbarium sheet was provided with label (herbarium label) containing information pertaining to Botanical name, local name, family, collection date, place of collection etc. All the herbaria sheets were deposited in the herbarium of Bundelkhand University, Institute of Basic Sciences, Bundelkhand University, Jhansi (U.P.) for authenticity and future use.

Identification of the field collected plants was done from ‘KASH’ herbarium of Kashmir University, various published floras, relevant authorities and important works including Flora of Pulwama (Nawchoo and Kachroo, 1995), Flora of Srinagar, Kashmir (Javeid, 1968), Glossory of Indian medicinal plants (Chopra et al., 1956), Indian Medicinal plants (Kirtikar and Basu, 1933-1935), A Reflection of Flora of Kashmir (Kachroo, 1978), Flora of Ladakh (Kachroo et al., 1977), and Contribution to Flora of Kashmir (Wali et al., 1964).
Observations

The plants are described alphabetically with botanical name, local name, family and mode of administration for different diseases.

*Cannabis sativa* Linn. Bhang Cannabinaceae

Mode of administration

Rheumatin:- The leaves and stem are crushed and made into powder, mixed with ghee to make paste which is applied on affected portion externally.

Cholera:- The extract of leaves is taken once a day for 7-14 days.

*Celasia argentea* Linn. Moval Amaranthaceae

Mode of administration

Diarrhoea:- The seeds are taken with water and salt for 2-5 days twice a day.

Indigestion:- The extract of aerial parts is taken twice a day for 5-10 days.

*Cichorium intybus* L. Kazal-Handh Asteraceae

Mode of Administration

Rheumatism:- A decoction of roots is taken twice a day for a week.
(ii) Gout: Root powdered, mixed with water with a pinch of salt taken orally early in the morning for 7-10 days.

(iii) Jaundice: Root decoction taken with tomato juice twice a day for 5-10 days.

_Coriandrum sativum Linn._ Dhaniwal Apiaceae

Mode of administration

Insomnia: Leaves are dried and powered, mixed with milk and taken twice a day for 5-10 days.

(ii) Stomach ache: Leaf extract taken with salt twice a day.

_Cotula anthemoides_ L. Thul-babal Asteraceae

Mode of administration

(i) Bone fracture: Poultice of aerial parts is applied on fractured bones and tied with woollen colth for whole night for 5-10 days.

Rheumatism: The aerial part is crushed and made into paste with warm water and applied externally at bedtime for a week.

_Datura stramonium_ L. Dhatur Solanaceae

Mode of administration

(i) Asthma: The leaves and seeds are dried and powered, mixed with water and taken twice a day for 5-7 days.
Dandruff:- The seeds are powered and the powder is mixed with oil to make paste. The same is applied to hair at bedtime for 15-20 days.

*Dioscorea deltoidea* Wall. ex. Kunth. Dioscore Dioscoraceae

Mode of Administration

(i) Rheumatism:- The rhizome is powdered and mixed with water and applied externally once a day for 15-20 days.

Birth control:- The rhizome extract is taken before and after intercourse.

*Dipsacus inermis* Wall. Wupal-hawkh Dipsacaceae

Mode of administration

(i) Pain:- The leaves are boiled in water and the resulting extract is used by ladies for taking bath after delivery.

(ii) Sore throat:- The extract of leaves is taken twice a day for 5-8 days.

*Duchesnia indica* (Andr.) Focke Youngresh Rosaceae

Mode of administration

(i) Dyspepsia:- Ripe fruits are taken daily for 5-10 days at bed time.

(ii) Constipation:- Fruit is dipped overnight in water. The resulting extract is taken to an empty stomach daily for 5 days early in the morning.
Fragaria nubicola Lindley ex. Lacaita Jungli – istaber
Rosaceae

Mode of administration

Tonsillitis:- Rhizome is crushed into powder and mixed with honey and taken twice for 20-25 days.

(ii) Rheumatism:- Rhizome is dried and cut into pieces and used to make tea. One cup of tea is taken in the morning for few weeks.

Diarrhoea:- The juice of fruits is taken twice a day till recovery.

Lavandula officinalis Chaix et Kitt. Lavander Lamiaceae

Mode of administration

(i) Skin inflammation:- Flowers after drying made into powder, mixed with mustard oil and applied on skin daily for 2–4 days.

(ii) Headache:- The flowers are made into fine powder, about 3 – 4g of this powder is mixed with mustard oil and applied on head 3- 4 times a day.

Marrubium vulgare L. Trapaed Lamiaceae

Mode of administration

(i) Cough:- The leaf extract mixed with sugar is taken twice a day for 5-10 days.
(ii) Rheumatism:- The leaf poultice is applied externally on the affected area for 3-5 day daily at bed-time.

*Mentha arvensis* L. Pudhna Lamiaceae

Mode of administrn

(i) Asthma:- the leaves are crushed and an extract prepared with warm water. one glass of extract is taken twice a day for 5-10 days.

(ii) Indigestion:- The leaves are made into fine powder and decoction prepared, decoction of one cup is taken thrice a day for 2-5 days.

Diarrhoea:-The leaves are crushed and taken with milk twice a day for 2-5 days.

*Papaver somniferum* L. Khush- Khash. Papaveraceae

Mode of Administration

(i) Cough:- Fruit exocarp is mixed with dalchini and salt and a decoction is prepared. One cup decoction is taken twice a day for a week.

(ii) Week memory:- The seeds are mixed with warm milk and taken early in morning for 15 – 20 days.

*Picrorhiza kurroa* Royle.ex. Benth. Coade Scrophulariaceae

Mode of administration
(i) Bronchial asthma:- The roots are dried and crushed and the resulting powder is mixed with honey. The same is taken twice a day for 8-10 days.

(ii) Rheumatoid arthritis:- The roots are powdered, mixed with mustard oil to make paste. Paste is applied on affected portion externally for 10 days.

(iii) Dyspepsia:- Roots are crushed into powder. The powder is taken with milk twice a day for 5-8 days.

*Pinus wallichiana* A.B. Jackson Kayur Pinaceae

Mode of Administration

(i) Influenza:- The resin mixed with milk is taken twice a day for 5-10 days.

(ii) Boils: - The resin is applied externally on boils twice a day for a week.

Cracked heels:- The resin is pasted on the heels after cleaning with warm water for a week.

*Plantago lanceolata* L. Gull Plantaginaceae

Mode of Administration

(i) Boils:- Poultice of leaves is applied on boils to help ripen and burst them.

(ii) Bronchitis:- The leaf extract taken twice a day for 5-10 days.
Cough:- The extract of seeds taken with honey for 5-10 days daily at bed time.

*Podophyllum hexandrum* Royle Wanwangun
Podophyllaceae

Mode of administration

(i) Tumour:- One cup of rhizome decoction is taken at bedtime for one month. Gujjars also take the fruit as such when ripe.

(ii) Diarrhoea:- The juice of fruit and seed is used twice a day for a week.

(iii) Constipation:- Mature reddish fruit is taken after meals daily for 7-10 days by Gujjars.

*Prunus armeniaca* L. Charae-kuj Rosaceae

Mode of administration

(i) Constipation:- The seeds are consumed daily with milk in the morning for 5-10 days.

(ii) Worm lodging:- The seeds are powdered and powder mixed with milk and given to children at bedtime for 2-5 days.

*Punica granatum* L. Danh Punicaceae

Mode of administration
(i) Dysentery:-The juice extracted from the seeds (aril) is mixed with warm water with a pinch of salt and taken orally twice a day for 2-5 days.

(ii) Insomnia:-The seeds are crushed and extract prepared, One cup of extract taken at bedtime daily for 5 days.

(iii) Burns:-The seeds burned to ash and applied over burn areas twice a day for 10-15 days.

*Ranunculus arvensis* L. Gur-sochal Ranunculaceae

Mode of administration

(i)Diarrhoea:-Whole plant decoction is taken twice daily for 5-7 days.

(ii) Constipation:-The extract of whole plant is taken twice daily for 5-10 days.

*Rumex nepalensis* L. Aabuj Polygonaceae

Mode of administration

(i) Constipation:-The extract of roots taken two times for 15-25 days.

(ii) Skin sores:- The plant is dried and crushed and powder is mixed with mustard oil to make a paste which is applied on affected portion externally.

(iii) Dislocated joints:-The roots are dried and fine powder of roots is mixed with groundnut oil and paste prepared
which is applied on fractured and dislocated joints at bedtime for 5-8 days.

**Rubia cordifolia** L. Rubes Rubiaceae

Mode of administration

(i) Stomachache:- The root extract of one teaspoon twice a day for 2-3 days overcome stomachache.

(ii) Jaundice:- The decoction of roots taken twice a day for 15 days.

**Saussurea lappa** B. Clarke Kouth Asteraceae

Mode of administration

(i) Stomachache:- One-tea spoonfull of whole plant extract is given twice a day for a week to overcome Stomachache.

(ii) Arthritis:- The root extract mixed with mustard oil and the paste applied for a month daily.

(iii) Bronchial asthma:- The root powder mixed with honey is taken twice a day for 10-15 days.

**Solanum niger** L. Kambai Solanaceae

Mode of administration

(ii) Stomach ache:- One teaspoon decoction of leaves is taken thrice a day for 5-7 days.
(iii) Cough:- The seeds and leaves are crushed and decoction is made. One cup of decoction is taken daily at bed time for a week.

*Taraxicum officinale* Web.ex. Wiggers Hunds Asteraceae

Mode of administration

(i) Anaemia:- One cup decoction of leaves is taken twice a day for 10-15 days by ladies after delivery.

(ii) Fever:- Flower extract mixed with lemon juice is taken for 2-5 days at bed time daily.

(iii) Warts:- Latex of the plant is rubbed on warts for a week daily at bed time.

*Trigonella foenum-graecum* L. Meth Fabaceae

Mode of Administration

(i) Diabetes: - Seeds are soaked in water and their mucilage is taken daily early in the morning orally to reduce sugar level in blood.

(ii) Sore throat: - Leaves are cooked as vegetables and taken with fried rice twice a day for a week.

*Urtica dioica* L. Tsoii Urticaceae

Mode of administration

(i) Rheumatism:- The leaves are crushed and a paste is made in mustard oil and applied on affected area.
(ii) Dandruff:- The leaves are crushed and extract applied on hair with shampoo daily in the morning for 5-10 days.

*Veronica persica* Poiret Poeathkaich Scrophulariaceae

Mode of administration

(ii) Indigestion:- The extract of whole plant is taken twice a day for 2-5 days.

(ii) Dermatitis:- The plant is crushed into powder and mixed with mustard oil to make a paste. The paste is applied on affected portion twice a day.

*Viburnum Cotonifolium* D. Don. Kulmosh Sambucaceae

Mode of administration

(i) Kwashiorkar:- 10 g fruit are eaten daily for a month.

(ii) Marasmas:- Fruits powdered, about 2-3 g of this powder mixed with honey and taken orally for 15 days daily at bed time.

*Viola odorata* L. Banafsha Violaceae

(i) Sore Throat:- Flowers mixed with sugar and kept in closed tin for 20-30 days. This is called Khambir locally. Half spoon of Khambir is taken early in morning for a week.

Cough:- Decoction of flowers is taken early in the morning for 5-10 days.
Viscum album L. Loranthaceae Kaw-Khoor

Mode of administration

(i) Migraine: - A paste of leaves is applied on head for 1 -2 hours.

(ii) Epilepsy:- The fruit dried and powdered. About 2-5g of powder is taken with a cup of milk twice a day for 10 days.

(iii) Rheumatism: - Leaves and fruit boiled in water and water is used for taking bath once a day for a week.

Zea mays L. Makkaii Poaceae

Mode of administration

(i) Dandruff:-The oil is extracted from the kernels and applied to hair daily in the morning for 15-20 days.

(ii) Kidney stones:-The silk of the corn (stigmas) are made into a tea and taken orally twice a day for two weeks.

(iii) Warts:-The affected skin is rubbed with corn kernels twice a day for a week.

Discussion

Ethnobotany is perhaps most important method to study natural resources and their management by indigenous people. It enables us to work with local people to explore knowledge based on experiences of ages. Ethnomedicinal investigation provides a wealth of information regarding the past and present relationship
between plants and humans. Ethnomedicine even today plays an important role in rural areas and various locally produce drugs are still being used as household remedies for various diseases especially in these areas for different ailments.

The study indicated that old traditional healers had greater knowledge and use of ethnomedicinal plant species than younger traditional healers. This may indicate that the indigenous medicinal plant use knowledge was declining among the younger generation, which could be attributed to the low interest of the younger generation to inherit and use ethnomedicinal knowledge.

The study indicated that over exploitation and deforestation were the main causes for the depletion of medicinal plants in the area. Although the medicinal plant species were under threat, traditional healers do not practice any conservation measures to ensure the sustainability of such plant resources. In order to prevent over exploitation that could lead to extinction, efforts should be made to conserve natural resources and to domesticate selected plant species which are commonly used by herbal practitioners. Preference for their use may be related to their availability or multipurpose use. The sustainable cultivation of medicinal herbs could facilitate industrial scale processing. The commercial harvesting of threatened medicinal plants should be banned strictly. Most importantly the native communities need to
sensitize to the sustainable use and conservation of these species.

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**References**


GUJAR: ECONOMY & EDUCATION

J&K Academy of Art, Culture and Languages
Srinagar/Jammu

Dr. Mohd. Tufail

Introduction:

In this article an attempt has been made to study the economy of the Gujjars and Bakarwals. In the past most of the Gujjars and Bakarwals were transhumant, but now the situation has somewhat different as most of them sedentarized. Usually the expectations of the people in the society of Gujjars and Bakarwals are tied to the flocks of sheeps and goats and its products. Because of this fact the flock is the basic means of production in this transhumant society. Each owner usually aims at keeping as many sheeps and goats as possible. This urge to build up large flock can be attributed to several factors. According to Khatana (1984), among Gujjars and Bakarwals size of flocks are regarded as wealth and man’s social position instead of money or other possession. Further he concluded in his study that more than 90 percent of the Gujjjar and Bakarwal households were dependent on the transhumance practice of livestock. Khatana did his research on the Gujjars and Bakarwals of the Jammu and Kashmir in 1984 before the start of militancy in the state. However, the situation has changed after 1990 as major transhumant routes and pasture lands were blocked due to militancy and unrest in Jammu and Kashmir. Gujjars and
Bakarwals faced the major brunt of the disturbances in their normal economic activity. This also affected their cultural moorings. The present study attempts to analyze the changes in the economic characteristics among the Gujjars and Bakarwals. An attempt has also been made to examine the dwindling share of the livestock economy in the total income of the community, cropping pattern, workforce participation rates and contribution of the livestock economy of the Gujjars and Bakarwals in the total income. The data have been collected with the help of detailed primary survey conducted in the appropriately selected villages.

**Significance of Livestock Economy in the Jammu and Kashmir:** The State of Jammu and Kashmir is ideally suited for rearing of sheep and goats owing to its favourable agro-climatic conditions, rich alpine pastures and host of other natural endowments. Sheep and goat rearing is the core activity of people residing in mountainous terrains of the State. The rich pasturelands in these mountainous terrains have been traditionally used by the inhabitants. These resources have played a vital role in socio-economic upliftment of weaker sections of the society like the Gujjars and Bakarwals. The Gujjars and Bakarwals have adopted the sheep and goat rearing as their primary occupation from times immemorial. In order to utilize the expanses of grazing lands across different territorial areas effectively, the Gujjars and Bakarwals move from summer to winter pasturelands along with their herds and livestock in cyclic manners. However this cyclic movement has been
disrupted which has not only affected the livestock economy but has also lead to ecological degradation of pasturelands as the dropping of live stock a rich source of soil fertility has been reduced. Thus disruption in transhumant mobility has affected the economy and ecology of the region. Goat is one of the earliest food-producing animals domesticated by man. They meet the specific needs of the mankind, particularly by producing clothing through fibre and providing other by-products like pelts, skin etc. Commonly known as "Poor Man's Cow", goats play an important role in improving economic conditions of rural masses dwelling in agriculturally poor lands. Landless labourers and marginal farmers mostly dependent on livestock economy especially rearing of sheeps and goats, as they cannot sustain large animals on their marginal lands. Sheeps and Goats are mainly reared by the Gujjars and Bakarwals in Jammu and Kashmir. The livestock sector (goat, sheep) plays a key role in the food processing industry. Livestock rearing and production of by-products has been a major economic activity of the state. It fulfills the high demand for proteins in food products, there by adding to the nutritional value to food products of its consumers. As a result, there has been a phenomenal growth in the state livestock both in terms of production and consumption.

Livestock and livestock products are estimated to make up over half of the total value of agricultural gross output in the industrialized countries, and about a third of the total in the developing countries (Bruinsma 2003). The
global importance of livestock and their products is increasing as consumer demand in the developing countries expands with population growth and rising incomes. Livestock is an essential part of the socioeconomic structure of rural India as a source of livelihood and provider of draught power, manure and energy. Over the last three decades livestock production grew faster than the crop sector as a whole and made significant contributions to agricultural growth, which is considered to be an important factor in poverty reduction in most developing countries (Birthal et al, 2006). India has a larger livestock number in the World. India has also the distinction of having the largest number of cattle and buffalo in the World. The contribution of livestock and livestock products to the national economy is continuously increasing. In Jammu and Kashmir livestock plays a crucial role at both the national and household level and has been identified as critical to the overall economic and social development.

**Livestock Economy of Jammu and Kashmir**

Jammu & Kashmir, a north-western hill state of India, has varied agro-climatic conditions across various regions and based upon this diversity/geographical locations, the state has been divided into three distinct regions, viz. Kashmir region (temperate), Ladakh region (cold arid), and Jammu region (sub-tropical). Each region provides a stable production environment to the particular crop-livestock mix, based upon its setting. While the tranquil and luxurious surroundings have earned the
epithet of “Paradise on Earth”, for Kashmir, the rich pastureland resource base has made it the “Biomass State”. Locally called as “Margs” or “Bahks”, in Gojri Language, grasslands or meadowlands are a common feature of Jammu and Kashmir State. These ecosystems have served as potential summer pastures and cattle grazing areas for low lying populace since ages, where people seasonally migrate to the higher alpine areas to graze their livestock. The communities involved are Gujjars and Bakarwals. These pasturelands have been a major resource base for livestock rearing activity. Jammu and Kashmir has a total of 3.4 million livestock population. This accounts 2.05 percent of the total livestock population size of the country. The economic contribution of livestock sector of Jammu and Kashmir was 896.91 crores rupees during the year 2003-04. Out of these Rs. 397 crore was derived from meat, Rs. 411 crore from milk, and Rs. 90 crore from farm yarn and manure. In Jammu and Kashmir, animal husbandry plays a significant role as 0.13 per cent of gross domestic product (GDP) of the state is contributed by this sector. The state has a precious wealth of livestock in form of cattle-buffalo, sheep, goats, poultry, etc. The production of Pashmina shawls and other animal products like carpets, shawls and blankets of Kashmir earn handsome foreign exchange for the nation. Therefore livestock industry in the state has vast scope for development rendering quick economic returns. Animal husbandry forms the backbone of the economic structure of the state. Being continuously affected by insurgency
and militant activities, most of the districts of Jammu and Kashmir have remained unaltered by the rapid industrialization of the country. Therefore the indigenous traditional occupation of animal husbandry or domestication of animals for commercial purposes continues to form an integral part of the economic structure of the state of Jammu and Kashmir. A significant proportion of the local inhabitants of Jammu and Kashmir depend on animal husbandry for their livelihood in lower, middle and the higher mountain regions. Animals like sheep, cow, and goat are kept for commercial purposes. The Jammu and Kashmir economy is heavily dependent on animal husbandry. One of the prominent economic sectors of the state, Jammu and Kashmir animal husbandry has contributed immensely to the financial improvement of the state. As per 2007 census, the density of livestock per sq. km of area of Jammu and Kashmir is 101.63 animals while as the human population density as per 2001 census of the state, stands at 100.04/sq. km. While the number of livestock per 1000 of population, for the entire Indian state is 457 animals per 1000 population, the number is more than double for Jammu and Kashmir.

Livestock population in the state was 9.8 million, of which nearly two-thirds was cattle and one-third was sheep population (Livestock Census, 2003). The livestock showed a diverse scenario across different regions; in the Kashmir region livestock population reduced by 0.3 million during 1992 to 2003, and it increased significantly in the Jammu region and Ladakh region. Although, the
composition of cattle has been changing in favour of milch animals largely due to increasing mechanization of agricultural operations, the maintenance of a sufficient number of draught animals, buffaloes, sheep, goats and equines for various purposes has been a tradition (Birthal and Taneja, 2006). The variation in distribution and composition of livestock was examined to understand the dynamics of livestock population in the three regions of Jammu & Kashmir and has been discussed under the following sections.

**Livestock Population 1950-2011**

The livestock population, especially of sheeps and goats animals, has decreased in Jammu and Kashmir. The rapid decline in livestock populations can be attributed to a combination of factors including the Political instability in the region, shift towards sedentarisation of the nomads, drought, land use change and competition for water and forage among others. In the frequent drought years, forage and water become limiting to livestock, hence their populations decline either through the effects of reduced reproduction, starvation-induced mortality or migrations. The drastic change in vegetation cover due to severe lack of available moisture resulted in massive loss of livestock over the years in the state.


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In the year 1951 the total livestock population of Jammu Kashmir was 32.19 lakhs, in the year 1977 it increased up to 46.58 lakhs shown in the table 3.1. After this period the livestock economy shattered to some extent, after the start of militancy in the state in 1989 the livestock population keeps declining it declined up to 37.78 lakhs in 1997. In the year 2002, it increased to 39.5 lakhs. Again it declined to 32.93 lakhs in 2007. Whereas in 2011 it reached up to 34 lakhs in the state. So here we can say that nineties was the baseline from where the livestock population keep declining due to disturbed conditions in the state of Jammu and Kashmir.

Source: Livestock Census, Jammu and Kashmir

Distribution of Livestock

The distribution of livestock across the district wise in Jammu and Kashmir is shown in tables and diagrams.

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Barring a few exceptions, the share of each district in livestock has shown a significant change during the years of 1992, 2003 and 2007, though variation in concentration of livestock across various districts is clearly visible. A higher proportion of livestock population (20.6 percent, 18.3 percent and 19.6 percent) in 1992, 2003 and 2007 was concentrated in the Rajouri district. Whereas, Poonch district has (15.1 percent, 16.2 percent and 15.9 percent) livestock population in 1992, 2003 and 2007 respectively. The share of these two districts in the livestock population has increased except 1992-2003. In Jammu region, the districts of Udhampur, Doda, Kathua, Poonch and Rajouri accounted for a higher proportion of the total livestock population in the state owing to their natural niches and availability of pastures. Yet surprisingly, the share of Kashmir in the livestock population in the state had declined due to militancy. The distribution of livestock across districts of Kashmir region revealed that Baramulla and Anantnag had a higher share as compared to other districts in this region. The Ladakh region registered enhancement in the share of livestock owing to suitability of climate and altitudinal location. The goats yield highly-priced fine wool called “pashmina”, which encourages more of their population in the Ladakh region.
Concentration of the Livestock (Sheeps and Goats) in Jammu and Kashmir (in percent)

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Anantnag</td>
<td>8.6</td>
<td>7.4</td>
<td>6.3</td>
</tr>
<tr>
<td>Srinagar</td>
<td>1.4</td>
<td>1.7</td>
<td>2.9</td>
</tr>
<tr>
<td>Kupwara</td>
<td>1.3</td>
<td>1.9</td>
<td>2.1</td>
</tr>
<tr>
<td>Baramulla</td>
<td>6.3</td>
<td>5.5</td>
<td>5.1</td>
</tr>
<tr>
<td>Budgam</td>
<td>1.6</td>
<td>1.6</td>
<td>1.5</td>
</tr>
<tr>
<td>Pulwama</td>
<td>3.8</td>
<td>4.1</td>
<td>4.3</td>
</tr>
<tr>
<td>Kargil</td>
<td>1.2</td>
<td>2.1</td>
<td>3.1</td>
</tr>
<tr>
<td>Leh</td>
<td>3.2</td>
<td>4.1</td>
<td>4.3</td>
</tr>
<tr>
<td>Doda</td>
<td>7.3</td>
<td>6.8</td>
<td>7.1</td>
</tr>
<tr>
<td>Udhampur</td>
<td>9.1</td>
<td>8.7</td>
<td>8.8</td>
</tr>
<tr>
<td>Punch</td>
<td>15.1</td>
<td>16.2</td>
<td>15.9</td>
</tr>
<tr>
<td>Rajouri</td>
<td>20.6</td>
<td>18.3</td>
<td>19.6</td>
</tr>
<tr>
<td>Jammu</td>
<td>7.4</td>
<td>7.4</td>
<td>6.7</td>
</tr>
<tr>
<td>Kathua</td>
<td>13.1</td>
<td>14.2</td>
<td>12.3</td>
</tr>
<tr>
<td>Total</td>
<td>36,87,937</td>
<td>39,76,328</td>
<td>32,08,734</td>
</tr>
</tbody>
</table>


Growth of the Livestock (Sheeps and Goats)

The growth of the livestock is shown in the table 3.3, revealed that livestock growth in the state increased except in the few districts where livestock growth rate was negative. The livestock growth rate exhibited a considerable variation across the districts. The growth trends in population of sheeps and goats showed a consistent pattern. Livestock population increased in all the districts, except in the Kashmir region, which showed a decline. Within the Jammu region, the districts of Rajouri, Udhampur and Poonch registered a positive growth in the livestock population.
Figure

Concentration of the Livestock (Sheeps & Goats) in Jammu & Kashmir (1992, 2003 & 2007) in percent


Concentration of the Livestocks (Sheeps & Goats) in Jammu & Kashmir, 1992 (in Percent)

Map not to Scale
Source: Livestock Census, (1992)


<table>
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<tr>
<th></th>
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<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
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<td>-0.2</td>
<td>-0.6</td>
</tr>
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<td>5.1</td>
<td>0.4</td>
<td>1.3</td>
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<tr>
<td>Budgam</td>
<td>2.1</td>
<td>3.4</td>
<td>0.2</td>
<td>0.9</td>
</tr>
<tr>
<td>Kupwara</td>
<td>-5.7</td>
<td>-4.5</td>
<td>-0.5</td>
<td>-1.1</td>
</tr>
<tr>
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<td>-7.2</td>
<td>-0.6</td>
<td>-1.8</td>
</tr>
<tr>
<td>Srinagar</td>
<td>1.2</td>
<td>2.5</td>
<td>0.1</td>
<td>0.6</td>
</tr>
<tr>
<td>Kargil</td>
<td>2.2</td>
<td>4.1</td>
<td>0.2</td>
<td>1.0</td>
</tr>
<tr>
<td>Leh</td>
<td>2.3</td>
<td>3.9</td>
<td>0.2</td>
<td>1.0</td>
</tr>
<tr>
<td>Doda</td>
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<td>4.1</td>
<td>0.3</td>
<td>1.0</td>
</tr>
<tr>
<td>Jammu</td>
<td>-1.3</td>
<td>-0.7</td>
<td>-0.1</td>
<td>-0.2</td>
</tr>
<tr>
<td>Kathua</td>
<td>-2.4</td>
<td>-3.5</td>
<td>-0.2</td>
<td>-0.9</td>
</tr>
<tr>
<td>Poonch</td>
<td>12.2</td>
<td>13.1</td>
<td>1.1</td>
<td>3.3</td>
</tr>
<tr>
<td>Rajouri</td>
<td>14.3</td>
<td>15.4</td>
<td>1.3</td>
<td>3.9</td>
</tr>
<tr>
<td>Udhampur</td>
<td>4.2</td>
<td>6.7</td>
<td>0.4</td>
<td>1.7</td>
</tr>
</tbody>
</table>


Density of the Livestock (Sheeps and Goats)

The livestock density is shown in the table and diagram revealed that livestock density in the state has increased.

Density of the livestock population (Sheeps & Goats) in Jammu & Kashmir (2003 and 2007) (Density in per sq km of Geographical Area)
The livestock density exhibited a considerable variation across various districts. Livestock population density has increased in all the districts, except in the Kashmir region, which showed a decline. Within the
Jammu region, the district of Jammu, Rajouri, Doda, Kathua and Poonch registered a positive increase in the density of the livestock population from 2003 to 2007.

Collection from the Forests

Gujjars and Bakarwals households are invariably dependent on the forests for their one need or the other. They go to the forests for collecting fuel food, leaves for their animals, wild fruits for the household consumption and for market sale as well. One of the most important collections is of the medicinal herbs from the pasture lands like Buti Mali is one of the costliest herbs which is being sold in Srinagar by the Gujjars and Bakarwals. Gujjars and Bakarwals are dependent on the forests in one way or the other. This is clearly revealed from the field survey. While interacting with the nomads it was observed that in case of their animals are loosed during the unseasonable snowfall, hail, rainfall etc. then the only source for them is the forests.

Conclusion

In this chapter we have discussed the economy of the Gujjars and Bakarwals of the Sample Population and compare it with the Khatana’s study of 1984. We find that earlier their major chunk of income comes from livestock but now their sources of income is shifted towards other categories like land resources, labour works, tourism, business, government jobs etc. The land size also increased among the sample population 2011. Herd size declined significantly in the selected samples (2011) of the
Gujjars and Bakarwals. So, in short we can conclude that economy of the Gujjars and Bakarwals from the past few years is shifted from the livestock to other occupations. The reason may be Militancy in the Jammu and Kashmir, the impact of urbanization, modernization etc.

References


Effect of Modernization on Lifestyle of Gujjars of Pahalgam

Meenaza Manzoor
Burhan M. Padder
M. C. Dubey
Gautam Gyanendra

Introduction

The state of Jammu and Kashmir has a sizable Gujjar population. There is no written history of these people. Therefore it is very difficult to fix the precise date of their migration to this part of the country or to trace the circumstances of their conversion to Islam. Some of the Gujjars have inter-married with the Sheikh, adopted some articles of their dress and settled down to agriculture. But they may inter-marry with the Gujjars but not with the Sheikh. They still depend predominantly on the herding of cattle, sheep and goats for their source of livelihood. These herdsmen are semi-nomadic, they move in and out of the area with their flocks, seeking the heights of mountain pastures in summer and returning in autumn before the winter frosts and snow arrive.

Modernization is a process of removing imposed restrictions of one’s culture in order to create an open broad concept of each way of society on its members. The most common conceptualization of modernization is a dimensional process of impact of new technologies and developmental process that has been occurring on every rapid pace in current times i.e.; the increasing modernity,
culture, language, education, lifestyle etc. facilitated by the new ways of life. The evidence for such modernization in recent decades can be found in the wide spread developed countries and societies or even abolition of regulatory backwardness and restrictions. It is the process in which the society goes through Industrialization, Urbanization and other changes that completely transform the lives of individuals. Verma (1959-1960) has discussed the socio-cultural organizations of the Sanria paharias, Mal- paharias and Knmarbhag of Rajasthan. He has examined various phases of the tribal life, pregnancy and birth, puberty, widow remarriage, place of women in the society, religion, village council and institutions. Bakshi and Bala (2000) present the socio-economic status of several scheduled tribes inhabiting in various regions of our sub-continent. Their life-style, customs and traditions are quite different to population in our rural and urban areas.

Pandil (1954) studying the Gujjars of Kashmir as an Anthropologist, in the District Anantnag of Kashmir Valley and identified three categories of nomads as Bakerwals, Gujjars, Baniaras. According to him, Gujjar and Bakerwals are quite close to each other by way of their dialect, ecology and social organization. They keep Buffaloes, Sheep and Goat, while Baniaras are the traders and the ones who act as links between nomadic and settled population. In the present paper the author attempts to highlight the impact of modernization on the tribal people (Gujjars) of Kashmir with special reference to Pahalgam region.
a. Area of Study: For the purpose of the present study, the Gujjar territory in Pahalgam of district Anantnag has been selected. The district has a rich tribal heritage. The tribal groups in the district are far away from cultural contamination among the other castes. Gujjars are the tribes which the present study has focused upon, as it is relatively the groups under the vestiges of Pahalgam surrounded areas. In the view of the limited resources the disposal of the investigation of Gujjar tribe in Pahalgam have selected, however it may be mentioned that the comparative study of this tribe in the whole district may bring out interesting facts which may help in progress and development of the concerned tribe of the district. The selected area has an importance and history of its own as compared with other places; because the place Pahalgam being a famous tourist spot and Hindu Pilgrimage site called “Amarnath”.

The Gujjars are distributed in surrounded areas of Pahalgam area, for the purpose of the present study all the household members numbering 300 have been included in the research keeping in the view of their social anthropology and nature of the study.

b. Field Problem: In exercise of the Interview Schedule the village ladies; particularly the old Muslim ladies put a lot of hesitation and even few resisted not to insist them for such queries. Besides, the old tribal people could not be easily convinced of the utility of such work and therefore refused to furnish relevant information.

Results and Discussion
The modernization in regard to Gujjars in various fields is a great change for them to change their way of life, but at the same time they are facing variety of difficulties in the region like culture (i.e. Dressing, Language and Way of Life
etc.) Education and Urbanization etc. some Gujjar families are those who have not given a response up to mark because they are not aware about its impact. They all are dominated by their traditional customs and bonds. They don’t want to emerge themselves for the specific experience of modernization. They are internally different from other Gujjars.

100% Gujjar families gave response, out of which 55.67% as mentioned in above Table want to develop modern ways with all facilities. They don’t want to bind themselves by traditional customs and want to achieve the modern impact to change their lives and society. They need the change in all sectors, i.e. Health, Lifestyle, Communication and Transportation, Economy, Education etc. and if they will be provided with proper means of education upto at least secondary level, they could achieve the higher position rather than being ascribed. Our findings are also reported by sociologists like Sinha (1957), Verma (1959-60), Dean (1973), Mathur (1977), Doshi (1978), Roy Burman (1978), Rao (1978), Sharma (1980), Bose (1981), Pameche (1985), Nag and Saxena (1958), Sarkar et al.(2003) etc. while studying various aspects of the different tribes along entire South East Asia including India. The parameter’s including life-style, socio-cultural conditions, economic status, education,
agriculture, developmental programmes, both intra communal and inters communal perspectives, land alienation, ethno-graphic surveys, regional geographic complexity, dress, beliefs and practices, historical life and nomadic character etc. were studied by them.

Being an isolated society, the Gujjar communities prefer modernization through educational modification for their generation to achieve good social position but there lies a problem in terms of their skills, income and caste. They need to be recognized and analyzed to remove the boundaries between their caste, social isolation and their traditional way of life. It was observed that they want full awareness in each step to lead their society and its culture. They want to enjoy the real facts of culture, which pervades every aspect of their society and make its culture highly complex. The Gujjar communities want to convey government to provide them such schemes which can improve their economic crisis which they are facing in their day to day life. They want concrete roads in their area, so that they will not face any problem in their domestic affairs. It should make them aware about the modernization and modernity to change their life style and their traditional ways of living.

Acknowledgement

Our sincere thanks is forwarded to the local informants for overall collaboration they made to us and sharing of their incredible knowledge in course of the research. The author is also highly thankful to the Head

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Srinagar/Jammu
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A study of school achievement among the Gujjar and Bakerwal tribes of Jammu and Kashmir

Mohd Zia-Ul-Haq Rafaqi

Introduction:

Education is regarded as one of the most important and potential instrument for the development of a national. Contemporary society cannot accomplish its endeavour of economic growth, technical development and cultural progression without fully exploiting the abilities of its citizens. Educationists thus make every effort to develop fully the intellectual potential of the students and make efforts to see that their potentialities are fully acknowledged and channelized for the benefit of the individual in general and that of the society in particular. M.K Ghandhi precisely defines education as the all round drawing out of the best in child and man- body, mind and soul.” (Cited in Saxena 2013) So, education is the process of bringing out the latent potentialities of an individual and to unfold the hidden natural abilities and interest before the society. This task of unfoldment is usually correlated with the temples of knowledge also known as schools, and the extent to which the competencies and potentialities has been developed in a child is accredited to its academic achievement. The nucleus of the entire educational growth is the Academic achievement of the individual which has pivotal important in the educational scenario. Societies adhere, academic achievement as a
principle condition to evaluate one’s overall potentialities and capacities. It forms the main basis of admission and promotion in a class. It is also important for obtaining a degree or getting a job. Therefore it is the need of the hour to have high academic achievement. For a student, value of academic achievement is important not only for higher education on one hand and finding valuable job on the other, but also for bringing personal satisfaction and social recognition.

Academic achievement is the product of the instruction supplied to the children in schools and is determined by the grades, or marks secured by the students in the examination. It generally indicates the learning outcomes of pupil which requires a series of planned and organized experiences. Academic achievement is the primary and persistent liability of every educational institution established by the society to promote whole scholastic growth and development of a child. The term academic achievement has been defined by various educationists according to their experience and perception. Here I would like to omit some of the definitions and the various views of some great thinkers regarding the academic achievement.

Crow and Crow (1969) define achievement as the degree with which a learner gets profit from instructions, in other words achievement is revealed as the acquisition of knowledge or skill by a person from the training imparted to him. Saxena and Dwivedi (1979) refers
scholastic achievement as the attainment or accomplishment in the field where a subject obtains some instruction or training. Stagner (1962) defined achievement as a extent of aptitude or advancement made by student in the mastery of school subjects. Clifford et al. (1986), defines achievement as the task oriented behaviour that permits individual’s performance to be evaluated according to some internally and externally imposed criterion. According to Rao (1980) achievement is concerned with the improvement of knowledge, understanding and acquisition of skills. In the words of Verma and Upadhyay (1981) achievement is the ability or achievement of an individual in a particular branch of knowledge after training. Singh (1976) pointed out that, academic achievement is a very multifarious variable, a resultant of varied different kind’s cognitive and non-cognitive factors, acting and interacting in a diverse direction.

Analyzing the above definitions, we can conclude that academic achievement refers to the ability attained in academic work or acquired knowledge in school subjects which is measured by the grades, or marks secured by the students in the examination. Academic achievement is a measure of what has been learnt in the academic year. Academic achievement is determined by a student-teacher on a particular specified area of instruction. In line of the above discussion academic achievement of the student in the present study, is determined by considering the total percentage obtained in Eighth class examination.

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Operational definitions: School achievement:

Academic achievement or (academic) performance is the outcome of education— the extent to which a student, teacher or institution has achieved their educational goals. Commonly measured by examinations or continuous assessment but there is no general agreement on how it is best tested or which aspects are most important — but in the present study the school achievement is taken as the percentage of the marks achieved by the tribal students in the Eighth class examination of the Jammu and Kashmir state board of school education (JKBOSE).

Gujjar: The Gujjars are the tribal people residing mostly in the foothill of the Jammu and Kashmir state mostly found in the districts of Poonch, Rajouri, Anantnag, kuphwara, Baramullah and in less abundance in the rest of the districts. The Gujjars are mostly settled, rearing buffaloes, cows, and in some exception cases few goats, engaged in agricultural farming possessing small lands on hilly terrains, mostly crop maize (Zea Maize), with a little evidence of wheat (in Jammu district). Gujjars are physically strong and tall persons, wearing traditional turban, khan dress (a kind of loose kurta with collar and a Patiala type pajama) for men and for women, frock type kamiz and a shalwar, with a typical head gayer usually home made out of spawn. All Gujjar females irrespective of their age are having decorated hair with narrow cord like designs usually mend by female of the clan. A kamer band (a type of cloth tied in the waist and linked to the
head posteriorly usually for nourishing mothers for caring there young ones.

**Bakerwal:** Gypsies of Kashmir, these itinerant people of land usually nomadic in nature, rearing goats and sheep, moving from one place to another in search of pasturals land, fair health shorter than Gujjars, sober in nature, sharing the same dress code and language (Expect some Bakerwals which speak Pashto) as that of the Gujjar. Deprived of land some share (dokhs) grazing lands on which they tent up for some time till the grazing is over. Most of the Bakerwal’s got dropout after class five because there need arises for the maintaining of herds, but still some carry on as there is provision for them to join school in both the regions without any formality, during their migration. Due to uneven circumstances in the Jammu and Kashmir, the number of Bakerwals adopted temporary settlements. Pasture scarcity, access to education and health services, unstable political atmosphere etc. were basic factors for settlement (Sofi 2013).

**Objectives of the study:**

1. To study the school achievement of the Gujjar and Bakerwal tribal students of Jammu and Kashmir.
2. To compare school achievement of tribal’s on the basis of gender, clan, and region.
Methodology:

Collection of the data: The present paper is the part of a massive research work still under process at Aligarh Muslim University. The data has been collected in two phases over a period of six months. In the first phase the data has been collected from the Poonch and Rajouri district of Jammu region and in the second phase from the Anantnag and Kupwara districts of the Kashmir region. The strategy for collection of the data was same for both phases. Initially the information regarding total number of schools, category wise enrolment and the number of tribal children enrolled in each school where drawn from the office of chief educational officer of the concerned districts. After scrutinizing the data schools where selected by convenient sample, i.e., schools having the significant tribal population of both the clans were selected. From these selected schools, samples were randomly selected.

Sample:

The total sample comprises of 626 tribal students comprising of 294 from Kashmir region and 332 from Jammu region. The overall sample description is given in table 1.1

Table 1.1 showing the description of total sample
Tools:

The academic achievement of the tribal students were taken from the school records of the schools visited, also a personal information sheet was used to obtain information from the respondents regarding their clan, district, region, and also the scores obtained from the previous year examination passed, which were counter checked at the school office.

Analysis and Interpretation:

All the statistical techniques employed in the present study were calculated by the researcher himself by the aid of IBM SPSS statistics 20. In order to achieve the above objective all the eight subgroups were codified for the simplification and presentation of data. The codes were given as, “A” = Male Bakerwal Kashmir, “B” = Male Bakerwal Jammu, “C” = Female Bakerwal Jammu, “D” = Female Bakerwal Kashmir, “E” = Male Gujjar Jammu, “F” = Male Gujjar Kashmir, “G” = Female Gujjar Jammu, and “H” = Female Gujjar Kashmir.
Objective 1: To study the school achievement of tribal students:

In order to study the academic achievement of various tribal groups descriptive statistical techniques were employed. Mean and SD of the various tribal subgroups were calculated and tabulated as under.

Table 1.2 Descriptive statistics of school achievement of various sub groups:

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<th>N</th>
<th>Mean</th>
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<td>60</td>
<td>47.93</td>
<td>10.825</td>
</tr>
<tr>
<td>Male Bakerwal Jammu (B)</td>
<td>57</td>
<td>51.47</td>
<td>8.183</td>
</tr>
<tr>
<td>Female Bakerwal Jammu (C)</td>
<td>64</td>
<td>53.09</td>
<td>8.485</td>
</tr>
<tr>
<td>Female Bakerwal Kashmir (D)</td>
<td>54</td>
<td>50.24</td>
<td>10.878</td>
</tr>
<tr>
<td>Male Gujjar Jammu (E)</td>
<td>126</td>
<td>60.58</td>
<td>13.601</td>
</tr>
<tr>
<td>Male Gujjar Kashmir (F)</td>
<td>109</td>
<td>52.82</td>
<td>11.636</td>
</tr>
<tr>
<td>Female Gujjar Jammu (G)</td>
<td>85</td>
<td>53.84</td>
<td>11.612</td>
</tr>
<tr>
<td>Female Gujjar Kashmir (H)</td>
<td>71</td>
<td>51.52</td>
<td>11.977</td>
</tr>
<tr>
<td>Total</td>
<td>626</td>
<td>53.59</td>
<td>11.994</td>
</tr>
</tbody>
</table>

Table 1.1 displays descriptive statistics of various tribal subgroups, the statistics comprises of mean, and standard deviation of the various groups. Glance at the table reveal that the total sample of 626 tribal students have the average mean school achievement of 53.59 with SD= 11.994. The table also displays the mean and SD. of various subgroups. The highest average mean score is acquired by the male Gujjar students sample of the Jammu region i.e., M= 60.58 with SD 13.601, followed by female
Gujjar students of the same region with M=53.84, SD=11.612. The mean school achievement of the female Bakerwal students of the Jammu region was found to be 53.09, with SD= 8.485. From the same table it is also evident that the mean score of Male Bakerwal students of Jammu and the female Gujjar students of the Kashmir region are approximately the same with mean 51.47 and 51.52, and SD of 8.183 and 11.977 respectively. The mean scores of male Gujjar students of Kashmir region was 52.82 with SD of 11.636 and that of the female Bakerwal students of the Kashmir region is 50.24, with SD= 10.878. The lowest average mean score is shared by the students of Male Bakerwal tribe of Kashmir region i.e., M 47.93 with SD= 10.825.

Objective 2: To find out the significant difference between the various tribal subgroups.

Hypothesis 1: There is no statistical significant difference in the school achievement among the various tribal groups:

As there is one independent variable i.e., school achievement having eight subgroups A,B,C,D,E,F,G, and H. Therefore, one-way ANOVA was applied to test the above null hypothesis.

<table>
<thead>
<tr>
<th>Source</th>
<th>SS</th>
<th>Df</th>
<th>MS</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>9326.141</td>
<td>7</td>
<td>1332.306</td>
<td>10.218</td>
<td>.000</td>
</tr>
<tr>
<td>Within Groups</td>
<td>80583.701</td>
<td>618</td>
<td>130.394</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>89909.842</td>
<td>625</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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Glance at the above table reveal that there is a statistical significant difference between the various sub-groups \( F(7, 625) = 10.218; \ P<0.01 \). A significant F-value clearly indicated the difference between the various groups thus rejecting the null hypothesis. The groups were formed on the basis of gender, region and clan, i.e., male female, Jammu region and Kashmir region, and Gujjar and Bakerwals respectively. The ANOVA table only clarifies the presence of significant difference among the groups, but in order to identify specific significant difference among various groups, Scheffe’s test (or s test) was applied between the possible pairs.

**Table 1.4 Multiple Comparisons between Various tribal Groups on School Achievement**

<table>
<thead>
<tr>
<th>Groups</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>G</th>
<th>H</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>-1.620</td>
<td>1.233*</td>
<td>-9.106**</td>
<td>-1.343*</td>
<td>-2.362*</td>
<td>-0.047*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>2.853</td>
<td>-7.486*</td>
<td>0.277</td>
<td>-7.42</td>
<td>1.573</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>-10.339***</td>
<td>-2.576**</td>
<td>-3.595</td>
<td>-1.280</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>7.763***</td>
<td>6.744*</td>
<td>9.058***</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>-1.019*</td>
<td>1.295</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>2.314</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*. The mean difference is significant at the 0.05 level. ** significant at 0.01 level

The close perusal of the table 1.3 reveals that out of twenty eight possible combinations only twelve combinations were found to be statistically significant i.e., the mean differences between A&E, B&D, B&E, B&F, B&G, B&H, C&E, D&E, E&F, E&G, E&H, and F&G are found to be
significant at 0.05 level. The mean scores of the school achievement of various sub groups of tribal sample are graphically shown in ascending order as in fig 1.1

![Graph showing mean school achievement](image)

**Findings of the study:**

On the basis of analysis and interpretation, following conclusions has been drawn

- It was found that majority of the tribal students possess low school achievement with an average of 53.59.
- The school achievement of tribal students of Jammu region was good as compared to their counter parts of Kashmir region.
- Male tribal students were comparatively high school achievement than the female ones
- Gujjar students have greater school achievement than the Bakerwal students.
The male and female Gujjar of Jammu region has good academic achievement among all other tribal groups.

Although all these tribal groups possess low school achievement but only less than a half of the possible combination where found to be statistically significant. In the majority of the cases there is no significant difference between the means.

References:


Education and Women Empowerment among Gujjars, Bakerwals and Gaddis in Jammu Region of Jammu and Kashmir

Vivek Sharma

Abstract

Women's education in India has also been a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country. Education is milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. So that we can’t neglect the importance of education in reference to women empowerment India is poised to becoming a superpower, a developed country by 2020. The growth of women’s education in rural areas is very slow. This obviously means that still large womenfolk of our country are illiterate, the weak, backward and exploited.” Education of women in the education of women is the most powerful tool of change of position in society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. The education system should make an individual better suited to the needs of the ever changing dynamic world. The changes in the education system should also reduce the social gaps by enabling proper recognition to whatever extent one is able to pursue or acquire a skill. The tribal community all over India has been subjected to various forms of deprivation.
such as alienation from land and other resources. Especially the tribal women, though they are away from the main stream of national life, but they are not kept away from the impact of socio–economic changes affecting the society in general. In this process of change, the tribal woman is forced to adhere to certain norms which may even take away her freedom, her control over the traditional production system, her house, family and children and even her own life. The fact remains that a large number of tribal women have missed education at different stages and in order to empower them there is a great need of providing opportunities so as to enable them to assume leadership qualities for economic self-reliance and even social transformation. It is often alleged that the level of aspiration of these women as a group is low and they are quite satisfied with what they are and with what they have. It is most often not true only to womenfolk, but to everyone who feels helpless and frustrated. However, in order to develop and raise their level of aspiration, adequate educational opportunities are to be provided so that they get motivated to participate, support and also ultimately learn to initiate their own programs of development. Therefore, in this paper an attempt has been made to analyze the present status of educational facilities availed by tribal girls and women. It is also suggested to provide skill and vocational training programs for tribal women to empower them.
Introduction

Education has been the main instrument of human development and its importance has been emphasized through fundamental rights, principles, statutes / acts in a number of countries. The progress and prosperity of a nation and of the community are determined by the level of education. This remarkable potential of education needs to be realized by every individual or social community and must go in for it (Ahmad, 1987). At the international level, attempts have been made at various congregations to focus on aspects of education as a part of fundamental human rights. According to the Article 26 of the Universal Declaration of Human Rights (UDHR): “Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory... Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms”. (Universal Declaration of Human Rights, Article 26) This right is also repeated in the UN Declaration of the Rights of the Child which seeks to ensure, ‘Right to free and compulsory education, at least in the elementary stages and education to promote general culture, abilities, judgment and sense of responsibility to become a useful member of society and opportunity for recreation and play to attain the same purpose as of education’. The part IV of the National Policy on Education (1986) clearly promised equality in education with respect to women, scheduled caste, Scheduled tribes,
minorities and handicapped. The constitution of India makes provision for free and compulsory education for all children up to the age of fourteen years. The 86th Constitutional Amendment Act 2002 made education in India a Fundamental Right for children in the age group of 6-14 years by providing that; “The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine.”

**Concept of Education**

Education helps in generating awareness among women about their legal, social, political and economic rights, provisions and privileges to fight against all sorts of social discrimination. It enables them to realize their potentialities, developing skills, seeking employment and improving their nutritional and health conditions. Therefore, educating women encourage not only their political participation and economic independence but also improves their quality of life and through them of the whole family and then of the whole nation in a broader sense. Various studies (Roy, 1979; Menon, 1981; Agrawal 1986; Hassan and Menon, 2004) have shown that education has made a significant contribution in improving the status of women. Education of women is the most effective channel for reducing the inequalities between men and women and ensuring the maximum participation of women in the development process. Recent research suggests that female schooling is more important than male schooling for social outcomes such as fertility, child
health, and infant mortality (King and Hill, 1993; Subbarao and Raney, 1995, and Drèze and Murthi, 2001). The literature also suggests that the economic gains from women’s education are generally at least as high as those from men’s education (Schultz, 1993). Thus, women’s educational backwardness is of concern not only because it is inequitable but also because it is socially and economically inefficient. Thus, there is need for removing the barriers in the women’s education which will consequently help in bringing them in the mainstream of society. An examination of the literature on the differences in education by gender shows that the concern in most countries has to do with the low level of achievement of girls in relation to boys, the girls’ lower access to education, and their lower rates of persistence to the higher levels of the educational system (King and Hill, 1993; Stromquist, 1990). Rajan (2010) in his analysis found that the gender disparity in enrollment for all categories of students has not improved gradually. The gender disparity in teachers is higher at secondary and higher secondary level of education as compared to another level of education such as primary and middle level. The gender gap might be attributable to discrimination, the differential treatment of men and women (Fershtman, Chaim and Uri Gneezy, 2001). However, despite this significance of education for removing seclusion, the participation of women in the field of education is not very satisfactory. There is a wide gap between male-female literacy rates in India. Gender
disparity has been a major issue in India’s pursuit of achieving the goal of universal elementary education. In order to address this problem and develop appropriate interventions, it is necessary to understand the nature and extent of the problem, as well as possible explanations for the disparity.

**Empowerment of Women**

The Empowerment of women has become one of the most important Concerns of 21st century not only at national level but also at the international level. Efforts by the Govt. Are about to ensure Gender equality, but Government initiatives alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender discrimination and Women have full opportunities of Self decision making and participating in the Social, Political and Economic life of the Country with a sense of equality. Then only the Vedic verse: “Yatra Nariastu Pujyante, Ramante Tatra Devta” (Wherever Women is respected, God resides there) would come true. India is amongst the fastest growing countries in the world today, with a GDP growth rate of more than 8 % during the XI plan period. This high level of growth can, however, be sustained only when all sections of the society, especially women become equal partners in the development process. It is well recognized that societies which discriminate by gender tend to experience less rapid economic growth and poverty reduction than societies which treat men and women more equally. Gender equality and empowerment would, thus, need to be a core
development goal if the growth planned in the 12th plan has to be achieved. Women are vital and productive workers in National economy. “Concept of Bharat Nirman”, “Feel Good”, “Socio Economic Development” and “Good Governance” is not possible without participation and empowerment of women. Women’s protection, welfare, participation and empowerment are, thus, important for human development and growth in the economy. The Government of India had ushered in the new millennium by declaring the year 2001 as 'Women's Empowerment, Year' to focus on a vision 'where women are equal partners like men. Empowerment is now increasingly seen as a process by which the ones without power gain greater control over their lives. This means control over material assets, intellectual resources and ideology. It involves a power to, power with and power within. With reference to women the power relation that has to be involved includes their lives at multiple levels, family, community, market and the state. Importantly, it involves at the psychological level women's ability to assert themselves and this is constructed by the 'gender roles' assigned to her especially in a culture which resists change like India.

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favor of women within the framework of
a democratic polity, our laws, development policies, plans and programs have aimed at women’s development in different spheres. From the Fifth Five Year Plan (1974-78) onwards, there has been a marked shift in the approach to address women’s issues from welfare to development. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayats and municipalities for women laying a strong foundation for their participation in decision making at the local level. Focus is being given to draw up women oriented/women-friendly personnel policies to encourage women to participate effectively in the development process. Separate women plans are formulated to give emphasis on women related schemes/programs.

**Why Empowerment of Women among Gujjars, Bakerwals and Gaddis?**

A study conducted by Tribal Research and Cultural Foundation revealed that early marriage system, illiteracy, extreme poverty and Nomadic way of life is causing dark shadows over the future of lakhs of nomadic Gujjar women residing in the most backward hilly and border areas of Jammu and Kashmir. Dr. Javaid Rahi, National Secretary of the foundation revealing the gist of the study said on the eve of International woman's day that out of 1000 nomad houses of nomadic Gujjars and Bakerwals tribe surveyed in Poonch, Rajouri, Baramulla and Kupwara
districts, a total of 89 percent Gujjar women between the age of 10 to 65 were illiterate. They are being exploited and became the victim of superstitions. On the other hand, despite of her excessive work hard she is not getting due respect and position in the tribal society. Because of early marriages and social bindings only 12% of the nomad Gujjar girls are in a position to get admission in Primary school level, and circumstances compel her to leave their studies even at the different levels and it is all because of the limited resources of the family income, lack of human resources they are not in a position to get a proper education and health facilities in early age. According to the study the worst condition of was of the nomad girl children belonging to Ajjhari Gujjars (shepherd) and Manjii Gujjars (Buffalo keeper) 88% of whom have not seen the doors of the school and only a few were getting an education in religious institutions. Three girls Gujjar hostel has been established in Jammu, Srinagar and Doda which is not sufficient for about lack of Gujjar women. According to the study the central sponsored Balika Smridhi Yojna, Sawastiki and Indira Mahila Yojna has not applied over Gujjar Women at all which has resulted more and more backwardness in the Gujjar women. In a comparative angle of the study say that the life standard of nomad Gujjar women folk is worst then the women belonging to 10 other tribes like Beda, Bot, Balti, Mon, Brokpa, Purigpa, Gaddi and Sippis tribe of the state. About four hundred mobile schools for educating the Gujjar tribe established by the department of education, Govt. of Jammu and
Kashmir have unsuccessful in bringing a change in the educational scenario of nomadic Gujjar women. The study further says more than 10 lakhs Gujjar women which, constitute 10% of the total population of the state of Jammu and Kashmir, unaware of their rights pace of progress in the modern world and are posing a question mark over the government and other non–government organization working for women claiming of social changes in 21st century. The study further said various central and state programs, including those of UNICEF will not achieve any success till they consider socioeconomic reasons for the illiteracy and work in the roots of the tribe.

Another study conducted by Sheetal Badyal of Department of Home Science, University of Jammu concluded that the living standard of the majority of Gaddis had undergone a metamorphosis as they had gradually assimilated to a great extent the winds of change. Unlike past, they enjoyed a better status, free from discrimination, participate in welfare and cultural activities and their contact and exposure to other castes and outsiders had also improved. Another significant social change in the family scenario was the gradual recognition of the status of a woman as a decision maker and household manager. Girl child too had improved her status in the family, but not yet equal that of a son. Another negative factor still operating and negating the overall progress of the community where the discriminatory attitude of the parents towards the girl child right from her birth to womanhood, unsatisfactory health and meal

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pattern, ignorance and backwardness of a large section of the community, superstitions, beliefs still having deep roots.

So it is suggested that the state and state programs and their agencies provide legal safeguard to Gujjar, Bakerwal and Gaddi women and initiate some special schemes for their education, social transformation and empowerment which is their basic and constitutional rights.

**National Policy for Empowerment of Women**

The National Policy for Empowerment of Women has set certain clear-cut goals and objectives. The objectives of the policy include:-

1. Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential.
2. The de-jure and de-facto enjoyment of all human rights and fundamental freedom of women on equal basis with men in all spheres political, economic, social, cultural and civil.
3. Equal access to participation and decision making by women in social, political and economic life of the nation.
4. Equal access of women to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration,
occupational health and safety, social security and public office etc.
5. Strengthening legal systems aimed at the elimination of all forms of discrimination against women.
6. Changing societal attitudes and community practice by active participation and involvement of both men and women.
7. Mainstreaming a gender perspective in the development process.
8. Building and strengthening partnerships with civil society, particularly women’s organization.

The approaches for the empowerment of rural women can be broadly classified into following heads:

Educational Empowerment
Social Empowerment
Economic Empowerment
Technological Empowerment.

**Schemes and Programs for Education of Scheduled Tribes**

Education is a precondition for removing the barriers of backwardness and marginalization of any society/ community. Therefore, the education of Scheduled Tribe has been a priority for the Government of India. Here are the descriptions of some of the programs
and schemes launched for the promotion of education among this disadvantaged section of society.

**Post-Matric Scholarship Scheme:**

This scheme has been in operation since 1944-45. The objective of this scheme is to provide financial assistance to the Scheduled Tribes students studying at post–matriculation or postsecondary levels to enable to complete their education. This scheme is open to all ST students whose parent’s annual income is Rs 1.08 lakh or less and the scholarships are awarded through the Government of the State/Union Territory where he/she is domiciled.

**Schemes for construction of hostels for ST Girls and Boys:**

The scheme for construction of ST Girls’ Hostel was started during the Third Plan period. A separate scheme for construction of ST Boys was launched in 1989-90. Both schemes were merged into one scheme during 10th Five Year Plan. The objective of the scheme is to promote literacy among tribal students by providing hostel accommodation for such ST students who would otherwise have been unable to continue their education because of their poor economic condition, and the remote location of their villages.
Schemes for the establishment of Ashram School in Tribal Sub-Plan Areas:

This scheme is operational in tribal sub plan 1990-91. The presence of boarding and lodging facilities has been found to be the factor of higher rate of enrollment in schools (Ayadappanavar, 2003). The objective of this scheme is to promote and extend educational facilities to Scheduled Tribe students including PGTs. Ashram Schools provide education with residential facilities in an environment conducive to learning. This is a Centrally Sponsored Scheme on a cost sharing basis between the Centre and the States.

Upgradation of merit: This scheme which was operating earlier has in the tenth five year plan been merged into the scheme of Post –Matric scholarships. It has since been functioning only as a sub-scheme of the PMS. The objective of this scheme is to upgrade the merit of Scheduled Tribe, including PGTs students in classes 11th and 12th by providing them with facilities for all around development through education in residential schools so that they can compete with other students for admission to higher education courses and senior administrative and technical positions. Under this scheme a revised package grant of Rs 1900/-per student per year is provided from 2008-09 which includes an honorarium to be paid to the Principal or Experts imparting coaching and also meet incidental charges.
Book Bank:

In order to reduce the drop-out rates of the ST students from the professional institutes /universities, funds are provided for the purchase of books under this scheme. The central assistance to States /UT Administration for setting up Books, Banks is limited to, the following ceiling or actual cost of the set, whichever is less. This is a Centrally Sponsored scheme and the expenses are shared between the Centre and States in 50:50 basis. However, in respect of UT Administration cent percent grants are given by the ministry.

National Overseas scholarship scheme for Higher Studies Abroad:

This scheme has been in operation since 1954-55. This was a Non Plan Scheme, which became a Plan Scheme from 2007-2008. The objective of this scheme is to provide financial assistance to selected ST students pursuing higher studies (Masters, Doctoral and Post Doctoral level) in certain specified fields of Engineering, Technology and Science only. Four annual “Passage Grants” to ST and PGT candidates are available under this scheme. The passage grants are open throughout the year to such candidates who are in the receipt of a merit scholarship for post-graduate studies, research or training abroad from a foreign university /Government or under any other scheme, where the cost of passage is not provided. The scheme provides grants for to and fro passage from India to back by economy class. Grants are given to the selected
candidates on a 100 percent basis directly by the Ministry through the Indian Mission.

**Rajiv Gandhi National Fellowship:**

The scheme has been launched from the year 2005-2006. The objective of this scheme is to provide fellowships in the form of financial assistance to students belonging to the STs to pursue higher studies such as M.Phil and Ph.D. This scheme covers all the Universities/Institutions recognized by the UGC under section 2 (f) of the UGC Act. The rate of fellowship for Junior Research Fellow (JRF) and Senior Research Fellow (SRF) is at par with the UGC Fellowship as amended from time to time.

**Scheme of Top Class Education for ST student:**

Ministry of Tribal Affairs has introduced a new scholarship scheme of Top Class Education for the ST students from the year 2007-2008. The objective of the scheme is to encourage meritorious ST students for pursuing studies at a degree or post degree level in any of the selected list of institutions, in which the scholarship scheme would be operative. There are 125 institutions approved under the scheme in both the Government and private sectors covering the field of management, medicine, engineering, law and commercial courses. Each institute has been allotted five awards with ceiling of total 625 scholarships per year.
Vocational Training Centers in Tribal Area:
This scheme was introduced in 1992-93 and is continuing. The main objective of this Scheme is to develop the skills of the ST Youths for a variety of jobs as well as self employment and to improve their socioeconomic conditions by enhancing their income. Under this scheme 100% grants are provided to the States, UTs and other Associations implementing the scheme.

Coaching For Scheduled Tribe Students:
The scheduled tribe candidates coming from deprived families and disadvantaged environment find it difficult to compete with those coming from a socially and economically advantageous background. To promote a more level playing field, and give ST candidate a better chance to succeed in competitive examinations, the Ministry of Tribal Affairs supports a scheme for coaching for the disadvantaged ST candidates in quality coaching institutions to enable to successfully compete in examinations for jobs/admission to professional courses. The scheme supports free coaching to ST candidates for various competitive examinations viz. Civil Services /State Civil Services/ Other Exams conducted by UPSC like CDS, NDA, etc./ professional courses like Medical, Engineering, Business Administration/Banking/Staff Selection Commission /Railway Recruitment Boards/insurance companies etc. The financial norms of the scheme have been revised during 2007-2008. The scheme covers coaching fees, monthly stipend @Rs 1000/- per ST student per month and boarding/lodging charges for outstation
students @Rs 2000/- per student per month for the period of coaching.

**Strengthening education among Scheduled Tribe girls in low literacy districts:**

It is a grander scheme of the Ministry of tribal affairs. The scheme aims to bridge the gap in literacy between the general female population and tribal women, through facilitating 100 % enrolment of tribal girls in the identified districts or blocks, more particularly in the Naxal affected areas and in the areas inhabited by the Primitive Tribal Groups (PGTs), and reducing drop-out rates at the elementary level by creating required ambience for education. The scheme covers 54 identified districts in 12 States and 1 Union Territory, where the ST population is 25% or more, and ST female literacy is below 35% or its fraction as per census 2001. In addition, any other tribal block in a district, other than aforesaid 54 identified districts, which has scheduled tribal population, 25% or above, tribal female literacy rate below 35 % or its fraction, as per census, are also covered. The scheme is implemented by nongovernmental organizations and autonomous societies of the State Government/Union Territory.

**State Programmes and Policies for Empowerment of Women**

The Gujjars, Bakerwals and Gaddis have been declared as scheduled tribes in the schedule tribe order, 1989, as amended in 1991 (Ord. 3 of 1991). Hence
schedule caste, schedule tribe and the other backward development corporation include gauges, Bakerwals and Gaddis in its schemes. The objectives of this corporation are to advance loans through banks and directly finance through financial organizations like National Schedule Caste and National Schedule Tribe, Finance and Development Corporation and National Backward Class, Finance development and Backward Corporation etc. A wide range of feasible income generating units can also be financed. While the male members of economically backward sections are provided finances, in the case of minorities through National minority development and Finance Corporation, assistance is provided for females by Jammu and Kashmir women Development Corporation. In many parts of the country the women development corporations were established after 7th five year plan, in which the objectives of setting of Women Corporation were included. In Jammu and Kashmir, the women development corporation was established in 1994. The objective of this corporation was to start up centers and homes for care of special groups; financial assistance in the shape of loans to women, processing goods, activities connected with animal husbandry, dairy farming, bee keeping, designing, printing, embroidery, knitting, tailoring etc..It was its objective to take up various centrally sponsored schemes for the welfare at the district level is pursued through various mechanisms. Special provisions are made for schedule caste and schedule tribe under the rural development programs like JRY, IJRY and EAS etc. In
1994-95, four thousand students belonging to Gujjar, Bakerwals community were provided hostels. There are various other programs initiated in the state to empower the women in state and these areas:

**Nari Niketan**

12 Nari Niketans are functioning in the State having a total capacity of 400 inmates to provide free boarding, lodging and healthcare to the destitute.

**Employment Status of Women**

UN Commission on the status of women says that women constitute half of the world population, accomplish about two thirds of the work hours and receive one tenth of the world income. There is a need to strengthen self employment of women, which will generate additional income, leading to their economic independence.

**Other Welfare and Support Services**

In order to ameliorate the status of women, the government took the following initiatives:- Support for training and employment program (STEP) has been launched to provide updated skills and new knowledge to poor, asset-less women in 10 traditional sectors viz Agriculture, Animal Husbandry, Dairying, Fisheries, Handlooms, Handicrafts, Khadi and Village industries, Sericulture, Social Forestry and Wasteland Development, through mobilizing them into cohesive groups.
To facilitate employment of women and to support the working women living away from their homes/towns, who come into the cities and towns for undergoing short term training courses, Working Women Hostels with day care centers and creches have been set up in the State for catering to the social needs of the destitute. By J&K State, 5 hostels for working women have been sanctioned, out of which, two have been completed (one in Jammu and other in Kashmir). The works on the remaining 3 hostels are in progress.

**Economic Empowerment of Women**

Considering that the women have suffered badly during the last two decades because of the militancy related events in J&K, their economic empowerment is considered to be the only way to help the women in distress. Government has been implementing various programs which support women to take up new ventures and start self employment, through the following departments/organizations:

**A. State Women Development Corporation**

The State Women Development Corporation has been declared the channelizing agency for implementation of the schemes for the welfare of women. The State Women Development Corporation, J&K is implementing schemes for social and economic upliftment of the women living below the poverty line.

The following schemes are in operation through SWDC:-

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Srínagar/Jammu
i. Empowering Skilled Young Women Scheme

J&K State Women Development Corporation launched Empowering Skilled Young Women Scheme (ESW) on 8th March, 2010, on International Women’s Day, which forms a part of Sher-I-Kashmir Employment and Welfare Program. Against the total release of ` 6.50 crore, JKWDC has sanctioned ` 6.46 crores in favor of 403 women entrepreneurs belonging to different districts of the state for the establishment of gainful income generating units on nominal interest rates of 6%. The entrepreneurs availed the loan facility for the following trades:

- Ready-made garments
- Aromatic, Medicinal Plants
- Boutique
- Fashion Designing
- Cosmetic Shop
- DTP
- Medical Health Care
- Mushroom Cultivation
- Floriculture/Agriculture, etc.

ii. Schemes financed by the National Minorities Development and Finance Corporation (NMDFC)

The J&Ks Women Development Corporation is raising loan from NMDFC and releasing the term loans to female beneficiaries for starting income generating units. During 10th Plan, Rs. 17.33 crores have been obtained from NMDFC and 3300 beneficiaries have been covered. In comparison, during the year 2008-09, being the first year of the Eleventh Five Year Plan, 745 beneficiaries have been benefitted with an expenditure of ` 460 lakhs. During 2009-10, 1176 beneficiaries were covered with a financial

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Srinagar/Jammu
assistance of ` 496 lakhs, during the year 2010-11, 1002 beneficiaries were covered with a financial assistance of ` 663.55 lakhs and during the year 2011-12, 851 beneficiaries were covered with a financial assistance of ` Rs. 614.86 lakhs. 700 beneficiaries have been covered with an expenditure of `Rs. 583.79 lakhs up to November 2012 during 2012-13. National Minorities Development and Finance Corporation (NMDFC) also sanctions loan for education of women belonging to minority communities at a nominal rate of interest.

iii. Schemes financed by National Backward Classes Finance and Development Corporation (NBCFDC)

Under this scheme, loans are advanced to females of backward classes for setting up their income generating units financed by NBCFDC. During the year 2008-09, 209 beneficiaries with financial assistance of Rs. 91.80 lacs have been benefitted. During the year 2009-10, 103 beneficiaries have been benefitted with financial assistance of Rs. 53.55 lacs. During the year 2010-11, 217 beneficiaries were covered with financial assistance of Rs. 122.04 lacs. During the year 2011-12, 257 beneficiaries have been covered with an expenditure of Rs. 168.28 lacs. An amount of Rs. 104.75 lacs has been spent up to November 2012 with coverage of 122 beneficiaries during 2012-13.

iv. Schemes Financed by National Handicapped Finance & Development Corporation (NHFD)
J&K State Women Development Corporation sanctions loan with refinance support of NHFDC in favor of eligible females at a nominal rate of interest for setting up their own income generating units. The Corporation provided an assistance of Rs.18.74 lakhs to 25 beneficiaries during the year 2008-09. During 2009-10, 29 beneficiaries with financial assistance of Rs.19.23 lakhs, were benefitted. During the financial year 2010-11, 34 beneficiaries were covered with a financial assistance of Rs. 38.50 lakhs. During the year 2011-12, 48 women beneficiaries have been benefitted with an expenditure of Rs. 60.60 lakhs. During the year 2012-13, 32 women beneficiaries have been benefitted with an expenditure of Rs.74.73 lakhs up to ending November 2011.

v. Schemes for Skill Development financed by NMFDC & NBCFDC

J&K State Women Development Corporation seeks loan from NMDFC & NBCFDC for setting up training centers for skill development of artisans/women beneficiaries. Thereafter, women are brought under micro credit net to display & sell their products in an exhibitioncum-meals which are organized by the State Women Development Corporation, both inside and outside the State. These meets give opportunities to women to sell their products.
B. Social Welfare Department

The Social Welfare Department is also implementing various schemes for development of women which are enunciated below:-

i. Development of Vocational Skills

Females in the age group of 15 to 35 years are imparted trainings in various crafts through Social Welfare Training Centers. At present, 150 Social Welfare Centers which are engaged in imparting training to women folk. The number of inmates in each center is 25. The duration of the training to inmates is 11 months and stipend @ Rs. 100/- per month is provided to the women folk.

ii. Lady Vocational Training Centers

Apart from this, there are four ladies vocational training centers in the State one each at Jammu, Srinagar, Kargil and Leh. In these centres, besides imparting advanced trainings in various crafts, training in stenography is also imparted.

Social Empowerment

Care and protection of women in distress are another focused area. To ensure security, development and well being of women in every sphere of life and implementation of steps against gender discrimination, adequate provisions for advancement of women are kept in the State policies, plans and programs.
The state Commission for women is a statutory body set up in March 2000 under State Commission for Women Act-1999. Its mission is to safeguard women as per the constitutional provisions and suggest new legislations and amendments to the existing laws to meet the objectives of gender equality and advancement of women.

National Commission for Women (NCW) safeguards the interests of women with a mandate to cover all aspects of women’s rights. The Protection of Women from Domestic Violence Act, 2005, which came into force on October 26, 2006, seeks to provide immediate relief to women facing situations of violence in their homes. A comprehensive scheme “Ujjawala” has been launched recently for prevention of trafficking and rescue, rehabilitation and re-integration of victims of trafficking and commercial sexual exploitation. The scheme has five components-prevention, rescue, rehabilitation, re-integration and repatriation.

New Initiatives for Women Self Employment v Women Development Corporation will provide loans to the beneficiaries at the interest rate of 5% only. Women Development Corporation has adopted a market based approach in the field of preparation of Jute Prasad bags, which are being manufactured by the loan beneficiaries of WDC and supplied to Shri Mata Vashno Devi Shrine Board. The ICDS Scheme was started in the J&K State in the year 1975. Currently ICDS is the only program that reaches
out to lakhs of women and children living in remote villages. It is and will continue to be the flagship program with a holistic package of six basic services for children up to six years of age and for pregnant and nursing mothers. These services are: health check-up, immunization, referral services, supplementary feeding, preschool education and health and nutrition education through one platform i.e. Anganwari Centre. At present, J&K State has 141 ICDS Projects (including one migrant project) and 28577 AWCs have been sanctioned by the Government of India out of which 28467 are presently functional.

**Supplementary Nutrition**

About 900000 beneficiaries which comprise children of 6 months to 6 years of age, Pregnant and lactating mothers, are being given supplementary nutrition.

**Vision for the XII Five Year Plan**

The vision for the XII Five Year Plan is to ensure improving the position and condition of women by addressing structural and institutional barriers as well as strengthening gender mainstreaming.

Goals for the XII Five Year Plan Creating greater ‘freedom’ and ‘choice’ for women by generating awareness and creating institutional mechanisms to help women question prevalent “patriarchal” beliefs that are detrimental to their empowerment. Improving health and education indicators for women like maternal mortality,
infant mortality, nutrition levels, enrollment and retention in primary, secondary and higher education. Reducing the incidence of violence against women and providing quality care services to the victims. Improving employability of women, work participation rates, especially in the organized sector and increased ownership of assets and control over resources. Increasing women’s access to public services and programs through establishing and strengthening convergence mechanisms at multiple levels, the creation of physical infrastructure for women and improving the capacity of women’s organizations and collectives. Ensuring that the specific concerns of single and disadvantaged women are addressed.

**Status of Women in J&K**

Women constitute around 47% of the total population of the State. The development of women, no doubt, has been a part of the development planning process right from inception of Five Year Plans but the shift in approach from welfare to develop toward women took place in a focused manner in the 6th and 7th Five Year Plans. The 8th Five Year Plan promised to ensure that benefits of development do not by-pass women. The 9th Five Year Plan changed the strategy for women from developing to empowerment and emphasis on preparation of the separate Women Component Plan (WCP) by identifying specific Schemes/Projects having direct bearing on the welfare and development of Women. The 10th Five Year Plan further strengthened the implementation of the Women Component Plan (WCP).
Moreover, the Women and Child Development Department in the Ministry of Social Justice and Empowerment has also enjoined upon the states to monitor closely the flow of benefits of various schemes for the empowerment of women on a regular basis. These initiatives have helped in improving the status of women in various spheres to a great extent, but the imbalance still exists which needs to be addressed over the years. The 11th Plan had taken numerous steps forward. However, the targets set out could be only partially achieved. In the 12th plan, the Government’s priority would be to consolidate the existing initiatives and interventions relating to women, build upon the achievements and also move beyond to respond to new challenges.

**Demography**

Female population of J&K State slashed down from 47.15% of the total population in 2001 to 46.88% (Prov.) in 2011. As per details from Census 2011, Jammu and Kashmir has a population of 1.25 Crore souls over the figure of 1.01 Crore in 2001 census. The total population of Jammu and Kashmir as per 2011 census is 12,548,926 of which male and female are 6,665,561 and 5,883,365 respectively indicating a reduced sex ratio of 883. The corresponding figures of male and female as per Census 2001 were 5,360,926 and 4,782,774 respectively indicating sex ratio of 892.

The population growth in this decade was 23.71 percent, while in previous decade it was 29.04 percent.
The population of Jammu and Kashmir forms 1.04 percent of India in 2011. In 2001, the figure was 0.99 percent. This difference indicates a much higher rate of growth in comparison to average All India growth rates. Demographic imbalance between men and women, however, continues to exist and has further deteriorated.

Comparative position of sex wise population of All India and J&K during 2001 and 2011 Census

<table>
<thead>
<tr>
<th>Population</th>
<th>All India</th>
<th>J&amp;K</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>53,22,223,090</td>
<td>53,60,926</td>
</tr>
<tr>
<td>Females</td>
<td>49,65,14,346</td>
<td>47,82,774</td>
</tr>
<tr>
<td>Child Population(0-6 yrs)</td>
<td>16,38,37,395</td>
<td>14,85,803</td>
</tr>
<tr>
<td>Male</td>
<td>8,50,08,267</td>
<td>7,65,394</td>
</tr>
<tr>
<td>Female</td>
<td>7,88,29,128</td>
<td>7,20,409</td>
</tr>
<tr>
<td>Child Sex Ratio</td>
<td>927</td>
<td>941</td>
</tr>
</tbody>
</table>

*Comparative position of sex wise population of All India and J&K during 2001 and 2011 Census

Sex Ratio

Sex ratio (females per thousand of males) is an important indicator of the social conditions, particularly with respect to women’s status in any society. Low sex ratio shows indulgence of artificial interventions, distorting the biological trend and the natural balance in terms of the number of females per thousand males. An important concern in the present status of Jammu and Kashmir’s demographic transition relates to the adverse sex ratio. The sex-ratio as per census 2001 is 892 which is very unfavorable to the women of the State. The sexratio as per
census 2011 was 883 which is a matter of great concern and needs to be addressed on priority. The following information sheds light on percentage change in the sex ratio over the period.

**Comparison of Sex Ratio in India and J&K**

<table>
<thead>
<tr>
<th></th>
<th>2001 Census</th>
<th>2011 (prov)</th>
<th>Percentage change</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>933</td>
<td>940</td>
<td>0.75</td>
</tr>
<tr>
<td>J&amp;K</td>
<td>892</td>
<td>883</td>
<td>-1.01</td>
</tr>
</tbody>
</table>

**Women Education**

“Education in general and Higher Education in particular acts as an insurance for Women Empowerment”

Education of the women is a very effective tool for women’s empowerment not only from the point of view of literacy, but it has inter-linkage with other social parameters viz. population growth, health care, education of children etc. It enables rural women to acquire new knowledge and technology, required for improving and developing their tasks in all fields. Besides availing new opportunities and combating emerging challenges of a dynamic society. Female education is essential for higher standards of health and improved “maternal competence” which leads to lower infant mortality. It also raises women’s economic productivity. Despite its linkage to so many positive outcomes and the progress made over the past 50 years, female literacy remains low in the J&K State as compared to men.
Jammu and Kashmir’s literacy rate have increased by 13% in the last decade i.e. from 55% in 2001 Census to 68% in the 2011 Census. While female literacy has increased from 42.22% in the 2001 Census to 58.01% in 2011. Gender differential still exists both in rural and urban areas, but it is comparatively higher in rural areas. This can be attributed to a number of factors viz lack of access to schools, parents feeling insecure about sending girl children to schools, their engagement in agricultural and other domestic activities etc. Though, still being in a disadvantageous position, the womenfolk are breaking the barriers/shackles to get an equal share in the basic human rights. With higher growth rates than male literacy, the goal is expected to be achieved in near future.

**Gender Gap in Literacy:**

Gender differential exists both in rural and urban areas, but it is high in rural areas. This can be attributed to a number of factors like Social dogmas, engagement of girl child in agricultural and other domestic activities etc. At the national level, the gender gap in literacy has decreased drastically from 25.06% in 1961 to 21.59% in 2001 and further to 16.68% in 2011. Contrary to this, the gender gap in literacy increased in the State from 12.71% in 1961 to 23.60% in 2001. Accordingly, the Govt. both at National and State level made all out efforts to reduce the gender gap in literacy. A number of steps for accomplishment of the goal of bridging gender gap in literacy were taken-up and these include National Program for Education of Girls at Elementary level (NPEGEL), Establishment of Kasturba
Gandhi Balika Vidyalas (KGBVs), Free Textbooks/Scholarships, Community mobilization, Establishment of Women ITIs and Women wings in the existing ITIs, reservation of half of the seats for females in the Medical Colleges, Focus on adult female illiterates under Saakshar Bharat Mission (SBM) etc. As a result of these measures, the State has been able to break this impasse and put a halt to the ever increasing trajectory of the gender gap for the first time during the decade 2001-2011 when the gender gap got reduced to 20.25%. This was possible only due to higher rate of increase in the female literacy viz; by 15.01% as against 11.66% recorded for males during 2001-11.

**Gender gap in literacy 1961-2011**

<table>
<thead>
<tr>
<th>S.NO</th>
<th>Census Year</th>
<th>Male Literacy Rate</th>
<th>Increase in literacy %age over the preceding Year</th>
<th>Female Literacy Rate</th>
<th>Increase in literacy %age over the preceding year</th>
<th>Gender gap in literacy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1961</td>
<td>16.97</td>
<td>-</td>
<td>4.26</td>
<td>-</td>
<td>12.71</td>
</tr>
<tr>
<td>2</td>
<td>1971</td>
<td>26.75</td>
<td>9.78</td>
<td>9.28</td>
<td>5.02</td>
<td>17.47</td>
</tr>
<tr>
<td>3</td>
<td>1981</td>
<td>36.29</td>
<td>9.54</td>
<td>15.88</td>
<td>6.60</td>
<td>20.41</td>
</tr>
<tr>
<td>4</td>
<td>2001</td>
<td>66.60</td>
<td>30.31</td>
<td>43.00</td>
<td>27.12</td>
<td>23.60</td>
</tr>
<tr>
<td>5</td>
<td>2011</td>
<td>78.26</td>
<td>11.66</td>
<td>58.01</td>
<td>15.01</td>
<td>20.25</td>
</tr>
</tbody>
</table>

The analysis has brought this fact to fore that the efforts put in by the Government through various interventions to reach to the far-flung areas and bring down literacy gap has materialized at ground level yet there is tremendous scope for bringing further improvements with focused attention.
Conclusion:

Education to women is as essential as to men. It makes women to find the right way to develop. Even today in most parts of the country, the tribal women remain steeped in superstitions and ignorance with men presiding over their destiny. The main aim of education is to change the cultural norms and patterns of life of tribal women to make them economically independent, to organize themselves to form strong groups so as to analyze their situations and conditions of living, understand their rights and responsibilities and to enable them to participate and contribute to the development of women and the entire society. The population of STs is very high in some states and in some states there are no STs. With regard to the literacy rates, female literacy has raised considerably in the past four decades, both in urban as well as rural areas. Moreover the percentage of Schedule Tribe girls in higher education has been gradually increasing. The fact remains that a large number of tribal women in rural areas might have missed educational opportunities at different stages and in order to empower them varieties of skill training programs have to be designed and organized. The skill could be for assuming political leadership or for economic self-reliance or even social transformation. Of the total population of Jammu and Kashmir State, around 72.79 percent live in the villages in rural areas. In actual numbers, the total population of rural areas of Jammu and Kashmir state is 9,134,820. In rural areas of Jammu and Kashmir, the literacy rate for males and female stood at
75.51 % and 53.36 %. The average literacy rate in Jammu and Kashmir for rural areas was 64.97 percent. Total literates in rural areas were 4,898,008.

Keeping in view the fact that a significant number of the population resides in rural areas of Jammu and Kashmir, these people should have the same quality of life as is enjoyed by people living in suburban and urban areas. However, this is not the reality. A surplus of government initiatives to provide access to primary education may be underway, but issues of equity, quality, and access remain areas of concern in rural schools. Children in rural areas continue to be deprived of worth education owing to factors like lack of competent and committed teachers, lack of textbooks or teaching-learning materials, and so on. Present Scenario of rural education in Jammu and Kashmir is quite poor. Persistent female illiteracy is a major impediment to women's empowerment; empowering women and adolescent girls through literacy and education can enable them to develop analytical skills on gender, development and other issues.

Rural women of J&K should be empowered through education as they form an important part of the society worldwide. Education would help them to be aware of new product opportunities in the areas of entrepreneurship skills acquisition, greater income generation and better opportunities in the world of employment greater income opportunities to better their lot in the worldwide communities. Rural women should be
encouraged to enroll in literacy programs. They should be encouraged to know that the benefits that would accrue to their being literate is greater than the economic benefits they are currently enjoying and so they should take bold steps to leave their trades at the stipulated time for literacy classes. Awareness programs should be floated on posters, and media houses and children in schools should be made to encourage their mothers on literacy education. The government at all levels should fund literacy programs, make it interesting to women so as to entice them to enroll for literacy classes.

References:


Gujjar Economy

Dr. Javaid Rahi

Economic Development of Gujjars

Economy has always proved to be the foundation stone of Politics. This not an exception with the Gujjar Tribe, however, there has always been an exploitation components with Gujjar politics which is related to this poor economic condition of this down trodden community. In order to examine the impact of Gujjar Economics over Politics and vice-versa, it would be in the fitness of things, in case we examine the basic characteristics of Gujjar Economy;

1. Labour Class
2. Agriculture Class
3. Service Class
4. Business Class

   a) Dealing with Milk and Milk Products
   b) Dealing with Mutton and Woolen products
   c) Other business related Activities

5. Artisans Class: The people associated with professional handicrafts, handloom and all semi-skilled activities.

Labour Class

About 60% of Gujjar population earns their livelihood from labour and related activities. They are engaged with such activities for the whole year. A brief
session with their agricultural lands and in winter they migrated to Punjab and other surrounding states. They are also called Migratory labourers. A very low percentage of Gujjars also work outside the country and they are mainly from Poonch, Rajouri and Jammu districts. The trend to earn livelihood from outside the country was established 1980-82 and mostly these labourers prefer to go to the Gulf Countries. The main difficulty and shortcoming in Gujjar labour class is that they are mostly unskilled and non technical. Therefore, there are less chance of their advancements in this sector as whole.

In order to improvise the standard of Labour class among Gujjars the following suggestions are submitted for consideration.

1. Skills training Programmes should be introduced for unskilled Gujjar labourers.
2. Incentives be given to Labour class in order to seek jobs in golf countries.
3. There should be substantial reservation for Gujjar children in Gujjar Hostels, Government Homes under Social Welfare department.
4. In order eradicate the exploitation Loans and proper financial assistance should be given to poor labourers
5. Life insurance cover should be provided to unskilled Gujjar labour class.
6. Provisions for allotment of Government land to Labour class among Gujjars
7. The employment avenues be provided at doorsteps round the year.
8. The daily wages be enhanced.

Agriculture Class:-
There are substantial numbers of labourers engaged with Agricultural sector but owing to the non availability of fertile Agricultural land they are not in a position to cultivate such agricultural lands to its optimum capacity. They restrict themselves to only one crop per year from such agricultural lands rest of the period they spend doing hard labour in other agricultural lands belonging land lord (Zameendars) non Gujjar class.

Business Class.: 
The business class among the Gujjars may constitute a very minimum percentage. The business in Jammu, Kathua and Udhampur and Doda markets is in the hands of Dogras and Kashmiri’s, while is Poonch, Rajouri, Paharis and in Baramulla, Kupwara and other districts the business activities are mostly run by Kashmiris and other non Gujjars like Punjabi, Pahari speaking people. Of course there are a few shops in Gujjar dominated villages which belong to Gujjars.

a) Business based on Milk and Milk Products

b) Business based on Mutton and Woolen products

The Gujjars engaged with the business of milk and milk products belong mainly to Jammu, Udhampur, Kathua and
Doda districts. They are also victims of exploitation and non availability of required infrastructure and formalities. They are not having the required number of milk giving animals, contrary they are having maximum number of animal who are not worth milking. For example if any Dodhi Gujjar have 10 buffalos, approximately three are pregnant “GHABAN”, four are worthy milking “MALANALI” one is suffering from any diseases and rest have crossed age of milking or fertility called “ KHANGHAR”. The income received from marketing the milk and milk products are spend on feeding the animals. The rate of milk and feed are contrary to each other and Dodhi. Gujjars find it very difficult, rather impossible to make the both ends meet; it has drastically affected the economical potential of Dodhi. Gujjars and are in the same position which they were hundreds of years before.

**Mutton/Woolen products:**

Since the time immemorial the demands for mutton and wool was met mainly by Bakerwal Gujjars but during the last 25 years it has declined drastically and maximum people associated with the process have all along shifted to new professions. This is mainly because even today 80% of demand for Mutton and Woolen products is met by the imports from the outside of the state. The mutton and Woolen products of Bakerwal Gujjars have market in Leh, Kargil and other far flung areas of the state only.
The middle men called “Kothidar” who purchase mutton from Bakerwals often exploit these simple and illiterate tribesman, therefore, this section of Gujjars which was supposed to be economically viable, is beaten by exploiters and ill planning.

**Service Class:**

After 1974-75 the Gujjars saw a new change. This was time when Mrs. Indra Gandhi, the then Prime Minister of India, sanctioned a package Rs 13 crores for the State and for the upliftment of this down trodden tribe. Sheikh Mohammad Abdullah who was Chief Minister of state, at that point of time appointed his wife Begum Akbar Jan as vice Chairperson of Gujjar and Bakerwal State Advisory Board. A University could have been erected from Rs 13 crores but it ended with the construction of a few Gujjar hostels. During 1990-91 Central Government granted Schedule Tribe status for Gujjars, besides nomad Gujjar children got Scholarships and Mobile school facilities which resulted in encouraging educational trends.

Recently our organization conducted a survey was conducted to see the participation of Gujjars State services. The Findings of the Survey are recorded here: According survey, Civil Secretariat, where plans are formulated and executed for whole of the state have 101 Under Secretaries and Private Secretaries and only one Under Secretary belongs to Gujjar Tribe while no Gujjar has been working as Deputy Secretary, Additional
The survey conducted in Civil Administration reveals that in Senior KAS poll, there are 319 senior officers working in civil administration and only 5 (Five) belongs to Gujjar tribe while as per the constitutional provisions, there should be 32 officers working in such poll and as per the population, this number ought to have been 64. There are 41 Super Scale, 39 above Super Scale and 163 HODs/IAS officers/ others in the civil administration of the state and nobody belongs to Gujjar tribe.

In state Police department, the situation is worst as 30 SSPs, discharging their duties in the State only 4 belongs to Gujjar tribe, he too is posted as Staff Officer, in state Home Guard, while among 21 DIGs and 13 IGs, there is no representation of Gujjars in this major law enforcing agency of the state, the Survey revealed.

Survey Says, the important organ of the state which provide justice to people, i.e., State Judiciary, there are 55 District and Session Judges, while only two is from Gujjar community while as per the reservation quota, this number should have been 6 and as per population ratio, it should have been 12. Since 1928, no Gujjar has been appointed as Judge of the state High Court and even today among the 14 sanctioned vacancies of the Judges of High
Court, no Gujjar has been appointed or elevated till date as such.

Survey further reveals, there are 303 teachers in Jammu University which include Lecturers, Readers and Professors. As per the schedule tribe reservation quota, the number of Gujjars should have been 30 and as per population ratio, 60. But there are only one lecturer in University of Jammu belonging to Gujjar Tribe. The situation is worst in Kashmir University, there are 364 Lecturers, Readers and Professors working in this highest educational institution of Kashmir and as per constitutional provisions, 36 ought to have been from Gujjar Tribe while there is not a single teacher appointed or working in University of Kashmir.

The survey also focused, the most prestigious financial institution, which is back bone of our economy, i.e., J&K Bank, there are 3352 officer ranking staff members from Probationary Officers/Managers to the Chairman of the Bank. As per the reservation provisions of ST, 331 staff members ought to have from Gujjar community and it is most ironic that there are only 3 (Three) employees working in J&K Bank which belong to Gujjar Tribe.

During the survey a most surprising revelation was that the only Government department working for Gujjar Affairs in Civil Secretariat, i.e., State Advisory Board for the Development of Gujjars and Bakerwals have 15 staff.
members from Vice Chairman to orderly and there are only 2 (Two) orderlies from Gujjar community are working in this board.

The chart depicting existing representation of Gujjars/Due Share as per Reservation Laws in Seven prestigious Govt. Departments/Institutions of the state as on 16th of September 2007. Prepared by Tribal Research and Cultural Foundation.

In order to give representation to Gujjars in decision making bodies the following suggestions are submitted for consideration.

1. Special recruitments for Gujjars in KAS/KPS.
2. Special recruitment in Civil Secretariat for Gujjars
3. Government should initiate steps and announce various packages to bring Gujjar tribe in the main stream. He said that this community has always been exploited as a vote bank and even the political parties with the votes of Gujjars assume power.
4. Special recruitment for Gujjars in Banks
5. Special recruitment for Gujjars in Jammu and Kashmir Universities.
7. Posting of Gujjar Officers in Gujjar areas.

**Gujjar Artisans:**
There is dearth of trained Gujjar artisans in various handicrafts. Therefore, they constantly dependent on the
items needed by them from the market and the Barbers, Blacksmiths, coppers and other artisans also move with them to various locations. These people have adopted their own way of life and Gujjars have accepted them as part of their social group.

**Education Sector**

Education in science and technology is the engine for growth, but the presence of Gujjars in institutes of Education especially higher technical education is very low. There is general paucity of opportunities for higher education for all Indians. A recent study shows that we need at least a Gujjar Tribal university for our growing population whereas we have not a Degree Collage for at present. The constitution allows tribal minorities to establish and administer institutions of their choice at all levels. There is no harm if the Gujjar socio-religious groups are allowed to establish technical/professional institutes/universities which will act as catalyst for growth.

In view of the living conditions of Gujjars, it is suggested to create local community study centres, high quality government schools in Gujjar concentrated areas, and separate schools for girls for the 9th to 12th standard.

The Gujjar children besides other languages also should be taught in their mother tongue, i.e., Gojri. However, the experience in U.P. has been very depressing. In spite of the present government claiming great love for Gujjars it continues to ban Gojri in State Board of School
Education Department, as only those institutions working for Educational polices in the State.

A survey conducted by our organization said Extreme poverty, child labour, early marriage system and Nomadic way of life is causing dark shadows over the future of lakhs of nomadic Gujjar children residing in the most backward, hilly and border areas of Jammu & Kashmir.

The survey said here at winter capital today on the eve of Children day that out of 100 Nomad houses of Gujjar and Bakerwal tribe surveyed in Poonch, Rajouri, Baramulla and Kupwara districts, a total of 74 percent Gujjar children between the age of 7 to 15 were engaged in physical labour. They are being exploited because of limited sources of family income, lack of human resources they are not in a position to get proper education and health facilities in early age, the survey said

According to the survey the worst condition was of the children belonging to Ajhhari Gujjar (Shepherd) and Manjhii Gujjar (Buffalo keeper) 83 percent of whom have not seen the doors of the school and only 17 percent children were getting education in religious institutes.

The survey said among the high ups in the tribe, 93 percent were domestic servants in their own community thus having been deprived of their basic and constitutional rights. At least 17 percent Gujjar children whose forefathers were bonded labourers called Ajhrais among
Bakerwal Gujjars and they inherited the same. It was unfortunate part of the survey that no Governmental and NGO has brought this into light till date.

The National Literacy Mission launched by the government in 1988 with the objective to all-round development of poor of poorest Children of India but the fate of children belonging to Gujjar tribe is still dark due to illiteracy. According to the survey, even today when some sections have attained 100 percent literacy this ratio is very low in Nomad Gujjar and Bakerwal tribes and among women this ratio it is almost zero.

The survey further reveals that the central sponsored “Balika Simridhi Yojna” do not apply on Tribal Gujjar female child at all which has resulted in more and more backwardness among them.

The survey said the children belonging to nomadic section of Gujjar Tribe are put to physical labour at a very early age and about 37 percent children are working without any wages. They were being provided only sub-standard food and clothing.

Survey said various central and state programmes including those of UNICEF will not achieve any success till they consider socio-economic reasons for the child labour and work in the roots of the tribe.

The 13 Gujjar hostels in the State and about 400 mobile schools have insufficent to provide basic education
to them. He appealed the State and the Central Governments and their agencies to provide legal safeguards to Gujjar children and initiate some special schemes for their education and social transformation, which is their basic and constitutional right.

The Foundation also suggest for establishing equivalence of Madrasa Degrees for admission to institutions of higher learning. However, Maximum Gujjar Children in Poonch Rajouri of school-going age go to Madrasas. Therefore, establishing English Medium schools with mother tongue As one of the subject is necessary for any kind of educational uplift.

Literacy rate among Gujjar women in northern states, where half of Muslim population is concentrated, is pretty low. Here also, NGOs should be encouraged to raise functional literacy percentage with introduction of mother tongue as the medium.

The woes and misery of Gujjar women of Jammu and Kashmir is surpass the treatment meted to any other women belonging to 12 different Scheduled tribe communities of the State. It is an established fact that the Gujjar Bakerwal women are much more hardworking as compares to the tribal women belonging to Bot, Beda, Balti, Mon, Changpa, Garra, Purig, Shin Dard, Brokpa, Gaddi and Sippi Tribes of Jammu and Kashmir. Unfortunately her life is still passing through the darkness of superstition and illiteracy. Although she is quite aware
of her duties and contributes her best for the betterment of the TRIBAL society of State but unaware of her rights she continues to suffer as sacrificial goat at the hand of her family and society alike.

Since half century back the women in the society have became enlightened and have brought revolution in their life style to the extent that they have entered the field of Space Research but the unfortunate Gujjar Woman still lives a primitive life for away from the light of learning and devoid of modern facilities.

Educational Scenario of Gujjars Women ::-

The nomad Gujjar Women had been the victim of superstitions and despite her excessive work load she is not getting due respect and position in the Tribal Society. In Gujjar society where the men-folk are generally illiterate the chances of women education are quite dim and bleak. It can be understood by the fact that for a population of 12 lakh Gujjar Women which constitutes the 24% of total women population in the state there are only a Government Girls Gujjar Hostel in Jammu and Kashmir situated at Jammu. Naturally, only hundred girls are fortunate enough to board in the hostel. As for as the Higher Educational institutions are concerned only a few girls have been able to get admission at University Level.

In Jammu region only 5 girl students could make it to their Post-graduation as regular Students from University of Jammu this year. Even in 2002-2003, three
Gujjar Girl were able to get admission at P.G level. In comparison there are 34 girls Students of Tribal communities Ladakh (considered as most back-words) perusing their Post Graduation in Jammu University and equal number of Girl Students from Kargil area are getting Education in Kashmir University. As far as the percentage of Graduate Gujjar Girls is concerned, the graduate girls in the tribe can be counted on fingers.

It is estimated that a few of the girl Children from Ajjhari and Manjhi Sub Tribe of Gujjars are sent to Schools of which majority of them drop out even before the high School level. Because of the early marriage system the girls belonging to Allhaiwal, Banharas, Manjhi, Ajjhari Sub Tribes of Gujjar community were not in a position to get admission even at School level and those who somehow take admission, the circumstances, including economic condition, compel them to leave their studies at different levels of Education.

Since 1947, the Gujjar women have made same slow progress in various fields, which can be categorized as under:-

1. I.A.S and allied Services 1
2. K.A.S and allied Services 3 Gujjar women
3. Distt. Officer Nil
4. MLA/MLC Nil
5. Head of the Departments Nil
6. Universities Services Nil
7. Lawyers 6 Gujjar women

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8. Judicial Services  one Gujar women
9. Ph.D  Three Gujar women
10. Journalist  Nil

Social Condition:-

The Nomad Gujar Women is undergoing thorough exploitations. They have to attend all the chores of the house hold from cooking to selling milk and helping their men at farming and cattle feeding. The dull life style and hard working from morning to late night makes her physically as well as mentally fatigued. Beside this the nomad Gujar Women had been the victim of superstitions and despite her excessive work load she is not getting due respect and position in the Tribal Society In Bakerwal-Gujjars the Women and girls are supposed to tend their herds throughout day and walk long distances with their children and house hold luggage on their back as they are mostly nomads. They have to cook meals and do some washing on their temporary stops and again pack for the next destination. Ultimately they get no time even to think of their social status.

Government Schemes:- Though the Central as well as the State Governments have launched a number of programmes and schemes for the betterment of rural as well as urban women like Balika Sammiridhi Youjna, Swastik and Indira Mahalla Youjana etc. but he Gujar women are still unable to take any advantage. Living in far away places in remote areas they hardly get any information regarding such schemes. Their participation in
social as well as in political institutions is almost nil. Neither any full time Women welfare NGO works for them nor the state Government has started any specific welfare scheme for the Gujjar women unless the state as well as the NGO’s start a special and extensive welfare scheme for the Gujjar women, their progress shall remain a distant dream.

More than 12 Lacks Gujjar women Folk are unaware of their basic rights and pace of progress in the Modern age. They are putting a question mark on the tall claims of government and other agencies working for the welfare of women and for securing social change for all the women folk in 21st century.

Not that she does not feel it; one can observe her helplessness from her face and eyes –depicting her inner feelings. Anyway here is a brief sketch of the present position of Gujjar women.
Tribal Gujjars of Jammu and Kashmir

K. Warikoo

The history of settlement of various tribes and cultural groups in the State of Jammu and Kashmir is a record of constant impulses of immigration from the north-west, west, east and south. Various races, ethnic groups and religious waves have entered and influenced the region. In the present situation Kashmiri Muslims and Gujjar Muslims are the two numerically strong ethnic groups in the Jammu and Kashmir State. Whereas sufficient literature and information is available about the Kashmiri Muslims, very little is known about the Muslim Gujjars. They are a nomadic peasantry living on lofty mountain slopes near alpine pastures and in high altitude valleys. They rear buffaloes, sheep and goats and do a little grain farming particularly of maize on these slopes and in valleys. The Gujjars’ physical characteristics, language, manners, customs, dress, social organization and economic activities are quite distinct from other ethnic groups of the State. They have long beard and wear big turban and have not adopted the Kashmiri way of life maintaining their separate ethno-cultural identity from other ethnic groups. The Muslim Gujjars of the Jammu and Kashmir State claim common collateral ancestry with the Gujjars living in other parts of the Indian sub-continent. They are rather similar in ethnicity, language, customs, manners and culture to Gujjars in Rajasthan, Punjab, Haryana, Uttar Pradesh, Madhya Pradesh, Maharashtra, Gujarat and other states of India.
Origin and Evolution

From literary, historical, archeological and numismatic sources, we find that (a) the word *Gujjar* is rooted in the Sanskrit word *Gurjara*, (b) *Gujaratra*, is also found in Indian literary works around fifth century, (c) Kathiawar and Gujarat had powerful Gujjar rulers, and the area was known as Gujratra. The historians opine that in the IX and X centuries A.D. the greater part of Rajasthan was called by the name of *Gurjara Desa* (country of the Gujjars). It is believed that their kingdom was attacked by the Arabs who were successfully resisted by the Gujjars of the then *Gurjara Desa*. These Gujjars migrated from Rajasthan in different directions in groups. One such branch migrated towards north in the plains of Punjab. The most likely time for such emigration was IX century A.D. when the Gurjara Pratihara dynasty dominated all the northern and north-western India. There they are believed to have set up a powerful kingdom in the IX century A.D. The *Rajatrangini* refers to Raja Shankarvarman of Kashmir, who is said to have invaded a Gurjar ruled region known as *Tekka* (Gujjar Bhoomi) situated in the area now known as the Punjab. It is reasonable to presume that Gurjara tribe had extended its reach to Punjab and it is probable that such places as Gujarat, Gujranwala, Gujar Khan, where Gujjar habitation is still found in great numbers, derived their names from the Gurjar tribe. The most prevalent theory is that, before entering the Indian subcontinent, Gujjars were the inhabitants of Gurjistan a territory situated between the Black sea and the Caspian sea and
Caucasus mountain range in the north. Under certain pull and push factors, i.e. demographic, social, economic and political, a section of these people migrated from their habitat towards east, through Iran, Afghanistan, Central Asia and crossed over the Sulaiman passes to enter the plains of Indus valley. From there in the course of their southward march they occupied the areas of peninsula of Gujarat and Kathiawar. The groups having originated from Gurjistan (Georgia) and moving towards the sub-continent of India, have left a long trail of evidence in the form of the names of locality and settlements once occupied by them. These localities are spread from Gurjistan to the Indian sub-continent through Central Asia i.e. Gurjarasi, Gujriple, Juzrs or Jurz, Gujur, Guzru, Gurjistan, Gujarabad, Gujjar Khas, Chusak Gujjar, Gujarat, Kathiawar, Gujjar Khan, Gujranwala, Gujarat (Pakistan), Gujarghar, Gwalior, Gujarat (Saharanpur).

The Jammu and Kashmir Gujjars have no authentic historical record of their migration. It is difficult to ascertain with exactness the essential features of their migration to the hills of Jammu and Kashmir. The assumption is that the main reasons of their migration were persistent drought, insufficient grazing facilities in their original lands, increase in their population, political or religious persecution in the plains of Punjab by invaders from the west. To quote R.P. Khatana, “they entered by one route or another to seek refuge, in these hills. At times of invasions and persecutions, the flow of refugees from the Punjab plains into the Kashmir hills increased. It
can be assumed that the members of a clan or caste fled in scattered groups and established themselves in one place or the other. Later on over the years or decades the word had spread in favour of a particular locality which was considered congenial place for them”. They congregated in those localities where there were favourable opportunities.

As regards the advent of Gujjars into Jammu and Kashmir, the Census Report of 1941 observes: “The migration of a part of the tribe to the territories the now known as Jammu and Kashmir State is attributed to the outbreak of a serious famine in the regions inhabited by the tribe, now known as Rajputana, Gujerat and Kathiawar. The exact period has not been fixed but it is known as the Satahsiya famine. It is stated that some parts of the migrating tribes moved to the Punjab whilst others moved further north to the areas now known as Kaghan, Swat, Hazara, Kashmir and Gilgit. The Gujjars now living in the State are parts of two separate migrations, one direct from the Gurjara tribes of Rajputana, Gujerat and Kathiawar, the other and later migration from the Gujjar tribes settled in the Punjab.”

The Gujar families now living in Rajouri, Reasi, Jammu, Poonch, Udphampur and Kathua regions claim their ancestry from the Gujarat district of Punjab (Pakistan) having migrated to these hills after the outbreak of a serious famine. They settled along the Mughal imperial road leading to Srinagar via Rajouri and Pir Panjal pass. The
Gujjars of Kashmir valley claim that their ancestors had entered the territories of Kashmir in 1539-42 A.D. Others claim that their ancestors entered Kashmir in about 1127-1154 A.D., when Bajay Singh was the ruler of the area beyond the Pir Panjal.

**Habitat**

The Gujjars, on the basis of their occupation and settlements in the State of Jammu and Kashmir are classified as (i) cultivators (*Muqami*) who have settled in the villages on the slopes or valleys, (ii) The Gujjars who practice transhumance. They are further sub-divided into *Banihara* or *Dodhi* Gujjars (milkmens) and *Bakarwal* Gujjars (who rear sheep and goats). The *Banihara* or the *Dodhi* Gujjars tend buffaloes and sell *dudh* (milk) and milk products and for this reason they are known as *dodhi* (milkmens). They live in *bans* (forests) for which reason they are also known as *Baniharas* (the residents of forests). The Gujjar *Bakarwals* keep large herds of *bakri* (goats) and this is the reason they are called *Bakarwals*. The nomenclature of transhumant Gujjar groups is based on the types of animals and animal products used for their economic pursuits. The *Bakarwals* tend goats and sheep where as the *Baniharas* rear buffaloes. The nick names of *Bakarwals*, *Baniharas* or *Dodhi* were given by non-Gujjars to indicate the profession of Gujjars and with the passage of time this appellation got stuck.

In the Jammu Division the Gujjars have occupied the areas in the State which are suitable for their animals.
The areas down to the contour level of 1220 metres in the south on the outer hills do not receive snowfall in winter. This area includes the valleys and slopes of Poonch, Mendhar, Surankot, Darhal, Rajouri, Nowshera, Sunder Bani, Udhampur, Jammu and Kathua districts. The areas from 1220 to 2440 metres contour level on the southern side of the Pir Panjal mainly the middle mountain ranges and valleys in Rattan Pirshah, Gool Gulab Garh, Arnas, Bhadarwah, Ladhadhar, Dudu Basant Garh, Doda Sarthal which receive snowfall for less than three months, are also inhabited by the Gujjars. In Kishtwar and Doda districts their habitations are near the summer pasturing grounds. In Kashmir valley the areas above 2135 to 2440 metres contour level are inhabited by the Gujjars. These are the side valleys and slopes of Lidder, Sind, Lolab and their tributaries. The mountain slopes and valleys surrounding the valley of Kashmir are studded by the Gujjar settlements. These areas are Uri, Baramulla, Kupwara, Ganderbal, Kangan, Pahalgam, Anantnag, Daksum and Kulgam administrative divisions. The higher reaches of Pir Panjal and greater Himalayas are the summer pastures of these people, which are known as Dhoks (pastures). Their villages consist of Kothas (mud houses) which are architecturally quite different from the Kashmiri houses. These Kothas are scattered on the slopes, surrounded by maize fields and an enclosure for animals.

**Society and Culture**

At the social level, the Gujjars have ordered themselves in three principal kinship groups: the *Dera*...
(household), the *dada-potre* (lineage) and the *Jat* or *Gotra* (clan). The *Dera* (household) is the basic family unit which consists of husband, wife, children, old parents. The *dada-potre* (lineage) group consists of a patrilineally related kinsmen tracing their ancestry to common ancestor up to seven generations. The *Gotra* (clan) is a group which is based on belief among the Gujjars about their Hindu ancestry. The names of the *gotras* are common to Hindu Gujjars, Sikh Gujjars and Muslim Gujjars in the Indian subcontinent. Members of some *gotras* while claiming their ancestry to the legendary figures, philosophers and warriors also assert the superiority of their *gotra* over others. A few prominent *gotras* are Khatana, Hakla, Bajjar, Chechi, Rathore, Chauhan, Bhatti, Rana, Thekria, Noon, Bhadana, Gors, Bagri, Kasana, Bajran, Kohli, Khari and others. The main function of *gotras* is to regulate marriages, as the Gujjars maintain *gotra* exogamy, like Hindus. The Gujjars have an established system of *Jirga* (Panchayat) which decides the disputes among its members.

The Muslim Gujjars of Jammu and Kashmir have common and collateral ties with the Gujjars of other parts of the country. They have common history, culture, ethnic affinities, beliefs and languages with the Hindu, Sikh and Muslim Gujjars of the Indian plains. They believe that the Jammu and Kashmir Gujjars are of the same stock as any Gujjar in Rajasthan, Punjab, Haryana, Uttar Pradesh, Himachal Pradesh, Gujarat, Madhya Pradesh, Maharashtra.
etc. where they profess different religions, i.e. Hinduism, Sikhism and Islam.

The Muslim, Sikh and Hindu Gujjars of mountains and plains consider themselves as the sons of common ancestor and think like brothers. This sentiment of “we-ness” of the Muslim Gujjars of Jammu and Kashmir for Hindu, Sikh and Muslim Gujjars of the Indian plains is found everywhere. The Gujjar explanation for this is that they have common blood, history and culture and their forefathers were Hindus. The Gujjars express their spirit of “we-ness” by introducing each other by saying that, *Too main Ek Rakt* (you and I have the same blood). That is the philosophy of all the Gujjars irrespective of their religious affinities and geographical distances. Religion has had little impact on the Gujjar brotherhood and affinity. The women folk of Jammu and Kashmir Gujjars still perform traditional practices in their homes and also celebrate *Baisakhi, Lori* and *Goverdhan* festivals.

Lord Krishna, Radha, Lord Rama, Sita, Bal Ram, Googa Pir who are all part of Indian traditions are considered by Gujjars of Jammu and Kashmir as their ancestors. They trace their links with Lord Krishna, who was brought up in a Gujjar family of Baba Nand Ji in Vrindaban. Thus Bal Ram, the son of Baba Nand Ji was a Gujjar, who was a friend and brother of Lord Krishna. Lord Krishna’s beloved Radha was a Gujjari. These Gujjars feel proud of their ancestors and traditions. They sing folk songs particularly in their praise, especially of Googa Pir.
There are many religious places which are revered by both Hindus and Muslim Gujjars. In some Gujjar villages, where the entire population is of Muslim Gujjars, they have been found protecting a Mandir (Hindu temple) and Muslim Gujjjar family does take the share of its offering. Even the offerings at the Amar Nath cave shrine in Kashmir are shared by the Muslim Gujjjar family. They believe that Mira Bai was a poetess of Gojri language. They sing the songs composed by her and feel proud that Mira Bai kept the Gojri language alive. Their omens and ordeals are common to Hindu Gujjars of the plains.

Although all Gujjars of Jammu and Kashmir profess Islam, yet they keep the pastoral symbols, taboos and totems. Majority of them continue to believe in Pirs. They think that the Pir will aid, when asked for by a devotee, and that a dead Pir is more efficacious than a living Pir. The religious precepts described by their Pirs in Pak ki-Roti, Noor Nama and Miraj Nama are about the belief in Noor Allah. All Islamic rituals have been superimposed by modes of propitiating so many Pirs and religious leaders. Different groups of Gujjars have their allegiance to the Pir of the respective area wherein they move about. They aspire to visit the sacred places which are regarded as the abode of Hazrat. These sacred places are - Hazrate- Naga-Baji Saheb, Bandipura; Hazrat-e-Sheikh Nooruddin Noorani Wali Saheb, Chrar-e-Sharif; Hazrat-e-Yarmi Wala Pir, Khanyar (Srinagar); Hazarat-e-Yarmi Wala Pir, Kishtwar; Hazarat-e-Zinda Baba Saheb, Nariyan (Rajouri); Hazarat-e-Baba Sharif Saheb, Tral; Hazarat-e-Baba Larvi, Wangat.
Sharif.9 Besides these great Pir, there are smaller Pir who are to be propitiated every Thursday, if the family is staying in near proximity.

**Language**

The Gojri language is the language of all the Gujjars. The Gujjars 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 sub-montage 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”.

In the 1941 Census, Gojri, the language of Gujjars and Bakarwals (now declared as Scheduled Tribes), was included as a dialect under Rajasthani due to its close affinities with that language. But Pahari which is closely connected with Gojri and continues to be spoken in much the same areas was enumerated separately. The Census listed 2,83,741 Gojri speakers and 5,31,319 Western Pahari speakers (including those speaking Bhadrawahi, Gaddi, Padari, Sarori dialects).10 Reasi, Jammu, Poonch, Haveli, Mendhar, Baramulla, Anantnag and Muzaffarabad districts were shown as the main concentration points of...
Gojri and Western Pahari speakers, thereby testifying to their widespread distribution throughout the State. That the 1941 Census Report put the total population of Gojri tribe in J&K State at 3,81,457 shows that all the Gujjars did not identify their mother tongue as Gojri at that time.11 The subsequent Census Reports of 1961, 1971 and 1981 have removed this anomaly of enumerating Gojri and Pahari separately. However, the Census reports of 1971 and 1981 have followed a new anomalous practice of including Gojri (Rajasthani), Bhadrawahi, Padri with Hindi. This has not only inflated the numbers of those claiming Hindi as their mother tongue but also camouflaged the actual strength of Gojri speakers, thereby causing disenchantment among this tribal community.12 As most of these Hindi albeit Gojri speakers have been shown as concentrated in Baramulla, Kupwara, Poonch, Rajouri and Doda districts, their Gujjar identity becomes obvious. The 1961 census, which does not mix up Hindi with Gojri, puts the number of Gojri speakers at 2,09,327 and that of Hindi speakers at 22,323.13 Urdu is placed next with only 12,445 persons claiming it their mother tongue.

Gojri speakers constitute the third largest group in Jammu and Kashmir State after Kashmiri and Dogri speakers being at first and second position respectively. Till lately, the Constitution of Jammu and Kashmir had included Pahari as one of the regional languages in its VI schedule. However, this anomaly is reported to have been removed now with the State government's decision to include Gojri as a regional language in its VI Schedule.14
Gujjars of Jammu and Kashmir have been demanding their identification and enumeration by the Census authorities on the basis of their tribal rather than linguistic identity, so as to avoid any overlapping with Paharis and the consequent underestimation of their population.

Table - I
Population of Gojri Linguistic Group
(As per Census Reports)

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Language</th>
<th>J&amp;K State</th>
<th>Kashmir Province</th>
<th>Jammu Province</th>
<th>Total Popn. of J&amp;K State</th>
</tr>
</thead>
<tbody>
<tr>
<td>1941</td>
<td>Rajasthani (Gojri)*</td>
<td>2,83,741</td>
<td>92,392</td>
<td>1,87,980</td>
<td>40,21,616</td>
</tr>
<tr>
<td></td>
<td>Western Pahari**</td>
<td>5,31,319</td>
<td>1,70,432</td>
<td>3,60,870</td>
<td></td>
</tr>
<tr>
<td>1961</td>
<td>Gojri</td>
<td>2,09,327</td>
<td>64,493</td>
<td>1,44,834</td>
<td>35,60,976</td>
</tr>
<tr>
<td>1971</td>
<td>Hindi (Gojri)**</td>
<td>6,95,375</td>
<td>1,80,837</td>
<td>5,14,177</td>
<td>46,16,632</td>
</tr>
<tr>
<td>1981</td>
<td>Hindi (Gojri)**</td>
<td>10,12,808</td>
<td>2,55,310 (Mainly in Baramulla and Kupwara Districts)</td>
<td>7,67,344 (Mainly in Doda, Poonch &amp; Rajouri Districts)</td>
<td>59,87,389</td>
</tr>
</tbody>
</table>

- Gojri, the language of Gujjars was included with Rajasthani in the 1941 Census.
- Pahari, which was enumerated separately in 1941 Census, is closely connected with Gojri and is spoken in much the same areas.
- Gojri, has been included in Hindi, in both 1971 and 1981 Censuses.
Socio-Economic Transformation

As regards their socio-economic transformation the Gujjar community of Jammu and Kashmir State is presently faced with two different phenomena—Gujjar consciousness and Pan-Islamic consciousness. Whereas the Gujjar voluntary organizations and institutions are trying to develop their Gujjar identity and ethnic pride, a faction of Islamist zealots is trying their best to put them in the fundamentalist fold. Both these two phenomena are rather baffling. Generally speaking the orthodoxy has a greater hold on illiterate Gujjars through Pir and Maulvi rather than on educated Muslim Gujjars. One would expect stronger reaction among the educated Gujjars in favour of tribal Gujjar consciousness, rather than towards the Islamist orientation as propagated through madrasas and other front organizations of the Jamat-i-Islami of Kashmir.

The Gujjars have a feeling of being exploited by the politically articulate and dominant Kashmiri vested interests. Agitated over the under-representation in the government services and educational institutions, the Gujjars began to voice their dissent against the discrimination and the friction started surfacing by 1975. However, the State government under the leadership of late Sheikh Mohammad Abdullah took cognizance of this factor. Gujjar and Bakarwal Welfare Board were set up to look into the welfare of the Gujjars and Bakarwals of the State. Gujjar Bakarwal Hostels were constructed for proper education of Gujjar children. Gojri section was started in
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The State Cultural Academy. The Gujjar Bakarwal mobile schools were opened along with mobile dispensaries. The radio and television programmes in Gojri language were also started. A major breakthrough for the Gujjars came with the Presidential order of April 19, 1991 including Gujjars and Bakarwals in the list of Scheduled Tribes, thereby conferring upon them all the rights and privileges as are due to other Scheduled Tribes of India. This order also entitled the Gujjar and Bakarwal candidates to a share of 10 per cent reservation in direct recruitment and 5 per cent reservation in promotions in the State services besides a share in 11 per cent reservation in admission to State professional colleges.

However, the Gujjar and Bakarwal welfare schemes have not been implemented fully and properly. Gujjars reported victimisation as a result of the forcible occupation of their urban properties at many places. To complicate the problem further, non-Gujjar Muslims got false certificates from the Kashmiri revenue officials and got them admitted to various professional colleges and even got jobs on reserved quota. In one such complaint, the Deputy Commissioner, Jammu in his judgement on 10 October 1991, cancelled and declared “null and void” four certificates obtained by non-Gujjar Muslims through “impersonation and fraudulent means.” Recently the Jammu and Kashmir Gujjars United Front leaders held a press conference at Jammu giving details about the issuance of fake ST certificates and selection of non-Gujjar candidates to M.B.B.S and engineering courses, K.A.S and

J&K Academy of Art, Culture and Languages
Srinagar/Jammu
teachers in the State on the basis of such fake certificates. The Gujjars have also been complaining about the diversion of funds meant for their welfare to other schemes.

The voluntary Gujjar organizations particularly the Gurjar Desh Charitable Trust, Jammu which have been quite active for some time now, have been emphasizing the need for Gujjars to prepare themselves for meeting the new educational, scientific and technological challenges. They point out that whereas Kashmiris are sending their wards to English Public Schools, medical and engineering institutions, the Gujjars cannot be expected to send their wards to the madarsas which would keep Gujjar Muslims backward.

**Change in Their Ethno-Political Attitude**

The Gujjars are not immune to the political developments in the Indian State of Jammu and Kashmir, Pakistan, Afghanistan and other countries. Radio, television and newspapers are the main information agencies to these hilly people. But the political legacy of the past and the ethno-cultural identity of these people have a great influence on their political attitudes and aspirations. During the Dogra period the Gujjars were by and large relegated to the background from the political arena in Jammu and Kashmir. However, prominent Gujjar leaders, Ch. Ghulam Hussain Lassanvi, Mian Nizam Din Larvi, Haji Mohd. Israil Khatana, Ch. Buland Khan Rasom and others were quite active at the socio-political level.
However, Maharaja Hari Singh inducted a few Gujjars in the State Assembly then known as Praja Sabha. A few Gujjars were even recruited in the Maharaja’s army and two of them Ch. Khuda Baksh and Ch. Wali Mohammed rose to the rank of Brigadier and Colonel in the State Army respectively. Again when most of the Muslim army officers deserted the Maharaja’s Army in the wake of Pakistan’s aggression in Kashmir, the Gujjars in the Maharaja’s army stood loyally behind him. And this community suffered a lot in 1947 because of Pakistani aggression. The Gujjars demonstrated their patriotic favour during this aggression and afterwards. During the 1965 Indo-Pak war, the Gujjars helped the Indian armed forces and worked for the territorial integrity of India. They have proved their loyalty to India at many occasions by their actions.

Till 1948, Gujjars looked to the most important Pir of theirs, Baba Nizam-ud-Din Larvi for guidance and succor. He joined the National Conference and was elected unopposed from Kangan to the first State Assembly, that was constituted in the time of Sheikh Abdullah. With his induction in the political arena of Kashmir, Gujjars by and large supported the National Conference. Later on with the exit of Sheikh Abdullah in August 1953, they became staunch supporters of Bakshi Ghulam Mohd. However, a few Gujjars continued to support Sheikh Abdullah.

With the introduction of free education in Kashmir, many Gujjars got educated and slowly started getting into politics and administration. But the attempt to keep them
away from the fruits of independence and socio-economic development was not given up by vested interests in Kashmir. This atmosphere resulted in growing disenchantment of the Gujjars with Kashmiri administration, which they considered as an obstruction in their path of progress. Now Gujjars have many leaders in the State some of whom are in the Congress with substantial following and appeal in the community. Some Gujjar leaders have joined National Conference and other parties, and have influence in the community.

The grant of Scheduled Tribe status on 19th April 1991 by the central government provided a definite mechanism to ensure the welfare of the backward Gujjars and Bakarwals-the third largest community in the State, as it entitles them to preferential treatment in government services, educational, professional and technical education etc. Gujjars also claim proportionate representation in the State Assembly.

The non-Gujjar Muslims of the State have been peeved at the conferment of Scheduled Tribe status and its benefits to the Gujjars. They have now demanded similar concession and the privileges associated with it for the ‘Paharis’ of Rajouri, Poonch, Kupwara and Baramulla districts, i.e., where the Gujjars are in sizeable numbers. The central government decision to meet the demand of Gujjars also evoked some reaction from the local press. The new Pahari demand was backed by the valley dominated political and bureaucratic Muslim elite, which
succeeded in persuading the State Governor to take a few steps in this direction. On 17 May 1992, the non-Gujjar ‘Pahari Board’ was set up, with eight Kashmiri Muslims, eight Rajput Muslims, two Syeds and four non-Muslims as its members. On 18 December 1993, the then State Governor, General K.V. Krishna Rao issued a statement urging the central government to declare the Paharis as Scheduled Tribes. Obviously, these attempts to construct new identities such as ‘Paharis’, were aimed at undermining the Gujjars and their ethno-political aspirations in the areas where they are dominant. That is why the demands of ‘Paharis’ of Rajouri, Poonch, Kupwara and Baramulla, (where Gujjars are concentrated) are raised, whereas the backward and neglected hill people of Ramban, Kishtwar, Padar and Bhadarwah, who speak distinct dialects of Rambani, Kishtwari, Padari and Bhadarwahi, have been excluded from the purview of the so called ‘Pahari’. This is a subtle move to deprive the Gujjars of their numerical advantage and fully marginalise them in the political, administrative and other institutional structures of the State.

The Gujjars and Bakarwals have also been concerned over the under-estimation of their population by the Censuses, which they ascribe to a malafide design by the vested interests to marginalise them in the State's affairs. The 1931 and 1941 Census Reports have recorded the population of Gujjars and Bakarwals as 4,02,781 and 5,349 respectively (1931) and 3,81,457 and 15,2,99 respectively (1941) (See Table - II). However, the Census...
of 1961 puts the number of Gojri speakers at 2,09,327 only thereby showing a sharp decline in their number. The 1971 and 1981 Censuses did not indicate the number of Gujjars, as even their language was included with Hindi. Since this tribal community did not suffer any national calamity or displacement nor did they adopt family planning, there is no plausible explanation for such a decline in their population except for the handiwork of State authorities or insensitivity of the Census officials. Peeved over this, the Gujjars and Bakarwals have been demanding a Special Census of this community. So much so a Special Census of Scheduled Tribes in J&K State was conducted in 1987 which put the number of Gujjars and Bakarwals at 5,47,149 and 34,899 respectively (See Table - III). Even this figure is disputed by this tribal community, who estimate their population to be around ten lakhs (Doda, Udhampur, Poonch and Rajouri district accounting for one lakh each and Anantnag, Srinagar, Baramulla, and Kupwara accounting for 60,000 each). Hence the community has been asking for their enumeration on the basis of tribal rather than linguistic identities.
Table - II

<table>
<thead>
<tr>
<th>GUJJARS</th>
<th></th>
<th></th>
<th>BAKARWALS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1931 Census</td>
<td>1941 Census</td>
<td>1931 Census</td>
<td>1941 Census</td>
</tr>
<tr>
<td>J&amp;K</td>
<td>4,02,781</td>
<td>3,81,457</td>
<td>5,349</td>
<td>15,299</td>
</tr>
<tr>
<td>Jammu</td>
<td>62,439</td>
<td>68,644</td>
<td>362</td>
<td>690</td>
</tr>
<tr>
<td>Kathua</td>
<td>17,936</td>
<td>19,473</td>
<td>109</td>
<td>1,044</td>
</tr>
<tr>
<td>Udhampur</td>
<td>24,871</td>
<td>25,194</td>
<td>918</td>
<td>1,379</td>
</tr>
<tr>
<td>Reasi</td>
<td>71,725</td>
<td>67,200</td>
<td>2,668</td>
<td>10,688</td>
</tr>
<tr>
<td>Mirpur</td>
<td>26,414</td>
<td>28,564</td>
<td>29</td>
<td>344</td>
</tr>
<tr>
<td>Poonch Jagir</td>
<td>76,647</td>
<td>62,862</td>
<td>12</td>
<td>282</td>
</tr>
<tr>
<td>Chenani Jagir</td>
<td>578</td>
<td>494</td>
<td>-</td>
<td>84</td>
</tr>
<tr>
<td>Baramulla</td>
<td>32,447</td>
<td>33,982</td>
<td>27</td>
<td>7</td>
</tr>
<tr>
<td>Anantnag</td>
<td>29,742</td>
<td>28,170</td>
<td>1,523</td>
<td>769</td>
</tr>
<tr>
<td>Muzaffarabad</td>
<td>55,349</td>
<td>47,589</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Frontier Ilaqs (Gilgit Astore, Gilgit Agency)</td>
<td>3,098</td>
<td>820</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Tribal Gujjars of Jammu and Kashmir

Table - III

POPULATION OF GUJJARS AND BAKARWALS IN JAMMU AND KASHMIR STATE, BASED ON THE MINI SURVEY CONDUCTED BY THE REGISTRAR GENERAL OF INDIA IN 1987
In many of the rural Assembly constituencies of the State, the Gujjars have a sizeable number of voters. Despite their comfortable majority, Gujjars made little dent on the political scenario for want of organizational and managerial capability and mobilization. Presently, they are endeavouring to find a place of dignity in almost all the political parties and aspiring to have a say in the Jammu and Kashmir politics. A survey conducted by Gujjar Forum shows that: (i) in the mountainous areas of the Kashmir division their population has been concentrated in large numbers between the contour heights of 6000 to 8000 feet above the sea level; (ii) in many of the rural Assembly constituencies of the State, the Gujjars have a sizeable number of voters except in a few urban areas and the Ladakh and Kargil constituency, (iii) Gujjar votes dominate in twenty six Assembly constituencies (see Table - IV).
That is why the Gujjars and Bakarwals have been demanding a proper Census of their population and proportionate reservation to seats in the State Legislative Assembly and Council.

Table - IV

The Gujjar Electorate Dominant Assembly Constituencies in Jammu and Kashmir State

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Constituency</th>
<th>% of Gujjar Electorates</th>
<th>S.No.</th>
<th>Constituency</th>
<th>% of Gujjar Electorates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Karonah</td>
<td>30%</td>
<td>1.</td>
<td>Inderwal</td>
<td>60%</td>
</tr>
<tr>
<td>2.</td>
<td>Handwara</td>
<td>30%</td>
<td>2.</td>
<td>Rambon</td>
<td>50%</td>
</tr>
<tr>
<td>3.</td>
<td>Kupwara</td>
<td>60%</td>
<td>3.</td>
<td>Gulabgarh</td>
<td>60%</td>
</tr>
<tr>
<td>4.</td>
<td>Bandipura</td>
<td>30%</td>
<td>4.</td>
<td>Reasi</td>
<td>50%</td>
</tr>
<tr>
<td>5.</td>
<td>Uri</td>
<td>70%</td>
<td>5.</td>
<td>Jandrahgharota</td>
<td>50%</td>
</tr>
<tr>
<td>6.</td>
<td>Kangan</td>
<td>60%</td>
<td>6.</td>
<td>Bullarwar</td>
<td>40%</td>
</tr>
<tr>
<td>7.</td>
<td>Ganderbal</td>
<td>30%</td>
<td>7.</td>
<td>Kathua</td>
<td>30%</td>
</tr>
<tr>
<td>8.</td>
<td>Shopian</td>
<td>40%</td>
<td>8.</td>
<td>Nowshera</td>
<td>60%</td>
</tr>
<tr>
<td>9.</td>
<td>Kulgam</td>
<td>40%</td>
<td>9.</td>
<td>Darhal</td>
<td>70%</td>
</tr>
<tr>
<td>10.</td>
<td>Pahalgam</td>
<td>60%</td>
<td>10.</td>
<td>Rajouri</td>
<td>70%</td>
</tr>
<tr>
<td>11.</td>
<td>Shogas</td>
<td>50%</td>
<td>11.</td>
<td>Surankot</td>
<td>70%</td>
</tr>
<tr>
<td>12.</td>
<td>Kokermag</td>
<td>60%</td>
<td>12.</td>
<td>Mehdinad</td>
<td>70%</td>
</tr>
<tr>
<td>13.</td>
<td>Dori</td>
<td>60%</td>
<td>13.</td>
<td>Haveli</td>
<td>70%</td>
</tr>
</tbody>
</table>

That the Gujjars are concentrated in specific border belts surrounding the main Kashmiri speaking area, which mostly fall within the Indian side of Line of Control, is yet another aspect of political importance. It is not only a physical obstacle in the way of attaining the goals of the
ongoing secessionist movement based on pan-Islamic-Kashmiri identities, it also demonstrates that barring some possible minor adjustments here and there, the present LoC provides the best possible solution to the Kashmir problem.

In sum Gujjars are a decent, self respecting, distinct ethnic group. In history they have been wronged because of their patriotism and simplicity. For more than 150 years they received the worst from the alien British rulers, as most of the Gujjars of India fought valiantly against Britishers and their domination. Having had to face partition of the sub-continent and invasion of the State by Pakistani raiders, Gujjars again faced trouble and torture. The Gujjars of Jammu and Kashmir State have played a glorious role in resisting Pakistani aggressors in 1947, 1965 and 1971 wars. One Gujjar Din Mohd. was thus decorated with Padma Shri. During the last ten years they have also been victimized by the terrorists and Pakistani mercenaries. Many of them have lost their lives as they refused to toe the line of terror traders.

The tribal Gujjar having been recognised as a Scheduled Tribe needs to be provided with necessary legal, constitutional and economic safeguards. Reservation in Parliament and the State legislature should be the first to elevate his political status. The funds and grants for their welfare should be spent only on them and spent honestly. NGOs dealing with the Himalayan peoples and the Gujjar community in particular should be associated
with all their developmental activities and their intellectual resurgence.

References


3. Ibid.

4. Ibid.

5. Ibid.


Appendix - I

MINISTRY OF LAW AND JUSTICE
(Legislative Department)
New Delhi, the 19th April 1991 / Chaitra 29, 1913 (Saka).
THE CONSTITUTION (SCHEDULED TRIBES) ORDER
(AMENDMENT) ORDINANCE, 1991
No. 3 of 1991.

Promulgated by the President in the Forty-second Year of the Republic of India.

An Ordinance to provide for the inclusion of certain tribes in the lists of Scheduled Tribes, specified in relation to the States of Karnataka and Jammu and Kashmir.

Whereas the House of the People has been dissolved and the Council of States is not in session and the President is satisfied that circumstances exist which render it necessary for him to take immediate action.

Now, therefore, in exercise of the powers conferred by clause (1) of article 123 of the Constitution, the President is pleased to promulgate the following Ordinance:-

1. Short title and commencement. (1) This Ordinance may be called the Constitution (Scheduled Tribes) Order (Amendment) Ordinance, 1991.

(2) It shall come into force at once.
2. Amendment of the Scheduled Tribes Order, 1950. - In the Schedule to the Constitution (Scheduled Tribes) Order, 1950, in “Part VI Karnataka”, in item 38, the following words shall be included at the end, namely:-

“Naik, Nayak, Beda, Bedar and Valmiki”.

3. Amendment of Jammu and Kashmir (Scheduled Tribes) Order, 1989.- In the Schedule to the Constitution (Jammu and Kashmir) Scheduled Tribes Order, 1989, after item 8, the following items shall be inserted, namely:-

“9. Gujjar

10. Bakarwal”.

Sd/-

R.VENKATARAMAN
President

J&K Academy of Art, Culture and Languages
Srinagar/Jammu
Appendix - II

MINISTRY OF LAW, JUSTICE AND COMPANY AFFAIRS
(Legislative Department)
New Delhi, the 20th August, 1991 / Sravana 29, 1913 (Saka )

The following Act of Parliament received the assent of the President on the 20th August, 1991, and is hereby published for general information :-

THE CONSTITUTION (SCHEDULED TRIBES) ORDER (AMENDMENT) ACT, 1991
NO. 36 OF 1991

An Act to provide for the inclusion of certain tribes in the list of Scheduled Tribes specified in relation to the State of Jammu and Kashmir.

Be it enacted by Parliament in the Forty Second Year of the Republic of India as follows:-

1. Short title and commencement. – (1) This Act may be called the Constitution (Scheduled Tribes) Order (Amendment) Act, 1991.

(2) The Provisions of clause (b) of section 2 and section 3 shall come into force at once, and the remaining provisions of this Act shall be deemed to have come into force on the 19th day of April, 1991.

2. Amendment of the Constitution (Jammu and Kashmir) Scheduled Tribes Order, 1989.- In the Schedule to
the Constitution (Jammu and Kashmir) Scheduled Tribes Order, 1989 (hereinafter referred to as the Jammu and Kashmir Order),:-

a) after item 8, the following items shall be added, namely :-

“9. Gujjar
10. Bakarwal”.

b) after item 10 as so added, the following, items shall be added, namely :-

“11. Gaddi
12 Sippi”.

3. Repeal and saving in relation to amendment to Constitution Order 22.- The Constitution (Scheduled Tribes) Orders (Amendment) Ordinance, 1991 (Ord. 3 of 1991), in so far as it relates to the amendment to the Constitution (Scheduled Tribes) Order 1950, except as respects things done or omitted to be done before the commencement of the provisions of this section, is hereby repealed.

4. Repeal and saving in relation to amendment to Constitution Order 142.- (1) the Constitution (Scheduled Tribes) Order (Amendment) Ordinance, 1991 (Ord. 3 of 1991), in so far as it relates to the
amendments to the Jammu and Kashmir Order, is hereby repealed.

(2) Notwithstanding such repeal, anything done or any action taken under the Jammu and Kashmir Order, as amended by the said Ordinance, shall be deemed to have been done or taken under the Jammu and Kashmir Order, as amended by this Act.

Sd/-

V.S. RAMA DEVI

Secy. to the Govt. of India
Appendix - III

GOVERNMENT OF JAMMU AND KASHMIR
SOCIAL WELFARE DEPARTMENT

Notification
Srinagar, the 27th June, 1990

SRO-223-Whereas, the President of India has made an order to be called the Constitution (Jammu and Kashmir) Scheduled Tribes Order, 1989, providing for purposes of the Constitution of India, that Tribes, or Tribal communities, or parts of or groups within Tribal Communities, specified in the Schedule to the Order, be deemed to be Scheduled Tribes in relation to the State of Jammu and Kashmir so far as regards members thereof residing in the State; and

Whereas, having regard to this order it is necessary to make provision for issuance of Scheduled Tribes Certificate in respect of the aforesaid Tribes as specified in the Schedule.

Now, therefore, the government hereby make the following rules, namely:-

1. **Short title and commencement**.- (1) These rules may be called Jammu and Kashmir Scheduled Tribes (Issuance of Certificate Rules, 1990. These rules shall come into force with immediate effect.

2. Definitions.- In these rules, unless the context otherwise requires-

J&K Academy of Art, Culture and Languages
Srinagar/Jammu
(1) (a) ‘Appendix’ means appendix to these Rules.

(b) ‘Part’ means part of these rules.

(c) ‘Permanent resident’ means person who is or is deemed to be a permanent resident of the State under section 6 of the Constitution of Jammu and Kashmir or under any Law made under section 8 of the Constitution.

(d) ‘Scheduled Tribe’ means a tribe belonging to any of the communities, as specified in the Schedule to the Constitution (Jammu and Kashmir) Scheduled Tribes Order, 1989, as amended from time to time.

(e) ‘Year’ means a calendar year.

3. Application and appearance etc.- Any person eligible to be declared as a member of the Scheduled Tribe under these rules and desiring to be so declared shall apply to the Tehsildar of his area for the grant of a certificate to that effect. The Application shall be in the form I and shall be presented by the applicant personally or by any person holding general or special powers of attorney on his behalf. The form shall be accompanied with-

(i) Copy of permanent resident certificate of the applicant as defined under Section 6 of the Constitution of Jammu and Kashmir.
(ii) (a) Extract of Jamabandi in respect of the members of the tribe who own land; (b) Extract of electoral roll or choolabandi or ration card in respect of the landless members of the tribe:

Provided that the production of Identity Cards or Grazing Cards issued by the Forest or Revenue Agencies in respect of the landless members of the Gujjars and Bakarwals shall be supplementary evidence for the said purpose.

$(iii)$ Notwithstanding anything contained in rule 3, residents of Village Turtuk, District Leh who claim to belong to a Scheduled Tribe may substantiate their claim by production of oral or any documentary evidence available to them.

@3-A Deleted.

4. The Tehsildar shall, on receipt of the application:

(a) immediately register it in a register to be maintained in the Tehsil in Form II and issue to the applicant a receipt in Form III; and

(b) scrutinize the application and conduct such inquiry as may be necessary for verification of the details of the application, as also with regard to the right and eligibility of the applicant for the certificate claimed by him.
5. The Tehsildar shall within 15 days from the date of the receipt of the application, for reasons to be recorded in writing, either accept the application or reject it. On acceptance of the application he shall immediately issue the requisite certificate to the applicant in Form IV. In case of rejection he shall forthwith communicate the reasons to the applicant.

6. (1) Any person aggrieved by an order or rejection of Tehsildar under rule 9 may at any time before the expiry of ninety days from the date of the order, prefer an appeal to the Deputy Commissioner of the District to whom the Tehsildar is subordinate.

(2) The Deputy Commissioner shall within thirty days from the date of receipt of the appeal pass such orders on the appeal as he thinks fit:

Provided that no such order shall be made unless a reasonable opportunity of being heard has been afforded to the appellant.

7. The Tehsildar shall prepare in duplicate a monthly statement, in the form prescribed by the Government, of all persons in whose favour certificate of being a member of a Scheduled Tribe has been granted and shall submit the same to the Deputy Commissioner of the District who shall, after such scrutiny and remarks as he may consider necessary, submit one copy of the statement to the
8. If the certificate of being a member of a Scheduled Tribe issued by the Tehsildar is lost, damaged or destroyed and the applicant desires to have a duplicate certificate, the Tehsildar may after verifying the genuineness of the applicant’s statement, issue, within 15 days from the date of such application, a duplicate certificate recording thereon in block letters the word ‘Duplicate’ or refuse to issue such certificate communicating the reasons of refusal to the applicant.

9. The Deputy Commissioner of a District may, on his own motion, or on application made, call for the record of proceedings taken or order made by a Tehsildar under him under rules for the purpose of satisfying himself as to the legality or propriety of such proceedings or order and may pass such order in reference there to as he deems fit:

Provided that the Deputy Commissioner shall not pass any order under this rule prejudicial to any person without giving him reasonable opportunity of being heard.

10. Miscellaneous : - Any person who obtains a certificate of being a member of a Scheduled Tribe under these rules by misrepresentation fraud or concealment of any material fact, or impersonation
shall in addition to prosecution, under the law for the time being in force, be liable to;

(a) removal or dismissal, if he has secured appointment on the basis of such certificate.

11. For carrying into effect the provisions of these rules, the Government shall be competent to issue such instructions as may be consistent with these rules and if at any question of interpretation of any provision of these rules arises; the decision of the Government thereon shall be final.

By order of the Governor.

Sd/-

J.L. RAZDAN
Secretary to Government
Social Welfare Department
Appendix - IV

GOVERNMENT OF JAMMU AND KASHMIR
SOCIAL WELFARE DEPARTMENT

Subject : Scheduled Tribes (Reservation in Service) Rules, 1990

CIRCULAR

The Jammu and Kashmir Government have sanctioned Scheduled Tribes (Reservation in Service) Rules 1990, under Notification No. SRO-8 of 1991 dated 3rd January, 1991 read with Notification No. SRO-205 dated 2nd July, 1991. Under Rule 3 *ibid* 10% vacancies have been reserved for the permanent residents of the Jammu and Kashmir State belonging to the Scheduled Tribes in respect of each service, class and grade in the services and posts under the State for all direct vacancies. Similarly, under Rule 6, 5% vacancies of all posts to be filled up by promotion, the maximum of the pay scale for which is not more than Rs. 3500/- (unrevised), have been reserved for them. The Roster Points for direct recruitment and promotion of Scheduled Tribe Candidates also stand prescribed vide Government Order No. 1141-GAD of 1991 dated 22-11-1991.

It has been brought to the notice of this Department that the above Rules are not being observed in the matter of recruitment / promotion of the Scheduled Tribe Candidates.
The following ethnic groups have been declared as Scheduled Tribes so far and as such the candidates belonging to these Tribes are eligible for direct recruitment / promotion to the vacant posts as per the aforementioned reservations in the Government services subject, however, to the fulfillment of other conditions laid down in the respective recruitment rules/J&K C.S.R. Volume-I and production of Scheduled Tribe Certificate issued by the Tehsildar of the respective area:-

1. Balti;
2. Beda;
3. Bot Boto;
4. Brokpa/Drokpa/Dard/Shin;
5. Changpa;
6. Garra;
7. Mon;
8. Purigpa;
9. Gujjar;
10. Bakarwal;
11. Gaddi;

All the additional Chief Secretaries and Commissioners/Secretaries to Government are, therefore, requested to kindly ensure implementation of the above reservation rules and issue suitable directions/instructions to their subordinate officers as well for the same.

Sd/-

G.M. THAKUR
Secretary to Government
Social Welfare Department

J&K Academy of Art, Culture and Languages
Srinagar/Jammu
Multidimensional Aspects of Poverty
AMONG Schedule Tribes of Kashmir: A Case Study of Gujjars of District Anantnag

Showkat Anwar Bhat

Schedule Tribes in Kashmir Valley

Between the Pir Panjal and western end of Great Himalayas range lies a deep asymmetrical basin called the Vale of Kashmir. The valley of Kashmir has been described as a Paradise on earth. Kashmir is the most attractive place for the tourists both Indian and foreigners. Among the popular tourist places are Phalagam, Gulmarg, Sonomarg, Dal Lake, and Amaranth Cave. The Kashmir Valley is surrounded by Leh and Kargil from West, Pakistan occupied Kashmir and Jammu from South West. The Kashmir valley is consisting of ten districts like Anantnag, Baramulla, Budgam, Bandipora, Ganderbal Kulgam, Kupwara, Pulwama, Srinagar and Shopian. The total population of the valley as per census 2011 was 68, 68, 000 thousand which constitutes 54.76 percent of total population of the state, while the population of state was 1,25,41,302 persons. The sex ratio of Kashmir was 899 females per thousand of males and the literacy was is 68.49 percent. The Kashmir valley is dominated by the Muslim population with 97.16 percent of total population. The main occupation of the Valley is agriculture and its allied activities, but also maximum population is related with the tourism directly or indirectly. Given the moderate
temperature it is also suited for the production of various dry and fresh fruits like Apple, Apricot, Cherry, Walnut, Almond, etc. Kashmir is also famous in producing the Saffron which has a natural monopoly in the world.

**Concept of Schedule Tribe**

There are various concepts and definition of schedule tribes in India. A tribe is a collection of families bearing a common name, speaking common language, occupying a common territory and is not usually endogamous though originally it might have been so (Imperial Gazetteer of India). Majumdar and Madan (1967), commented that when one looks into the definition of various anthropologist, one is bound to be impressed by the dissimilarity of their views as regard what constitutes a tribe. Kinship ties, common territory, one language, joint ownership, one political organization, absence of internecine strife, have all been referred as the main characteristics of schedule tribes. Schedule tribes do not only live in hinter lands, dense forests, bereft of basic amenities of modern life, but are socially and economically marginalized. These economic and social deprivations clearly reflect their backwardness and poverty. As a result, tribal population in India is the least developed and worst sufferers as they are doubly disadvantaged. The preponderance of an elite and discriminatory economic and social order has ensured that certain segments of population will remain disadvantageous. This segmentation of the population in terms of their areas of social and economic opportunities and their participation
in process of development is based on two factors. The first is spatial differentiation, which refers to the viability of region in terms of geographical location. For example if a region is well served by road connectivity, near to the areas of political, financial, industrial, business and entrepreneurial importance, then location enjoys better advantages in development. The second factor is the characters of population or in other words social disposition of the people. For example in Indian social system it has been found that upper castes can enjoy better life due to their caste status. As a result schedule tribes are characterized by lacking of basic amenities, which is upshot of both geographical locations and infrastructural facilities. Primitive, geographically isolated, shy and socially, educationally & economically backwardness these are the traits that distinguish Scheduled Tribes of our country from other communities.

The Constitution of India under Article 366 (25) defined —Scheduled Tribes‖ as —such tribes or tribal communities or parts or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution‖. The criterion followed for specification of a community, as scheduled tribes are indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, and backwardness. This criterion is not spelt out in the Constitution but has become well established. In the year 1989 vide the constitution Jammu and Kashmir Schedule Tribe order,

J&K Academy of Art, Culture and Languages
Srinagar/Jammu
1989 following eight groups where declare schedule tribe in respect of our state.

1. Balti
2. Beda
3. Bot, Bota
4. Brokpa, Drokpa, Dard, Shin
5. Changpa
6. Garra
7. Mon
8. Purigpa

Following four more groups have also been included in the list of Schedule tribe in respect of our state in the year 1991 by the government of India.

9. Gujjar
10. Bakerwal
11. Gaddi
12. Sippi

Balti:

Baltis inhabit most of the Kargil district, and parts of the Leh district. They are believed to belong to the predominant ethnic stock of Ladakh region i.e. having admixture of Mongoloid and Aryan (Dard) elements the latter being, the stronger one. It is suggested that they were earlier Buddhists, but long back converted to Islam when mass conversion took place, after Mirza Haider Dughlat invaded Baltistan. Baltis profess Shia faith of Islam; therefore they are sometimes referred as Shias.
They are quite conservative and orthodox and mostly do not take anything touched by non-Muslims. Music, dance, entertainment are still avoided unlike the Bodhs. In villages, mosques often serve as focal points. Baltis are mainly agriculturists, and horticulture and animal husbandry are sometimes marginally undertaken. They too had some occupational stratification with chiefs and nobility forming the highest rank followed by commoners. Those engaged in menial jobs constituted the lowest class. But, it has become insignificant in the present scenario, though superiority of the highest class is still recognized. Their spoken language is Balti, which belongs to the Tibeto-Chinese family and preserves the archaic characters of pronunciation. However, the population being Muslim, Urdu and Persian characters are used for writing.

**Beda:**

The Beda in Ladakh have been living there for approximately 200 years being migrated from Ladakh and Spitti area of Himachal Predesh, in Jammu and Kashmir they are thinly scattered in villages adjoining areas of Leh. The total number of Beda tribe is 300 approximately. They are mostly related with music and are described as a wondering musician communities of Ladakh.

**Brokpa:**

This community is called Drokpan and Shina also. These are Indo-Europian and Indo-Iranian speaking people and are predominantly found in eastern Afghanistan, the Galgit Baltitan. The Brokpa are also found in some areas of
Jammu and Kashmir also mostly concentrated in the villages of West Leh and are still inhabitant’s people. They are isolated from the modern world. The people of Gurez in Jammu and Kashmir are called themselves as the Brokpa and they extended their name as Shina and Shina speaking people are generally found in Gurez, Drass and Dah area of Leh.

**Bodh/Bot/Boto:**

The Bodhs form bulk of the population in the Leh district, whereas in the Kargil district, they are the second largest population group. Although they belong mainly to the Mongoloid ethnic stock; historical accounts refer to the blending of both Mongoloid and Aryan elements, the former being the stronger one. They profess a form of Buddhism, which essentially includes Lamaism. The main occupation of Bodhs is cultivation, supplemented by horticulture, animal husbandry. Nowadays, they are increasingly opting for services and also trade and commerce. The language of the Bodhs is ‘Ladakhi / Bodhi’, which belongs to the Tibeto-Chinese family, and has regular grammar and dictionary.

**Changpa:**

The Changpa sometimes pronounced as Champa and are semi nomadic. They are Tibetan ethnic group and found in Zanskar region of Jammu and Kashmir. The homeland of Changpa is on high altitude plateau known as the Changtang in the south east of Ladakh.
Garra:

Approximately 1,000 people belonging to Garra ethnic group living in Leh and Kargil. They themselves called as a subgroup of Ladakhi. There are similarities between their culture and Ladakhi culture. They are speaking Indo-European languages. The main occupation of Garra people are blacksmith. They are considered the lowest social class and are not allowed to hold any position in the village.

Mon:

The tiny Mon ethnic group of Jammu and Kashmir in northern India is one of the smallest Buddhist groups in the world, yet it has a large and influential role in history. They live in Ladakh and Kargil districts of Jammu and Kashmir, in villages along the banks of the Indus River. The area inhabited by the Ladakh Mon is extreme, with temperatures plummeting to minus 20 degrees in the winter and severe snowstorms blocking roads and tracks for weeks at a time. Mon are considered as the renowned musicians and are considered as the representatives of Aryans. They believe in Tibetan Buddhism.

Purigpa:

Much of the Kargil population consists of Purigpas. Originally, Kargil was known as – ‘Purig’ and the Purigpas the original inhabitants and their descendants have been named after their original place. Purigs too claim themselves to be Baltis but Baltis refer to them as Purig-Pa. They profess Islam. Their dialect is a mixture of Ladakhi
and Balti. The main occupation of this population is agriculture and they grow barley, wheat and peas.

**Gujjar:**

Gujjars are an ethnic group of India, Pakistan and Afghanistan. These Gujjars are mainly concentrated in Gangtic plains, foot hills of Himalayas, and eastern parts of Afghanistan. Maximum Gujjars follow the Islam and Hinduism religious ideologies. In India, Gurjar populations are found mainly in Rajasthan, Gujarat, Delhi, Haryana, Punjab, Western Uttar Pradesh, Uttarakhand, northern Madhya Pradesh, and Himachal Pradesh. The semi-nomadic Muslim Gujjar groups are found in the states of Jammu and Kashmir. The concentration of Gujjars is observed in the districts of Rajouri and Poonch, followed by, Anantnag, Udhampur and Doda districts. It is believed that Gurjars migrated to Jammu and Kashmir from Gujarat (via Rajasthan) and Hazara district of NWFP. As of 2001, Gurjars and Bakarwals in Jammu and Kashmir were classified as Scheduled Tribes. According 2001 census Gujjars constitute 10.8 percent of total population of Jammu and Kashmir, but according to *Tribal Research and Cultural Foundation* Gujjars constitute 20 percent of the population of Jammu and Kashmir.

**Bakerwal:**

Bakerwal is derived from Gojri, Urdu, Punjabi, and Kashmiri terms. *Baker* means goat or sheep and *Wal* means one who takes care of goat. The Bakerwal implies the high altitude goatherds and shepherds. Bakerwals
belong to the same ethnic group of Gujjars and there is inter-marriage freely taking place between them. They are spread throughout the northern parts of Himalayan range like Uttrakhand, Himachal Pradesh, Jammu and Kashmir and Punjab. In Jammu and Kashmir Bakerwals are found in all three regions like Jammu (comprising the districts Jammu, Kathua, Udhampur, Poonch, Doda, and Rajouri), Kashmir (Srinagar, Baramullah, Anantnag, Kupwara, Pulwama and Badgam) and in Ladakh (comprising the districts Leh and Kargil). They lead a lonely and tough life in the high altitudes of Himalaya and Pir Punjal. Bakerwals are to be included in the list of schedule in respect of our state in the year 1991 by the Government of India.

Gaddi:

The Gaddi are a tribe living mainly in the Indian states of Himachal Pradesh and Jammu and Kashmir. As per 2001 census, the Gaddi were classified as a schedule tribes under the Indian government’s reservation program of positive discrimination. This classification applied through Jammu and Kashmir and in certain parts of Himachal Pradesh.

Special Census of Schedule Tribes in Kashmir (1987)

There was a first special census of schedule tribes of Jammu and Kashmir in 1987 conducted by Directorate of Census of India. According to given census about 2, 30, 325 persons of schedule tribe population which constitutes 11.5 percent of total population of state. As
per the given statistics major concentration of tribal population was found in the districts of Baramulla (27.0 percent), followed by Anantnag (21.78 percent) and Kupwara 20.21 percent of the total schedule tribe population. The lowest schedule tribe population has been found in Badgam and Pulwama with 4.3 percent and 7.8 percent respectively. Among various schedule tribe groups Gujjars are found in highest number in the Kashmir with 83.95 percent followed by Brokpa 7.40 percent, Bot 4.10 percent and Bakerwal 3.08 percent, while the lowest schedule tribe groups are Beda, Changpa and Purigpa whose contribution is less than 0.5 percent in the total schedule tribe population. Remaining groups like Beda, Gaddi, Garra, Mon and Sippi are not found in Kashmir Valley.
Schedule Tribe Population of Kashmir (Census 2001)

Table (2.2) presents the district wise distribution of various schedule tribe groups of the population of Kashmir division. The total schedule tribe population of Kashmir division was 3, 18, 265 which comprises 5.63 percent of total population of the state. The highest concentration of schedule tribe population was in district Anantnag with 8.63 percent followed by Kupwara 7.96 percent, Baramulla
7.17 percent and the lowest concentration in Budgam 2.31 percent followed by Srinagar 3.78 percent. Among various schedule tribe groups Gujjars are in highest number which constitutes 67.8 percent followed by Brokpa 8.85 percent, Bakerwal 7.61 percent. The district Anantnag contributes 31.85 percent to the total schedule tribe population of Kashmir division followed by Baramulla 25.29 percent and Kupwara 16.19 percent. The lowest contribution to total schedule tribe population of Kashmir was by district Budgam and Pulwama.

### District Wise Population Trend of Schedule Tribes from 1987 - 2001

Table (2.3) shows that total population of schedule tribes of Kashmir division in census 1987 was 200.32 thousand which increased to 318.24 thousand in 2001, with an increase of 58.86 percent. At the district level highest change has been measured in district Srinagar with 255.37 times increase followed by district Anantnag 101.59 time’s increase and Budgam 45.93 times increase. The lowest changes have been occurred in the districts of Kupwara and Pulwama.
Population Trend of Schedule Tribes from 2001-2011

In 2007-08 there was bifurcation of districts and four new districts were carved out from six districts of Kashmir valley and total number of districts reached ten. The new carved districts are Kulgam, Shopian, Bandipora and Ganderbal. Due to division of districts into new districts, there was also a change in the distribution of population of the district and population of original districts got reduced. There was 71.14 percent change in the total schedule tribe population of Kashmir, with highest change has been measured in the districts of Srinagar with 156.96 percent, followed by Pulwama 114.24 percent, Shopian 99.37 percent. The lowest change has
been found in the district of Baramulla, Bandipora, Kupwara and Kulgam.

Table (2.4) also indicates that after bifurcation of districts again districts Anantnag contributes highest to concentration of schedule tribe total population of Kashmir valley with 25.40 percent in 2001 census and 21.25 percent in 2011 census, followed by Bandipora and Kupwara.
Sex Ratio of Schedule Tribes in Kashmir

Table (2.5) shows that sex ratio of schedule tribes of Kashmir is 921 females per 1000 of males. The highest among the schedule tribes of Kashmir was found in district Budgam with (931) followed by Shopian (929), Anantnag (920) and lowest sex ratio in district Srinagar (779), followed by Baramulla 863 females per 1000 of males. Lowest schedule tribe sex ratio in Srinagar may due to immigration of male schedule population for employment purpose.

<table>
<thead>
<tr>
<th>S. No</th>
<th>District</th>
<th>Sex Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kupwara</td>
<td>905</td>
</tr>
<tr>
<td>2</td>
<td>Badgam</td>
<td>931</td>
</tr>
<tr>
<td>3</td>
<td>Baramulla</td>
<td>863</td>
</tr>
<tr>
<td>4</td>
<td>Bandipora</td>
<td>913</td>
</tr>
<tr>
<td>5</td>
<td>Srinagar</td>
<td>779</td>
</tr>
<tr>
<td>6</td>
<td>Ganderbal</td>
<td>875</td>
</tr>
<tr>
<td>7</td>
<td>Pulwama</td>
<td>909</td>
</tr>
<tr>
<td>8</td>
<td>Shopian</td>
<td>929</td>
</tr>
<tr>
<td>9</td>
<td>Anantag</td>
<td>920</td>
</tr>
<tr>
<td>10</td>
<td>Kulgam</td>
<td>909</td>
</tr>
<tr>
<td>Total</td>
<td>Kashmir</td>
<td>921</td>
</tr>
</tbody>
</table>
District wise poverty of Schedule Tribes in Kashmir:

Table (2.6) presents district wise poverty rate of schedule tribes in Kashmir both for rural as well as urban areas, which shows that the total poverty of Schedule tribes of Kashmir division was 49.81 percent with the distribution of 49.89 percent in rural areas and 16.75 percent in urban areas. At the district level highest poverty among schedule tribes was found in district Badgam with 99.9 percent followed by Pulwama 80.69 percent, Baramulla 77.82 percent.
Table 2.6: District wise Poverty of Schedule Tribes of Kashmir

<table>
<thead>
<tr>
<th>S.No</th>
<th>District</th>
<th>Rural</th>
<th>Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Anantnag</td>
<td>44.86</td>
<td>0.00</td>
<td>44.86</td>
</tr>
<tr>
<td>2.</td>
<td>Baramulla</td>
<td>80.09</td>
<td>15.00</td>
<td>77.82</td>
</tr>
<tr>
<td>3.</td>
<td>Badgam</td>
<td>99.99</td>
<td>0.00</td>
<td>99.99</td>
</tr>
<tr>
<td>4.</td>
<td>Bandipora</td>
<td>41.92</td>
<td>0.00</td>
<td>41.92</td>
</tr>
<tr>
<td>5.</td>
<td>Ganderbal</td>
<td>53.37</td>
<td>0.00</td>
<td>53.37</td>
</tr>
<tr>
<td>6.</td>
<td>Kulgam</td>
<td>58.47</td>
<td>0.00</td>
<td>58.47</td>
</tr>
<tr>
<td>7.</td>
<td>Kupwara</td>
<td>36.24</td>
<td>0.00</td>
<td>36.24</td>
</tr>
<tr>
<td>8.</td>
<td>Pulwama</td>
<td>80.69</td>
<td>0.00</td>
<td>80.69</td>
</tr>
<tr>
<td>9.</td>
<td>Shopian</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>10.</td>
<td>Srinagar</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Total</td>
<td>Kashmir</td>
<td>49.89</td>
<td>16.75</td>
<td>49.81</td>
</tr>
</tbody>
</table>


Housing Quality of Schedule Tribes in Kashmir

Table (2.7) shows the percentage of schedule tribe households with quality of house. In Kashmir 36.35 percent of households have Pucca houses and 63.65 percent of households with Khucha houses. In Budgam district 78.47 percent of households have Pucca houses.
followed by district Anantnag 44.58 percent, Kulgam 44.58 percent. In district Kupwara 89.62 percent of households have Khucha houses (made of mud, un-brunt bricks, grass thatch, Polythene etc.) followed by Baramulla 82.91 and Bandipora, 76.23 percent.

**Table 2.7: Percentage of Schedule Tribe Households with Quality of House**

<table>
<thead>
<tr>
<th>District</th>
<th>Pucca**</th>
<th>Khucha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kupwara</td>
<td>10.37</td>
<td>89.62</td>
</tr>
<tr>
<td>Budgam</td>
<td>78.47</td>
<td>21.32</td>
</tr>
<tr>
<td>Bandipora</td>
<td>23.76</td>
<td>76.23</td>
</tr>
<tr>
<td>Srinagar</td>
<td>70.00</td>
<td>29.99</td>
</tr>
<tr>
<td>Ganderbal</td>
<td>18.17</td>
<td>81.82</td>
</tr>
<tr>
<td>Pulwama</td>
<td>24.96</td>
<td>75.03</td>
</tr>
<tr>
<td>Shopian</td>
<td>32.21</td>
<td>67.78</td>
</tr>
<tr>
<td>Anantnag</td>
<td>45.77</td>
<td>54.22</td>
</tr>
<tr>
<td>Kulgam</td>
<td>44.58</td>
<td>55.51</td>
</tr>
<tr>
<td>Baramulla</td>
<td>17.01</td>
<td>82.91</td>
</tr>
<tr>
<td>Kashmir Division</td>
<td>36.35</td>
<td>63.65</td>
</tr>
</tbody>
</table>

Source: Census of India

** Pucca House includes Burnt Bricks and Concrete.
*** Kucha House made of Mud, Un-Brunt bricks, Grass thatch.
Quality of Water:

The below table (2.8) shows the percentage of households with quality of water, which depicts that on an average only 28.29 percent of households have water facility from treated sources and 71.71 percent of households have water facility from un-treated sources. Highest deprivation in terms of treated water is in the district Bandipora with 94.85 percent followed by Pulwama with 87.80 percent, Kulgam with 83.48 percent, Anantnag 81.09 percent and 79.74 percent in Kupwara district.
Electricity and Bathroom Facility

Table (2.9) reveals that 49.13 percent of schedule tribe households in Kashmir Valley have electricity as a main source of lighting with the distribution of 93.80 percent in district Srinagar, 69.99 percent in Ganderbal,
59.03 percent in Budgam. The lowest percentage of households with electricity has been in district Kulgam district (12.93 percent), Shopian (23.20 percent) and district Anantnag (25.6 percent). Table also depicts that 39.73 percent of schedule tribe households in Kashmir have bathroom facility with the distribution of 70.05 percent in Srinagar, 61.35 percent in Budgam and 54.1 percent in Bandipora. The lowest bathroom facility among schedule tribe households of Kashmir Valley was found in district Kulgam with 13.04 percent followed by Pulwama 15.18 percent and 21.71 percent in Anantnag.

<table>
<thead>
<tr>
<th>District</th>
<th>Electricity</th>
<th>Bathroom Facility</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kupwara</td>
<td>32.7</td>
<td>40.9</td>
</tr>
<tr>
<td>Budgam</td>
<td>59.03</td>
<td>61.35</td>
</tr>
<tr>
<td>Bandipora</td>
<td>42.04</td>
<td>54.1</td>
</tr>
<tr>
<td>Srinagar</td>
<td>93.80</td>
<td>70.05</td>
</tr>
<tr>
<td>Ganderbal</td>
<td>69.99</td>
<td>40.22</td>
</tr>
<tr>
<td>Pulwama</td>
<td>37.95</td>
<td>15.18</td>
</tr>
<tr>
<td>Shopian</td>
<td>23.20</td>
<td>35.79</td>
</tr>
<tr>
<td>Anantnag</td>
<td>25.61</td>
<td>21.71</td>
</tr>
<tr>
<td>Kulgam</td>
<td>12.93</td>
<td>13.04</td>
</tr>
<tr>
<td>Baramulla</td>
<td>74.13</td>
<td>45.0</td>
</tr>
<tr>
<td>Kashmir</td>
<td>49.13</td>
<td>39.73</td>
</tr>
</tbody>
</table>

Source: Census of India 2011

**Basic Household Amenities**

Since the focus of the study is to analysis the deprivation and access to special household assets like
radio, television, car, motorbike, mobile phone, banking facility etc. There is a low probability of access of schedule tribe households to these assets. If any household has no access to these given assets, house-fold is considered multi-dimensionally poor. Table (2.10) reveals that out of four basic household amenities maximum schedule tribes of Kashmir valley have an access to radio with 52.62 percent followed by mobile phone and only 1.25 percent of households have access to car and motor bike. Only 30.84 percent of households have access to banking facility. At the district level only 15.89 percent of households have access to all these household amenities in district Kulgam followed by Kupwara district (19.55 percent) and Anantnag (19.66 percent). In district Srinagar highest percentage of households (48.45 percent) have access to these basic amenities like radio T.V, Car, Motor Bike followed by the Baramulla (30.15 percent) households. Among the given amenities lowest availability was found in vehicle and motor bike followed by T.V.

Table 2.10: Percentage of Schedule Tribe Households of Kashmir with Basic Household Amenities
Conclusion:

On the whole it has been observed from the given analysis that Kashmir division has the rugged topography, due to which it gives the habitation to maximum number of schedule tribes of the state. The Kashmir Valley is mostly concentrated with Gujjars, Bakerwal and Brokpa.
All these schedule tribe groups are socially and economically deprived and have not basic amenities of life. The poverty rates of schedule tribes in Kashmir valley are more as compared to the rate of general population of the state.
SOCIO-ECONOMIC DEPRIVATION SCHEDULE TRIBES IN JAMMU AND KASHMIR

Historically, the caste system classified people by their occupation and status. Each caste had a specific place in the hierarchy of social status’ (Shah, 2006). However, since 19th century, the link between caste and occupation had become flexible as it became easier for people to change their occupations. This change has accelerated economic growth which has took place in India since early 1990s. However, there has not been a corresponding fluidity in caste, such as intermarriage is very rare case. Privileged sections of society tend to be from upper castes while the disadvantaged sections come from the so-called lower castes”. Caste can be seen as the institution that has been structuring and maintaining for centuries in relations of power among different communities, and seeks to legitimize their power relations through systematically dispensing mixes of economic and cultural assets/opportunities and deprivations of different communities. This chapter is based on secondary source of data and tries to find the position of socio-economic status of schedule tribes of district Anantnag in Jammu and Kashmir. The analysis of this chapter helps us to compare district level data with the state.
Economic Conditions of Schedule Tribes in Jammu and Kashmir

Poverty among Schedule Tribes

As per estimates of the BPL Survey of Jammu and Kashmir (2008), highest incidence of poverty was found among the schedules tribe of Jammu and Kashmir with 42.02 percent as compared to general population of the state with 21.61 percent. At the regional level, the poverty rate of rural Schedule tribes of Jammu and Kashmir was 43.0 percent and urban poverty was 17.38 percent. Jammu division has highest schedule tribe poverty rates with 44.00 percent and Kashmir division has 38.65% of BPL population. The poverty of schedule tribes of district Anantnag was 44.86 percent with all percentage as a rural poverty, zero percent as the urban one.

Housing, Water supply and Sanitation

Shelter is a basic need for human existence— for protection from the detrimental elements as well as to raise families and just as provision of shelter facilitates human existence, access to drinking water, sanitation and hygiene rank foremost among the basic services that affect human development. Access to safe drinking water and basic sanitation impacts not only poverty and health indicators, but also has critical gender implications in terms of women’s work and women’s health.
Housing

While all human beings need shelter, the poor cannot afford the basic shelter, because they have not as much resources so that they can buy the building and the construction materials. The Habitat policy of the national agenda recognized that housing activity is an engine for substantial employment generation in the country. The *Millennium Development Goals* visualized to achieve significant improvements in the lives of at least 100 million slum dwellers by the year 2020.

Table (6.1) reveals that in Jammu and Kashmir, only 0.6 percent of schedule tribe households have concrete house, while in district Anantnag only 0.2% of schedule tribe households are living in concrete houses. Less than 1.0 percent of schedule tribe houses are concrete houses (made of burnt bricks with cement). Just 15.8 percent of schedule tribe households in Jammu and Kashmir have house made of burnt bricks with mud and 45.15 percent schedule tribe houses in Anantnag are constructed with burnt bricks with mud. Maximum schedule tribe households both at state as well as district level have not good livable housing facility and live in unsafe and uncomfortable houses.
Table 6.1: Percentage of Schedule Tribe Households by Prominent Material of Wall House

<table>
<thead>
<tr>
<th>Material of wall</th>
<th>Jammu and Kashmir</th>
<th>Anantnag</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Rural</td>
</tr>
<tr>
<td>Grass/Thatch</td>
<td>0.9</td>
<td>0.8</td>
</tr>
<tr>
<td>Plastic Polythene</td>
<td>1.1</td>
<td>1.1</td>
</tr>
<tr>
<td>Unburnt Bricks</td>
<td>18.5</td>
<td>17.2</td>
</tr>
<tr>
<td>Wood</td>
<td>7.4</td>
<td>7.9</td>
</tr>
<tr>
<td>Metal sheets</td>
<td>0.1</td>
<td>0.1</td>
</tr>
<tr>
<td>Burnt brick</td>
<td>15.8</td>
<td>13.9</td>
</tr>
<tr>
<td>Concrete</td>
<td>0.6</td>
<td>0.4</td>
</tr>
<tr>
<td>Any other</td>
<td>0.3</td>
<td>0.3</td>
</tr>
</tbody>
</table>

Source: Census of India 2011

Availability of Rooms

Considering the availability of living rooms and space in the residential houses of schedule tribe households both at state and district level, it has been found that there was an insufficient space with respect to given family size of the households so that they can live in a freedom approach. Availability of space and rooms can determine the standard of the household. If the separate rooms are available for reading, this results in quality education. Table (6.2) presents that 5.6 percent of the schedule tribe households in state of Jammu and Kashmir have no exclusive room living with a dispersion of 6.2 percent in rural areas and 2.7 percent in urban one, while
in district Anantnag 14.17 percent of schedule tribe households have no exclusive room to live. Near about 33.9 percent in Jammu and Kashmir and 45.72 percent schedule tribe households in Anantnag have only one room to live. Less than 12.0 percent and 6.0 percent of schedule tribe households have more than four rooms to live in Jammu and Kashmir and district Anantnag respectively. The availability of rooms at rural level is less as compared to urban both at state as well at district level. Only 2.7 percent and 1.05 percent of schedule tribe households have availability of more than six rooms at state and district level respectively.

Table 6.2: Percentage of Schedule Tribe Households by Availability of Rooms

<table>
<thead>
<tr>
<th>Number of Rooms</th>
<th>Jammu and Kashmir</th>
<th>Anantnag</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Rural</td>
</tr>
<tr>
<td>No exclusive room</td>
<td>5.9</td>
<td>6.2</td>
</tr>
<tr>
<td>One room</td>
<td>33.9</td>
<td>34.6</td>
</tr>
<tr>
<td>Two room</td>
<td>32.0</td>
<td>32.7</td>
</tr>
<tr>
<td>Three room</td>
<td>15.8</td>
<td>15.4</td>
</tr>
<tr>
<td>Four rooms</td>
<td>7.4</td>
<td>7.0</td>
</tr>
<tr>
<td>Five rooms</td>
<td>2.3</td>
<td>2.0</td>
</tr>
<tr>
<td>Six rooms and above</td>
<td>2.7</td>
<td>2.1</td>
</tr>
</tbody>
</table>

Source: Census of India 2011
Availability of Drinking Water

Among the basic services that affect human development is access to safe drinking water. Access to drinking water has implications not only for health status and human development parameters but also for opportunities depending upon the opportunity cost of time. Females and children are the major victims of society due to the non accessibility of water. Because the responsibility for fetching water, (sometimes over long distances) for household needs are invariably assigned to women or girls, who drop out of school to attend to these chores. Hence, accessibility and availability of safe drinking water lays foundation for improvement in literacy and health indicators in communities.

As revealed by Table (6.3) that, only 13.5 percent of schedule tribe households use the water from the tap as a treated source at state level and only 5.53% of schedule tribe households of district Anantnag have safe tape drinking water facility. Maximum population of schedule tribe households both at state as well as district level use water from untreated sources like tap, river, spring etc. In Jammu and Kashmir state 29.7 percent of schedule tribe households use tap water from untreated sources and 26.55 percent of households at district level. At state level 13.2 percent, of schedule tribe households use river water, 16.2 percent use spring water, and 9.3 percent use water from uncovered wells. In rural areas access to safe drinking water supply is very low as compared to urban. In district Anantnag 8.4 percent, 41.09
percent and 2.81 of schedule tribe households use water from spring, river and tank respectively for domestic consumption purpose. Both at state and district level accessibility of water from treated sources are low in rural areas as compared to urban areas. Accessibility of safe drinking water in Anantnag district is very low as compared to rest of the state.

Table 6.3: Percentage of Schedule Tribe Households with Accessibility of Main Source of Drinking Water

<table>
<thead>
<tr>
<th>Source of Water</th>
<th>Jammu and Kashmir</th>
<th>Anantnag</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Rural</td>
</tr>
<tr>
<td>Tap water treated Source</td>
<td>13.5</td>
<td>11.4</td>
</tr>
<tr>
<td>Tap water un treated Source</td>
<td>29.7</td>
<td>30.5</td>
</tr>
<tr>
<td>Covered Well</td>
<td>12.5</td>
<td>13.2</td>
</tr>
<tr>
<td>Uncovered Well</td>
<td>9.3</td>
<td>9.8</td>
</tr>
<tr>
<td>Hand pump</td>
<td>5.9</td>
<td>5.1</td>
</tr>
<tr>
<td>Spring</td>
<td>16.2</td>
<td>17.4</td>
</tr>
<tr>
<td>River</td>
<td>13.2</td>
<td>14.1</td>
</tr>
<tr>
<td>Tank /pond</td>
<td>1.1</td>
<td>1.0</td>
</tr>
</tbody>
</table>

Source: Census of India 2011

Access to Source of Lighting

Electricity is a safer means of lighting and fundamental to pursue a number of activities. It allows lighting, which in turn allows people to be independent during the night time. Electricity also enables a wide range of works and leisure activities ranging from refrigeration to drilling to blending, sewing, and so forth.

Table (6.4) shows that 59.7 percent of Schedule tribe households in Jammu and Kashmir had electricity as
a source of lighting, while as only 25.63 percent of schedule tribe households in district Anantnag have the electricity as the main source of lighting. In state of Jammu and Kashmir 23.7 percent of schedule tribe households use kerosene, and 3.8 percent use solar energy as a main source of lighting, whereas in district Anantnag 39.42 percent and 1.12 percent of schedule tribe households use kerosene and solar energy as main source of lighting respectively. It is evident from the given table that 6.7 percent of schedule tribe households have no lighting source at the state level and 10.7 percent at district level. Again in terms of lighting sources rural areas have less accessibility to electricity than urban areas. In state of Jammu and Kashmir only 56.9 percent of schedule tribe households have electricity facility in rural areas, while in urban areas 96.0 percent schedule tribe households have accessibility to electricity. In Anantnag only 24.31 percent and 69.4 percent schedule tribe households have electricity facility in rural and urban areas respectively.

Table 6.4: Percentage of Schedule Tribe Households by Main Source of Lighting

<table>
<thead>
<tr>
<th>Main Source of Lighting</th>
<th>Jammu and Kashmir</th>
<th>Anantnag</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Rural</td>
</tr>
<tr>
<td>Electricity</td>
<td>59.7</td>
<td>56.9</td>
</tr>
<tr>
<td>Kerosene</td>
<td>23.7</td>
<td>25.3</td>
</tr>
<tr>
<td>Solar energy</td>
<td>3.8</td>
<td>4.0</td>
</tr>
<tr>
<td>Any other</td>
<td>5.5</td>
<td>5.9</td>
</tr>
<tr>
<td>No Lighting</td>
<td>6.7</td>
<td>7.2</td>
</tr>
</tbody>
</table>

Source: Census of India 2011
Accessibility to Main Source of fuel

The deprivation of a household is also identified on the basis of main source of fuel. If a household can use wood, cow dung cakes and crop residuals as a source of fuel, then there are certain dreadful socio-economic effects and becomes the cause of different kinds of diseases like Asthma, Cholera, Nose bleeding etc. Use of wood, cow dung cakes and crop residuals generates smoke, which in turn makes the utensils very smoky and it takes a lot of time to clean these utensils. Most sufferers of this smoke and dust are children and old age people. It also takes more time to collect fuel and clean the utensils. Maximum number schedule tribal households of the state use wood and cow dung as a main source of fuel. In state of Jammu and Kashmir 83.6 percent of schedule tribe households use firewood, while as in district Anantnag 96.94 percent of households use fire wood as a main source of fuel. Crop residue and cow dung cakes are used by 2.4 percent and 2.1 percent schedule tribe households at state level respectively, while at district level only 2.3 percent and 0.13 percent of schedule tribe households use crop residue and cow dung cakes respectively. The LPG is used by 10.6 percent of schedule tribe households as a main source of fuel at state level, and negligible percentage of schedule tribe house-holds i.e 0.03 percent only of households use LPG in district Anantnag. The maximum consumers of LPG are in urban areas with 65.6 percent at state level and at 79.0 at the district level. Less than 0.1 percent of schedule tribe households use
electricity as a main source for cooking fuels both at state and district level.

Table 6.5: Percentage of Schedule Tribe Households by Main Source of Fuel

<table>
<thead>
<tr>
<th>Main Source of fuel</th>
<th>Jammu and Kashmir</th>
<th>Anantnag</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Rural</td>
</tr>
<tr>
<td>Fire-wood</td>
<td>83.6</td>
<td>87.8</td>
</tr>
<tr>
<td>Crop residue</td>
<td>2.4</td>
<td>2.6</td>
</tr>
<tr>
<td>Cow dung Cake</td>
<td>2.1</td>
<td>2.2</td>
</tr>
<tr>
<td>Kerosene</td>
<td>0.3</td>
<td>0.1</td>
</tr>
<tr>
<td>LPG</td>
<td>10.6</td>
<td>6.7</td>
</tr>
<tr>
<td>Electricity</td>
<td>0.1</td>
<td>0.1</td>
</tr>
</tbody>
</table>

Source: Census of India 2011

Access to Latrine / Sanitation Facility

Sanitation is one of the important indicators of socio-economic development. Deprived people in sanitation or latrine are considered as multidimensionality poor. Adequate sanitation is the foundation of development—but a decent toilet or a latrine is an unknown luxury to half of the people on earth. The percentage of population those with access to hygienic sanitation facilities has declined slightly over 1990s, as construction has fallen behind population growth. The main result can be summed up in one deadly word: diarrhea. *It kills 2.2 million children a year and consumes precious funds in health care costs, preventing families and nations from climbing the ladder of development (WHO).*
As shown in given Table (6.6) that 73.3 percent of households in the state of Jammu and Kashmir have no latrine availability as they use open system of toilets, with the diffusion of 77.7 percent in rural areas and 25.01 percent in urban areas, while the situation of sanitation and toilet facility in district Anantnag is still worse with 80.95 percent of schedule tribes households have no latrine with the distribution of 81.04 percent in rural areas and 76.04 percent in urban one. Only 26.7 percent of schedule tribe households having flush type latrine at state level and 14.89 percent at district level. Access to flush type latrine in district is low as compared to state level. About 7.4 percent of schedule tribe households at state level and 7.3 percent at district level (Anantnag) use the pit latrines. About 2.0 percent of schedule tribe households at state level and 4.1 percent at district level have a public latrine facility.

**Table 6.6: Percentage of Schedule Tribe Households with Latrine Facility**

<table>
<thead>
<tr>
<th>Latrine Facility</th>
<th>Jammu and Kashmir</th>
<th>Anantnag</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Rural</td>
</tr>
<tr>
<td>Flush latrine</td>
<td>26.7</td>
<td>23.0</td>
</tr>
<tr>
<td>Pit Latrine</td>
<td>7.4</td>
<td>6.4</td>
</tr>
<tr>
<td>Open Latrine</td>
<td>71.1</td>
<td>74.7</td>
</tr>
<tr>
<td>Public Latrine</td>
<td>2.1</td>
<td>2.3</td>
</tr>
<tr>
<td>No Latrine</td>
<td>73.3</td>
<td>77.7</td>
</tr>
</tbody>
</table>

Source: Census of India
Access to Specified Assets:

Lack of access to resources or asset less is a unifying characteristic of poverty in all its manifestations. The poor lack ownership of or access to assets such as radio, TV, motorbike, car, mobile phone, motorcar, and banking facility. These specified assets indicate the status of households in terms of access and use of these services. A household is deprived if it has not any one of the aforesaid mentioned assets. As shown in Table (6.7) that 54.59 percent of population have banking facility with the dispersion of 52.9 percent in rural areas and 76.43 percent in urban area at state level, while as only 28.79 percent of schedule tribe households in district Anantnag have banking facility with 28.1 percent in rural areas and 58.7 percent at urban level. Only 42.5 percent of households in Jammu and Kashmir and 35.87 percent in Anantnag have access to radio. There is only 17.4 percent and 22.21 percent of schedule tribe households who have access to TV facility at state and district level respectively. In urban areas the facility of specified assets such as radio, TV, motor bike, phones etc are more in urban areas than in rural areas both at state as well as district level. Only 2.8 percent of households have availability of scooter or motor cycle at state level, whereas only 0.02 percent of households have the facility of such assets at district level.
Table 6.7: Percentage of Schedule Tribe Households by having Type of Household Specified Assets

<table>
<thead>
<tr>
<th>Specific Assets</th>
<th>Jammu and Kashmir</th>
<th>Anantnag</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Rural</td>
</tr>
<tr>
<td>Banking facility</td>
<td>54.59</td>
<td>52.9</td>
</tr>
<tr>
<td>Radio</td>
<td>42.5</td>
<td>41.7</td>
</tr>
<tr>
<td>TV</td>
<td>17.4</td>
<td>13.5</td>
</tr>
<tr>
<td>Scooter/Motorcycle/car</td>
<td>2.8</td>
<td>1.9</td>
</tr>
<tr>
<td>Mobile Phone</td>
<td>33.6</td>
<td>31.7</td>
</tr>
</tbody>
</table>

Source: Census of India 2011

Education Level of Schedule Tribes

Attainment of the goals and objectives of primary and secondary education and literacy is a prerequisite for the attainment of human development. However, universal elementary education for children in the age group of 6 to 14 years is a Constitutional mandate, and therefore, a priority area for state investment. In fact the literacy rate depends on a variety of factors and not only on public expenditure alone. Parental education, the socio-economic environment in the region, employment avenues for the educated, availability of schools within a reasonable distance and availability of private schools are other factors that can influence the enrolment and
retention rates. People live in households, the suffering of one member affects other members, and similarly the abilities of one member (e.g. literacy) often help other household members. All household members are considered non-deprived if at least one person has five years of schooling. This variable follows the idea of effective literacy of Basu and Foster (1998) that all household members benefit from the abilities of a literate person in the household, regardless of each person’s actual level of education. It is also linked to the idea of external capabilities (Foster and Handy, 2008). Similarly all household members are considered deprived if any of their school-age children are not attending grades 1 to 8 of school. Once again, school attendance does not capture completion, quality of schooling, or skills. But it is the best indicator possible to indicate; whether or not school aged children are being exposed to a learning environment.

It is clear from Table No (6.8) that 35.82 percent of schedule tribe population is deprived in education with the dispersion of 58.72 illiteracy in rural areas and 47.7 percent in urban area. In district Anantnag 56.58 percent of population are not able to read and write, with 57.5 percent in rural areas and 48.8 percent in urban areas. As per Human Development Report 2008, 12.5 percent of schedule tribe children in state of Jammu and Kashmir are not attending the schools, while in district Anantnag it is more (19.7 percent) than state average.
Health Status

Health was the most difficult dimension to measure. Comparable indicators of health for all household members are generally missing from household surveys. Yet the capability to live a long and healthy life is a basic capability and is also the prerequisite for much of human development. There are various health indicators that significantly determine standard health status. These indicators are life expectancy, infant mortality rate, body mass index, immunization, nutrition level, health of females, weight of children, etc. If any household is deprived in one or the other, they are considered poor. From the non-availability figures, we have used only two parameters - weight of children and immunization of children. Malnutrition has a direct relationship with weight of children. For children, malnutrition can have life-long effects in terms of cognitive and physical development.
Adults or children who are malnourished are also susceptible to other health disorders; they are less able to learn and to concentrate and may not perform well at work. Table (6.9) reveals that only 51 percent of schedule tribe children have been immunized with distribution of 49.0 percent in rural areas and 67.0 percent in urban areas, while on the other hand in Anantnag 52.0 percent children were brought under immunization with 50.0 percent in rural areas and 64.0 percent in urban areas. Table also reveals that 29.6 percent of schedule tribe children in Jammu and Kashmir are underweight, and 31.6 percent in Anantnag. Their BMI is lower than the normal.

**Table 6.9: Percentage of Schedule Tribe Population with Health Indicators**

<table>
<thead>
<tr>
<th>Health</th>
<th>Jammu and Kashmir</th>
<th>Anantnag</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immunization of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children</td>
<td>Total</td>
<td>Rural</td>
</tr>
<tr>
<td></td>
<td>51.0</td>
<td>49.0</td>
</tr>
<tr>
<td>Underweight</td>
<td></td>
<td></td>
</tr>
<tr>
<td>children</td>
<td>29.6</td>
<td>31.6</td>
</tr>
</tbody>
</table>

Source: District Statistic India.com 2009

**Multiple Deprivations among Schedule Tribes in Jammu and Kashmir**

Deprivation is defined as when there is no access to the indicators or parameters. Table (6.10) presents the multiple deprivations of schedule tribes households in Jammu and Kashmir of various socio economic indicators and that child mortality rate of Jammu and Kashmir is 49
per 1000 of children. In Anantnag district child mortality rate is 48 per 1000 of children. The highest mortality rates are found in rural areas as compared to urban one. Nutrition and diet are the most important determinants of human development. As shown in the given table that 29.3 percent of schedule tribe population are deprived in balanced diet and nutrition in Jammu and Kashmir, while in Anantnag 33.3 percent of population are deprived in Anantnag balanced food and nutrition.

The illiteracy rate of schedule tribes population of Jammu and Kashmir is 35.82 percent with a dispersion of 58.72 percent in rural areas and 47.7 percent in urban areas. In Anantnag there was illiteracy rate of 56.58 percent with a dispersion of 57.5 percent in rural areas and 48.8 percent in urban areas. In state of Jammu and Kashmir 12.5 percent of Schedule tribe children are not attending the schools, while 19.7 percent are not enrolled in schools at the age 5-14 years.

At the state level 36.6 percent of schedule tribe households are deprived in electricity, while at district level 73.25 percent of schedule tribe households have no accessibility of electricity. The deprivation rate of schedule tribe households are more in rural areas than in urban areas. The accessibility of safe drinking water is also less at district level than at state level. At the state level 51.8 percent of schedule tribe households have no accessibility to safe drinking water with the dispersion of 55.9 percent in rural areas and 33.3 percent in urban areas. In district
Anantnag 82.6 percent of schedule tribe households are deprived in safe drinking water with the distribution of 82.92 percent in rural areas and 59.6 percent in urban areas.

Sanitation as an important component of multidimensional poverty and also contributes to the multidimensional poverty index. Table (6.10) also describes that 73.3 percent of schedule tribe households at the state level have not accessibility of proper sanitation facility, while at district level 80.95 percent of schedule tribe households are deprived in good sanitation facility. In state of Jammu and Kashmir 88.1 percent of schedule tribe households are deprived are deprived in good and livable housing facility. The percentage of deprivation in Anantnag is less as compared to the state level which is 52.9 percent of households. At state level 88.1 percent of schedule tribe households are deprived in cocking fuels and 99.25 percent of schedule tribe are deprive at district level.

There is deprivation of 75.9 percent of schedule tribe households in special assets like banking facility, vehicles, mobile phones, bikes, scooters etc at state level and 79.98 percent deprivation of special assets at district level. On an average 53.98 percent of schedule tribe households at state level are deprived all the basic amenities with a dispersion of 53.68 percent in rural areas and 28.44 percent in urban areas. At district level 57.73 percent of schedule tribe households are deprived in all...
basic amenities with a dispersal of 58.44 percent in rural areas and 47.37 percent in urban areas.

**Table 6.10: Percentage of Schedule Tribe Households with Deprivation Rates in Socio-economic Indicators in**

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Parameter</th>
<th>Jammu and Kashmir</th>
<th>Anantnag</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>Rural</td>
</tr>
<tr>
<td>Health</td>
<td>Child Mortality rate</td>
<td>0.49</td>
<td>0.51</td>
</tr>
<tr>
<td></td>
<td>Nutrition</td>
<td>29.6</td>
<td>31.6</td>
</tr>
<tr>
<td>Education**</td>
<td>Illiteracy rate</td>
<td>35.82</td>
<td>58.72</td>
</tr>
<tr>
<td></td>
<td>Not attending the schools</td>
<td>12.5</td>
<td>20.15</td>
</tr>
<tr>
<td>Standard of Living</td>
<td>Electricity</td>
<td>36.6</td>
<td>39.1</td>
</tr>
<tr>
<td></td>
<td>Drinking water</td>
<td>51.8</td>
<td>52.9</td>
</tr>
<tr>
<td></td>
<td>Sanitation</td>
<td>73.3</td>
<td>77.7</td>
</tr>
<tr>
<td></td>
<td>Floor of House</td>
<td>82.2</td>
<td>85.7</td>
</tr>
<tr>
<td></td>
<td>Cooking Fuel</td>
<td>88.1</td>
<td>92.6</td>
</tr>
<tr>
<td></td>
<td>Assets</td>
<td>75.9</td>
<td>77.87</td>
</tr>
<tr>
<td>Mean Deprivation</td>
<td></td>
<td>53.98</td>
<td>53.68</td>
</tr>
</tbody>
</table>

*Source: Census of India 2011*
*NRHM Report of District Anantnag*
*SSA in Anantnag*
Multidimensional Poverty Index among Schedule Tribes in Jammu and Kashmir

Table (6.11) presents estimated values of multi-dimensionally poor schedule tribe households with the given multi-dimensionally head count ratio (H), with average intensity deprivation (A) among them and multidimensional poverty index (M0). Results showed that head count ratio of multi-dimensionally poor households in Jammu and Kashmir is 53.0 percent with an average deprivation of 37.0 percent. The head count ratio of multi-dimensionally poor schedule tribe households are more in rural areas than urban areas 53.0 percent in rural areas and 28.0 percent in urban areas. In Anantnag 57.0 percent of schedule tribe households are multidimensionality poor. The multidimensional poverty index of schedule tribe households at the state level is lower than at district level. At the state level the value of multidimensional poverty index is 0.19 with the distribution of 0.39 in rural areas and 0.07 in urban areas. However in Anantnag multidimensional poverty index (MPI) is 0.43 with a distribution of 0.44 in rural areas and 0.29 in urban areas. As per the given calculation the MPI value in rural areas is more as compared to urban areas both at state and district level.
Table 6.11: Multidimensional Poverty Index of Schedule Tribes

<table>
<thead>
<tr>
<th>State/District</th>
<th>Region</th>
<th>A</th>
<th>H</th>
<th>M₀ = A × H</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jammu and Kashmir</td>
<td>Total</td>
<td>0.37</td>
<td>0.53</td>
<td>0.19</td>
</tr>
<tr>
<td></td>
<td>Rural</td>
<td>0.75</td>
<td>0.53</td>
<td>0.39</td>
</tr>
<tr>
<td></td>
<td>Urban</td>
<td>0.28</td>
<td>0.28</td>
<td>0.07</td>
</tr>
<tr>
<td>Anantnag</td>
<td>Total</td>
<td>0.57</td>
<td>0.57</td>
<td>0.43</td>
</tr>
<tr>
<td></td>
<td>Rural</td>
<td>0.77</td>
<td>0.58</td>
<td>0.44</td>
</tr>
<tr>
<td></td>
<td>Urban</td>
<td>0.66</td>
<td>0.45</td>
<td>0.29</td>
</tr>
</tbody>
</table>

Source: Calculations based on census 2011
Correlation Matrix:
Table (6.13) has shown the calculated values of matrix correlation, which show that there is no trace of multicollinearity among the different socio economic variables of schedule tribes of Jammu and Kashmir. There are only a few variables which have correlation coefficients more than 0.40. As per Principle Component Analysis, those variables which have high correlation coefficients values may have the cause of deprivation.

Table 6.12: Matrix Correlation Coefficients

<table>
<thead>
<tr>
<th>Parameters</th>
<th>Housing</th>
<th>Rooms</th>
<th>Lighting</th>
<th>Latrine</th>
<th>Assets</th>
<th>Water Supply</th>
<th>Fuel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Housing</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rooms</td>
<td>0.37</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lighting</td>
<td>0.39</td>
<td>-0.37</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Latrine</td>
<td>-0.32</td>
<td>0.14</td>
<td>-0.32</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assets</td>
<td>0.81</td>
<td>-0.23</td>
<td>1</td>
<td>0.009</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Water Supply</td>
<td>0.10</td>
<td>-0.14</td>
<td>0.22</td>
<td>0.40</td>
<td>-0.50</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Fuel</td>
<td>-0.44</td>
<td>-0.38</td>
<td>0.93</td>
<td>-0.018</td>
<td>0.70</td>
<td>-0.10</td>
<td>1</td>
</tr>
</tbody>
</table>

Conclusion:
It is safely concluded in this chapter that the scheduled tribes of Jammu and Kashmir lived in the descended and diversified areas with low availability socioeconomic parameters. They have low levels of socioeconomic infrastructure, high poverty rates and low level of education. There is more deprivation in education,
health and standard of living. It has found that the maximum number of households have less number of dwelling rooms, low quality of housing with low environmental quality. The MPI values of schedule tribes of Anantnag are more and are approaching to one.
UNIDIMENSIONAL POVERTY OF SCHEDULE TRIBES IN DISTRICT ANANTNAG

Poverty is a concept not so difficult to grasp in the abstract, but at the same time, extremely complex to frame in a satisfactory operational way. It is one of the serious problems of the present generations which leads to hunger, disease and even to civil war and conflict. Hence different scholars have developed different ideas to define the poverty. Surprisingly there is much ambiguity in the way of defining poverty in the state of Jammu and Kashmir. Poverty means going short materially, socially, and emotionally. It means spending less on food, education, health, shelter, and clothing than some one’s average income. Almost two decades ago Amartya Sen (1981) defined poverty in context of persistent starvation in the midst plentiful food stocks, nothing than different social groups can employ different means to gain access and control over food.

European Commission (2004) defined poverty as “People are said to be living in poverty if their income and resources are so inadequate as to preclude them from having a standard of living considered acceptable in the society in which they live. Because of their poverty they may experience multiple disadvantages through unemployment, low income, poor housing, inadequate health care and barriers to lifelong learning, culture, sport and recreation. They are often excluded and marginalized from participating in activities (economic, social and
cultural) that are the norm for other people and their access to fundamental rights may be restricted.”

In India current poverty line is based on a survey of consumer behavior conducted in 1973-74. Based on this survey, a consumption basket was proposed that would ensure, on an average, 2100 calories per person per day in urban areas and 2400 calories per person per day in rural areas. This poverty line has been criticized by various scholars' time to time.

In November 2009, an Expert Group has reviewed the methodology for estimation of poverty (chaired by Professor Suresh Tendulkar) and submitted a report to the Planning Commission of India. The best-known outcome of the report of the Tendulkar Committee is that the poverty line that it has proposed is higher than the current poverty line for rural areas, and has resulted in a dramatic increase in the proportion of the rural poor in India. The major contribution of the report is a total revision in the methodology used to construct price indices to compare rural and urban prices in different states and the state-level prices indices with the all-India price indices. The main outcome of the report is thus to raise the share of the rural population below the official poverty line by about 14 percentage points, its methodology is deeply flawed. The poverty line that it proposes actually depends on reduced calorie consumption, and fails to provide for reasonable household expenditures on schooling and health.
Income of Schedule Tribe Households of District Anantnag

Table (7.1) shows, the percentage of households with distribution of income from all economic sources. More than fifty percent of households both at district as well as block level have income less than thirty thousand per year. In district Anantnag 29.81 percent of households have income of Rs 20-30 thousand and 25.6 percent and 20.53 percent have income 30-40 thousand and more than 40 thousand respectively. In block Khoviripora only 9.85 percent of households have income more than Rs 40 thousand per year; while as in Qazigund, 6.25 percent of households have annual income less than Rs 10 thousand. In block Shahabad 40 percent of sample households have annual income in the range of Rs 20-30 thousand. From the analysis of given table it has been found that the distribution of income is not normally distributed.

Table 7.1: Percentage of Schedule Tribe Households with Level of Income

(Thousands Per Year)
Average Annual and Per Capita Income among Schedule Tribes of District Anantnag:

Average household income is defined as the total income of the region divided by the total number of households and per capita income is defined as the total income divided by the total population of household, region or a country. Both average as well as the per capita income is good indicators of measuring the development or distribution gap in a country. The average annual income of the district is Rs 56,196 and per capita income of the district is Rs 9,918. In terms of average annual income the blocks which have a lower average annual income are Khoviripora (35,290), Shahabad (37,345) and Shangus (49,000), while as the remaining blocks like Dachinipora, Breng and Qazigund have average annual income more than the district average. The blocks which have per capita annual income more than the district average are Dachinpora Rs (11,593), Breng Kokernag (Rs 11,222) and Qazigung (Rs 13,152), while the remaining
blocks have income less than the district annual per capita income like Khoviripora (Rs 7,927), Shahabad (7,120) and Shangus (8,494).

Table 7.2: Average Annual and Per Capita Income of Sampled Schedule Tribes in District Anantnag

<table>
<thead>
<tr>
<th>Block / District</th>
<th>Average annual Income of Households</th>
<th>Annual Per Capita Income</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>69110</td>
<td>11,593</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>35,290</td>
<td>7,927</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>68833</td>
<td>11,222</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>77,600</td>
<td>13,152</td>
</tr>
<tr>
<td>Shahabad</td>
<td>37,345</td>
<td>7,120</td>
</tr>
<tr>
<td>Shangus</td>
<td>49,000</td>
<td>8,494</td>
</tr>
<tr>
<td>Anantnag</td>
<td>56,196</td>
<td>9,918</td>
</tr>
</tbody>
</table>

Source: Field Survey

Income Poverty among Schedule Tribes of District Anantnag

In Indian context, the poverty emphasizes more on minimum level of living rather than on reasonable level of living. Accordingly, it is broadly agreed that poverty can be
termed as a situation where a section of the population fails to reach a certain minimum consumption standard. Poverty line in India is defined with reference to consumer expenditure surveys by the National Sample Survey Organization (NSSO). The poverty line is officially linked with a nutritional base line measured in calories (food-energy method). Consumer expenditure is a monitoring mechanism of consumers behavior where as nutritional baseline is normative requirement of minimum needs and effective consumption demand. In 2008 a rural poverty line was fixed with an expendable sum of Rs 500 per capita per month or Rs 30,000 per year per household59. Same methodology has been applied for measuring poverty rate of schedule tribes of district Anantnag.

As shown in the given Table (7.3) total head count ratio of poverty of sample households of district Anantnag is 53.78 percent. At the block level highest poverty has been found in block Khoviripora (63.0 percent), followed by Shahabad (58.6 percent), and Qazigund (54.00 percent), while the lowest poor block are Breng Kokernag (45.0 percent), and Dachinipora (53.57 percent).

Below poverty line households in Anantnag have an average annual income of Rs 21,391. Excluding block Dachinipora all other blocks have average annual income more than the district level with highest in block Breng Kokernag. The average annual per capita income of poor sample households of district Anantnag have Rs 3,726 with
the distribution of highest per capita in Koviripora Rs 4,881 and lowest Rs 2,820 in Dachinipora.

Table 7.3: Sampled Schedule Tribe Households - Rates and Poverty Gap

<table>
<thead>
<tr>
<th>Block / District</th>
<th>Percentage of Households Below Poverty Line</th>
<th>Average Income of Poor Households</th>
<th>Per Capita Income of Poor Population</th>
<th>Poverty Gap index</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>53.57</td>
<td>16,920</td>
<td>2,820</td>
<td>0.436</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>63.0</td>
<td>21,610</td>
<td>4,881</td>
<td>0.279</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>45.0</td>
<td>23,769</td>
<td>3,862</td>
<td>0.207</td>
</tr>
<tr>
<td>Achabal</td>
<td>00</td>
<td>00</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>54.00</td>
<td>21,660</td>
<td>3,457</td>
<td>0.278</td>
</tr>
<tr>
<td>Shahabad</td>
<td>58.6</td>
<td>23,510</td>
<td>3426</td>
<td>0.216</td>
</tr>
<tr>
<td>Shangus</td>
<td>48.12</td>
<td>23,000</td>
<td>3,914</td>
<td>0.233</td>
</tr>
<tr>
<td>Anantnag</td>
<td>53.78</td>
<td>21,391</td>
<td>3,726</td>
<td>0.390</td>
</tr>
</tbody>
</table>

Source: Field Survey

\[ Y = 0.074 + 0.091X \]

Where Y is the poverty rate and X as the family size.
The statistical evidences show that there was not a strong relationship between family size and income poverty of the schedule tribes. The regression techniques show that there is a decline in poverty rate of schedule tribes by an increase in the family size. By increasing one family member of the households there is an increase of 0.091 percent in the poverty rate of sample households. This model gives the proof of the researchers hypothesis that there is a neutral impact of family size on the poverty of schedule tribe. The main preseason behind this hypothesis is that maximum schedule tribes population are labourers and are dependent on daily wages. Those families who have more working hands can do more work and earn more wages.

**Poverty Gap Index**

A moderately popular measure of poverty which adds up the extent to which individuals fall below the poverty line (if they do) and expresses it as a percentage of the poverty line. This measure is also thought of as the cost of eliminating poverty (relative to the poverty line), since it shows how much would have to be transferred to the poor to bring their incomes (or expenditure) up to the poverty line. The minimum cost of eliminating poverty using targeted transfers is simply the sum of all the poverty gaps in a population: every gap is filled up to the poverty line. However, this interpretation is only reasonable if the transfers could be made perfectly efficiently, for instance with lump sum transfers. This assumes that the policy maker has a lot of information and
that a very —pro-poor‖ government would need to spend more than the minimum cost in the name of poverty reduction.

**Squared Poverty Gap Index**

The squared poverty gap index is a weighted sum of poverty gaps (as a proportion of the poverty line), where the weights are the proportionate poverty gaps themselves. Unlike the head-count and poverty-gap indexes, the absolute value of the poverty severity index has no intuitive interpretation and is not easy to interpret. For poverty comparisons, however, the key point is that a ranking of dates, places or policies in terms of P2 should reflect their ranking in terms of the severity of poverty.

**Table 7.4: Poverty Gap Index of Sample Schedule Tribe Households in District Anantnag**
Employment

The strong economic growth has been associated with growth rates of employment. Developing good quality of employment can contribute to more stable, inclusive growth that leads to greater poverty reduction. Higher quality of employment is also potentially very important for a country to make the low to middle and then high income status. The concept of quality of employment is closely related to the idea of inclusive development. Inclusive growth means to the pace as well as the pattern of economic growth. Economic growth is a necessary, but not the sufficient condition for poverty reduction. Thus generating higher quality of employment is an essential element in an inclusive growth strategy. Another reason for the importance of employment quality is that well-being of people. The general perception is that poverty is associated with informal employment. The ILO’s had defined decent work agenda comprise four goals:

i) Job creation

ii) A legislatively guaranteed right to work

iii) Social protection to ensure safe working conditions

iv) Sufficient time to leave and access to health care.

The table (7.5) under reference shows the quality of employment, which reveals that 64.19 percent of the sample schedule tribe population in Anantnag are working as laborers in unorganized sectors (like agriculture, mining,
wood cutters animal rearing etc.) with the distribution of 81.66 percent in Shangus, 74.43 percent in Khoviripora and 63.60 in Dachnipora block. The lowest number of labours population was found in Breng Kokernag with 46.00 percent. It has also observed from sample population that only 5.38 percent of working population of Anantnag was engaged in business and skilled work, 33.11 percent as cultivators (who have their own land to cultivate) and only 12.12 percent have government jobs. At block level, the highest number of business and skilled workers were found in Qazigund, highest number of farmers or cultivators also in Qazigund and highest number of government job seekers in Dachnipora block.

**Table 7.5: Percentage of Sampled Schedule Tribe households with Level of Skill and Employment in District Anantnag**

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Labour</th>
<th>Business/Skill</th>
<th>Farmer</th>
<th>Government Job</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachnipora</td>
<td>63.60</td>
<td>5.0</td>
<td>10.0</td>
<td>23.33</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>73.43</td>
<td>3.07</td>
<td>5.0</td>
<td>7.6</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>46.00</td>
<td>10.0</td>
<td>30.00</td>
<td>14.00</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>60.0</td>
<td>6.0</td>
<td>36.0</td>
<td>10.0</td>
</tr>
<tr>
<td>Shahabad</td>
<td>60.5</td>
<td>2.0</td>
<td>32.7</td>
<td>4.5</td>
</tr>
<tr>
<td>Shangus</td>
<td>81.66</td>
<td>5.04</td>
<td>0.00</td>
<td>13.33</td>
</tr>
<tr>
<td>Anantnag</td>
<td>64.19</td>
<td>5.18</td>
<td>33.11</td>
<td>12.12</td>
</tr>
</tbody>
</table>

Source: Field Survey
There is a definite relationship between poverty rate and employment status of the schedule tribes. It is one of the critical causes of poverty of schedule tribes of district Anantnag. Table (7.6) illustrates that one percent increase in unemployment leads 0.088 percent increase in poverty. The slope coefficients is significantly different and also the value of $R^2$ also very low. The reason behind significant difference in the value of slope coefficient that maxim schedule tribe population are working in the unorganized sector like agricultural labourers, animal rearing, forestry etc where they are working on subsistence wages and every working hand is engaged with this low work.

**Table 7.6: Regression Coefficients of Poverty and Unemployment among Schedule Tribes in District Anantnag**

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
<th>Standar Error</th>
<th>t' value</th>
<th>$R^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercept</td>
<td>0.618</td>
<td>0.144</td>
<td>7.14</td>
<td>0.080</td>
</tr>
<tr>
<td>Slope (X)</td>
<td>0.088</td>
<td>0.083</td>
<td>0.612</td>
<td></td>
</tr>
</tbody>
</table>

**Debt**

Debt is an obligation to everyone. The All India Debt and Investment Survey present distribution of informal credit of six main lender types.

i) Landlords

ii) Agricultural money lenders

iii) Traders
iv) Friends

v) Relatives

vi) Others

Clearly first three (Landlord, Agricultural money lender, Traders) belong to different segments in an area specific which depends on the extent to which they specialize in catering to different borrower groups. It has been found in the field survey that maximum schedule tribes of sample households have not sufficient income to meet daily needs; as a result they have to come under the trap of debt. It has been a well-known fact about schedule tribes that they are always in search of debt. They can clear their debt through providing labour on daily wages or by paying the interest to the money lenders. They have the less mortgage power as a result they are not able to take a loan from a financial institution and also they have not proper information available for different loan schemes. It is evident from the table that more than 75 percent of sample households of Anantnag falls under the trap of debt, but maximum households i.e. 60.17 percent borrow money from households mostly money lenders and land lords at the 10.0 rate of interest and only 14.73 percent of households borrow from banks. Maximum household debt has been found in block Shangus (63.67 percent), followed by a Dachnipora block (63.33) and lowest hold debt in Qazigund (52.0 percent), while the
highest bank debt was found in Khoviripora block 18.46 percent.

A significant number of schedule tribe households are seriously in financial crisis and thus raise a challenging question of falling of the debt trap. These schedule tribe households are financially vulnerable. At the time of need, financial assets are not available.

Table 7.7: Percentage of Sample Schedule Tribe households with Money Borrowings from Banks and Household Debt
Land Holdings

Agricultural growth has a special power to reduce poverty across all regions. The estimates show that GDP growth rate originating from agriculture is at least twice as effective in reducing the poverty as GDP growth originating from outside agriculture. In China aggregate growth originating in agriculture is estimated to have 3.5 times more effective in reducing poverty than outside agriculture and in Litan America 2.7 times more (WDR 2008). Because heterogeneity is found in rural labour markets where there are many low skilled poorly remunerated jobs and a smaller number of high skilled jobs that offer workers pathways out of poverty. Agriculture as a vital tool of development to achieve,
Millennium Development Goal (MDGs) that for halving by 2015 the share of people suffering from extreme poverty and hunger (WDR 2008).

All schedule tribes of Jammu and Kashmir live in rural areas and most of them directly or indirectly depend on agriculture for their livelihood. Agriculture provides them economic activity for employment and food for livelihood and other basic services. The size and quality of landholdings have the potential to determine the marketable surplus. As land gets divided though inheritance into fragments productivity starts to decline and costs of production increases. Is has been observed from the given table (7.8) that maximum number of schedule tribe households of district Anantnag are marginal landholders with less than 4 kanals of land. It has been presented in the table that 8.98 percent of sample schedule tribe households of Anantnag are landless, 18.04 percents households have 2-4 kannals of land, 26.18 percent have 4-6 kannals, and only 8.31 percents have more than 10 kannals of land.
Table No 7.8: Percentage of Schedule Tribe households with land Assets

<table>
<thead>
<tr>
<th>Block/District</th>
<th>No land</th>
<th>2-4</th>
<th>4-6</th>
<th>6-8</th>
<th>8-10</th>
<th>More than 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>8.9</td>
<td>22.2</td>
<td>29.5</td>
<td>14.7</td>
<td>10.5</td>
<td>11.2</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>6.15</td>
<td>24.61</td>
<td>27.89</td>
<td>13.84</td>
<td>16.75</td>
<td>10.76</td>
</tr>
<tr>
<td>Breng Kokemag</td>
<td>10.0</td>
<td>30.0</td>
<td>26.0</td>
<td>8.0</td>
<td>18.0</td>
<td>8.0</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>10.0</td>
<td>12.0</td>
<td>40.0</td>
<td>20.0</td>
<td>10.0</td>
<td>10.0</td>
</tr>
<tr>
<td>Shahabad</td>
<td>16.2</td>
<td>12.5</td>
<td>33.7</td>
<td>22.4</td>
<td>8.6</td>
<td>6.6</td>
</tr>
<tr>
<td>Shangus</td>
<td>11.66</td>
<td>25.0</td>
<td>16.66</td>
<td>21.66</td>
<td>18.33</td>
<td>11.66</td>
</tr>
<tr>
<td>Anantnag</td>
<td>8.98</td>
<td>18.04</td>
<td>26.18</td>
<td>14.37</td>
<td>11.74</td>
<td>8.31</td>
</tr>
</tbody>
</table>

Source: Field Survey

Conclusion:

Poverty line is officially linked with nutritional baseline measured interim calories intake capacity. Those who fail to achieve the minimum level of calories are considered below poverty line. More than 50.0 percent of schedule tribe households of district Anantnag have income less than Rs thirty thousand per year. The average annual per capita income of schedule tribe people are only Rs 9,918. The study reveals that there was more than 50 percent schedule tribe population who survive their life below poverty line. Statistical evidences showed that family size has less impact factor on poverty rate of schedule tribes of the study area, but definitely there was
a strong correlation between employment and poverty rate of schedule tribe. Maximum schedule tribes are always in debt trap and most debt lenders are non-organized institutions.
MULTIDIMENSIONAL POVERTY OF SCHEDULE TRIBES IN DISTRICT ANANTNAG – A PRIMARY STUDY

Multidimensional poverty provides the quick information about the incidence, depth and severity with distribution of poverty and used to inform decision making and in designing interventions from local to national level governments. These empirical analyses categorize the multidimensional incidence, depth and severity of poverty both at district and block level and also explains the individual contribution of each dimension to overall multidimensional poverty. The present analysis gives us the bird’s eye view about the deprived household in terms of various socio-economic parameters. The deprivation has been measured by socio-economic achievements of the society. Those who have not access of various socio-economic determinants are called multi-dimensionally poor. This includes the deprived in education, health, housing, income, and employment, standard of living etc. These all deprivations have been analyzed here one by one at block level in district Anantnag. Finally some aggregate results of multidimensional results have been evaluated. All the results of this chapter are based on primary source of data collected from six blocks of district Anantnag.

The deprivation level is measured from the sample of 455 schedule tribe households of district Anantnag. Among the blocks of Anantnag, Khoviripora, Breng Kokernag Shahabad, Shangus, and Qazigund, 75 schedule...
tribe households have been selected from each block and 80 households have been selected from Dachinipora block. Those households which have no access to any of development indicators are called deprived households.

Deprived Households = Total Number of Sample Households – Households who have Access to Indicator.

**Demographic Profile of Sampled schedule Tribe Households of District Anantnag**

A demography and developmental economics are mutually related to each other. Population growth in developed countries having abundant capital and scarcity of labour has enhanced their higher per capita income, but in underdeveloped and backward countries with high population growth there is decline in productivity and per capita income, increase in mass unemployment, low rate of capital formation and low growth rate of the economy. There are many other common aspects of demography like size of population, age and sex of the population etc. There is also an inter-linkage between demography and ecological and environmental balance and have specific theoretical statements about human population.

Table (8.1) reveals that total population of sample schedule tribe households of district Anantnag was 2,558 persons with the distribution of 1,333 males and 1,225 females. At the block level Dachinipora have 472 persons followed by Qazigund 471 persons, Breng Kokernag 462 so on and so forth.
Sex Ratio

Sex composition is one of the big parameter of demography and has an impressive impact on the socio-economic development of the country. In fact adverse sex ratio is a reflection of gender bias. In relation to the sexual distribution of human population in sample households, the ratio of males to the females is more. Sex ratio is simply defined as number of females per thousand of males. The table (8.1) also describes that the sex ratio of sample schedule tribe's population of district Anantnag with 918 females per 1000 of the males, with highest in block Qazigund (962 females per 1000 males), Breng Kokernag (941 females per 1000 males), Khoviripora (912 females per 1000 males) and lowest in Dachipora 826 females per 1000 males.

Table 8.1: Sex Wise Population of Sample Schedule Tribe Households of Anantnag

<table>
<thead>
<tr>
<th>District / Block</th>
<th>Total Population</th>
<th>Male</th>
<th>Female</th>
<th>Sex Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>472</td>
<td>245</td>
<td>227</td>
<td>826</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>334</td>
<td>174</td>
<td>160</td>
<td>912</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>462</td>
<td>238</td>
<td>224</td>
<td>941</td>
</tr>
<tr>
<td>Achabal</td>
<td>000</td>
<td>000</td>
<td>000</td>
<td>000</td>
</tr>
<tr>
<td>Qazigund</td>
<td>471</td>
<td>240</td>
<td>231</td>
<td>962</td>
</tr>
<tr>
<td>Shahabad</td>
<td>391</td>
<td>208</td>
<td>183</td>
<td>879</td>
</tr>
<tr>
<td>Shangus</td>
<td>428</td>
<td>228</td>
<td>200</td>
<td>877</td>
</tr>
<tr>
<td>Anantnag</td>
<td>2558</td>
<td>1333</td>
<td>1225</td>
<td>918</td>
</tr>
</tbody>
</table>

Source: Field Survey
Age Group of Population

Age composition is one of the important indicators of socio-economic development. It helps us to find out occupational and dependency ratio of population. The age structure of household members provides an idea about the level of dependency of children and old people, disposition of human labour and available work force. It is evident from the table (8.2) that population of sample households six age groups. It is found that more than 40 percent of the population falls in the age group 20-35, which is also called youth population or active population. Twenty four percent of population falls in the age group of above 60 years which is called old age. It is also found that in block Shangus and Breng Kokernag 30.0 percent of the population falls in the age group of 60 years and above.
Family Size:

A household is a primary unit of society and economy. In rural areas the size of household has a major role in the process of development and is an important factor influencing the socio-economic condition of different households. Large families with number of children and old people have to suffer a lot. The size of a family is important not only for schedule tribes of Jammu and Kashmir, but also for the welfare of entire state. There are considerable evidences of the strong relationship between family size and consumption level. When there is increase in family size, per capita income of family falls and population below poverty line increases.
Table (8.3) illustrates that maximum families of sample schedule tribe households are nuclear families. As it reflects that 60.87 percent are nuclear families and 39.12 percent families are joint ones. The highest number of nuclear families is found in block Shahabad with (87.2 percent) followed by Qazigund (80.0 percent), and Breng Kokernag (66.60 percent), while the highest joint families are in Khoviripora (34.25 percent) and Dachipora (33.83 percent).

Table 8.3: Percentage of Sampled Schedule Tribe Households with Type of Family

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Nuclear Family</th>
<th>Joint Family</th>
<th>Total Sample Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anantnag</td>
<td>277 (60.87)</td>
<td>178 (39.12)</td>
<td>455</td>
</tr>
<tr>
<td>Shahabad</td>
<td>65 (87.2)</td>
<td>10 (20.0)</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>55</td>
<td>20</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>50 (66.6)</td>
<td>25 (33.3)</td>
<td>75</td>
</tr>
<tr>
<td>Qazigund</td>
<td>60 (80.0)</td>
<td>15 (20.0)</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>50 (66.6)</td>
<td>25 (33.3)</td>
<td>75</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>49 (65.48)</td>
<td>(26)</td>
<td>75</td>
</tr>
<tr>
<td>Dachinipora</td>
<td>53 (66.17)</td>
<td>27 (33.83)</td>
<td>80</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages

Table (8.4) also depicts that average family size of district Ananng was 5.62 persons per family. The blocks with an average family above district level are Qazigund, Breng Kokernag, Dachinipora and Shangus. At the district
level 12.39 percent of households have 2-4 family members, 38.27 percent have 4-6, 33.42 percent have 6-8 and 15.92 percent have more than 8 family members. In Qazigund block 26.0 percent of families have more than 8 family sizes followed by Dachinipora with 22.3 percent, and Breng Kokernag 18.5 percent.

**Table 8.4: Family Size of Sampled Schedule Tribe Households of Anantnag**

<table>
<thead>
<tr>
<th>Block/District</th>
<th>2-4 (Average)</th>
<th>4-6 (Average)</th>
<th>6-8 (Average)</th>
<th>8+ (Average)</th>
<th>Total Sampled Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>7 (9.7)</td>
<td>31 (38.8)</td>
<td>24 (29.7)</td>
<td>18 (22.3)</td>
<td>80</td>
</tr>
<tr>
<td>Khovripora</td>
<td>9 (12.30)</td>
<td>30 (39.50)</td>
<td>24 (32.23)</td>
<td>12 (15.95)</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>8 (11.2)</td>
<td>28 (37.2)</td>
<td>25 (33.1)</td>
<td>14 (18.5)</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>7 (9.45)</td>
<td>30 (40.0)</td>
<td>18 (24.0)</td>
<td>20 (26)</td>
<td>75</td>
</tr>
<tr>
<td>Shahbad</td>
<td>14 (18.75)</td>
<td>25 (33.37)</td>
<td>25 (33.3)</td>
<td>11 (14.58)</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>11 (14.6)</td>
<td>30 (40.0)</td>
<td>35 (46.660)</td>
<td>0.0</td>
<td>75</td>
</tr>
<tr>
<td>Anantnag</td>
<td>56 (12.39)</td>
<td>174 (38.27)</td>
<td>151 (33.42)</td>
<td>72 (15.92)</td>
<td>455</td>
</tr>
</tbody>
</table>

*Source: Field Survey
Figures in Parentheses are Percentages*

**Child Population**

Child population is considered as the age group of 0-15. This group of the population is a called economically inactive and dependent population. Those sections which have a high fertility rate and have the early marriage system have high child population than others. Table (8.5)
shows some diversified results about the child population of schedule tribes of district Anantnag as out of total population 48.47 percent of the population belongs to the age group of (0-14) or called as the child population with highest in Khoviripora block (54.31 percent), followed by 51.0 percent in Shahbad and 50.0 percent in Qazigund.

Table 8.5: Percentage of Child Population (0-14 Years) of Sampled Schedule Tribes Households

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Male (%)</th>
<th>Female (%)</th>
<th>Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>124 (56.56)</td>
<td>104 (45.81)</td>
<td>228 (48.33)</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>98 (56.12)</td>
<td>83 (51.87)</td>
<td>181 (54.31)</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>100 (40.12)</td>
<td>88 (39.28)</td>
<td>188 (40.69)</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.0</td>
<td>0.0</td>
<td>0.0</td>
</tr>
<tr>
<td>Qazigund</td>
<td>126 (52.5)</td>
<td>110 (47.61)</td>
<td>236 (50.22)</td>
</tr>
<tr>
<td>Shahbad</td>
<td>103 (49.51)</td>
<td>96 (48.21)</td>
<td>199 (51.0)</td>
</tr>
<tr>
<td>Shangus</td>
<td>109 (52.40)</td>
<td>99 (47.49)</td>
<td>208 (48.71)</td>
</tr>
<tr>
<td>Anantnag</td>
<td>660 (49.51)</td>
<td>580 (47.34)</td>
<td>1240 (48.47)</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages

**Age of Household Head**

It is an important determinant of demographic profile of households. Household heads who have younger age are to be married at an early age. Table (8.6) reveals that maximum sample schedule tribe household heads belong to the age group of 30 years to 40 years. This analysis reveals that after the marriage the scheduled
tribes manage their own families and make their separation from their primitive unit. It has also been observed that maximum schedule tribe households less working population. It is observed that 56.69 percent of sample schedule tribe household’s heads of district Anantnag falls in the age group of 30-40 years, and 24.83 percent falls in the age group of above 45 years. Seven percent of schedule tribe household heads belongs to the age group of 20-25 years. All the sample household heads are married ones. There are various justifications of these results. The first point is that schedule tribe has a tradition of early marriage. Second after marriage they make the separation from the joint family, even from the parents. Third, they have a high fertility rate and also have more children. The age differences of their children are very low.
The analysis of demographic profile illustrates that maximum families of schedule tribe households of district Anantnag have family size more than 5.50 persons. There was a one positive point that the sex ratio of sample schedule tribe of district Anantnag was higher than state level. The working population of sample schedule tribe households was also lower than the general population of the state.
Access to Education of Schedule Tribes in District Anantnag

Knowledge expands people’s possibilities. It promotes creativity and imagination. In addition to intrinsic value, it has substantial instrumental value in expanding others freedom. Education is considered as the fundamental human right along with other necessities of life like, food, shelter, housing, water as mentioned in *The Universal Declaration of Human Right (1948)*. The advantage it confers to an individual or a nation are multidimensional and multi faceted. It sustains economic growth by providing basic as well as specialized skill that ensures increased productivity and higher per capita income. Human development is predicated upon *Universal Excess to Education* with its implications for equity and social justice. According to Jollif and Dutt (1999) educational achievements are important for poverty and it comprises of years of education of household member. Educated people are more aware about how to avoid health risks and to live longer and more comfortable life. In other words it means that illiteracy is the root cause of poverty. Illiterate people are not skilled to generate high per capita income, standard of life and to avoid health risks etc.

Human resource plays a significant role in bringing all-round development in a state and the development of human resource depends mainly on education. In fact, education creates a way for economic growth and social welfare in a state. It is the education which determines the
prosperity, welfare and security of not only an individual but also of a state.

Table (8.7) shows the percentage of illiterate population or the deprived population in education in sample blocks of district Anantnag. As shown in the table, the total illiterate or deprived population of schedule tribes is 65.45 percent with dispersion of 62.71 percent illiteracy among males and 68.19 percent among females. The highest deprivation in education has been observed in Shangus Block (70.69 percent) followed by Qazigund (66.11 percent), Khoviripora (65.47 percent), while the lowest deprivation below the district average has been found in block Breng Kokernag (49.92 percent) followed by block Dachnipora (58.67 percent) which is far below the district average.

**Table 8.7: Percentage of Sampled Schedule Tribe Population Deprived in Education**

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachnipora</td>
<td>60.72</td>
<td>56.61</td>
<td>58.67</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>46.7</td>
<td>66.3</td>
<td>65.47</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>54.4</td>
<td>45</td>
<td>49.92</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>56.68</td>
<td>75.54</td>
<td>66.11</td>
</tr>
<tr>
<td>Shahabad</td>
<td>56.25</td>
<td>73.5</td>
<td>64.88</td>
</tr>
<tr>
<td>Shangus</td>
<td>62.67</td>
<td>78.66</td>
<td>70.69</td>
</tr>
<tr>
<td>Anantnag</td>
<td>62.71</td>
<td>68.19</td>
<td>65.45</td>
</tr>
</tbody>
</table>

*Source: Field Survey
Figures in Parentheses are Percentages*
Child Illiteracy

Early childhood is a crucial stage of life in terms of child’s physical, mental, intellectual and social development. It is the time period where child needs high personal quality care and learning experience. The effect of child illiteracy often negatively impact on nation’s ability to develop its human resources.

Countries with a high child illiteracy rate are more likely to be disadvantaged in the global economy. To be sure, the number of years of schooling is a cardinally significant variable, and consequently the number of years of schooling below some fixed norm, or even the normalized shortfall, can be meaningfully calculated.

Table (8.8) shows, that 33.78 percent of children of schedule tribes in district Anantnag have no access to basic education and are not attending the schools. The maximum child illiteracy has been found among female children with 37.23 percent than the male (29.89). The
highest child illiteracy has been observed in Shangus block with 41.05 percent followed by Qazigund with 38.51 percent, Breng Kokernag (33.33 percent). The lowest deprived blocks in terms of child literacy below district average are Dachnipora with 25.38 percent and Khoviripora (32.9 percent). The child illiteracy is more among females than males in all blocks. In block Shangus 47.61 percent of female children are deprived of basic education and Breng Kokernag with 41.17 percent.

Table 8.8: Percentage of Schedule Tribe Children who Deprived in Education (5-14)

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachnipora</td>
<td>24.5</td>
<td>26.5</td>
<td>25.38</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>26.41</td>
<td>39.39</td>
<td>32.9</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>30.55</td>
<td>41.17</td>
<td>33.33</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>41.33</td>
<td>35.0</td>
<td>38.51</td>
</tr>
<tr>
<td>Shahabad</td>
<td>29.31</td>
<td>33.76</td>
<td>31.53</td>
</tr>
<tr>
<td>Shangus</td>
<td>27.25</td>
<td>47.61</td>
<td>41.05</td>
</tr>
<tr>
<td>Anantnag</td>
<td>29.89</td>
<td>37.23</td>
<td>33.78</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages
Access to Tuition Fee

Poverty and low income adversely affect both quantity and quality of education at macro level (Millennium Project 2005). In most developing countries governments face tight budget constraints that do not allow them to expand the educational system that they wish. Given these financial constraints and increased demand for quality education, a method of tuition fee has been adopted to recover the part of the costs of the provision of quality education. The private schools and tuition centres have coined great importance in quality education.

Table (8.9) shows the percentage of schedule tribe households who have not been made to pay the tuition fee. At district level 81.85 percent of sample households were not to pay the tuition fee or get to make the admission of their wards in private schools due to poverty.
At the block level highest concentration of households who pay the tuition fee is in block Qazigund (88.0 percent), Shahabaad (85.44 percent), and 83.33 percent in Shangus. From the given analysis it has been found that maximum schedule tribe children are enrolled in government schools with low educational infrastructural facility, as a result maximum students are deprived in qualitative education.

Table No 8.9: Percentage of Sampled Schedule Tribe who do not Afford to Pay Tuition Fee

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Percentage of Households</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachnipora</td>
<td>76.6</td>
<td>80</td>
</tr>
<tr>
<td>Khovinipora</td>
<td>83.0</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>73.2</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>88.0</td>
<td>75</td>
</tr>
<tr>
<td>Shahabad</td>
<td>85.4</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>83.33</td>
<td>75</td>
</tr>
<tr>
<td>Anantmag</td>
<td>81.83</td>
<td>455</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages
Access to Food and Nutrition of Schedule Tribes in District Anantnag

Food deprivation is synonymous in individual malnutrition. Food deprivation will inevitably occur, if there is food shortage or food poverty. Households that cannot secure enough food to meet the needs of all their household members are called as the food poverty or food deprivation. According to the recommendations of World Bank, the minimum basic food intake requirements for the rural and urban people are 2,400 and 2,100 calories respectively. Deficiencies in nutrition inflict have long term consequences to both individuals and society compared to their better fed groups of population. Food deficient children are less productive at work; less efficient in knowledge and skills, low productivity and less efficiency traps them takes into a vicious circle of poverty. Malnutrition during pregnancy causes the child to have increased risks in future diseases and physically retardation.

Table (8.10) shows that 195 (42.9) sampled households have no access to balanced food and food security during last one year. In block Dachnipora 61.63 percent of households have no access to balanced diet followed by Breng Kokernag with 50 percent, 43 percent in Khoviripora. The lowest incidence of food deprivation has been observed in Qazigund block with 29.33 percent of sampled schedule tribe households.
Table 8.10: Percentage of Sampled Schedule Tribe Households who have no Access to Food and Nutrition

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Number of Deprived Households</th>
<th>Percentage</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>48</td>
<td>61.63</td>
<td>80</td>
</tr>
<tr>
<td>Khovinipora</td>
<td>33</td>
<td>43.62</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>38</td>
<td>50.0</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>0.00</td>
<td>00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>22</td>
<td>29.33</td>
<td>75</td>
</tr>
<tr>
<td>Shahbad</td>
<td>29</td>
<td>39.1</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>23</td>
<td>31.33</td>
<td>75</td>
</tr>
<tr>
<td>Anantmag</td>
<td>195</td>
<td>42.9</td>
<td>455</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages
Access to Water of Schedule Tribes in District Anantnag

—By means of water” says the Quran “We give life to everything.” This simple teaching captures a deeper wisdom. Among the basic services that affect the human development and increase the intensity of human deprivation are access to safe drinking water (defined in terms of availability, proximity and quality). Access to safe drinking water has implications not only on health status and human development parameters, but also for opportunities cost of time. This has the worst effect on children and women, because fetching of water is the responsibility of women and children. Sometimes over a long distance household’s needs are invariably assigned to women and girls, as a result maximum girl students turn dropouts from schools and attend to home chores. Ultimately human development is about the realization of potential. It is what people can do and what they can become. Water prevails all aspects of human development. The below given field analysis shows that maximum schedule tribe households of district Anantnag are the victims of non-availability of safe drinking water facility.

Table (8.11) presents that out of total sample households, 215 schedule tribe households of district Anantnag i.e. 47.25 percent have no access to safe drinking water facility. The maximum number of schedule tribe households of block Dachinipora (63.2 percent) deprived in safe drinking water. 56.58 percent in Shangus
and 51.2 percent in Shahabaad have no access to safe drinking water. The lowest intensity of deprivation in safe drinking water has been observed in Breng Kokernag with 26.6 percent, Khoviripora with 32.29 percent.

**Table 8.11: Percentage of Sampled Schedule Tribe Households who have no Access to Safe Drinking water**

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Number of Deprived Households</th>
<th>Percentage</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>52</td>
<td>63.2</td>
<td>80</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>24</td>
<td>32.29</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>20</td>
<td>40.0</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>0</td>
<td>0.00</td>
<td>00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>39</td>
<td>52.00</td>
<td>75</td>
</tr>
<tr>
<td>Shahabad</td>
<td>39</td>
<td>52.1</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>42</td>
<td>56.58</td>
<td>75</td>
</tr>
<tr>
<td>Anantnag</td>
<td>215</td>
<td>47.25</td>
<td>455</td>
</tr>
</tbody>
</table>

Source: Field Survey
Access to Main Source of Drinking Water

If a household has access to drinking water supplied by a tap or a hand pump/tube well situated within or outside the premises, it is considered as having access to safe drinking water (census of India 2001). Planning in India envisages the provision of portable drinking water to every settlement in the country on a sustainable basis and rapid expansion and improvement of sanitation facilities in both rural and urban areas in the country. The availability of safe drinking water and sanitation facilities has a crucial significance in the determination of health status. The non-availability of water on sustainable basis as well as its quality is a problem faced in many areas of Jammu and Kashmir in general, (both at rural as well as in urban areas) but in particular social disadvantaged groups like schedule tribes have not good accessibility of water.

Table (8.12) reveals the main sources of safe drinking water which shows that 262 sample households of schedule tribes of district Anantnag i.e. 58.0 percent have piped water supply, while as 21.66 percent and 15.85 percent have spring and river as the main source of water respectively. At the block level, only 17 households (21.66 percent) have piped water supply in block Dachinipora, while remaining households use spring, river and private well as main source of drinking water. In block Shahabaad, 17 (21.09 percent) schedule tribe households use river as main source of drinking water. Maximum schedule tribe households of Anantnag have no access to drinking water.
from the treated source as a result health status is deteriorating day by day. On an average 58.0 percent of sample schedule tribe households have the piped water, 21.66 percent as spring, 15.85 percent as river and 4.92 percent as a private well as main source of water. In block Breng Kokernag 96.0 percent of households have good accessibility of safe drinking water followed by Khoviripora and Qazigund. The highest deprivation in accessibility of water is found in block Dachinipora with only 21.66 percent of households having safe drinking piped water.

Table 8.12: Percentage of Sampled Schedule Tribe Households with Main Source of Water Supply

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Piped water Supple</th>
<th>Spring</th>
<th>River</th>
<th>Private</th>
<th>Other</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>17 (21.66)</td>
<td>27 (33.3)</td>
<td>13 (16.6)</td>
<td>23 (28.33)</td>
<td>0.00 (0)</td>
<td>80</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>50 (66.15)</td>
<td>9 (12.3)</td>
<td>16 (21.53)</td>
<td>0 (0.00)</td>
<td>0 (0)</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>71 (96.00)</td>
<td>2 (2.6)</td>
<td>2 (2.66)</td>
<td>0 (0.00)</td>
<td>0 (0)</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>50 (66.0)</td>
<td>16 (22.0)</td>
<td>9 (12.0)</td>
<td>0 (0.00)</td>
<td>0 (0)</td>
<td>75</td>
</tr>
<tr>
<td>Shahabad</td>
<td>33 (45.0)</td>
<td>25 (33.33)</td>
<td>17 (21.09)</td>
<td>0 (0.00)</td>
<td>(0)</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>41 (55.0)</td>
<td>19 (25.0)</td>
<td>15 (20.0)</td>
<td>0 (0.00)</td>
<td>(0)</td>
<td>75</td>
</tr>
<tr>
<td>Anantnag</td>
<td>262 (58.0)</td>
<td>97 (21.66)</td>
<td>72 (15.85)</td>
<td>23 (4.92)</td>
<td>0 (0.00)</td>
<td>455</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages
Distance to Source of Water

The key role of every nation or a state is to bring the water closer to households in order to reduce the walking distance as well as waiting time taken at improved water points. Long distances to walk and long queues to wait at any nearby water points could mean that a lot of valuable time that would be spent on other activities is wasted in fetching water.

Table (8.13) presents that only 10.76 percent of schedule tribe households have access to water facility within their premises and takes less than 5 minutes to fetch a one bucket of water from the main source. However, 21.24 percent of schedule tribe households take 5-10 minutes and 19.14 percent of schedule tribe households take more than 30 minutes to reach the main source of water. In other words the table reveals that 89.53 percent of schedule tribe households of district Anantnag have not access to safe drinking water within
their premises. At block level, Khoviripora block has only 6.15 percent of households with access of water within their premises and remaining households i.e. 93.85 percent of households have no availability to water within their premises. The highest access of safe drinking water has been found in Qazigund block with 16.0 percent, followed by Breng Kokernag (14.7 percent), and Shahabadaad (10.4 percent). In Shangus block 32.0 percent of sampled schedule tribe households have to spend more than 30 minutes to fetch one bucket of water. The block which are deprived most in safe drinking water within their premises are Dachinipora, Khoviripora and Shangus, while the lowest deprivations in accessibility of water within premises are Breng Kokernag and Shahabad. In block Breng Kokernag only 10.20 percent of schedule tribe households takes more than 40 minutes to reach the main source of water.

**Table 8.13: Percentage of Sampled Schedule Tribe Households with time taken to reach main Source of water.**

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Within Premises</th>
<th>5-10 minutes</th>
<th>10-20</th>
<th>20-30</th>
<th>More than 30</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>7 (8.33)</td>
<td>16 (20.0)</td>
<td>24 (30.0)</td>
<td>25 (31.66)</td>
<td>8 (10.0)</td>
<td>80</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>5 (6.15)</td>
<td>16 (21.53)</td>
<td>24 (32.0)</td>
<td>23 (30.66)</td>
<td>9 (10.20)</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>11 (14.66)</td>
<td>18 (24.0)</td>
<td>19 (23.3)</td>
<td>14 (18.66)</td>
<td>13 (17.3)</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>12 (16.0)</td>
<td>11 (14.66)</td>
<td>14 (18.66)</td>
<td>21 (28.0)</td>
<td>18 (22.66)</td>
<td>75</td>
</tr>
<tr>
<td>Shahabad</td>
<td>8 (10.2)</td>
<td>29 (38.66)</td>
<td>19 (25.0)</td>
<td>11 (14.58)</td>
<td>8 (10.2)</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>7 (9.33)</td>
<td>6 (8.0)</td>
<td>21 (28.0)</td>
<td>17 (22.0)</td>
<td>24 (32.0)</td>
<td>75</td>
</tr>
<tr>
<td>Anantnag</td>
<td>30 (10.76)</td>
<td>96 (21.24)</td>
<td>121 (26.59)</td>
<td>108 (23.83)</td>
<td>80 (17.14)</td>
<td>455</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages
Access to Health Care Facility among Schedule Tribes in District Anantnag

Health and health care need to be distinguished from each other for no better reason than that the former is often incorrectly seen as a direct function of the latter. Health is clearly not the mere absence of disease, but good health confers on a person or freedom from illness - and the ability to realize one's potential. Health is therefore best understood as the indispensable basis for defining a person's sense of well being. The health of populations is a distinct key issue in public policy discourse in every mature society often determining the deployment of huge society. They include its cultural understanding of ill health and well-being, extent of socio-economic disparities, reach of health services and quality and costs of care and current bio-medical understanding about health and illness. Health care covers not merely medical care but also all aspects of pro preventive care of life.

Table (8.14) under reference shows the access to health care centres within the radius of 5 Kms from the home. In district Anantnag 10.04 percent of sampled schedule tribe households have not any health care centres within 5 Kms of radius and 39.97 percent of sampled schedule tribe households, it takes more than 30 minutes to reach the nearest health centre. In block Shangus 12.0 percent of sample schedule tribe households are without health care centres and for 26.35 percent schedule tribe households, it takes more than 30 minutes to reach nearest health care centre. In Breng Kokernag,

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Srinagar/Jammu
44.47 percent of schedule tribe sample households have to spend more than 30 minutes to reach the nearest health centre.

**Table 8.14: Percentage of Sample Scheduled Tribe Households with Distance from Nearest Health Centre**

<table>
<thead>
<tr>
<th>Block/District</th>
<th>No Health Centre</th>
<th>30-40 Minutes</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>7 (9.3)</td>
<td>28 (35.0)</td>
<td>80</td>
</tr>
<tr>
<td>Khovrinpora</td>
<td>7 (9.2)</td>
<td>29 (38.0)</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>5 (7.11)</td>
<td>33 (44.47)</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>0 (0.00)</td>
<td>0 (0.00)</td>
<td>00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>8 (11.0)</td>
<td>34 (45.33)</td>
<td>75</td>
</tr>
<tr>
<td>Shahabad</td>
<td>10 (13.0)</td>
<td>18 (26.43)</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>9 (12)</td>
<td>20 (26.35)</td>
<td>75</td>
</tr>
<tr>
<td>Anantnag</td>
<td>46 (10.10)</td>
<td>162 (35.60)</td>
<td>455</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages

![Bar chart showing the distribution of health center access by block/district.](chart.png)
Access to Institutional Delivery of Pregnant Women

The Millennium Development Goal for maternal health (MDG-5) - to reduce maternal mortality by two-thirds by 2015 - will best be achieved by adopting a core strategy of health centre-based intra-partum care (Costello 2006,).

Realizing the importance of institutional deliveries, the government of India has launched Janani Suraksha Yojana (JSY) on 12th April, 2005 under the umbrella of NRHM for bringing down the high maternal and neo-natal mortality by promoting institutional delivery among the poor pregnant women. Janani Suraksha Yojana (JSY) seeks to promote institutional delivery by providing a cash incentive to mothers who deliver their babies in a health facility. There is also a provision for cost reimbursement for transport and incentives to Accredited Social Health Activists (ASHA) for encouraging mothers to opt for institutional delivery services. The scheme is fully sponsored by the Central Government and is implemented in all states and Union Territories (UTs). Despite all these continuous efforts to promote institutional delivery, eight women die after every hour in India due to related causes of pregnancy and child birth.

Table (8.15) shows the place of delivery of pregnant schedule tribe women in Anantnag. There are satisfactory results of institutional delivery of pregnant schedule tribe women of Anantnag district with 78.01 percent of schedule tribe women giving birth of their
children at hospitals attended by trained ladies, while as remaining 32.28 percent of births take place at home with untrained and traditional midwives. In block Shangus minimum number of institutional deliveries has been recorded with 69.35 percent and maximum has been recorded in block Khoviripora with 91.54 percent.

Table 8.15: Percentage of Sampled Schedule Tribe Pregnant Women with Place of Delivery

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Hospital Delivery</th>
<th>Home Delivery</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachnipora</td>
<td>25 (73.52)</td>
<td>9 (26.47)</td>
<td>34 (100)</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>29 (93.54)</td>
<td>2 (6.45)</td>
<td>31 (100)</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>20 (74.07)</td>
<td>7 (25.92)</td>
<td>27 (100)</td>
</tr>
<tr>
<td>Achabal</td>
<td>0 (0.00)</td>
<td>0 (0.00)</td>
<td>0 (0.00)</td>
</tr>
<tr>
<td>Qazigund</td>
<td>21 (91.66)</td>
<td>2 (8.60)</td>
<td>23 (100)</td>
</tr>
<tr>
<td>Shahabad</td>
<td>19 (67.7)</td>
<td>9 (32.3)</td>
<td>28 (100)</td>
</tr>
<tr>
<td>Shangus</td>
<td>16 (69.58)</td>
<td>7 (30.42)</td>
<td>23 (100)</td>
</tr>
<tr>
<td>Anantmag</td>
<td>130 (78.01)</td>
<td>36 (21.86)</td>
<td>166 (100)</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages

Access to Professional Treatment

Nowadays, professional treatments or modern medicine has been the answer when it comes to detecting and treating a large number of different types of medical conditions, especially the one triggered by bacteria, viruses and other sorts of infectious agents. This was not
always the case, as people used to die out of diseases which are now easily curable. Those include whooping cough, smallpox, and others. Traditional medicine methods have been around much longer than the modern medicine and they were an important part of the recorded history. Professional treatments can enhance the quality of life with reducing health risks of people.

In table (8.16) it has been found that 5.05 percent of sample schedule tribe households in district Anantnag have not used any professional treatment for serious and non-serious disease, 46.13 percent of sample households received professional treatments with much difficulty and 27.69 percent of schedule tribe households received professional treatment with the borrowed money from money lenders. As result 78.87 percent (total of three) of schedule tribe households of district Anantnag have not sufficient money for professional treatments, and only 15.78 percent of schedule tribes of district Anantnag availed the professional treatments. The most deprived blocks of district Anantnag in professional treatment are Dachinipora, Breng Kokernag and Qazigund, while the less deprivation has been observed in Shangus and Shahabad blocks.
Table 8.16: Percentage of Sampled Schedule Tribe Households who have no Access Professional Treatment

<table>
<thead>
<tr>
<th>Block/District</th>
<th>No Treatments</th>
<th>Offered with Difficulty</th>
<th>Offered with Borrowed money</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinpora</td>
<td>7 (8.33)</td>
<td>51 (63.33)</td>
<td>8 (10.0)</td>
<td>80</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>6 (7.6)</td>
<td>28 (36.92)</td>
<td>32 (43.06)</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>8 (10.0)</td>
<td>42 (56.0)</td>
<td>16 (22.0)</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>2 (2.66)</td>
<td>38 (50.0)</td>
<td>18 (24.00)</td>
<td>75</td>
</tr>
<tr>
<td>Shahabad</td>
<td>(0.00)</td>
<td>37 (48.9)</td>
<td>32 (4203.2)</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>(0.00)</td>
<td>16 (21.66)</td>
<td>20 (26.66)</td>
<td>75</td>
</tr>
<tr>
<td>Anammag</td>
<td>23 (5.05)</td>
<td>212 (46.13)</td>
<td>126 (27.69)</td>
<td>455</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages
8.6 Access to Toilet

Access to Toilet

Among the basic amenities that affect the human development is sanitation and hygiene. Human waste is full of dangerous bacteria that can cause diseases like cholera, typhoid, infectious hepatitis, polio, cryptosporidiosis, and ascariasis. When waste is not properly managed, it can come into contact with skin, water, insects and other things that ultimately transfer the bacteria back into the human body where it can make people sick.
A majority of schedule tribe households have no access to toilet facility with proper flush system. They use mostly fields for the excreta disposal and pit latrines. Table (6.17) percentage of schedule tribe households with toilet facility of Anantnag which shows that 66.15 percent of sampled households have no latrine, while 27.91 percent of households use pit latrines. The given analysis reveals that only 4.06 percent of schedule tribe households of district Anantnag have access to proper flushed latrine system, while remaining 96 percent of schedule tribe households are deprived of the proper latrine system. The highest intensity of deprivation in pure latrine system has been found in Qazigund block (86.41 percent), followed by Breng Kokernag (76.0 percent), and Shahabaad (70.01 percent), while 36.0 percent of sample households of block Khoviripora use pit latrines or latrines with poor flush system.

Table 8.17: Percentage of Sampled Schedule Tribe Households Deprived in Latrine Facility
Access to Housing among Schedule Tribes of District Anantnag

As stated by United Nations Development Programme that housing and sustainability are closely linked together, since housing can either enhance or
degrade human development. A decent home is the basis of possibility for many people to obtain security and prosperity, as well as other basic needs, like privacy, health, safety and social integration. For a citizen owning a house provides significant economic security and status in society. The single most important asset owned by household is often the dwelling in which they live. Hence the type of dwelling in which members of households live is an important indicator of their well-being. The type of residential accommodation namely Pucca, Semi-pucca and Kaccha house possessed by the households are considered to be an indicator assessing the general living standards of the families.

Table (8.18) presents housing facility of schedule tribe households, which shows that 45.67 percent of houses are made of burnt bricks with mud, 29.38 percent are made of mud and logs and only 12.53 percent of households have access to concrete houses. The total deprived households in terms of good housing facility is 87.47 percent. In district Anantnag maximum number of schedule tribe households has no good housing facility and have been deprived in basic structure. In block Shangus 97.3 percent of sampled schedule tribe households have no access to good housing structure, with 46.66 percent of households have houses made from burnt bricks with mud and 40.0 percent houses are made of mud and straw. The highest intensity of deprivation in secure housing structure have been found in Shangus (97.33 percent), followed by Shahabaad (94.6 percent), Khoviripora (92.33 percent) and
Dachinipora (91.91 percent). In Shahabad 41.7 percent of houses are made of mud.

### Table 8.18: Percentage of Sampled Schedule Tribe Households Deprived in Housing Facility

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Stones</th>
<th>Brunt Bricks with Mud</th>
<th>Mud and straw</th>
<th>Total Deprived Households</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>2 (2.5)</td>
<td>49 (61.66)</td>
<td>23 (28.33)</td>
<td>73 (91.9)</td>
<td>80</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>15 (20.0)</td>
<td>30 (40.0)</td>
<td>24 (32.33)</td>
<td>69</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>5 (6.00)</td>
<td>33 (44.00)</td>
<td>11 (14.0)</td>
<td>49</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>0 (0.00)</td>
<td>0 (0.00)</td>
<td>0 (0.00)</td>
<td>0</td>
<td>00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>12 (16.0)</td>
<td>56 (48.0)</td>
<td>15 (20.0)</td>
<td>63</td>
<td>75</td>
</tr>
<tr>
<td>Shahabad</td>
<td>15 (20.1)</td>
<td>25 (33.7)</td>
<td>31 (41.7)</td>
<td>71</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>8 (5.00)</td>
<td>32 (46.66)</td>
<td>30 (40.0)</td>
<td>73</td>
<td>75</td>
</tr>
<tr>
<td>Anantnag</td>
<td>13.30 (14.51)</td>
<td>208 (45.67)</td>
<td>134 (29.38)</td>
<td>358 (87.46)</td>
<td>455</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages

Access to Rooms

The table (8.19) reveals the percentage of households with less than three rooms. The table shows that 45.49 percent of schedule tribe households in district Anantnag have less than three rooms to live and are deprived in room facility. The analysis shows that 16.26 percent of households have only one room, while 29.38 percent of households have two rooms only. In block Dachinipora 54.99 percent of households have less than three rooms followed by Khoviripora (49.22 percent). In block Dachinipora 23.33 percent of households have only one room followed by Shangus (22.64 percent).

### Table 8.19: Percentage of Sampled Schedule Tribe Households with less than Three Rooms
Access to Lighting and Fuel among Schedule Tribes of District Anantnag

Electricity doesn’t cause well-being, of course. But it is a powerful enabler. When people have lights that allow them to study and work in dark, refrigeration to keep foods and medicine fresh, pumps and purifiers to irrigate farmland and produce safe drinking water, and cell phones and computers to connect them with commercial, educational, and health care resources, they can more fully participate in the social and economic activities that drive human development (Arun Majumdar).

Table (8.20) shows access to lighting and fuel by schedule tribes of district Anantnag. In district Anantnag 26.27 percent of sample schedule tribe households have no access to electricity as a source of lighting, they instead
use kerosene and LPG as the source of lighting. In each of the block of Dachinipora and Qazigund 32.0 percent of schedule tribe households are deprivation in electricity. The fewer deprivation in electricity has been observed in Shangus with only 20 percent of households.

Table 8.20: Percentage of Sampled Schedule Tribe Households Deprived in Lighting and Fuel

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Deprivation</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Electricity</td>
<td>Fuel (in parentheses)</td>
</tr>
<tr>
<td>Dachinipora</td>
<td>26 (32.00)</td>
<td>79 (99.5)</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>14 (18.47)</td>
<td>74 (98.66)</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>20 (26.00)</td>
<td>74 (98.66)</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>24 (32.00)</td>
<td>74 (98.66)</td>
</tr>
<tr>
<td>Shahabad</td>
<td>21 (28.4)</td>
<td>75 (100)</td>
</tr>
<tr>
<td>Shangus</td>
<td>15 (20.00)</td>
<td>73 (97.83)</td>
</tr>
<tr>
<td>Anantnag</td>
<td>120 (26.37)</td>
<td>449 (97.80)</td>
</tr>
</tbody>
</table>

Source: Field Survey
Figures in Parentheses are Percentages
Access to Cooking Fuel among Schedule Tribes of District Anantnag

A large portion of developing world uses wood and cow dung cakes as a main source of fuel for cooking meals. Incomplete combustion leads to the release of small particles and other constituents that have been shown to be damaging human health in the household environment. Biomass fuel use has been found to be associated with tuberculosis, cataracts, low birth weight in babies of exposed expectant mothers, and other health conditions in a number of other studies. There are not only the health problems by use of these fossil fuels, but also economic and social implications. Most of the women have full time engagement in fetching fuel, and have fewer options for qualitatively occupations. Across most developing countries deprivations are highest in access to cooking fuel. From the given table (8.20) it can be seen that 99.02 percent of households use wood and cow dung cakes as main source of fuel and less than 1.0 percent have LPG and electricity for cooking purpose. In block Shahabaad all the sample
households use wood as the main source of fuel. One important change has been observed and that is the people make now less use of cow dung cakes as fuel, because cow dung smoke is more hazardous than the wood, and that it takes more time to clean utensils. Also they use cow dung as manure in agriculture.

Access to Land Assets among Schedule Tribes of District Anantnag

Access to land is an important determinant among access to economic resources such as credit, as well as other resources that determine outcomes in terms of income. Further, the social identity of farmers is also seen attributed by access to land and economic resources. From the 1979 World Conference on Agrarian Reforms and Rural Development (WCARRD), through the 1992 Earth Summit, to the World Food Summit of 1996, the call has repeatedly been made to help the poor gain secure access to land and to the productive factors of technology, credit, inputs and markets. Without secure access to land and the means of
production, the paradigm of daily survival compels the poor, due to circumstances beyond their control or influence, to live within short-term horizons that degrade resources and fuel a downward spiral of poverty. The reasons for improving access to land are compelling – poverty reduction, natural resource and environmental management, reduced conflict over resources, slow down rural migration and urban growth, and increased aggregate food production.

According to given field survey as shown in Table (8.21), 33.18 percent of schedule tribe households in district Anantnag have less than three kanals of land for cultivation purpose, with the dispersion of highest in Shangus (36.6 percent), lowest in Khoviripora and Breng Kokernag (30.66 percent). The given analysis also shows that maximum of households of schedule tribes of Anantnag are marginal farmers with less than four kanals of cultivated land. As a result utmost sections of population of schedule tribes are agricultural labours, but not the cultivators and land lords.

Table 8.21: Percentage of Sampled Schedule Tribe Households with less than Three Kanals of Land
<table>
<thead>
<tr>
<th>Block/District</th>
<th>Deprived Households</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>25 (31.1)</td>
<td>80</td>
</tr>
<tr>
<td>Khovuripora</td>
<td>25 (30.66)</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>23 (30.66)</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>32 (24.00)</td>
<td>75</td>
</tr>
<tr>
<td>Shahabad</td>
<td>21 (28.7)</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>27 (36.6)</td>
<td>75</td>
</tr>
<tr>
<td>Anantnag</td>
<td>151 (33.18)</td>
<td>455</td>
</tr>
</tbody>
</table>

Source: Field Survey
Access to Fertilizers among Schedule Tribes of District Anantnag

The world will not be able to meet its food production goals without biotechnology and improved genetics, and without fertilizer. Commercial fertilizer is responsible for 40 to 60% of the world’s food production. About 98% of the chronically hungry are in the developing world. The proportion of undernourished people steadily declined from the baseline of 20% in 1990-92 to 16% in 2003-05, but by the end of 2007 the trend has reversed and we were no longer making progress. The consumption of fertilizers by agricultural economies has increased at a very rapid rate only for achieving the Millennium Development Goal to reduce hunger index to halve by 2015. Solid economic growth in many developing countries is as a result of use of fertilizers. The use of fertilizers can increase the production and productivity of agriculture as a result marginal productivity of labour and per capita income increases.

As is shown in table (8.22), that 18.48 percents of sample respondents have shown their negative response to use of fertilizers due to poverty and 24.78 percent of respondents used fertilizer very rarely. Only 18.3 percent of households used fertilizers always in the agriculture. In block Breng Kokernag 8.7 percent of households have not used the fertilizers and 27.5 percent of households always use fertilizers to agriculture. In block, Shangus, 41.66 percent and in Shahabaad 18.16 percent of households do not used fertilizers because of poverty, at district level

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18.05 percent of households have given their response that there is no need of fertilizers and they use other manures like, cow dung and disposable items.

**Table 8.22 Percentage of Sampled Schedule Tribe households by Use of Fertilizer**

<table>
<thead>
<tr>
<th>Block/District</th>
<th>No use</th>
<th>Rarely</th>
<th>Sometimes</th>
<th>Always</th>
<th>No need</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachnipora</td>
<td>11 (14.0)</td>
<td>24 (30.0)</td>
<td>16 (20.0)</td>
<td>20 (25.0)</td>
<td>9 (11.00)</td>
<td>80</td>
</tr>
<tr>
<td>Khovripora</td>
<td>14 (18.66)</td>
<td>25 (33.7)</td>
<td>14 (18.6)</td>
<td>13 (16.8)</td>
<td>9 (12.5)</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>6 (8.0)</td>
<td>20 (26.7)</td>
<td>19 (24.99)</td>
<td>21 (28)</td>
<td>9 (12.11)</td>
<td>75</td>
</tr>
<tr>
<td>Achabal</td>
<td>(0.00)</td>
<td>0.00 (0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>75</td>
</tr>
<tr>
<td>Qazigund</td>
<td>8 (10.66)</td>
<td>11 (14.66)</td>
<td>15 (20.0)</td>
<td>22 (29.0)</td>
<td>21 (26.66)</td>
<td>75</td>
</tr>
<tr>
<td>Shahbad</td>
<td>14 (18.16)</td>
<td>21 (28.9)</td>
<td>14 (18.08)</td>
<td>4 (5.5)</td>
<td>22 (29.36)</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>31 (41.66)</td>
<td>14 (19.43)</td>
<td>16 (21.66)</td>
<td>4 (5.0)</td>
<td>10 (13.33)</td>
<td>75</td>
</tr>
<tr>
<td>Anantmag</td>
<td>84 (18.48)</td>
<td>113 (24.78)</td>
<td>89 (19.55)</td>
<td>18 (1.8)</td>
<td>80 (17.58)</td>
<td>455</td>
</tr>
</tbody>
</table>

*Source: Field Survey, Figures in Parentheses are Percentages*
Access to Special Household Assets among Schedule Tribes of District Anantnag

A household is considered as poor if he has not an access of special assets like vehicle, motor bike, TV, radio, mobile, refrigerators etc. These sets of assets are directly linked to the ability to communicate with other people, to be mobile and even to have access to safe food and these assets indicate the quality of life. Secondly, most of the indicators are related to the MDGs, which provide stronger grounds for their inclusion in our index. A household’s assets and amenities are also determined by its economic context and the development of local infrastructure, such as roads, electricity, and water. For example, a television is not of much use if the village has no electricity. Motorcycles, scooters, or cars are not very useful without a network of roads and easy access to a petrol pump. And because these possessions are also a sign of the family’s economic success, owning a television, scooter, or gas stove becomes more important when one’s neighbour has one.

As is evident from Table (8.23) that 96.33 percent of schedule tribe households of district Anantnag do not own vehicles, 96.26 percent of households have no access to motor bikes, 81.04 percent have no access to TV, 21.83 percent do not own radio and 21.83 percent households have no mobile phones. At block level the highest intensity of deprivation has been found in Shahabaad and Shangus blocks with no sample households owning vehicle and only 2.0 percent of households have motor bikes. The table
reveals that less deprivation has been observed in mobile phone, as only 21.83 percent are deprived in mobile phones.

Table 8.23: Percentage of Sampled Schedule Tribe Households who have no Access to Special Assets

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Vehicle</th>
<th>Motorbike</th>
<th>TV</th>
<th>Radio</th>
<th>Mobile</th>
<th>Total Sample Size of Schedule Tribe Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>73 (91.0)</td>
<td>75 (93.34)</td>
<td>57 (71.0)</td>
<td>36 (45.0)</td>
<td>11 (13.6)</td>
<td>80</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>72 (96.93)</td>
<td>71 (95.39)</td>
<td>65 (87.7)</td>
<td>45 (60.0)</td>
<td>14 (18.66)</td>
<td>75</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>71 (94.0)</td>
<td>71 (94.0)</td>
<td>57 (76.0)</td>
<td>45 (60.00)</td>
<td>13 (17.33)</td>
<td>75</td>
</tr>
<tr>
<td>AChabal</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>(0.00)</td>
<td>60</td>
</tr>
<tr>
<td>Qazigund</td>
<td>74 (98.0)</td>
<td>72 (96.60)</td>
<td>56 (75.00)</td>
<td>42 (56.00)</td>
<td>14 (18.66)</td>
<td>75</td>
</tr>
<tr>
<td>Shahabad</td>
<td>75 (100.0)</td>
<td>74 (98.66)</td>
<td>66 (88.5)</td>
<td>53 (70.3)</td>
<td>20 (26.6)</td>
<td>75</td>
</tr>
<tr>
<td>Shangus</td>
<td>75 (100.0)</td>
<td>74 (98.66)</td>
<td>71 (94.66)</td>
<td>58 (77.33)</td>
<td>23 (30.66)</td>
<td>75</td>
</tr>
<tr>
<td>Anantnag</td>
<td>440 (96.72)</td>
<td>437 (96.26)</td>
<td>372 (81.75)</td>
<td>279 (61.13)</td>
<td>95 (20.28)</td>
<td>455</td>
</tr>
</tbody>
</table>

Source: Field Survey

Aggregate Deprivation among Schedule Tribes of District Anantnag

It is evident from the Table (8.24) that majority of sampled schedule tribe households of district Anantnag are deprived in five dimension, like professional treatments, fuel, sanitation, housing and assets of household. More than 90 percent of schedule tribe households have no access to smoke free fuels such as LPG and electricity. All the households of Shahabaad use wood and cow dung cakes as the main source of fuel. There are 89.69 percent of sample households deprived in sanitation and 72.68 percent does not own special households.
assets. The analysis reveals that 70.69 percent illiteracy rate is in block Shangus followed by Qazigund (66.11 percent) and Shahabaad (64.88 percent). The highest deprivation in child literacy has been found in Shangus again, followed by Qazigund. The maximum intensity of deprivation in profession treatment has been observed in Shahabaad with 92.1 percent, followed by, Khoviripora (87.87 percent) and Breng Kokernag (80.0 percent).

Table 8.24: Percentage of Sampled Schedule Tribe Households Deprived Multi-dimensionally in District Anantnag

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Adult Education</th>
<th>Children who did not Attended the School</th>
<th>Balanced Diet</th>
<th>Professional Treatment</th>
<th>Electricity</th>
<th>Fuel</th>
<th>Sanitation</th>
<th>Water</th>
<th>Housing of House</th>
<th>Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dehnapora</td>
<td>58.67</td>
<td>25.38</td>
<td>61.63</td>
<td>81.06</td>
<td>32.0</td>
<td>99.5</td>
<td>78.99</td>
<td>10.0</td>
<td>88.99</td>
<td>98.19</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>56.67</td>
<td>32.9</td>
<td>43.62</td>
<td>87.87</td>
<td>18.47</td>
<td>99.5</td>
<td>92.31</td>
<td>18.46</td>
<td>92.3</td>
<td>73.83</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>49.92</td>
<td>33.33</td>
<td>50.0</td>
<td>88.0</td>
<td>26.00</td>
<td>98.0</td>
<td>86.00</td>
<td>88.00</td>
<td>64.0</td>
<td>68.4</td>
</tr>
<tr>
<td>Achbal</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Qazigund</td>
<td>66.11</td>
<td>38.51</td>
<td>29.0</td>
<td>76.0</td>
<td>32.0</td>
<td>99.0</td>
<td>90.0</td>
<td>26.0</td>
<td>84.0</td>
<td>68.8</td>
</tr>
<tr>
<td>Shahabaad</td>
<td>64.88</td>
<td>31.53</td>
<td>39.1</td>
<td>92.1</td>
<td>28.4</td>
<td>100</td>
<td>94.87</td>
<td>19.44</td>
<td>95.94</td>
<td>76.68</td>
</tr>
<tr>
<td>Shangus</td>
<td>70.69</td>
<td>41.65</td>
<td>31.33</td>
<td>48.32</td>
<td>29.06</td>
<td>98.83</td>
<td>95.9</td>
<td>19.14</td>
<td>91.66</td>
<td>80.20</td>
</tr>
<tr>
<td>Anantnag</td>
<td>59.25</td>
<td>33.78</td>
<td>42.44</td>
<td>78.99</td>
<td>26.14</td>
<td>89.13</td>
<td>88.69</td>
<td>28.07</td>
<td>86.31</td>
<td>72.68</td>
</tr>
</tbody>
</table>

Source: Field Survey
Multidimensional Poverty Index among Schedule Tribes of District Anantnag

The table (8.25) shows the dimensional contribution to multidimensional poverty of each block of district Anantnag. There are three dimensions of multidimensional poverty index i.e. education, health and standard of living. The contribution of all these three dimensions is shown with the given weightage. The contribution reveals that whether the multidimensional poverty index (MPI) measure are influenced by education, health or standard of living indicators in that block. The contribution of each dimension can prove the useful where poverty is more. It is evident from the table that maximum contribution to the multidimensional poverty of schedule tribes of Anantnag is contributed by standard of living with 28.2 percent followed by health 20.1 percent and education 19.3 percent. The contribution MPI by standard of living is highest in block Breng Kokernag with (23.8 percent), followed by Shangus (22.4 percent) and Qazigund (22.1 percent). The highest contribution to MPI by education is in block Shangus (18.6 percent), Qazigund (17.6 percent) and Shahabad 16.0 percent.

Head Count Ration (H)

As show table (8.25), that total head count ratio which is multi-dimensionally poor as denoted by H. In Anantnag the total head count ratio of multidimensional poverty is 0.603 or in other words 60.3 percent of schedule tribe households multi-dimensionally poor. The
highest head count ratio of multi-dimensionally poor has been found in Breng Kokernag with 65.1 percent of households followed by Shahabad 63.63 percent households and Khoviripora 61.5 percent of households are multi-dimensionally poor.

**Intensity of Poverty (A)**

The intensity of Multidimensional Poverty is measured by the proportion of weighted indicators in which the average multidimensional-poor person is deprived. The intensity of multiple deprivations in Anantnag is 57.5 percent, with the dispersion of highest in Shahabad (60.0 percent), followed by Breng Kokernag (59.0 percent) and Khoviripora (58.0 percent), while as the lowest intensity of multidimensional deprivation has been found in Shangus. The table reveals that the MPI of schedule tribes of Anantnag, which shows that 35.4 percent of schedule tribe households are multi-dimensionally poor who are deprived of at least 33.0 percent of basic amenities. At the block level highest value of multi-dimensionally poor households has been found in Breng Kokernag (38.3 percent), followed by Shahabad (37.1), and Khoviripora (0.361), while the lowest multi-dimensionally poor people have been observed in Shangus (31.9 percent), followed by Dachinipora (34.57) and Qazigund (34.48).

**Table 8.25: Multidimensional Poverty Index of Sampled Schedule Tribe Households in District Anantnag at K*=3**
Table (8.26) gives the value of MPI at cut off point $K=2$; there is an inverse relationship between value of $-K\|$ and the MPI. Here $K=2$ indicates that when a household or an individual is deprived in at least two indicators he is called multidimensionally poor. The table depicts that MPI value of district Anantnag is 0.385 or 38.5 percent of population is deprived in at least two indicators with highest deprivation in Breng Kokernag and Shahabad, while lowest deprivation is in Shangus 35.2 percent.

Table 8.26 Multidimensional Poverty Index of Sampled Schedule Tribe Households in District Anantnag at $K^*=2$

* $K=3$ indicates that an individual or household is deprived in 3 dimensions out of 10.
Backwardness Index of Schedule Tribes in District Anantnag

This index reveals the regional discrimination on the basis of physical, social and economic infrastructural development of the region. The parameters of the given index are connectivity of road, drinking water facility, power, education, health care facility and employment. As shown in the Table (8.27) that backwardness index ranges of a binary 0-1, where 0 as absent and 1 as present. The backwardness index of schedule tribe of Anantnag shows that the most backward block is Qazigund with 0.56 backwardness value followed by Dachinipora (0.55) and Khovitipora (0.51).

Table 8.27: Backwardness Index of Sampled Schedule Tribe Households of District Anantnag
Human Deprivation of Index Schedule Tribes in District Anantnag

Human deprivation is lack of human capabilities, opportunities, choices, values and access to basic needs such as food, shelter, cloth, health, education etc. Estimating deprivation with the help of poverty line alone couldn’t explicit the complete impact of poverty. Apart from low income, ill health and illiteracy have also worsened the living conditions of the poor. So, deprivation estimation must include these also. To analyse the different facets of poverty, an indicator must reflect its dimensions. Human deprivation index has been reflecting the different facets of poverty. Economic indicators focus primarily on income poverty whereas human deprivation index provides a measure of the multidimensional nature of poverty. Table (8.28) shows the human deprivation of the schedule tribes of district Anantnag. As per the given analysis there is 44.32 percent of human deprivation of
schedule tribes of district Anantnag, with the distribution of 49.98 percent in Shangus block pursuing by 48.68 percent by Dachinipora and 48.02 percent in Qazigund. The lowest deprivation has been found in Breng Kokernag block with 32.82 percent.

Table 8.28: Human Deprivation Index of Sampled Schedule Tribe Households of District Anantnag

<table>
<thead>
<tr>
<th>Block/District</th>
<th>Human Deprivation Index</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dachinipora</td>
<td>48.68</td>
<td>2</td>
</tr>
<tr>
<td>Khoviripora</td>
<td>43.51</td>
<td>5</td>
</tr>
<tr>
<td>Breng Kokernag</td>
<td>36.82</td>
<td>6</td>
</tr>
<tr>
<td>Achabal</td>
<td>0.00</td>
<td>0</td>
</tr>
<tr>
<td>Qazigund</td>
<td>48.02</td>
<td>3</td>
</tr>
<tr>
<td>Shahabad</td>
<td>47.18</td>
<td>4</td>
</tr>
<tr>
<td>Shangus</td>
<td>49.98</td>
<td>1</td>
</tr>
<tr>
<td>Anantnag</td>
<td>44.32</td>
<td></td>
</tr>
</tbody>
</table>
The above table (8.29) interprets the estimated slope coefficients of the entire independent Logit model. Each slope coefficient in the model is a partial slope coefficient and measures the change in the estimated Logit for a unit change in the value of given regressor (keeping other regressors constant). Thus the intercept or constant of model is 4.068. Keeping other variables constant that if higher education increased by unit, on an average estimated logit decreased by 20.091 units suggesting a negative relationship between the two. Excluding primary education all other regressors have
negative effect on the logit. These coefficients indicate that an increase in secondary education, higher education, safe drinking water, employment status, land holdings will reduce the odd ratio of poverty, while on the other hand increase in primary education have positive impact on the logit value. However it has been found that there less or negligible impact of electricity, household, and housing quality on the odd ratio of poverty.

**Principle Component Analysis:**

Table (8.30) shows the matrix correlation of various variables which show that poverty, primary education, secondary education, higher education and family size have value of correlation coefficient higher that 0.40, but there is no multicollinearity between the variables. The correlations of the variables with principle components sometimes referred as component loading and are obtained by multiplying the elements in a particular variable. Those variables which have the higher correlation coefficients can contribute higher the multidimensional poverty60. The model shows that
## Principle Component Analysis

### Table 8.30: Correlation Matrix

<table>
<thead>
<tr>
<th>Variables</th>
<th>Poverty</th>
<th>Primary Education</th>
<th>Electricity</th>
<th>Water Supply</th>
<th>Housing</th>
<th>Land Holding</th>
<th>Employment Status</th>
<th>Population Size</th>
<th>Secondary Education</th>
<th>Higher Education</th>
<th>Toilet</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poverty</td>
<td>1.000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Primary Education</td>
<td>-0.057</td>
<td>1.000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Electricity</td>
<td>-0.202</td>
<td>-0.349</td>
<td>1.000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Water Supply</td>
<td>-0.325</td>
<td>-0.308</td>
<td>0.944</td>
<td>1.000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Housing</td>
<td>-0.359</td>
<td>0.687</td>
<td>-0.044</td>
<td>1.94</td>
<td>1.000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Land Holding</td>
<td>-0.349</td>
<td>0.290</td>
<td>0.239</td>
<td>0.02</td>
<td>0.059</td>
<td>0.103</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Employment</td>
<td>-0.265</td>
<td>0.180</td>
<td>-0.008</td>
<td>0.133</td>
<td>0.137</td>
<td>-0.510</td>
<td>1.000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Population Size</td>
<td>-0.168</td>
<td>0.415</td>
<td>0.012</td>
<td>-0.052</td>
<td>-0.076</td>
<td>0.059</td>
<td>1.000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secondary Education</td>
<td>-0.440</td>
<td>0.484</td>
<td>0.265</td>
<td>0.025</td>
<td>0.315</td>
<td>0.441</td>
<td>1.088</td>
<td>0.219</td>
<td>1.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher Education</td>
<td>-0.418</td>
<td>0.306</td>
<td>0.642</td>
<td>0.191</td>
<td>0.406</td>
<td>0.599</td>
<td>0.308</td>
<td>0.083</td>
<td>0.428</td>
<td>1.000</td>
<td></td>
</tr>
<tr>
<td>Toilet</td>
<td>-0.278</td>
<td>-0.112</td>
<td>-0.234</td>
<td>-0.246</td>
<td>0.129</td>
<td>-0.165</td>
<td>-0.044</td>
<td>-0.140</td>
<td>-0.096</td>
<td>-0.289</td>
<td>1.000</td>
</tr>
</tbody>
</table>

### Table 8.31: Total Variance Explained

<table>
<thead>
<tr>
<th>Component</th>
<th>Initial Eigenvalues</th>
<th>Extraction Sums of Squared Loadings</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>% of Variance</td>
</tr>
<tr>
<td>3</td>
<td>1.454</td>
<td>13.217</td>
</tr>
<tr>
<td>4</td>
<td>1.003</td>
<td>9.115</td>
</tr>
<tr>
<td>5</td>
<td>0.882</td>
<td>8.019</td>
</tr>
<tr>
<td>6</td>
<td>0.662</td>
<td>6.021</td>
</tr>
<tr>
<td>7</td>
<td>0.579</td>
<td>5.264</td>
</tr>
<tr>
<td>8</td>
<td>0.487</td>
<td>4.429</td>
</tr>
<tr>
<td>9</td>
<td>0.319</td>
<td>2.898</td>
</tr>
<tr>
<td>10</td>
<td>0.288</td>
<td>2.619</td>
</tr>
<tr>
<td>11</td>
<td>0.221</td>
<td>2.012</td>
</tr>
</tbody>
</table>

Extraction Method: Principal Component Analysis.
Conclusion:

It has been found from the whole analysis that schedule tribes of district Anantnag have been deprived in basic amenities of life and are living from hand to mouth. They have not enough to eat, houses to live, and income to enjoy the decent standard of living. Maximum schedule tribes of district Anantnag have no access to safe potable water and victims of different communicable and non-communicable diseases due to impure drinking water, smoke and non availability of healthcare infrastructure. More than 70 percent of schedule tribe women of district Anantnag are not able to read and write and are engaged in daily chores like fuel collection, fetching water, animal rearing and cooking food. Near about 100 percent of schedule tribe households use wood as main source of fuel and adds tones of pollutants to the atmosphere. In nutshell schedule tribes of the district are deprived in every respect.
Paradox of Tribal Development: A Case of Gujjar and Bakarwals of Jammu & Kashmir (India)

Umer Jan Sofi

Introduction

Development is a composite term, which includes various aspects of human activities such as socio-economic, political or technical point of view. Generally, sociologists and social anthropologists strongly believe that socio-cultural factors are integral part of the dynamics of growth and change. United Nations Development Programme measures human development by combining indicators of gross domestic product per capita, adjusted for local purchasing power; life expectancy at birth; adult literacy and the number of persons enrolled in educational institutions. Sociologists and anthropologists do not accept just economic approach to development. Over the decades, sociologists and anthropologists have been constantly engaged in the various areas of development studies.

Mathur (1976) says that they are best equipped to help planners in dealing with the development problems of the poor.

Anthropological studies in India are more among the tribal communities. The special emphasis given on scheduled tribes by the government of India further led
anthropologists to concentrate more on the problems of Tribal. Their attention is mostly drawn towards various socio-cultural aspects of Tribal and problems of welfare. Three main schools of thought with regard to the approach towards Tribal in India i.e., isolation, assimilation and integration are well known. Integration has been continuing as the policy for the tribal people in the country. The government of India has been taking special care concerning the welfare of the tribal people ever since independence. During pre-British period, the tribal communities in India remained fully or partially isolated from others in the country, and they remained backward. The British policy of isolation increased the misery of the tribal communities. The founders of Indian constitution seriously considered about the miserable conditions of the Tribal who were segregated from the national mainstream and provided for special measures towards them.

Over six decades of independence witnessed the arrival of various committee reports dealing with socio-economic situations of the tribal population, and evaluation of the functioning of development agencies and their policies. Based on their reports, new strategies, initiatives and approaches came into existence for the development of Tribal. Consequently, efforts were made in successive five-year plans to uplift the poor Tribal living in our country. In spite of all these efforts, desired results have not been achieved. There are several other constraints, which hamper the tribal development process
in India. Therefore, tribal development studies continue to receive attention from various scholars.

**Tribes in Jammu & Kashmir**

The constitution of Jammu and Kashmir has notified twelve communities as the scheduled tribes. Eight communities---Balti, Beda, Bot, Brookpa, Changpa, Garra, Mon and Purigpa, among them were given this status in 1989; And Bakarwals, Gujjars, Gaddis and Sippis were notified as the scheduled tribes vide the constitution (scheduled tribes) order (Amendment) Act, 1991.

All the twelve scheduled tribes were enumerated officially for the first time during the census 2001, recording the population of 1,105,979. The scheduled tribes account for 10.9 per cent of the total population of the state and 1.3 per cent of the tribal population of the country. Most of these tribes are found in Ladakh region of the state. However, the Gujjar and Bakarwal tribes are mostly concentrated in the districts of Poonch, Rajuri and Khtua of the Jammu province and in Kashmir valley they are mostly found in Anantnag, Baramulla, Pulwama, Kulgam and Kupwara districts. Like the other parts of the country majority of the tribal population in the state is living in pathetic conditions. They are lacking the basic facilities of food, shelter, health care, education etc. most of the tribal hamlets in the far-flung areas are yet to be electrified and are without road connectivity. On the name of tribal development millions of rupees are spent every year, different policies and programmes are framed but on
the gross root level the situation remains unchanged. The present study provides an overview of some of the developmental programmes being carried out among the Tribal and an anatomy the ground situation.

**Objectives of the study**

The basic objectives of this study are (i) To examine and evaluate the impact of various state run developmental programmes on the Gujjar & Bakarwal Tribal. (ii) To access the awareness about the different welfare programmes among these Tribal.

**Material and Methods**

The paper is based on data collected from five tribal villages of district Anantnag. A sample survey of 125 randomly selected households from five tribal villages belonging to three Tehsils of district Anantnag was conducted. In the selected settlements data was collected with the help of a structured interview schedule.

**Table 1: Villages Selected for Sample Survey**

<table>
<thead>
<tr>
<th>Tehsil Name</th>
<th>Villages Selected</th>
<th>Actual Household</th>
<th>Surveyed Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anantnag</td>
<td>a) Chakilpura</td>
<td>Population 2640</td>
<td>227</td>
</tr>
<tr>
<td></td>
<td>b) Gadwail</td>
<td>Household 440</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Population 1155</td>
<td>221</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Household 185</td>
<td>30</td>
</tr>
<tr>
<td>Duru</td>
<td>a) Harigaws</td>
<td>Population 978</td>
<td>161</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Household 167</td>
<td>25</td>
</tr>
<tr>
<td>Phalgam</td>
<td>a) ForestBlock</td>
<td>Population 810</td>
<td>144</td>
</tr>
<tr>
<td></td>
<td>b) Awoora</td>
<td>Household 129</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Population 422</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Household 78</td>
<td>15</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>Population 6005</td>
<td>Households 889</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Household 999</td>
<td>125</td>
</tr>
</tbody>
</table>

J&K Academy of Art, Culture and Languages
Srinagar/Jammu
Results and Discussion

Development of Gujjars & Bakarwals of Jammu & Kashmir

The development of backward areas in the state of Jammu and Kashmir has been a top priority. Even in 1966, efforts were made to identify the border community development blocks for special treatment because of their peculiar problems and locations. On the recommendation of various teams that visited different parts of the state from time to time, several economically backward areas were identified in 1966 for special attention in the budget allocations. On the recommendations of various committees constituted from time to time, special sub-plans were drawn up for some of the identified bad pockets. The planning department also made special allocations for the implementation of these plans in 1977-78. The government doubled the plan outlays for the various identified bad pockets/ backward districts in comparison to 1976-77. The plan outlay for Anantnag district was Rs. 345 lakhs in 1977-78. Keeping in view these specific problems, the government set up an Advisory Board for the development of Gujjars and Bakarwals in 1974.

During the 7th Five Year Plan attempts were made to ameliorate the lot of these communities by raising literacy levels, opening mobile schools, grant of scholarship, construction of hostels, supply of books and reimbursement of examination fee.
Besides these, other schemes aimed for their socio-economic advancement such as housing subsidy, development of housing colonies, construction of shopping complexes etc. Against the approved outlay of Rs. 750 lakhs in the seventh plan, the anticipated expenditure was Rs. 961.76 lakhs. The proposals for the developments of this community include:

1) Development of pastures and grazing land in subtropical, temperate and alpine pastures, for which a provision of Rs. 161 lakh has been proposed.

2) 100 percent coverage of students from this community under scholarship scheme.

3) Extension of the scheme supply of books and uniform to students up to 5th class.

4) Construction of girls hostel at Jammu and two transit halts at Srinagar and Jammu.

5) Opening of mobile dispensary for migratory grazers etc.

In 1989, eight backward communities of the Ladakh region of the state were granted the status of scheduled tribes, which was further extended to the Gujjar and Bakarwal communities of Jammu and Kashmir provinces in 1991.

However, the members of Gujjar & Bakarwal communities feel that granting of S.T. status has not helped them at all. Paradoxical as it may seem, the
number of Gujjar & Bakarwal legislators has actually gown down after the communities were accorded the scheduled tribe status. The leaders of these communities referred that the reservation, which they are entitled to, in various departments is availed by the influential upper class only and the benefits have failed to percolate to the grass root level. Except a few bureaucrats and technocrats, the employed Gujjar & Bakarwals are mostly working on manning inconsequential posts.

Evaluation and Assessment Of Special Development Programs

Any development programme initiated for the alleviation of poverty and socio-economic underdevelopment cannot achieve the desired objectives, unless it is effectively implemented. The past experience shows that the benefits of all the poverty alleviation schemes have not yielded the desired results. In fact the benefits have not reached the concerned population. The success or failure of any development strategy largely depends on its effective implementation, rather than its mere introduction. A poorly organized programme is bound to prove a flop despite its massive investment because it gives rise to a number of inefficiencies, viz., slow and poor decision, lack of co-ordination of activities, poor specification of duties, corruption and conflict among the members.

An attempt has been made in this section to assess the implementation of the special programme schemes at
the grass root level and examine its role in eradicating the poverty and socio-economic backwardness:

**Integrated Rural Development Programme (IRDP)**

Among various developmental programmes, the IRDP may be regarded as the core one for the development of rural areas. IRDP was first programme of its kind which was in the country in 1978-79. It has provided assistance to rural poor in the form of subsidy and bank credit for productive employment opportunities through successive plan periods. Subsequently, Training of Rural Youth for Self Employment (TRYSEM), Development of Women and Children in Rural Areas (DWCRA), Supply of Improved Tools Kit for Rural Artisans (SITRA) etc. were introduced as sub-programmes of IRDP to take care of the specific needs to the rural population.

The sample survey conducted in the villages indicates that the people of the area did not know about these state and central government poverty alleviation programmes. Table given below depicts that only 28 percent households selected for the survey had knowledge of various IRDP/ Special Area Programme schemes, while the rest of the households had not heard about any such scheme existing in the area. This indicates very poor performance of implementation agencies, as the schemes were not adequately advised. Although the government agencies claim to have carried house to house survey for
the proper identification of target groups, yet the results from the survey did not substantiate their claims.

The actual beneficiaries from the schemes were only 9.6 percent households. These households were from Chakilpora, Gadwail and Harigawas villages. The other two villages did not record any beneficiary from the selected households. Of the total of 12 beneficiaries, 4 had received loan for retail trade and other 8 for sheep and goat rearing. Respondents receiving loan under retail trade activity were not satisfied with the existing level of financial assistance.

As such low-grade assets were purchased. Then they had discontinued the activity owing to the losses incurred. The beneficiaries receiving loan for goat and sheep rearing had received money for the purchase of animals.

About 80 percent of the cost for the purchase of assets was received as loan and subsidy, while the rest 20 percent was borrowed from intermediaries, such as butchers. The survey indicated that the financial assistance received was inadequate, because of which, beneficiaries could not establish economically viable units, and could not purchase standard quality assets.

The low-grade assets resulted in no or low income generation. Thus the inadequacies of the implementation have defeated the basic purpose of the schemes.
The results of the survey pinpoints complete failure of the scheme’s objectives envisaged for the backward areas. The following points will highlight the problems:

a. Large-scale disparities in the provision of benefits though these schemes exist, as most of inaccessible, remote areas are not sufficiently covered under the schemes. In fact the purposes of the schemes are defeated, as these far-flung and inaccessible areas require these schemes more than the other areas.

b. Proper identification of the target group is the basic prerequisite for achieving the objectives of the schemes. The identification was not done properly as most of the households were unaware of the schemes. Even if the identification was done, the beneficiaries identified were not strictly according to the norms. This indicates negligence and malpractice of programme functionaries.

c. The impact of the assistance on income generation largely depends on the economic viability of the development scheme. Nonviability of the scheme was the
chief constraint faced by the beneficiaries. The goat and sheep beneficiaries reported that instead of 10 ewes, a minimum of 40 ewes should have been supplied to reap the economies of scale.

d. The financial assistance given is inadequate, thereby qualitative and standard assets are not purchased. Some beneficiaries end up borrowing money for the purchase of assets, which they have to repay at higher interest rates, resulting in more burdens on the beneficiaries.

e. Most of the respondents stated corruption, red-tapism, nepotism, political influence and non-cooperation of government officials as the main cause for non-availability/ inadequacy of grant of loans/subsidy.

f. 68% respondents reported that their applications were rejected as they could not provide the necessary bribe to the officials, while 23% reported that sanctioning the loan/subsidy is very lengthy, cumbersome and complicated.

g. One of the major causes of the failure was reported as non-availability of necessary raw material, feeds and fodder for the purchases of assets. Moreover, lack of proper medical care and guidance for follow up assistance was also stated to be the stumbling block in the programmes, success. Corruption was reported to be the main cause, as the respondents do not receive the full amount in hand for the purchase of assets.
h. The granting of Scheduled Tribe status in 1991 to Bakarwals and Gujjars of Jammu and Kashmir, has not achieved any significant objectives to uplift the community. The job reservation, both at the state and centre level, could be fruitful only, if educational standard of the community is improved. Moreover, representation of this community in the elected bodies and institutions would provide the required confidence to the community.

Keeping the above considerations in view the schemes have not delivered the desired results and hence implementation of the scheme needs immediate revamping.

**Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA)**

The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is a job guarantee scheme, enacted by legislation on August 25, 2005. The scheme provides a legal guarantee for one hundred days of employment in every financial year to adult members of any rural household willing to do public work-related unskilled manual work. The Central government outlay for scheme is Rs. 40,000 crore in financial year 2010-11. This act was introduced with an aim of improving the purchasing power of the rural people, primarily semi or un-skilled work to people living in rural India, whether or not they are below the poverty line. Around one-third of the stipulated work force is women.
The law was initially called the National Rural Employment Guarantee Act (NREGA) but was renamed on 2 October 2009. The sample survey conducted in the villages indicates that the percentage of actual beneficiaries of this programme is low (27.2%) as the table given below depicts. Among 125 surveyed households only 34 were reported have got actually benefitted by this proramme. In Chakilpora 31.4% of the surveyed families have been recorded have got work under MNREGA. Similarly in Gadwail 23.3%, in Harigawas 24% and in ForestBlock 25% and Awoora about 33% of the total surveyed families have been reported have actually got benefitted by this scheme.

**Table 4 Beneficiaries of MNREGA in the Surveyed Villages**

<table>
<thead>
<tr>
<th>Village Name</th>
<th>No. of Benefitted Households</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chakilpora</td>
<td>11</td>
<td>31.4</td>
</tr>
<tr>
<td>Gadwail</td>
<td>7</td>
<td>23.3</td>
</tr>
<tr>
<td>Harigawas</td>
<td>6</td>
<td>24.0</td>
</tr>
<tr>
<td>ForestBlock</td>
<td>5</td>
<td>25.0</td>
</tr>
<tr>
<td>Awoora</td>
<td>5</td>
<td>33.3</td>
</tr>
<tr>
<td>TOTAL</td>
<td>34</td>
<td>27.2</td>
</tr>
</tbody>
</table>

**Indira Awas Yojana (IAY)**

Initiated in 1985-86, Indira Awaz Yojana (IAY) is the core programme for providing free housing to families in rural areas, targets S.C and S.T households and free bonded labourers. With a view of meeting the housing needs of the rural poor. IAY was launched as a sub-scheme of Jawahar Rozgar Yojana. It is being implemented as an independent scheme since 1st Jan 1996.
It aiming at helping below poverty line (BPL) rural households belonging to S.Cs and S.T.s, free bonded labourers, widows or next kin of defense personnel, ex-service man and retired members of the parliamentary forces and also non-tribal rural poor by providing them with grand-in –aid for construction of new dwelling units. The assistance ceiling for each house in plain area is fixed at Rs 20,000 and for hill and difficult areas as Rs 22,000. The funds under IAY are shared between centre and state in the ratio of 75:25.

Table 4.2 Beneficiaries of IAY in the Surveyed Villages

<table>
<thead>
<tr>
<th>Name of Village</th>
<th>Chakilpora</th>
<th>Gadwail</th>
<th>Harigawas</th>
<th>Forest Block</th>
<th>Awoora</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beneficiaries with %</td>
<td>6 (17.14)</td>
<td>4 (13.33)</td>
<td>6 (24.0)</td>
<td>4 (16.0)</td>
<td>3 (20.0)</td>
<td>23 (18.4)</td>
</tr>
</tbody>
</table>

Source: Field survey

Bakarwals being pastoral nomads are the most desirable persons to be benefitted by this scheme. But unfortunately, during the survey conducted in the selected villages it came to our notice, that very less percentage of households had actually got benefitted by this scheme. The table given below reveals that in Chakilpora, 17.14% of total surveyed households have got government assistance in construction of houses under this (IAY) scheme.

Similarly in Gadwail only 13.33%, in Harigawas the highest 24% of households were recorded who have got by this scheme. In ForestBlock a total of 16% total
surveyed households and in Awoora 20% of families have been recorded during the survey who have got financial assistance from the government for the construction of houses. Thus on the whole, out of 125 surveyed households from 5 villages only 18.4% have received government help in the construction of permanent dwelling. However, higher levels of corruption on the part of administrators and the concerned officials have been reported in the all five villages. The researcher was informed that village heads together with the village level workers (VLW) are the main players who decide the whole game. They are openly charging their part from the beneficiaries; also in the selection of families their will plays an important role. In order to get them convinced these poor people are arranging handsome gifts for them. Also in most of the cases the beneficiaries have been identified as the relatives, friends or neighbors of the village heads.

**Conclusion**

The development of the tribal population in India has been a major concern of the government, voluntary agencies, NGOs, social reformers, social scientists etc. But even after six decades we are no nearer to the solution of the problem. Rather, things appear to be more muddled than before. Schemes after schemes have been conceived and implemented. Most of them have failed. In most cases the tribal life has worsened. What went wrong? Where did it go wrong? Is our definition of development at fault? Our perception of the problem is erroneous?
The programmes we have conceived and implemented are at variance with the target we have set? Do we have a target at all? I think all these have contributed their mite to the muddle. We are unable to find a single statement as regards the strategy of tribal development in India. No policy paper exists on this important subject, though millions of rupees have already been spent in the name of tribal development.

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Jammu & Kashmir

DATA HIGHLIGHTS : THE SCHEDULED TRIBES Census of India 2001
By Office of Registrar General of India

In Jammu & Kashmir, eight communities vide the Constitution (Jammu & Kashmir) Scheduled Tribes Order, 1989 and four communities, namely Gujjar, Bakarwal, Gaddi and Sippi were notified as the Scheduled Tribes vide the Constitution (Scheduled Tribes) Order (Amendment) Act, 1991. All the twelve (12) Scheduled Tribes (STs) were enumerated officially for the first time during the 2001 census recording a population of 1,105,979. The Scheduled Tribes account for 10.9 per cent of the total population of the State and 1.3 per cent of the total tribal population of the country.

The STs are predominantly rural as 95.3 per cent of them reside in villages. Among the districts, Kargil (88.3 per cent) has the highest proportion of Scheduled tribes followed by Leh(Ladakh) (82 per cent), Punch(40 per cent) and Rajauri (33.1 per cent).

Population - Size & Distribution
Out of twelve (12) Scheduled Tribes, Gujjar is the most populous tribe having a population of 763,806, thus forming 69.1 percent of the total ST population. Bot is the second major tribe having a population of 96,698, followed by Bakarwal (60,724) and Brokpa (51,957). Gujjar along with the three tribes constitute 88 per cent of the
total tribal population whereas Balti, Purigpa and Gaddi having population ranging from 38,188 down to 35,765 from 10.2 per cent of the total ST population. Remaining five (5) tribes, Sippi, Changpa, Mon, Garra and Beda along with generic tribes constitute the residual proportion (1.9 per cent). Among all the tribes, Beda is the smallest group with a population of 128.

At the district level, Gujjar have the highest concentration in Punch and Rajauri districts, followed by Anantnag, Udhampur and Doda districts. Bot, Bakarwal and Brokpa tribes have the highest concentration in Leh, Anantnag and Baramula districts respectively. Balti and Purigpa are mainly concentrated in Kargil district, Gaddi are in Kathua district.

**Sex Ratio**

The overall sex ratio of ST population is 910 females per 1000 males which is lower than the national average (978) for the total ST population.

At individual level, all the seven major tribes have registered overall sex ratio which is lower than the national average with Bakarwal having the lowest (868).

The sex ratio among the STs in the age group 0-6 years is (979) is higher than that of the national average. Among the numerically larger tribes, Purigpa, Balti, Gaddi and Gujjar have registered child sex ratio higher than that of all STs at the national level with Purigpa having a preponderance of girl children (1019), whereas Bot,
Brokpa and Bakarwal have registered the child sex ratio lower than that recorded by all STs at the national level.

**Statement - 1 : Sex Ratio**

<table>
<thead>
<tr>
<th>Age group</th>
<th>All STs (India)</th>
<th>All STs (J &amp; K)</th>
<th>Gaddi</th>
<th>Bot</th>
<th>Balti</th>
<th>Brokpa</th>
<th>Gujjar</th>
<th>Purigpa</th>
<th>Bakarwal</th>
</tr>
</thead>
<tbody>
<tr>
<td>All ages</td>
<td>978</td>
<td>910</td>
<td>948</td>
<td>941</td>
<td>936</td>
<td>916</td>
<td>908</td>
<td>903</td>
<td>868</td>
</tr>
<tr>
<td>0 – 6 yrs</td>
<td>973</td>
<td>979</td>
<td>989</td>
<td>965</td>
<td>994</td>
<td>938</td>
<td>985</td>
<td>1019</td>
<td>928</td>
</tr>
</tbody>
</table>

**Literacy & Educational Level**

The overall literacy rate of the STs is 37.5 per cent at 2001 census. This is much lower than the national average of 47.1 per cent) aggregated for all STs. Male and female literacy rates (48.2 per cent and 25.5 per cent) are much below if compared to those recorded by all STs at the national level (59.2 per cent & 34.8 per cent).

Among the larger tribes, Balti, Bot, Purigpa and Brokpa have registered higher literacy rate whereas Gujjar, Gaddi and Bakarwal have a lower literacy rate than that of the the national average. Similar trends are discerned in these tribes in respect of female literacy also.

**Statement - 2 : Literacy Rate**

<table>
<thead>
<tr>
<th>Literacy rate</th>
<th>All STs</th>
<th>Balti</th>
<th>Bot</th>
<th>Purigpa</th>
<th>Brokpa</th>
<th>Gaddi</th>
<th>Gujjar</th>
<th>Bakarwal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persons</td>
<td>37.5</td>
<td>62.1</td>
<td>61.3</td>
<td>60.9</td>
<td>55.5</td>
<td>37.3</td>
<td>31.7</td>
<td>22.5</td>
</tr>
<tr>
<td>Females</td>
<td>25.5</td>
<td>45.4</td>
<td>50.3</td>
<td>44.2</td>
<td>38.6</td>
<td>19.6</td>
<td>20.4</td>
<td>12.8</td>
</tr>
</tbody>
</table>

Among the ST literates, 34.9 per cent of tribal literates are either without any educational level or have attained education below primary level. The primary level literates constitute 26.2 per cent followed by literates up
to middle level (22.1 per cent). The persons educated up to matric/secondary/higher secondary constitute 14.7 per cent whereas 2 per cent only are graduates & above. Non-technical & technical diploma holders form negligible percentage (0.1).

At the level of individual tribe, Bot, Balti, Purigpa have more than 22 per cent literates are matriculates, implying that every 4th literate of these tribes are matriculates. Bakarwal have the lowest proportion of secondary level literates(7.8 per cent).

The data show that the proportion of literates after middle school drops down to approximately half in the secondary level of education and declines sharply onwards.

**Statement- 3 : Levels of Education among the major Scheduled Tribes**

<table>
<thead>
<tr>
<th>Names of STs</th>
<th>Literate without educational level</th>
<th>Below primary</th>
<th>Educational levels attained</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Primary</td>
<td>Middle</td>
<td>Matric/Secondary</td>
</tr>
<tr>
<td>All STs</td>
<td>8.4</td>
<td>26.5</td>
<td>26.2</td>
</tr>
<tr>
<td>Gujar</td>
<td>9.9</td>
<td>26.6</td>
<td>27.6</td>
</tr>
<tr>
<td>Bot</td>
<td>6.6</td>
<td>19.7</td>
<td>25</td>
</tr>
<tr>
<td>Bakarwal</td>
<td>18.3</td>
<td>30</td>
<td>26</td>
</tr>
<tr>
<td>Brokpa</td>
<td>3.8</td>
<td>24.6</td>
<td>22.5</td>
</tr>
<tr>
<td>Balti</td>
<td>3.1</td>
<td>23.2</td>
<td>22.8</td>
</tr>
<tr>
<td>Purigpa</td>
<td>3.2</td>
<td>25.2</td>
<td>22.7</td>
</tr>
<tr>
<td>Gaddi</td>
<td>6.6</td>
<td>31.4</td>
<td>28.4</td>
</tr>
</tbody>
</table>

The census 2001 figures depict that less than half (44 per cent) of total 3.2 lakh tribal children in the age group of 5 -14 years attend school. Around 1.4 lakh (56 per
cent) children do not attend school. At the individual level, Purigpa, Balti and Bot have 74 - 78 per cent children in the corresponding age group go to school whereas Brokpa have 60.2 per cent school going children. Bakarwal have the lowest proportion of school going children.

**Statement - 4 : Percentage of School going Children in the age group 5-14 yrs.**

<table>
<thead>
<tr>
<th>Age group</th>
<th>All STs</th>
<th>Bot</th>
<th>Balti</th>
<th>Purigpa</th>
<th>Brokpa</th>
<th>Gaddi</th>
<th>Gujjar</th>
<th>Bakarwal</th>
</tr>
</thead>
<tbody>
<tr>
<td>5-14 yrs.</td>
<td>44</td>
<td>78.2</td>
<td>74.7</td>
<td>74.2</td>
<td>60.2</td>
<td>44.9</td>
<td>38.5</td>
<td>25.8</td>
</tr>
</tbody>
</table>

**Work Participation Rate (WPR)**

The Work Participation Rate (WPR) of the ST population is 43.9 per cent which is lower than that of the total STs at the national level (49.1 per cent). Both male (50.9 per cent) and female work participation rate (36.1 per cent) among the tribes are lower than the corresponding figures (53.2 per cent male WPR and 44.8 per cent female WPR) recorded by total STs at the country level. Among the total workers, 57.4 per cent are main workers and this proportion is considerably lower than the national average (68.9 per cent).

Among the major tribal groups, Bakarwal, Bot, Gaddi and Purigpa have higher WPR than the State average. Similar trend has been shown by these tribes in respect of female WPR also.

**Category of Workers**

Agriculture is the main economic activity of the tribes of Jammu & Kashmir as 58.5 per cent of total
workers are ‘Cultivators’ which is significantly higher than the national average of 44.7 per cent. ‘Other Workers’ constitute 32.7 per cent and this proportion is also twice that of the national average (16.3 per cent). ‘Agricultural Labourers’ constitute only 6.4 per cent which is significantly lower than that of all STs at the national level (36.9 per cent) and workers in ‘Household Industry’ account for 2.4 per cent which is at par with the national average of 2.1 per cent.

**Statement- 5 : Percentage Distribution of Workers in four Economic Categories**

<table>
<thead>
<tr>
<th>Economic category</th>
<th>All STs</th>
<th>Gujjar</th>
<th>Bot</th>
<th>Bakarwal</th>
<th>Brokpa</th>
<th>Balti</th>
<th>Purigpa</th>
<th>Gaddi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultivators</td>
<td>58.5</td>
<td>61.5</td>
<td>49.1</td>
<td>37.6</td>
<td>59.8</td>
<td>48.9</td>
<td>55.9</td>
<td>78</td>
</tr>
<tr>
<td>Agricultural Labourers</td>
<td>6.4</td>
<td>7.7</td>
<td>4.3</td>
<td>3.5</td>
<td>3.5</td>
<td>2.4</td>
<td>1.2</td>
<td>1.8</td>
</tr>
<tr>
<td>HHI Workers</td>
<td>2.4</td>
<td>2.7</td>
<td>1.6</td>
<td>2.3</td>
<td>1.6</td>
<td>2.1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Other Workers</td>
<td>32.7</td>
<td>28</td>
<td>45</td>
<td>56.7</td>
<td>35</td>
<td>46.5</td>
<td>41.9</td>
<td>19.2</td>
</tr>
</tbody>
</table>

Among the major tribes, Gaddi have the highest share of ‘Cultivators’ among their total workers followed by Gujjar, Brokpa and Purigpa. Bakarwal have the highest proportion of ‘Other Workers’, followed by Balti and Bot.

**Marital Status**

The data on marital status of the STs show that the proportion of ‘never married’ persons (57.2 per cent) exceeds the ‘married’ persons (39.7 per cent). ‘Widowed’ persons form 2.8 per cent while a negligible 0.3 per cent are ‘divorced and separated’.

J&K Academy of Art, Culture and Languages
Srinagar/Jammu
Marriages of girls and boys below the legal age for each are not commonly practised by the tribal communities of Jammu & Kashmir. The proportions of the married girls below 18 year (2 per cent) and married boys below 21 years (2.7 per cent) are nearly equal to those registered by the total STs at the national level (2.1 per cent & 2.8 per cent respectively). Among the larger tribes, Bot, Brokpa, Balti and Purigpa have registered the proportions of married girls and boys below the legal age for each lower than those of the State average.

The mean number of children ever born per ever married ST woman (age-group 45 - 49yrs.) is 5 which is higher than that of all STs at the national level(4).

**Religion**

Islam is the predominant religion of the STs of the State (86.3 per cent). Buddhist and Hindu tribes constitute 9.3 per cent and 4.3 per cent respectively. Among the major tribes, 99.3 per cent population of Gujjar and Bakarwal are Muslims followed by Brokpa (95.2 per cent). While Gaddi are primarily Hindus (98.7 per cent) and Bot are Buddhists (95.9 per cent).

Touseef Iqbal Butt
Ruhi Gupta

Introduction

India is a pluralist and multi-cultural country, with rich diversity, reflected in the multitude of culture, religions, languages and racial stocks. The population of the country comprises of different castes, communities, social and ethnic groups. India, a second most populous country in the world, has also the second largest concentration of tribal population, perhaps next only to Africa. The tribal population represents one of the most economically impoverished and marginalized groups in India. The Constitution of India had recognized tribal population as weaker section of society based on their socio-economic backwardness and the age-old social discrimination and physical isolation that they had been subjected to. Although the tribal are a minority and constitute about 8.2 per cent of the total population in India or 85 million people in absolute number but unlike scheduled caste population, the tribes are not discriminated against in the same way by the mainstream Hindu population. There are at present more than 700 tribal groups each with their distinct cultures, social practices, religions, dialects and occupations and are scattered in all States and Union Territories in India except...
for the states of Haryana, Punjab, Delhi, Chandigarh and Puducherry. The tribes are heavily concentrated in the north-eastern states although they constitute a small percentage of the total tribal population in India.

**Tribe Defined**

In India the tribes are known to be the autochthonous people of the land. Tribals are often referred to as Adivasi, Vanyajati, Vanvasi, Pahari, Adimjati and Anusuchit Jan Jati, the latter being the constitutional name (Basu 2000). Tribe as a category, separate from the mainstream caste society, is an invention of the British administrators. According to Singh (1995), “The notion of a tribe was introduced by colonial administrators. It was part of the universal trend to dichotomize the indigenous peoples and colonizers, the savage and the civilized, the tribals and non-tribals”. Several anthropologists however hold the view that a tribe is no different from a caste (Ghurye 1943, 1959; Beteille 1974; Bailey 1960). The term “tribe” has been defined in different ways by different individual scholars and hence there is no universally accepted definition. Though definition of the term “tribe” has long been a subject for discussion among anthropologists. The Constitution of India though made a several provisions for safeguard to tribal but it is nowhere defined in the Constitution. It only declares that the Scheduled Tribes are “the tribes or the tribal communities or parts of or groups within tribes or tribal communities” which the President of the country may specify by public notification (Article 342). Some of the common definitions
available in the tribal literatures are as follows. Oxford Dictionary defines tribe as “a group of people in a primitive or barbarous stage of development acknowledging the authority of a chef and usually regarding themselves as having a common on sector”.

The dictionary of Anthropology views a tribe as a social group, usually with a definite area, dialect, cultural homogeneity and unifying social organization. The term “tribe” in that sense refers to a type of society and marks a stage of evolution in the human society. As a type of society, the term signifies a set of characteristic features and as a stage of evolution; it connotes a specific mode of social organization. The most acceptable definition of tribes in the Indian context is propounded by D.N. Majumdar (1958). According to him, “a tribe is a collection of families or groups of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well-assessed system of reciprocity and mutuality of obligations”.

**Characteristic Features of Tribes**

The tribes in India have many characteristic features. The original tribes in India have been divided and sub-divided into large number of sub-tribes. They are mutually exclusive, each having the endogenous and exogamous clan with their own named and culture, customs, locational practice and lifestyle. One of their
distinguishing features is that the majority of them live in scattered and small habitations located in remote and inaccessible settlements in hilly and forest areas of the country. Originally following characteristics were used for awarding a community the status of a scheduled tribe: (i) the primitive way of living, (ii) habitation in remote and less accessible areas, and (iii) nomadic habits and love for drinks and dance. The Commissioner of Scheduled Castes and Scheduled Tribes, in its reports (1952) has listed eight features of the tribal groups in India:

1. They live always away from the civilized world and are found in the inaccessible parts lying in the forest and hills.
2. They generally belong to three stocks such as Negritos, Australoids, and Mangoloids.
3. They speak the same tribal dialect.
4. They prefer primitive occupations such as gleaning, hunting, and gathering of forest produce.
5. They are mostly carnivorous.
6. They live and prefer to be naked and semi-naked.
7. They have nomadic habit and are fond of drinking and dancing.
8. They prefer primitive religion known as “Animist” in which they worship ghost and spirits as the most important elements.

According to Ghurye (1963), the common features possessed by all the tribal groups are as follows:
They live away from the civilized world in inaccessible parts in the forests and hills.

They speak the same tribal dialect.

They belong to either one of the three stocks – Negritos, Austroloid or Mongoloids.

They profess primitive religion known as animism in which worship of ghosts and spirits is the most important element.

They follow primitive occupation such as gleaning, hunting and gathering of forest products.

They are largely carnivorous.

They live either naked or semi-naked.

They have nomadic habits and love for drink and dance.

T.B. Naik (1972) proposed seven criteria by which a “tribe” can be recognized. They are:

- functional interdependence within the community;
- economic backwardness;
- geographical isolation;
- common dialect;
- politically a unit under a common tribal authority;
- own traditional laws and
- members are averse to change.

**Tribal Population in India**

The population of Scheduled Tribes, according to the 2001 Census, in the country is 8.43 crores, which is 8.2 per cent of the total population of the country. The
population of Scheduled Tribes has been on the increase since 1961 (Table 1). The decadal population growth between the Census Year 1971 to 1981 in respect of the tribal population has been higher (36.8%) than that of the entire population (24.6%). The decadal population growth between the Census Year 1981 to 1991 in respect of the tribal population has been higher (30.8%) than that of the entire population (23.9%). Similarly during Census year 1991 to 2001 it has been 23.5% against the growth rate of 21.5% for the entire population (Table 2). The sex ratio of ST population was always high compare to the sex ratio of overall population in all Census Years. The sex ratio of ST was in better position at 988 as against the overall sex ratio which was 946 in 1951. In 2001, the sex ratio of ST population was 978, which was higher than the sex ratio of overall population i.e. 933 (Table 2).

Table 1

<table>
<thead>
<tr>
<th>Year</th>
<th>Scheduled Tribe</th>
<th>General Population</th>
<th>% of ST to Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>19.1</td>
<td>361.1</td>
<td>5.29</td>
</tr>
<tr>
<td>1961</td>
<td>30.1</td>
<td>439.2</td>
<td>6.85</td>
</tr>
<tr>
<td>1971</td>
<td>38.0</td>
<td>548.2</td>
<td>6.93</td>
</tr>
<tr>
<td>1981</td>
<td>51.6</td>
<td>685.2</td>
<td>7.53</td>
</tr>
<tr>
<td>1991</td>
<td>67.8</td>
<td>846.3</td>
<td>8.10</td>
</tr>
<tr>
<td>2001</td>
<td>84.3</td>
<td>1028.61</td>
<td>8.20</td>
</tr>
</tbody>
</table>

Source: Annual Report 2007-08, Ministry of Tribal Affairs, Government of India
Excerpt from the document:

"Table 2.

<table>
<thead>
<tr>
<th>Year</th>
<th>Overall Population</th>
<th>ST Population</th>
<th>Decadal Growth</th>
<th>Overall Population</th>
<th>ST Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>1961</td>
<td>-</td>
<td>21.6</td>
<td>52.6</td>
<td>946</td>
<td>988</td>
</tr>
<tr>
<td>1971</td>
<td>-</td>
<td>24.8</td>
<td>31.0</td>
<td>941</td>
<td>987</td>
</tr>
<tr>
<td>1981</td>
<td>-</td>
<td>24.6</td>
<td>36.8</td>
<td>930</td>
<td>985</td>
</tr>
<tr>
<td>1991</td>
<td>-</td>
<td>23.9</td>
<td>30.8</td>
<td>935</td>
<td>983</td>
</tr>
<tr>
<td>2001</td>
<td>-</td>
<td>21.5</td>
<td>23.5</td>
<td>933</td>
<td>978</td>
</tr>
</tbody>
</table>

Source: Census 1951-2001

Except in the State like Haryana, Punjab, Chandigarh, Delhi, and Puducherry, the tribal population in India is unevenly distributed in different States and Union Territories. Table 3 indicates the States/UTs wise distribution of tribal population in India. State wise, Madhya Pradesh accounts for the highest percentage of Scheduled Tribes population to total STs population of the country (14.51%) followed by Maharashtra (10.17%), Orissa (9.66%), Gujarat (8.87%), Rajasthan (8.87%), Jharkhand (8.40%) and Chhattisgarh (7.85%). The proportion of the Scheduled Tribes to the total population of the States/Union Territories is highest in Mizoram (94.5%) and Lakshwadeep (94.5%) followed by Nagaland (89.1%) and Jharkhand (26.3%) (Census 2001) [14].
Table 3

Distribution of STs Population in different States/UTs of India

<table>
<thead>
<tr>
<th>S. No.</th>
<th>States/UTs</th>
<th>% of ST Population in States/UTs to the Total Population of the Country</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Madhya Pradesh</td>
<td>14.51</td>
</tr>
<tr>
<td>2.</td>
<td>Maharashtra</td>
<td>10.17</td>
</tr>
<tr>
<td>3.</td>
<td>Orissa</td>
<td>9.66</td>
</tr>
<tr>
<td>4.</td>
<td>Gujarat</td>
<td>8.87</td>
</tr>
<tr>
<td>5.</td>
<td>Rajasthan</td>
<td>8.87</td>
</tr>
<tr>
<td>6.</td>
<td>Jharkhand</td>
<td>8.40</td>
</tr>
<tr>
<td>7.</td>
<td>Chhattisgarh</td>
<td>7.85</td>
</tr>
<tr>
<td>8.</td>
<td>Andhra Pradesh</td>
<td>5.96</td>
</tr>
<tr>
<td>9.</td>
<td>West Bengal</td>
<td>5.23</td>
</tr>
<tr>
<td>10.</td>
<td>Karnataka</td>
<td>4.11</td>
</tr>
<tr>
<td>11.</td>
<td>Assam</td>
<td>3.92</td>
</tr>
<tr>
<td>12.</td>
<td>Meghalaya</td>
<td>2.36</td>
</tr>
<tr>
<td>13.</td>
<td>Nagaland</td>
<td>2.10</td>
</tr>
<tr>
<td>15.</td>
<td>Tripura</td>
<td>1.81</td>
</tr>
<tr>
<td>16.</td>
<td>Mizoram</td>
<td>1.00</td>
</tr>
<tr>
<td>17.</td>
<td>Bihar</td>
<td>0.90</td>
</tr>
<tr>
<td>18.</td>
<td>Manipur</td>
<td>0.88</td>
</tr>
<tr>
<td>19.</td>
<td>Arunachal Pradesh</td>
<td>0.84</td>
</tr>
<tr>
<td>20.</td>
<td>Tamil Nadu</td>
<td>0.77</td>
</tr>
<tr>
<td>21.</td>
<td>Kerala</td>
<td>0.43</td>
</tr>
<tr>
<td>22.</td>
<td>Uttarakhand</td>
<td>0.30</td>
</tr>
<tr>
<td>23.</td>
<td>Himachal Pradesh</td>
<td>0.29</td>
</tr>
<tr>
<td>24.</td>
<td>Dadra and Nagar Haveli</td>
<td>0.16</td>
</tr>
<tr>
<td>25.</td>
<td>Sikkim</td>
<td>0.13</td>
</tr>
<tr>
<td>26.</td>
<td>Uttar Pradesh</td>
<td>0.13</td>
</tr>
</tbody>
</table>

Source: Census 2001

It is obvious from the Table 3 that about 80 percent of tribal populations are to be found along the central belt that covers the states like Gujarat, Maharashtra, Rajasthan, Madhya Pradesh, Chhattisgarh, Orissa, Jharkhand and West Bengal. The rest 20 percent are in the North-Eastern States, Southern States and Island groups. Santhals, Gonds, Bhil, and Oraon are numerically strong Scheduled Tribe groups in India. Smaller tribal groups are...
to be found in A&N Islands (Andamanese, Onges) and Kerala-Tamil Nadu (Paniyans and Kattunaickens). Some of the major tribes of different States/UTs in India are shown in Table 4.

Table 4

The Major Tribes In India

<table>
<thead>
<tr>
<th>S.No.</th>
<th>State/UTs</th>
<th>Name of Tribes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Andhra Pradesh</td>
<td>Bhil, Chenchu, Gowd, Kondas, Lamudis, Nagals, etc.</td>
</tr>
<tr>
<td>2.</td>
<td>Arunachal Pradesh</td>
<td>Dalsa, Khampi, Singpho etc.</td>
</tr>
<tr>
<td>3.</td>
<td>Assam</td>
<td>Boro, Kachari, Mikir (Karbi), Lahung, Dimasa, Himar, Hajong etc.</td>
</tr>
<tr>
<td>4.</td>
<td>Bihar</td>
<td>Auro, Baniyara, Birhor, Kowra, Munda, Oraon, Santhal, etc.</td>
</tr>
<tr>
<td>5.</td>
<td>Goa</td>
<td>Dhodi, Mikhada, Varti, etc.</td>
</tr>
<tr>
<td>6.</td>
<td>Gujarat</td>
<td>Dhodi, Dhodia, Gowd, Siddi, Bordia, etc.</td>
</tr>
<tr>
<td>7.</td>
<td>Himachal Pradesh</td>
<td>Goddi, Gujjar, Lahual, Sangla, etc.</td>
</tr>
<tr>
<td>9.</td>
<td>Jharkhand</td>
<td>Auro, Baniyara, Birhor, Kowra, Munda, Oraon, Santhal, etc.</td>
</tr>
<tr>
<td>10.</td>
<td>Karnataka</td>
<td>Bhil, Chenchu, Gowd, Kuruba, Kolis, Kova, Mayaka, Todas, etc.</td>
</tr>
<tr>
<td>11.</td>
<td>Kerala</td>
<td>Adivas, Kamnur, Konkans, Mahis, Munda, Pallivas, etc.</td>
</tr>
<tr>
<td>12.</td>
<td>Madhya Pradesh &amp; Chhattisgarh</td>
<td>Bhil, Bichor, Damar, Gond, Kharis, etc.</td>
</tr>
<tr>
<td>13.</td>
<td>Maharashtra</td>
<td>Majhi, Munda, Oraon, Parahi, etc.</td>
</tr>
<tr>
<td>14.</td>
<td>Meghalaya</td>
<td>Bhil, Bumla, Chokha, Dhodias, Gond, Kharia, Oraon, Parmah, etc.</td>
</tr>
<tr>
<td>15.</td>
<td>Mizoram</td>
<td>Garo, Khuti, Javanias, etc.</td>
</tr>
<tr>
<td>16.</td>
<td>Nagaland</td>
<td>Nagi, Kahi, Garo, Kahi, Jayantia, Milar, etc.</td>
</tr>
<tr>
<td>17.</td>
<td>Orissa</td>
<td>Birhor, Gowd, Junang, Khond, Mondari, Oraon, Santhal, Tharwa, etc.</td>
</tr>
<tr>
<td>18.</td>
<td>Rajasthan</td>
<td>Bhil, Domor, Garasta, Meena, Salaria, etc.</td>
</tr>
<tr>
<td>19.</td>
<td>Sikkim</td>
<td>Bhutia, Lepcha, Limboo, Tampang, Sherpa, etc.</td>
</tr>
<tr>
<td>20.</td>
<td>Tamil Nadu</td>
<td>Irulas, Kangan, Konkankup, Kota, Mahmadauro, Palleran, Toda, etc.</td>
</tr>
<tr>
<td>21.</td>
<td>Tripura</td>
<td>Chakma, Garo, Khavi, Kada, Lutai, Lian, Santhal, etc.</td>
</tr>
<tr>
<td>22.</td>
<td>Uttaranchal &amp; Uttarakhand</td>
<td>Bhuri, Buxa, Jumati, Tharu, Raji, etc.</td>
</tr>
<tr>
<td>23.</td>
<td>West Bengal</td>
<td>Auer, Birhor, Kowra, Lepcha, Munda, Santhal, etc.</td>
</tr>
<tr>
<td>24.</td>
<td>Andaman &amp; Nicobar Islands</td>
<td>Jarawa, Nicobarois, Onges, Sentineles, Shompenyes, Great Andamanese</td>
</tr>
<tr>
<td>25.</td>
<td>Daman and Diu &amp; Dadra and Nagar</td>
<td>Dhodi, Mikhada, Singpho, etc.</td>
</tr>
</tbody>
</table>

Constitutional Safeguards for Scheduled Tribes

The Indian Constitution refers to tribal people as the Scheduled Tribes. The Constitution, adopted and enacted in 1950, is based on the principles of equality and guarantees equality before law and equal protection to all
its citizens. It not only guarantees fundamental rights and freedoms, but also prohibits discrimination on the basis of religion, race, caste, sex, and place of birth. Recognizing the special needs of various weaker sections including STs, the Constitution also enjoins upon the State to make special provisions of affirmative discrimination for the advancement of any socially and educationally backward classes. These constitutional provisions have replaced the British policy of isolation and non-interference by a policy of inclusion and integration through development. The Framers of the Constitution of India incorporated several provisions which are meant for the welfare and development of the tribal. Some of the important constitutional provisions for STs are as follows:

**Article 15 (4):** The State to make special provisions for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

**Article 16 (1):** Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.

**Article 16 (4):** The State to make provisions for reservation in appointment, posts in favour of any backward class citizens, which in the opinion of the State is not adequately represented in the services under the State.
Article 16 (4A): The State to make provisions in matters of promotion to any class or classes of posts in the services in favour of the Scheduled Castes and the Scheduled Tribes.

Article 46: The State, to promote with special care the educational and economic interests of the weaker sections of the people, and in particular of the Scheduled Castes and the Scheduled Tribes, and protects them from social injustice and all forms of exploitation.

Article 164 (1): In the States of Bihar, Madhya Pradesh and Orissa, there shall be a Minister in charge of tribal welfare who may in addition be in charge of the welfare of the Scheduled Castes and Backward Classes or any other work. (Now applicable to Chhattisgarh, Jharkhand, Madhya Pradesh and Orissa).

Article 243 D: Reservation of seats for the Scheduled Castes and the Scheduled Tribes in every Panchayat.

Article 243 (T): Reservation of seats for the Scheduled Castes and the Scheduled Tribes in every Municipality.

Article 244 (1): Provisions as to the administration and control of Scheduled Areas and Scheduled Tribes in any state other than the states of Assam, Meghalaya, Tripura and Mizoram (Fifth Schedule).

Article 244 (2): Provisions as to the administration of Tribal Areas in the states of Assam, Meghalaya, Tripura and Mizoram (Sixth Schedule).
Article 275 (1): Provision for payment of grants-in-aid to enable the States to meet the cost of such schemes of development as may be undertaken by the States with the approval of the Government of India for the purpose of promoting the welfare of the Scheduled Tribes in that State or raising the level of administration of the Scheduled Areas therein to that of the administration of the rest of the areas of that State.

Article 330: Reservation of seats for the Scheduled Castes and the Scheduled Tribes in the House of the People (Lok Sabha).

Article 332: Reservation of seats for the Scheduled Castes and the Scheduled Tribes in the Legislative Assemblies of the States.

Article 335: The claims of the members of the Scheduled Castes and the Scheduled Tribes in the appointments to services and posts in connection with the affairs of the Union or of a State to be taken into consideration consistent with the maintenance of efficiency of administration.

Article 338 A: A National Commission for Scheduled Tribes to investigate, monitor and evaluate all matters relating to the Constitutional safeguards provided for the Scheduled Tribes.
Article 339: Control of the Union over the administration of Scheduled Areas and the welfare of the Scheduled Tribes.

Article 339 (1): Appointment of a Commission to report on the administration of the Scheduled Areas and the welfare of the Scheduled Tribes in the States.

Article 340: Appointment of a Commission to investigate the conditions of socially and educationally backward classes and the difficulties under which they labour and to make recommendations to remove such difficulties and to improve their conditions.

Article 342: To specify the tribes or tribal communities to be Scheduled Tribes. In addition to the above constitutional provisions, there are numbers of laws both Central and State, which provide protection and safeguards for the interest of the Scheduled Tribes. Some of the important Central Acts are as follows:

- Protection of Civil Right Act, 1955
- Forest Conservation Act, 1980
- Bonded Labour (Prohibition and Regulation) Act, 1986
- Child Labour (Prohibition and Regulation) Act, 1986
- Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989
- The provisions of the PESA (Panchayat Extension to Scheduled Areas) Act, 1996
Tribal Development Policies and Programmes

Jammu and Kashmir has a large proportion of tribal population (20 per cent). This percentage includes only the two tribal communities i.e., Gujjar and Gaddi. Both central and state governments have launched several developmental programmes for the welfare and empowerment of the weaker section of society including STs. In J&K these comprise schemes for educational development, economic development and social development. The Department of Social Justice, Empowerment and Welfare is a nodal agency which looks after the affairs of tribal in Jammu and Kashmir. The Department performs following functions:

1. All matters connected with the welfare of STs, economic betterment schemes, educational development schemes, facilities for vocational training and voluntary organizations connected with the welfare of STs.
2. Pre-Matric scholarship scheme for ST/SC/OBC.
3. Post-Matric scholarship scheme for ST/SC.
4. Up-gradation of Merit Scholarship for ST/SC students.
5. Tribal sub-plan for STs.
6. ST, SC and OBC Welfare Boards.
7. Monitoring and evaluation of schemes for STs.

Integrated Tribal Development Area Programme (ITDAP)

This programme is launched by the central government and implemented in all the states where the tribal population exceeds 50 per cent of the local population. More than 55 per cent of the tribal populations are residing outside the ITDAP areas. With the view to cover more tribal population. The Welfare Officers of each district act as the drawing and disbursing office for the implementation of the programme.

Sex Ratio

The overall sex ratio of ST population is 910 females per 1000 males which is lower than the national average (978) for the total ST population. At individual level, all the seven major tribes have registered overall sex ratio which is lower than the national average with Bakarwal having the lowest (868). The sex ratio among the STs in the age group 0-6 years is (979) is higher than that of the national average. Among the numerically larger tribes, Purigpa, Balti, Gaddiand Gujjar have registered child sex ratio higher than that of all STs at the national level with Purigpa having a preponderance of girl children (1019), whereas Bot, Brokpa and Bakarwal have registered the child sex ratio lower than that recorded by all STs at the national level.
Sex Ratio

<table>
<thead>
<tr>
<th>Age Group</th>
<th>All STs (India)</th>
<th>All STs (J &amp; K)</th>
<th>Gaddi</th>
<th>Bot</th>
<th>Balti</th>
<th>Purigpa</th>
<th>Gujjar</th>
<th>Purigpa</th>
<th>Bakarwal</th>
</tr>
</thead>
<tbody>
<tr>
<td>All ages</td>
<td>978</td>
<td>910</td>
<td>946</td>
<td>936</td>
<td>916</td>
<td>908</td>
<td>903</td>
<td>868</td>
<td></td>
</tr>
<tr>
<td>0 – 6 yrs</td>
<td>975</td>
<td>979</td>
<td>980</td>
<td>984</td>
<td>938</td>
<td>985</td>
<td>1019</td>
<td>928</td>
<td></td>
</tr>
</tbody>
</table>

Literacy & Educational Level

The overall literacy rate of the STs is 37.5 per cent at 2001 census. This is much lower than the national average of 47.1 per cent) aggregated for all STs. Male and female literacy rates (48.2 per cent and 25.5 per cent) are much below if compared to those recorded by all STs at the national level (59.2 per cent & 34.8 per cent). Among the larger tribes, Balti, Bot, Purigpa and Brokpa have registered higher literacy rate whereas Gujjar, Gaddi and Bakarwal have a lower literacy rate than that of the national average. Similar trends are discerned in these tribes in respect of female literacy also.

Literacy Rate

<table>
<thead>
<tr>
<th>Literacy Rate</th>
<th>All STs</th>
<th>Balti</th>
<th>Bot</th>
<th>Purigpa</th>
<th>Brokpa</th>
<th>Gaddi</th>
<th>Gujjar</th>
<th>Bakarwal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persons</td>
<td>37.5</td>
<td>62.1</td>
<td>61.3</td>
<td>60.9</td>
<td>55.5</td>
<td>37.3</td>
<td>33.7</td>
<td>22.5</td>
</tr>
<tr>
<td>Females</td>
<td>25.5</td>
<td>45.4</td>
<td>59.3</td>
<td>44.2</td>
<td>38.6</td>
<td>19.6</td>
<td>20.4</td>
<td>12.8</td>
</tr>
</tbody>
</table>

Among the ST literates, 34.9 per cent of tribal literates are either without any educational level or have attained education below primary level. The primary level literates constitute 26.2 per cent followed by literates up to middle level (22.1 per cent). The persons educated up to matric/secondary /higher secondary constitute 14.7 per cent whereas 2 per cent only are graduates & above. Non-
technical & technical diploma holders form negligible percentage (0.1). At the level of individual tribe, Bot, Balti, Purigpa have more than 22 per cent literates are matriculates, implying that every 4th literate of these tribes are matriculates. Bakarwal have the lowest proportion of secondary level literates (7.8 per cent). The data show that the proportion of literates after middle school drops down to approximately half in the secondary level of education and declines sharply onwards. The census 2001 figures depict that less than half (44 per cent) of total 3.2 lakh tribal children in the age group of 5 -14 years attend school. Around 1.4 lakh (56 percent) children do not attend school. At the individual level, Purigpa, Balti and Bot have 74 - 78 per cent children in the corresponding age group go to school whereas Brokpa have 60.2 per cent school going children. Bakarwal have the lowest proportion of school going children.

**Percentage of School going Children in the age group 5-14 yrs.**

<table>
<thead>
<tr>
<th>Age group</th>
<th>All STs</th>
<th>Bot</th>
<th>Balti</th>
<th>Purigpa</th>
<th>Brokpa</th>
<th>Gaddi</th>
<th>Gujjar</th>
<th>Bakarwal</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 -14 yrs.</td>
<td>44</td>
<td>74.5</td>
<td>74.7</td>
<td>74.2</td>
<td>60.2</td>
<td>44.9</td>
<td>38.5</td>
<td>25.8</td>
</tr>
</tbody>
</table>

**Work Participation Rate (WPR)**

The Work Participation Rate (WPR) of the ST population is 43.9 per cent which is lower than that of the total STs at the national level (49.1 per cent). Both male (50.9 percent) and female work participation rate (36.1 per cent) among the tribes are lower than the
corresponding figures (53.2 per cent male WPR and 44.8 per cent female WPR) recorded by total STs at the country level. Among the total workers, 57.4 per cent a remain workers and this proportion is considerably lower than the national average (68.9 per cent). Among the major tribal groups, Bakarwal, Bot, Gaddi and Purigpa have higher WPR than the State average. Similar trend has been shown by these tribes in respect of female WPR also.

Category of Workers

Agriculture is the main economic activity of the tribes of Jammu & Kashmir as 58.5 per cent of total workers are “Cultivators” which is significantly higher than the national average of 44.7 per cent. “Other Workers” constitute 32.7 per cent and this proportion is also twice that of the national average (16.3 per cent). “Agricultural Labourers” constitute only 6.4 per cent which is significantly lower than that of all STs at the national level (36.9 per cent) and workers in “Household Industry” account for 2.4 percent which is at par with the national average of 2.1 percent.

Percentage Distribution of Workers in four Economic Categories

<table>
<thead>
<tr>
<th>Economic Category</th>
<th>All STs</th>
<th>Gujjar</th>
<th>Bot</th>
<th>Bakarwal</th>
<th>Brokpa</th>
<th>Balti</th>
<th>Purigpa</th>
<th>Gaddi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultivators</td>
<td>58.5</td>
<td>61.5</td>
<td>49.1</td>
<td>37.6</td>
<td>59.8</td>
<td>48.9</td>
<td>55.9</td>
<td>78</td>
</tr>
<tr>
<td>Agricultural Labourers</td>
<td>6.4</td>
<td>7.7</td>
<td>4.3</td>
<td>3.5</td>
<td>3.5</td>
<td>2.4</td>
<td>1.2</td>
<td>1.8</td>
</tr>
<tr>
<td>Other Workers</td>
<td>2.4</td>
<td>2.7</td>
<td>1.6</td>
<td>2.3</td>
<td>1.6</td>
<td>2.1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>32.7</td>
<td>28</td>
<td>45</td>
<td>56.7</td>
<td>35</td>
<td>46.5</td>
<td>41.9</td>
<td>19.2</td>
</tr>
</tbody>
</table>
Among the major tribes, Gaddi have the highest share of “Cultivators” among their total workers followed by Gujjar, Brokpa and Purigpa. Bakarwal have the highest proportion of “Other Workers”, followed by Balti and Bot.

Marital Status. The data on marital status of the STs show that the proportion of “never married” persons (57.2 per cent) exceeds the “married” persons (39.7 per cent). “Widowed” persons form 2.8 per cent while a negligible 0.3 per cent are “divorced and separated”. Marriages of girls and boys below the legal age for each are not commonly practiced by the tribal communities of Jammu & Kashmir. The proportions of the married girls below 18 year (2 per cent) and married boys below 21 years (2.7 per cent) are nearly equal to those registered by the total STs at the national level (2.1 per cent & 2.8 per cent respectively). Among the larger tribes, Bot, Brokpa, Balti and Purigpa have registered the proportions of married girls and boys below the legal age for each lower than those of the State average. The mean number of children ever born per ever married ST woman (age-group 45 - 49yrs.) is 5 which is higher than that of all STs at the national level(4).

Religion

Islam is the predominant religion of the STs of the State (86.3 per cent). Buddhist and Hindu tribes constitute 9.3 per cent and 4.3 per cent respectively. Among the major tribes, 99.3 per cent population of Gujjar and Bakarwal are Muslims followed by Brokpa (95.2 per cent).
While Gaddi are primarily Hindus (98.7 per cent) and Bot are Buddhists (95.9 per cent).

**Reservation of Seats**

The Government of Jammu and Kashmir has to reserve at least 12 seats out of 87 in J&K Legislative Assembly. The provision of reservation is also extended to public employment. The new reservation policy under Notification No.5/GOS/9/(15)/SWD/WD dated 19.8.2003 reserves 10 per cent of seats for STs in all government jobs and in professional courses. Besides, five years relaxation in age is given to STs Candidates. As a result of this policy, the participation of STs in public employment is very high. As against their population percentage of 20.6 per cent, the percentage of STs Employees in the state government service as on December 2007 was 33.57 per cent. Even the representation of ST females in the government services is very high (7.20 per cent) which is encouraging sign of women’s participation in the administration of the state.

**Tribal Sub Plan (TSP)**

The TSP as a strategy for tribal development was evolved in the Fifth Five Year Plan (1974-79) on the recommendation of an expert committee headed by Prof. S.C. Dube. The committee was constituted by the Ministry of Education and Social Welfare in 1972. The TSP covers all scheduled areas and Teshils/Block, with more than 60 per cent tribal population is living. The two main objectives of the TSP are: socio-economic development of STs and
protection of tribes against exploitation. The salient features of TSP are:

1. It falls within the ambit of state plan meant for the welfare and development of tribes. Such a plan is a part of the overall plan of a state and is therefore called sub-plan. The benefits given to the tribes and tribal areas of a state from the TSP are in addition to what percolates from the overall plans of the state.

2. The sub-plan identifies the resources for TSP areas; prepare a broad policy framework for the development; and define a suitable administrative strategy for its implementation.

3. The most significant aspect of this strategy is to ensure flow of funds for TSP areas at least in equal proportion to the ST population of the state.

Analysis and Conclusion

THE Scheduled Tribes (ST), like the Scheduled Castes, is the most socially and educationally disadvantaged and excluded groups in our country. The wide-spread discrimination against scheduled groups has long histories in India. The study however reveals that the status of this community in the state of J&K is somewhat different from their counterpart in other part of the country. In Jammu and Kashmir, the tribal people are very affluent, highly educated and have good number in white-collar jobs. Most of the important posts like Chief Secretary, Secretary, Director, etc. are occupied by tribal
people in the state. There is no any sign of poverty, illiteracy and backwardness among the tribal people of state otherwise a main feature of tribal communities in other part of country. Besides, they are not backward but more advanced and developed in comparison to Scheduled Castes of the state. The educational progress of Scheduled Tribe populations is quite remarkable. There is little difference between the literacy rate of general population and tribal population. Many educated tribals play active roles in the new political system. The tribes have been provided a “space” in the decision-making body like state legislature and local bodies. The reservation provision ensured large number of representation of this community both in state administration and local governance. Notwithstanding their high position, the statutory provision of reservation has been equally implemented in the state. The Scheduled Tribes in other parts of the country are gradually losing access to their traditional lands - a process that is referred to as alienation.

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11. www. Google.ac.in
Pastoralists of Himalayas
Veena Bhasin

Introduction
Pastoral societies have revived strong and renewed interest among anthropologists. Pastoralism is a subsistence pattern in which people make their living by domesticating large herds of animals. Pastoralism is an effective means of exploiting marginal environments. The survival of pastoralism is interlinked with many aspects of sustainable land use. The pastoral subsistence economy provides an adaptation to such conditions since it promotes the conversion of the low quality plant resources into portable, high quality animal foods. However, the overall low level of energy availability necessitates low population density and high mobility among pastoral population. They inhabit different areas across the world associated with specific ‘core’ animals and different methods of subsistence. Within a pastoral society the ecosystem diversity does not only mean the variety of ecological zones or habitats, but, it encompass cultural diversity and ecological processes related to different pastoral production systems as well. Therefore, biodiversity provides a fundamental base to pastoralism and to the overall economic systems. In the mountainous regions of Southwest Asia, it is mainly sheep, goats and yaks.

Pastoralism is a successful strategy to support a population with the limited resources of land. All forms of
pastoralism can be considered as different methods of economic adaptations, the parameters of which are determined by ecology and level of technological development. Pastoral nomadism is specialised, both from economic and cultural point of view. It is a successful way of food production in marginal environment. It is only through pastoral nomadism that man is able to exploit all potential resources of vast ecological zones. Low population density, mobility and multifarious information systems are important mechanisms of pastoral adaptation. The pastoral system is dynamic as pre-planned actions of pastoralists are constantly attuned to changing conditions. There is misconception that all pastoralists exist at basic subsistence level. There are pastoral groups who have accumulated wealth through their economic activities having exchange relationships with other groups. It is rare that any pastoral group lives exclusively with the products of their herds. Pastoralism is most often an adaptation to semi-arid open country or high altitude dry land where farming is not feasible. Pastoralism is more productive than hunting and gathering. Hunters do not try to increase the number of animals or use the products of animals while they are still living. Pastoralists invest in breeding and caring for their animals and so increase their reproduction and survival rates. Pastoralists are concerned with the production of milk, hair, hide, blood or wool or with traction, using animals as vehicles or source of work energy. By investing human labour in the production of milk and wool than meat, pastoralists make more profit.
The animals need not be killed to be valuable. This makes pastoralism the most efficient way of using resources in dry land and marginal areas. A pastoral production system rarely focuses on a single product, but makes use rather of both “continuing” (calves, lambs, and kids; milk, butter and cheese; transport and traction; manure; hair and wool; and occasionally blood) and “final” (meat; hides and skins) products (Horowitz and Jowkar 1992).

However, there are limited possibilities for innovations in the pastoral economic system. The survival of pastoralists in ecologically fragile areas depend on the diversity of the ecosystems. Therefore, biodiversity provides a fundamental base to pastoralism and to overall economic systems. In pastoral nomadism once its formation is complete, the simple reproduction of highly specialised forms of same type prevail. This does not make nomadism as a highly specialised blind alley. It is just that in the wider sense nomadism cannot be fully acknowledged with pastoral economy, although the later forms the basis of nomadism. On the other hand, specialisation restricts prospects for economic growth. However, a specialised pastoral economy in itself cannot take care of instantaneous necessities of nomads. All pastoralists have to look for supplementary forms of economic activity.

The earlier studies focused on environmental context of the livestock husbandry. Krader (1959) described nomadism as an, “extreme case of a human
society’s adaptation to an unfriendly natural environment”. The further studies were related to the problems of balance between availability of natural resources (water and fodder), livestock number and population size (Barth 1961; Sweet 1965; Swidler 1973); common land use and its regulation (McCay and Acheson 1987; Brombley 1992); changing environmental conditions, particularly due to environmental degradation resulting from development and pastoralists response to droughts and other environmental hazards. The impact of changing market conditions on herding practices was an important topic of research. Later studies observed that pastoralists are not dependent on livestock rearing only, but they practice “multiresource nomadism” (Salzman 1971). It has been shown that pastoral nomads diversify their resources in order to survive in harsh and unpredictable weather conditions. Pastoral societies, once thought to be independent entities are now seen as maintaining stable and permanent relationship with sedentary peasant and urban population (Gellner 1973). The latest studies are considering the political relationships of the pastoralists and the sedentary population (Irons 1971) and with state policies and state politics (Dahl and Hjort 1980). In the study of nomadic pastoralists, it was thought that the pastoral societies are essentially egalitarian. Studies are being carried out on the subject of gender inequality and impact of changing division of labour assignments in pastoral societies, particularly related to gender (Human Ecology, Special
Human ecologists are concerned with the problems of common land pastures. The ‘tragedy of commons’ apparently arises when a group of resource users have common access to single resource. Recent studies have examined the systems that regulate access to and use of common property such as pastures to show how some pastoral groups have done well traditionally while others failed, and the circumstances that led to success or failure of the pastoral groups (Hardin and Baden 1977; McCay and Acheson 1987; Brombley 1992). Barth (1961) studied the role of chiefs in nomadic pastoral society who synchronised the migrations of pastoral groups as well as liaisons with sedentary populations. Studies have been carried among pastoral groups of high altitude areas, where nomads’ movements are in frontier areas. Central governments have sought to control the movements of nomadic pastoralists throughout their existence, in part because they are often regarded as threat along a frontier (Lattimore 1940). However, in modern times, government interventions are intended as well for delivering services such as health and education (Gardus, 1985) and for overall development of the livestock as well as pastoral population. Some pastoral groups have settled in response to political turmoil and civil war. Several studies report negative social and health consequences of pastoral sedentarisation, including poorer nutrition, inadequate housing, lack of clean drinking water, and the higher rates of infectious diseases. For the past ten years a cultural anthropologist, an
anthropological demographer and a physician have engaged in a longitudinal research examining the biosocial concomitants of sedentism for Ariaal and Rendille pastoralists of northern Kenya (Fratkin 1991, 1998; Fratkin and Roth 1990; Fratkin and Smith 1995).

**Classification of Pastoralism**

The important *pastoral strategies* can be classified: *by species*; *by management system*; *by geography*; and *by ecology*. Apart from these, there is broad distinction between the developed and developing countries. In Australia and North America, extensive livestock production is accomplished with scientific methods and improved technology. The association between pastoralism and presence of grasslands is always there, but there are many types of grassland without pastoralists.

**Pastoralism in India**

There are more than 200 tribes comprising six per cent of the country’s population engaged in pastoralism. *(Source: Pastoralism in India: a scoping study by Vijay Paul Sharma, Ilse Kohler-Rollefson and John Morton 2003).* Indian pastoralists can be divided into groups that practice horizontal movement and vertical movement like in the mountainous regions. Nomadic pastoralism is prevalent in the dry lands of western India, the Deccan Plateau and in the mountainous regions of Himalayas. India has one of the largest livestock populations in the world. Livestock contributes about 25 per cent of India’s agricultural GDP. Livestock provides local people in isolated areas with milk,
meat and wool. Pastoralists use marginal, otherwise uncultivable land, increasing the amount of land available to an already expanding population. They also rear indigenous animal breeds, retaining rich genetic variety.

India is home to a large number of pastoral groups – which include Golla and Kuruma of Andhra Pradesh, who move with their cattle and sheep respectively; Rabari and Bharwad from Gujarat, who raise flocks of sheep and goat and small stock respectively; Kuruba and Dhangar from Karnataka both raise sheep flocks; Raika/Rabari and Gujjars from Rajasthan and Gaddi, Gujjar and Bakarwals of Himalayas moving with their camel, sheep and goats and buffalo and sheep respectively; Raika/Rabari are the most numerous pastoral groups in the western part of India. Inspite of being in such a large number, these pastoral communities have very low public and political profile. Scientists point fingers at them for adhering to an obsolete form of production, despite their large contribution to the national economy in terms of production of milk, meat, wool, leather etc.

**Pastoralists of the Himalayas**


J&K Academy of Art, Culture and Languages
Srinagar/Jammu
Changthang, Ladakh are some of the known pastoral communities of Himalayas. The pastoral communities of Himalayas make use of resources like high mountain pastures in three different ways by characteristic mobility patterns, socio-economic organisation and property rights. There are nomads like Changpa of Changthang in Ladakh, whose economy is predominantly based on animal husbandry; there are agropastoralist groups like Gaddis of Bharmour, Himachal Pradesh and Bhutias of Lachen and Lachung in Sikkim, who practice marginal agriculture and raise herds of sheep and goats and yaks (Bhasin 1988, 1989, 1996). The interaction of altitude, climate and soil fertility set upper limits on agriculture and pastoralism and within the range of agriculture, upper limits on types of crops (Troll 1968, 1972; Uhlig 1976; Dollfus 1981). Transhumance with or without agriculture becomes profitable where high pastures are available. Transhumant that migrate from summer pastures to winter pastures with their flocks have some sort of living arrangement at both the places and use tents as shelters during ascending or descending. Each household grazes their own animals but with the increase in size of flock, the professional shepherding comes up as an economic necessity. Where people have regular summer and winter pastures, to supplement their resources they start growing grains or vegetables at or near the winter or summer pastures. Among the agro-pastoral Gaddis of Bharmour, Himachal Pradesh, India, although agriculture provides the bulk of staple food, Gaddis themselves give major importance to
the care and value of the sheep and goat. From animals they obtain additional food in the form of meat and milk, wool for clothing and cash for buying other necessities. Transhumance of this type is practiced in mountainous regions of many parts of the world. These studies point to the lack of transparency in defining and classifying nomadism and pastoralism. Several authors have carried out studies on these pastoralist groups (Newell 1967; Khatana 1976a, 1976b; Nitzberg 1987; Goldstein and Masserschmidt 1980; Kango and Dhar 1981; Rao and Casimir 1982, Bhasin 1988, 1989, 1996). All forms of pastoralism may be regarded as different forms of adaptation, the parameters of which are determined by ecology and level of technological development. This makes pastoralism a special adaptation, both from economic and cultural point of view. It is special because it manages the conditions dictated by environment.

Natural resource use is influenced by the history and cultural system of a human population as well as by the availability of resources. The distinctive physical environment of the mountains restricts economic processes. The ‘multiresource economy’ that Salzman (1972) describes in relation to nomads in Baluchistan and Africa also characterizes most pastoralists in India. Human populations settled in mountainous environments have developed diverse strategies of natural resource use associated with water and land limitations, although its practice depends on the technological and socio-cultural characteristics of the population. Pastoralism is an age-old
livelihood option for number of communities and ethnic
groups in the mountains. Pastoralism is a system of
production devoted to gaining a livelihood from the care
of large herds of animals. This is a form of adaptation of
natural resource management, which requires maintaining
an ecological balance between pastures, livestock and
people. The technology of the pastoralist requires that the
life-practices of the people be adjusted to the requisites of
the animals which are movement to pasture, water, salt as
required and protection from predators. Some immediate
confluences of pastoralism are that the people must
remain mobile; they cannot invest heavily in personal
goods, in houses or in land. They protect and share the
permanent and essential sources for animals. The social
structure, social organisation and community life of
pastoralists that traverse the difficult terrains year-long is
bound to have specific needs, which social and functional
groups fulfill. The pattern of social, functional and
administrative groups in the transhumant way of life has
emerged out of the needs that meet the demands of a
migratory mode of production. Some studies have treated
the pastoralists as a people who resisted change because
of tradition or because they reacted passively to the
vagaries of nature. Other scholars feel that pastoralists as
an occupational group are open to continuous change. No
culture is static and pastoralists are no exception. Cultural
borrowing and adaptation in time and space has been a
continuous process, yet pastoralists have preserved their
culture in form and structure.
Alpwirtschaft

In the Alpine region, a peculiar strategy is based on agro-pastoral transhumance, each segment of which is intricately intermeshed with productive areas only during the growing season from spring to early fall, has been described as Alpwirtschaft (Rhoades and Thompson 1975, p. 537). It is associated with the movement of people and animals in vertical and horizontal space, communal control of pastures combined with individual control of plots and haying fields and a social institution that schedule the complex movement in space and time (Rhoades and Thompson 1975; Vincze 1980).

The concept of Alpwirtschaft shows how a cultural adaptation, response to a particular set of environmental constraints leads to patterned social and political relationships. This Eurocentric view of pastoral practices in mountain region became a role model for text books published afterwards. However, the limitations of the concept are broad range of agropastoralism and secondly, many of its correlates, including vertical and horizontal movement and com-munal institutions to facilitate scheduling and integration are found in other agricultural communities. As a result, the conflicting demands on household time and labour and the necessity for continuous vertical movement among zones create complex scheduling problems solved through communal institutions.
In the Himalayan mountain milieu, we find a full range of mobile practices, in livestock keeping from mountain nomadism through transhumance to combined mountain agriculture (*Alpwirtschaft*). Several studies have been carried out on pastoral groups in different parts of the Western Himalayas (Singh 1964; Newell 1967; Khatana 1976b; Nitzberg 1970, 1978; Goldstein and Masser Schmid 1980; Kango and Dhar 1981; Rao and Casimir 1982; Bhasin 1988, 1989, 1996) mainly focusing on nomadic routes, regular seasonal movements in a typical landscape, agriculture and human settlements. Some of these studies show the changing importance of animal husbandry in combined mountain agriculture. All societies use animals as providers of food, fuel, fiber, draught power and transportation. However, nomadic, semi-nomadic and transhumant pastoralist societies have lifestyles that revolve mainly around their livestock. The transhumant pastoral societies inhabiting the high Himalayan areas exploit the seasonal abundance of grazing areas. The demarcation between the nomads and transhumant is not a permanent divide. As social and ecological conditions change, pastoralists adjust accordingly. A traditionally nomadic society or few families can become more or less transhumant in their migratory patterns if opportunity arises.

**Transhumance**

Transhumance is the regular movement of herds between fixed points to exploit seasonal availability of pastures. In hills, the transhumant pastoralists follow a
cyclical migratory pattern from cool highland valleys in summer to warmer lowland valleys in winter. In the terms of ecological adaptations, the two most significant factors for transhumance are seasonal severity of winters, associated with presence of territorial use of highland and lowland pastures. Transhumant agro-pastoralist have regular encampments or stable villages with permanent houses. They often practice subsistence level agriculture at one or the other destinations in summer. They trade their animals and animal products in town markets for grains and other necessities of life, which they do not produce themselves.

Ethnic groups in transhumant category are few and are of low population density in relation to the total land mass. There is low margin of surplus because of low level of technology, little occupational specialisation, high participation of women in the economy and highly flexible residence. The emergent pattern of social structure has kinship and functional groups that helps in meeting the demands of a migratory mode of production. As all follow the same mode of production, there is little variation in economic level and behaviour from one household to another. The relations of economic control, which are legally manifested as property ownership are absent in transhumant societies. Among transhumants, the community governs access to the common resources, therefore, it demands a strong village organisation. The base of local level leadership or prestige is not economic
power or capacity to coerce but the charismatic personality, mediation ability and social work attitude.

In transhumant societies, the ecological conditions constitute a significant factor in the socio-cultural systems. Social relations, technology and environment are variables, which are part of a system. The three variables are interrelated and interdependent and the functioning of the system may change in response to a change in any one of above variables e.g. an economic change could have an effect on environment as well as social relations.

The Himalayan region is a social and cultural interface, (Fisher 1987) a contact zone. In the Himalayas, the northern-most, high-altitude regions are heavily Tibetan throughout their length and the southern-most; low altitude regions are Hindu dominated.

**Pastoral Nomads**

There are over 200 hundred million nomadic people in the world today. They follow a productive way of life in the marginal regions they live in. This associates the availability of forage a necessity for pastoral way of life. The timing and destinations of migrations are determined primarily by the needs of the animals of the herd for fodder and water. They inhabit economically, socially and politically marginal lands on the periphery of settled societies. The mobility of nomads enables them to exploit meager resources of these marginal lands in a way not possible to settled societies. They do not feed any specially
sown fodder plants or grains to their livestock, and their animals survive exclusively by grazing on forage. Pastoral nomads are livestock producers who grow no crops and simply depend on the sale or exchange of animals and their products to obtain foodstuffs and other necessities. They are dependent on their livestock for food, status and cultural practices.

Nomadism is viable in the extreme hot and cold. In the hot dry deserts of Arabia, Sahara, East Africa, South Iran and Baluchistan, camel domestication is prevalent. In the lush savannah grasslands of Central Africa and Sudan belt, cattle is the main animal. The temperate mountains and the valleys of Southwest Asia and the Mediterranean Borderlands, support large populations of sheep, goat, yak and horse. In the extreme climate of Central Asia steppes and mountains horses, Bactrian camel, sheep and goats are preferential and in Sub-Arctic tundra of northwest Eurasia, the inhabitants herd only reindeer. According to Spooner (1973) there are no features of cultural or social organisation common to all nomads or even that occur exclusively among nomads. Pastoral nomads present not only different lifestyles and means of subsistence but also various types of social organisation. Patterns of social organisation they develop depend on their specific ecological, cultural, political or historical circumstances. Pastoral populations are organised into so-called descent groups (tribes, clans and lineages). It is acknowledged that social organisation of pastoral nomads is based on kinship. However, it is not only nomadic societies, where kinship
and pseudo-kinship form the structural basis of social organisation, many other societies with different economic systems also have kinship base. The mobility of nomads and the permanent instability of pastoral economy give rise to a fluid social organisation, which is capable of change and which has the requisite segmentary means with which to accomplish this. Flexible social organisation means that nomads have not only one secure support network of people but have a more fluid and changing support network within a community. People often go to people for help who are readily available, or who have the resources at that particular time. According to Spooner (1973), units of lower levels of segmentation, which, primarily, are connected with social, economic and more narrowly productive needs, rely on kin and contractual relations (pp. 25-26). Kinship regulates relations within a relatively small group of people; it mediates the individual’s position in a system of horizontal ties by superseding the discrete character of different descent groups. The nomads inhabiting different ecological zones make different movements depending on the physiographic conditions of the area and availability of pastures in time and space. Pasture is often sporadic and connected by routes of access; villages are mobile and maintain themselves as distinctive entities whether they are in temporary camps, besides pastures or permanent villages. The scheduling and destinations are predetermined according to the availability and needs of the animals for water and fodder. Mobility of pastoral
nomads requires an annual pattern of decision-making about directions of movements, places of encampments and duration of stay. The nomadic pastoralists do not invest heavily in material goods. They do not have permanent settlements or build houses but live in portable dwellings in encampments near the resources. It is necessary for them to have knowledge of their pasture, water resources, rainfall, snowfall, disease, political insecurity and national boundaries with access to markets and infrastructure. They follow established migration routes and often develop long-standing exchange arrangements with families to make use of crop residue or to trade goods.

Pastoral nomads are usually self-sufficient in terms of food and most other necessities. The pastoral nomads rarely kill their animals for family use only. Whenever they kill an animal, they distribute the flesh among relatives and neighbours. The distribution not only insures that no spoilage takes place but it also creates number of reciprocal obligations within the community. It sponsors mutual aid and commonality. Culturally nomads are among the vulnerable communities that the international community has given priority to protecting. Nomadism has been seen as a survival strategy for the pastoralists. Nevertheless, it is not only the pastoral nomads and their flocks who survive by migrating; transhumance is a way of making nature survive. There has been a body of evidence to show that in most nomadic cultures and societies,
nomads have successfully managed their rangelands with a high degree of diversity (Scholz 1995; Wu 1997).

Barefield (1993) used anthropological methods to examine the realities of life among different groups of pastoral nomads. According to him, while nomads live apart from sedentary society, there are bonds of association to the latter that affect the nomads. He has discussed generalities about certain themes like ecological base of nomads, how do they organise themselves economically and how do they form and maintain their political and social structure. He mentioned some criterion that defines the key animals for nomads. The animal must be adapted to the regional ecological conditions and it must be a necessary component of everyone’s herd. According to Salzman (2004), nomadic movements are “highly purposeful, oriented towards achieving specific production rules.” Nomads deploy nomadic strategy to meet main challenges: which is maintaining their main animal. Yak breeders in Tibet transport salt to sell in distant markets. The Basseri of Fars sells sheep offspring milk and wool in local markets.

The analysis of three tribes inhabiting different parts of the Himalayas with variations in their topography draw together some of the major features of the pastoralists of Himalayas. Out of three tribes, Gaddis of Bharmour, (District Chamba, Himachal Pradesh) at the height of 2100 and Bhutias of Lachen and Lachung, Sikkim at an altitude of 3,000 metres follow Alpwirtschaft type of
strategy, associated with the movement of peoples and animals in vertical space, communal control of pastures, combined with individual control of plots and haying fields and social institutions that schedule the complex movement in space and time. The third group is of Changpas, who inhabit the cold desert of Changthang, Ladakh at 3,500 to 4,500 metres. Unlike the other two groups, who happens to be agro pastoralists in varying degrees, Changpas are nomads. Gaddis raise flocks of sheep, goats while Bhutias of Sikkim domesticate herds of yak and flocks of sheep and Changpas of Changthang raise herds of yak and flocks of sheep and *pashmina* goats. However, their animals are not raised on any cultivated fodder crops but survive exclusively on natural pastures. Their complete reliance on natural pastures creates difficulties for year round sustenance. In the high altitude areas of Changthang, natural grasses stop growing in mid-September. The grasses start rejuvenating in late April or early May. In the beginning of May, the quantity is meager and is not sufficient for the sustenance of livestock. Changpa pastoral cycle is striking as there are few areas where anything grows in winter. Unlike Gaddis and Bhutias, Changpas have no reason to migrate to far off places.

Changthang nomads represent one of the last great examples of nomadic pastoral way of life once common in many regions of the world (Goldstein and Beall 1990). Changpas are pastoralists like Masai and Bedawlb Beja among others. Pastoral way of lifestyle involves perpetual
mobility in extreme conditions in remote areas. A pastoral nomadic lifestyle is an adaptation to dry, cold rangelands with extremely harsh environment that are non-arable and limited in their production capacity. Their way of life prevents living in permanent settlements. Therefore, their pattern of migrations differs from Gaddis of Bharmour, Himachal Pradesh and Bhutias of Lachen and Lachung, Sikkim who have permanent houses at middle altitude. Gaddis and Bhutias move with their flocks to high altitude in summer and to lower altitude in winter (Bhasin 1988, 1989, 1996). Changpas of Changthang change places all over the year according to the availability of pasture, water and needs of the livestock. The highlands of Rupshu-Kharnak in Changthang, besides having an arid environment, support a large number of livestock population goats, sheep, yaks and horses. The tent-dwelling Changpas traverse with their livestock across the Changthang. The nomadic groups of Changthang are politically distinct with traditional grazing rights and well-defined boundaries. Traditionally, the rangeland of Changthang was state-owned and individuals had usufruct rights. They migrate to different valleys for summer and winter grazing of their herds. During summer and autumn, the Changpas generally live together as one encampment.

Agroastoralists employ different strategies to adapt to variations in the environmental, social and political risks they confront. Their actions contradict the common representation of pastoralists as illogical, capricious and politically submissive migratory people. Instead, many
studies (Bhasin 1988, 1989, 1996) show them as consciously pursuing specialised strategies for making a living, dealing with states and marketing their products. Pastoralists enter into contracts with state agencies and cultivators where they pay for their animals to graze and at other times are welcomed for the manure of their animals. Like people everywhere, pastoralists follow economic strategies that are set by physical, social and economic conditions at the local, regional and national levels. Together, these conditions characterize the community’s ability to adapt, survive and even prosper in relatively harsh and marginal environment. Though all pastoralist societies are feeling the currents of change and consequently their economies are also varying. This happens mainly with an increase in national and international tourism and the availability of government and non-government salaried positions. However, agropastoralism continues to play a key role in household economic strategies. This is important because tourism is particularly sensitive to economic, political and other fluctuations, beyond the control of local people. By resorting to variety of ecological, social and market niches, pastoralists minimize the risks that are part of life in constraint environments.

**Pastoral Adaptive Strategies**

**Mobility**

Physical conditions in a region, especially climate cannot be altered but the human activities in the region

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can be manipulated. Mobility is one of the most important components of pastoral adaptation. Mobility allows pastoralists to exploit more than one environment simultaneously, thus creating the possibility for marginal regions to support human life. Rather than adapting the environment to suit the “food production system” (Bates 1998: 104), pastoralists successfully managed their environment with a high degree of diversity. In order to adapt to harsh climate, the indigenous people migrate to different locations having a combination of seasonal and ecological variables in the location of pasture and water. Consequently, for appropriate economic and ecological land use, mobility is essential. It is the basis for survival strategy in the environments of herders. According to Janzen (1993), mobile livestock keeping is a best active human adaptation to the harsh environment and is probably the only way of putting the pastures to economic use without a huge expenditure of capital. In view of biodiversity conservation, exploiting ecosystem diversity is another ecological reason of nomadic movement. It is certain that mobility allows pastoralists to take advantage of resources with low productivity and irregular spatial distribution but markets are important as well in permitting them to exchange their special goods for grains and other necessities of life.

Besides owning animals in large numbers, which necessitates transhumance, two out of the three tribes of Himalayas under consideration have additional reasons for adopting a transhumant way of life. There are Gaddi
families in Bharmour who do not have enough land or do not rear enough sheep and goats to meet their economic needs throughout the year. Apart from this wool and woolen products need some way of disposal, which is not possible if they are stagnant locally as the area lacks market network.

Likewise, for Bhutias of Lachen and Lachung, animal husbandry was not sufficient to sustain the population, so they indulged in marginal trading activities with the Tibetans across the border. For centuries, Bhutias of Lachen and Lachung in North Sikkim had grazed their herds of yak and flocks of sheep in Khama Dzong section of the Pahari district of Tibet during summer and fall months. In these areas marginal agriculture and animal husbandry was not sufficient to sustain the Bhutia population. Consequently, the Bhutias of Lachen and Lachung were trading with Tibetans across the border. The barter of timber, wood, dyestuffs and dairy products of North Sikkim for Tibetan salt and wool formed the basis of this trade. The Bhutias of Lachen and Lachung pursued it as an occupation intimately interwoven with their pastoral activities.

**Diversity of Pastoral Systems**

A large variety of pastoral systems classified by the degree of mobility from *pure nomadic* to *transhumant* to *agropastoral* is found in the Himalayas. With increasing altitude, mobility increases and reaches the extreme in the opportunistic migratory pastoralism which utilize the most
marginal areas. In some areas, farmers also domesticate animals for work as well as to trade animal products. Pastoralists are flexible by nature and can switch over to another way of managing the living, if need and opportunity arises. A traditional nomadic society or some families within it become more or less transhumant in their migratory mode of production if opportunity arises or vice-versa.

In the high altitude areas, like Changthang in Ladakh, Changpa nomads divide the season into two parts and they refer to their pastures as ‘winter pasture’ and ‘summer pasture’. They use these pastures in rotational grazing system, namely two season grazing system. Livestock grazing in the Changthang could survive through the centuries because of the indigenous practices which maintain the livestock ratio and to avoid overuse of some pastures or low use of others (confining grazing of horses and yaks to separate pastures, herding sheep and goats together and avoiding simultaneous disturbance of pastures). Their production system involves raising yaks, sheep, goats and horses; harvesting their products; paying a portion to gompa as taxes; consuming a portion and bartering yet another portion along with salt to obtain grain and other necessities like tea. As environment is not conducive to any other form of land use, no grazing land is irrigated, fertilized or sown.

On the contrary, the areas with varied topography have three season grazing system, which include a
transitional belt between winter pasture and summer pasture to support the grazing activities in spring or autumn. The Gaddis of Bharmour, Himachal Pradesh, follow three season grazing system. Among the Gaddis, the grazing area is spread over three ecological zones, with distinct pasture types: subtropical grazing of the lower hills; sub temperate-temperate pastures of the middle hills; and alpine pastures of the high hills. Some Gaddis, who accompany the flocks of sheep and goat, take turns months at a time, in shepherding and in cultivation with brothers, cousins, uncles and sons. In Kangra district these areas (kandi dhars or ban) are claimed by Gaddis as warisi (inheritance). There Gaddis allow their flocks to pasture on fields and receive payments from the land-owner because the flocks provide natural manure to the fields. Winter pastures are poor but extensive. Gaddis are in touch with the people of lower hills while grazing their sheep and goats. During the same period, their families are working in the homes of the people in the Kangra hills. Migration towards summer pastures starts in April- May.

For spring and autumn grazing, the flocks are brought back to the village in April to manure fields. Pastures exist in patches along the valleys where Gaddi camp during the summer. In the beginning of September, shepherds travel down slowly the valley below Kugti to Bharmour, and flocks return to trakar pastures (village fields). When flocks are in the trakar pastures, the Gaddis join in the various activities of the season of the year. Migration towards summer pastures starts in May. Gaddis
walk to different pastures at differing altitudes to graze their herds on nutritious grass of Lahoul and Spiti, even to the border of Ladakh and Tibet. The collection of medicinal plants from the alpine pastures and distance forests is combined with grazing of animals. Gaddis collect medicinal plants mostly for marketing however they keep part of it for self-consumption as well.

Among agropastoral Gaddis of Bharmour, Himachal Pradesh, ecological conditions of the area necessitate their winter migration to lower hills in and around Kangra hills. Land holdings are small and often the different fields belonging to a family are widely scattered. Excessive snow, severe winters and presence of dhars (grasslands) in the region facilitates transhumant adaptations. Upper ranges of these mountains are noteworthy for their large, lush meadows and other summer grazing. However, these pasture are seasonal, Gaddis cannot rely on them for year-round sustenance. Consequently pattern of transhumance is developed to utilize the productive mountain area in its productive season- migrating in summer to Bharmour upper ranges and in winter to Kangra hills (Bhasin 1988, 1996). Prior to the establishment of the profitable timber trade in the Indian state of Himachal Pradesh, local kings encouraged herding for raising revenue for the state. Like Gaddis, other pastoralists of Himachal Pradesh, Uttar Pradesh, Haryana, Gujarat and Madhya Pradesh in the plains, pay taxes to government agencies or cultivators pay money for manure their fields.
Total travelling is around six hundred kilometers. Migration towards summer pastures starts in May. In March, traders come to the Gaddis and strike deals for the purchase of animals; during downward movement, the traders arrive again in September.

**Water and Fodder**

Balance between availability of natural resources, as water and fodders are indispensable to pastoralists. Pastoralists mostly depend on natural resources, particularly for fuel, fodder and water. Their dependence on natural resources is institutionalised through a variety of social and cultural mechanism such as religion, folklore and traditions. Pastoralists mostly depend on natural resources, particularly for fuel, fodder and water. Their dependence on natural resources is institutionalised through a variety of social and cultural mechanism such as religion, folklore and traditions.

**Property Rights**

Property rights systems institutes’ relationship between people, not between people and belongings. Property rights systems are part of communities’ law and as such are the foundation essentials that differentiate communities. Property rights simply do not define and grant rights; rather they establish the rights and responsibilities of the system participant’s vis-à-vis each other. Pastoral societies cannot perform without access to grazing lands. There are state-owned pastures, crop-residue and institutional arrangements made with other
communities to have access to their pastures and purchased feeds. The majorities of pastoral land resources are held under a controlled access system that is communal in form. ‘Communal’ land tenure relates to that system of tenure in which the tribe or clan or a group has access to land. Tenure is thus a social institution: a relationship between individuals and groups consisting of a series of rights and duties with respect to the use of land. Traditionally, in pastoral societies, land belongs to a group or family that is linked by descent or cultural affiliation. Rights of access to resources are highly limited and tend to be allocated through inheritance, sibling cooperation and marriage. Because of political marginalization of pastoralists, unfavourable land tenure reforms and the alienation of pastoralists from their lands, traditional mechanisms and customary methods of negotiations, arbitration and adjudication over land issues are breaking down. Pastoralists follow established migration routes and often develop long-standing exchange arrangements with families to make use of crop residue or to trade goods. These people hold property rights in herds, pastures and routes between the pastures. Their legal arrangements include the means for control over the pasture, identification of herds, regulation of access to routes, regulation of disputes over property rights, marriage disputes and other social problems. The failure of state-ownership and statutory legislation to achieve better resource management has fostered new interests favouring community control and management.
and customary tenure systems (Jodha 1991; Blaikie 2001). The capacity of pastoral institutions is based on availability of resources both at local level as well as in the broader vicinity, where they serve as access options. Spatial mobility is required to achieve a balance between man, animals and pastures. There is a great variability in herd management strategies, social organisation and degree of mobility. Descent regulates relations between different groups and at the same time establishes the individual’s membership in a given society as a whole and in specific subdivision of it; this membership involves both corresponding rights and commitments and sometimes even social position. Kinship establishes the position of individual in the society; descent legitimizes it (cf. Marx 1976). Each geographical region has its own unique pattern of development and interaction with the sedentary societies. Pastoralist’s economic dependence on their domesticated herds in varying degrees is the only feature that all pastoralists share in common. Where herders lack proprietary rights to specific grazing grounds, they use labour, capital or kin networks to exchange resources.

Unlike much of Central Asia, where command economies over-ride traditional access rights, the Bhutias and Changpas have communal pastureland with strong community regulation of land usage. Among Goddis Historically speaking, all the land belonged to the Rajah (King) of Chamba who would rent out small fields to different families. The lush mountainous meadows and
grazing grounds in the area facilitated the raising of sheep and goat. They were given property rights in the Alpine pastures and customary rights or contracts with residents in low hills for grazing. Gaddis spend the summer in their permanent homes in Bharmour and cultivate their lands and in winter, they migrate to lower hills of Kangra valley with their sheep and goats. In winter migrations, their families also accompany them. While men go with animals, women and children work as labourers and house help. The proprietor farmers provide shelter and grazing on their fields after harvest or on meadows. In return, the farmers get manure for their fields. In summer migrations, when agricultural activities demand attention, the Gaddis engage puhal (shepherd) on wages to look after the flocks. The year-round migration in search of pastures between upper and lower hills is independent of other economic activities of the flock owner (malhundi) (Bhasin 1988, 1996). All customary institutions relating to transhumance are based on reciprocity; the underlying principle of this practice is coordination between nomadic pastoral groups and communities of cultivators on the way and the foothills. Survival of the pastoralists and their livestock calls for complementarily, rather than competition, between arable and pastoral demands on resources at different altitude. There should be provision for economies of scale for both arable and pastoral land-use pattern.

Changpas have neither crop-residue option nor any institutional arrangement with other communities for grazing their animals. They have only access to their
traditional grazing in different valleys in summer and winter. Single resource competitors always have framework to overcome scarcity and conflicts due to internal pressures (population growth, growth in herd size and change of activity) and external pressures (climate changes and environmental degradation) as their resources are limited. The organisation of spatial movements is important in pastoral communities. Among Changpas, these movements are regular and cyclic between the areas of summer pastures and winter pastures. The orbit of routes and pastures, the routine, direction and schedules of migration are fixed.

Changpas have communal pastureland with strong community regulation of land usage. Changpas follow the traditional system of grazing wherein the headman- the *goba* decides areas for animal grazing. A unique feature of the traditional pastoral system is the complex administrative system of pasture allocation and reallocation by *goba*. The Changthang is divided into a number of named pastures of varying size, each with delimited borders recorded in register book. Changpa households can use only their assigned pastures. Each pasture is painstakingly suitable for a fixed number of animals calculated locally on their own system. Thus, access to pasture with particular characteristics is allotted to a particular household with some combination of animals, totaling to a specified number. Each pasture is expected to sustain only what is considered an appropriate number of livestock. Triennial censuses of
adult animals determine each household’s herd size and its allocation of pastures and taxes. Additional pastures are allocated to household whose herds have increased and are taken from those whose herds have decreased. The whole area under his control is divided in to two zones—one for gompa (monastery) animal grazing and the other for community animal grazing. Every year three families selected by goba in rotation take gompa animals with their own herds to allotted pastures (lungrung). The community and gompa animals graze at pastures, which are far off from each other. In addition, one selected family has to take all community as well as gompa horses for grazing. The gompa animals graze on the best pastures and so do the animals of the caretaker families. The families who look after gompa animals are in an advantageous position as their animals have good graze, along with gompa animals.

Like Changpas, Bhutias of Lachen and Lachung have also preserved their traditional form of dzumsha (village council) and phipun (headman) administration, which control the land distribution. The Lachen and Lachung area has a special status with regard to settlement, land revenue and local administration. The Bhutias of Lachen and Lachung have communal forest/pastures and agricultural land with family ownership of land but with strong community regulation of the land usage. The village is an important land-holding unit. The whole system of land distribution is sago. In this form of land tenure, the communal authority overrides any claim the state might
extend on internal sovereignty or state landlordism. In Lachung, there are three types of land: (1) land in apple belt; (2) land in maize, wheat and millet belt and (3) temporary belt. Land in apple and grains belts is permanent. Each family, which is a member of the dzumsha and fulfills his duties as a member is entitled to specified portion of land. Community membership entails mandatory participation in a number of domestic rituals, as well as ceremonies of territorial and ancestral deities. These rituals help ensure the health, fertility and prosperity of the individual, the land and the household (Bhasin 1993).

**Common Property Resources**

Hardin’s *Tragedy of commons* (1968) described how common resources, such as the land shared by pastoralists, ultimately become ruined (Hardin 1968). Private property proponents have erred in believing that common property necessarily results in resource degradation. Blaiki and Brookfield (1987) define common property resources as resources that are “subject to individual use but not to individual possession”, has a limited number of users with independent use rights, and have users organised as a “collectivity and together have the right to exclude others who are not members of the collectivity”. Many studies have shown that people can work together to manage common-property resources sustainably (Brombley 1992; McCay and Acheson 1987). As can be seen among Changpas and Bhutias, shared rights can lead to a more equitable distribution of scarce or
dispersed resources and reduce risk in the face of environmental uncertainty (Bhasin 1994, 1996).

Most ‘common - property ’ studies, neglect the importance of production strategies and resource access options used by pastoral communities to evade risks associated with environmental variability and other external pressures and thus maintain their pastoral system. ‘Access options’ are bundles of options available to individuals and communities for securing their livelihoods and production in response to the constraints they face.

**Herd Diversification**

Pastoralists raise mixed herds of sheep and goats for animals and animal products, and domesticate yaks, horses etc. for their products as well as for transportation of goods and human beings. Changpas domesticate a mix of yaks, goats, sheep and horses. These animals fulfill their many needs. Yak, goat and sheep provide them with wool needed for ropes, tents, clothing beddings, milk, meat and transportation. Composition of Changpa herd is not random but is an adaptive response to environment, which they inhabit and the resources available to them. The herd of different animals takes full advantage of the use of vegetation in the same pasture as different animals graze on different plants making efficient use of resources. Different animals also provide diversified products for self-consumption or sale. “ Maintaining diverse herd composition is also a strategy employed by nomads to
minimize the risk of losses from disease or harsh winters, since a mix of different species provide some insurance that not all animals will be lost and herds can be rebuild again” (Miller 2004). Meat is rather a by product of the necessary process of slaughtering animals from the flock, which takes place before the winter, so as to avoid wasting scarce fodder on animals which have outlived their usefulness. The domestic goats of Changthang produce the finest cashmere wool or pashmina. Rupshu has highest livestock population and consists on an average 300 animals per family. The household depends for its subsistence on the animals owned by its members. Changpa’s flock must include sheep and goats as producers, yaks to transport the belongings on the migrations and a dog to guard for the herd and tent.

Gaddis domesticate two types of animals, nonmigratory and migratory. Gaddis keep the nonmigratory domestic animals - bulls and cows in the permanent villages of the middle hills. The cattle subsist on wild fodder, which they forage and that which is gathered for them comes from forest trees, brush and grassland. No fodder crops are grown, although chaff, stocks and occasionally grains, are fed to them. During winter months when most of the families depart, a small percentage of the population is left behind to look after the cattle (that subsist mainly on corn stalks), fields and spinning and weaving of the woolens.
The migratory flocks of Gaddis consist of sheep and goats, whose survival depends largely on transhumant herding. Sheep are raised mostly for their wool, which is sheared thrice a year to provide the coarse wool, which is woven into rain resistant blankets and the snowshoes for the shepherds. Gaddis raise goats for their milk and meat. Milk is the staple of the shepherd’s diet on migration. Of greatest financial value is the meat. To maintain the size of the flock, about 40 percent of the goats are sold during winter. Although sheep produce more wool, they as compared to goats are less hardy and give less milk and meat. Goats are able to survive on poorer pastures than sheep but at the same time tend to destroy the pasture after they have grazed for a certain length of time, as their sharp hooves cut the turf, exposing the top soil, which is blown away by the wind (Bhasin 1988).

Bhutias of Lachen and Lachung raise yaks, dzow (a breed of yak and common cow) sheep, horses and mules. They obtain milk, meat and wool from the animals. Bhutias rely on yaks, ponies and mules for transportation (Bhasin 1989).

**Concept of Wealth**

An accumulation of material goods beyond a certain point restricts the pastoralist’s freedom of movement, thus reducing his ability to care for his herds and intimidating his livelihood. The pastoral nomad’s economy is not organised for sustained production even in normal times. According to Lattimore, “the pure nomad is
poor nomad” (cf. Salzman 1980: p. 34). However, there is emphasis on accumulation of more animals. Having a large herd is cultural goal of most herders; prestige and status are defined by having larger herds than one’s fellows. Work is organised by “non-economic” relations in the conventional sense, belonging rather to the general organisation of society. In nomadic pastoralist society, inequality is more the organisation of economic equality and one secures or maintains high position by generosity.

The economic structure of a society become visible from the interaction of the general forces with the specific thoughts, habits, culture and patterns of social organisation and institutions existing in the society. Even as pastoral nomads show a variety of social organisation, they are generally simple in nature and frequently dominated by kinship relations. An economic sense for these pastoralists means an efficient way to exploit natural grassland resources. According to Barfield, “the economics of pastoralism is based on the type of animal raised and what is done with the products” (Barfield 1993: p. 12). Concept of wealth is different among pastoral nomads. Wealth is tied to the ownership of animals rather than the ownership of land. The number of animal heads they possess determines the prosperity of pastoral households. The household depends for its subsistence on the animals owned by its members.

According to Salzman (1980), “they also see their herds as banking and investment devices, so that they will
try, for example, to keep some small stock as relatively liquid assets or ‘small change’ for consumption purposes, or will convert downward to small stock from their remaining large stock after a drought to take advantage of higher growth rates and lower per-unit risk factors” (Salzman 1980: p. 177). Importance of non-economic goals in pastoral societies reveals many interesting aspects. Their economics requires distinguishable strategies for short-term productivity and longer-term insurance.

Pastoral societies are not often homogenous, but are discernible by household variation in wealth and livestock ownership. Livestock, unlike land, constitute fluid capital for a pastoralist, which they use as a productive resource, a marketable surplus and a form of stored wealth. Livestock are subject to both natural increases and catastrophic losses, and amassing wealth in pastoral society has been described as volatile where the fortunes rise or fall (Barth 1966). Fratkin and Roth (1990) examined the effects of 1984 drought upon household wealth differences in a community of Ariaal pastoralists of northern Kenya. Their analysis confirmed the hypothesis that the drought resulted in increase household wealth inequalities.

Among all the three tribes, ownership of herd is the key determined of a man’s wealth and status. Number of animals in herd is always more important than quality. Animals are also the only form of inherited wealth, since
access to pastures is acquired by lineage affiliation and is not personally owned.

The members of the three groups use their animals to acquire prestige and influence in their societies. Loaning of milk animals to needy, accumulation of impressive dowry, gift giving, commitment of resources are not strictly understandable on an economic grounds alone. The increasing of animal numbers is not a projection of prestige or an indicator of only social status. It is as an insurance against constraint events, herders have to struggle to increase stock numbers, in order to provide security in case of losses, to leave a remainder of feasible size, to rebuild its herd.

**Settlement Pattern**

The scattered and constantly shifting herding units of the pastoralists are truly the primary communities of pastoral society. They correspond to hamlets among sedentary people. The members of a herding unit make up a socially bounded group. Unlike a sedentary community, which persists unless the members abandon their house and land and depart, a herding unit of nomads can only persist through continuous reaffirmation by all its members. The coordination of components of economically independent herding units is essential to make it a viable unit. The consent of the members of the herding unit regarding such decision is important for the maintenance of a herding unit as a social unit. In some areas, the transhumants live in tents and move with their
animals and families on fixed routes. When routes are fixed between the summer and winter pasture, they may construct huts at both the places. In such cases, tents are used only during migrations. Gaddis at midaltitude own permanent houses and agricultural land. Some Gaddis also own houses and fields at their winter pastures. Gaddis do not use tents in any of their migrations. They like to travel lightly. They obtain products from animals and use them directly. When they pass agricultural areas, they barter animal products for grain and other necessities. When pastoralists have regular summer and winter pastures, they start growing millet, barley or vegetables near them, as Bhutias and Gaddis do. The grain is for the human population and left-over of arable farming as forage for animals.

Like Gaddis, Bhutias of Lachen and Lachung have houses at their permanent villages but they also use byah (tents) made of yak hair during migrations to high altitude pastures. Lachenpas migrate seasonally and have encampments at different places. Lachenpas inhabit Lachen from middle of February to middle of May and then move towards Menshithang. As a rule, young people accompany their herds to grazing area but some Lachenpas do take their families along as they have built Kachcha houses there. Besides grazing animals, they collect firewood and grasses. After April, only young men and women migrate to higher villages of Zemu, Tallum, Samdong, Yakhang and Kalep and later to Thanggu area to sow potatoes. From May to September, they stay in higher
region and engage themselves in different activities like agriculture, pasturing, trade and collecting minor forest produce. Thanggu is the meeting place of migrating Lachenpas as they have a yak-tent gompa and a communal tent kitchen for feast. Dzumsha meeting takes place twice a month at Thanggu.

Among Lachungpas there are no encampments as the families do not migrate seasonally. The three busties (hamlets) of Lachung revenue block have cultivable lands at Khedum, Leema and Lothen. All these places are nearby and total cultivable land is about 16 hectares. During the months of November-December, male members go with animals beyond these places. While grazing they collect grasses and firewood. In May they take their animals to high altitude pastures halting at Yumthang (3,660 metres), Yume Samdong (4,880 metres) and Chholhamo. Thus, Lachungpas migrate six kilometres up the Lachung to Chholhamo and six kilometres down Lachung to Khedum, Leema Lothen. Two phipun (headman) look after the affairs of these encampments, which are primary communities of Bhutia society. The members of encampment make up a clearly bounded social group, their relations to each other as continuing neighbours are relatively constant while other links are governed by chance. Members of the encampment must agree in their decisions on the vital questions economic strategies, such as division of cultivable land at different places, grazing land, migratory schedules and other social matters. A phipun holds his encampment together by exercising his
influence in establishing and formulating unanimous agreement within the encampments on dates of migration and beginnings of agricultural activities (Bhasin 1989, 1996).

Among Changpas, though places of migration and routes are fixed but they have many reasons of not building permanent houses. The pastures are assigned only for three years for a particular group. This rotation and lack of building material restricts Changpas from building permanent houses at any altitude. They live in a black tent (*rebo*) with designs, suited to local economy and availability of raw materials in the vicinity. These tents are woven and made by Changpas themselves. These tents are strong enough to last many generations. The tent is waterproof because of natural greasiness of the hair and the oily smoke of yak dung burned inside in the hearth. These tents withstand heavy snowfall and strong winds.

Almost all nomads have a base, usually in a traditional winter village from where they make well-established moves with their livestock to seasonal pasture. The number of moves from winter to seasonal pastures depends upon the availability of water and fodder. The Changthang nomads move along with their livestock annually between summer and winter encampments with associated pastures. The migration sequence enables the nomads to utilise the different pastures in their growing period. Often, households move parts of their herds, say, male and non-lactating sheep and
goats to a secondary satellite camps at other pastures and in a different season pregnant females are moved to another satellite camp, depending on availability of pastures and labour to do so. This system applies only to sheep and goats. Yaks are moved according to different sequence. They leave male yaks unsupervised in the mountains throughout the year until they are needed for transportation. In autumn, the female yaks are herded daily and move with the sheep and goats. In winter, the female yaks are moved to mountain slopes to forage there. According to Changpas, their traditional system has allowed them to survive on Changthang Plateau for centuries without destroying their resource base precisely because it fostered a balance between their highly adapted herds and the harsh environment. This also justifies the individual herd management strategy. Changpas have permanent stone and mud houses in winter villages, where parents settle after retirement from transhumant life.

The Changpa economy is labour intensive and the labour resources of a household set an upper limit on the number of animals they can care for. Changpa household consists of either nuclear families or polyandrous households. These domestic units are stable in composition, but camp groups, herding groups and groups that migrate together are very unstable in composition. These groups tend to change in composition with every season as households make temporary agreements based primarily on economic considerations. Households are
grouped into shallow agnatic lineages based on known genealogy and there (Bhasin 1996).

Social Organisation

Pastoral nomads present not only different living lifestyles and means of subsistence but also various types of social organisation. Pastoral populations are organised into so-called descent groups (tribes, clans and lineages). The social structure, social organisation and community life of pastoralists emerges out of the needs of its individuals and social groups.

The role of Indigenous Institutions in the Pastoral Communities is very important. The indigenous institutions play the role of governing the behaviour of individual member of the society.

The indigenous institutions are organised to serve the social, economic, security and development needs of its members. They also have the responsibilities of decision-making and enforcement of resource use rules through political authority.

Majority of pastoral groups in the world are patrilineal. The pattern of social, functional and administrative groups in the nomadic pastoral societies have emerged out of the needs to meet the demands of a migratory mode of production. Resulting organisation of labour and social organisation is complex and variable. Flexibility is required to manage herd movement, information sharing, risk pooling, aggregation and
dispersal of herders across the region. Formal institutions are necessary to control ownership and transfer of property as well as adjudicate conflicts.

Among Bhutias and Changpas, the encampment is a level of social organisation, which is an administrative and jural unit. It remains the most inclusive level of political activity. The Bhutia and Changpa polity is characterised not by a hierarchy but by equality among its members. Power and authority is diffused among members. Bhutias have their own local government organisation, dzumsha, an assembly composed of the heads of the separate households. The dzumsha is the most powerful traditional system governing natural resources. In Bhutia system, laws regarding livestock production involve range-land and water resources management as core components of the indigenous institutional system, which still strives to be adhered to. Management of these resources are closely bound to the pastoral livelihood and strictly observed by the society. Every member of the society is required to respect customary laws. Under the general assembly, dzumsha, phi-phun has the highest authority in the system. He has two gyapons, who work as his helpers and acts as constables and messengers as well. Village elders gen-me assist phi-phun in the effective working of village administration.

The institutional structure extends to community and village levels where the actual administrations and
management of resources take place. Village elders reinforce co-operation and social solidarity between people through shared rituals and resource sharing.

Among Changpas there is one official head *goba* and Members (*ghansum*) number of which depends on the size of the camp. Like Bhutia’s’ *phipun*, *goba* holds Changpa encampments together and unites into unit. In this democratic form of government, the village council (*chogdus*) selects *goba* (Headman). The village council consists of all the male heads of the separate households. Membership and affiliation in village council is founded on the formal recognition of both descent and residence rules. Changpas allow a fellow villager to attend village council, if he has fulfilled his duties as a member of the society. Selection of the *goba* is by consensus. This consensus is arrived by finding the person with positive qualities of simplicity, honesty, truthfulness, social status, reputation and dealing ability. A sound economic background is not an essential factor but it is an added qualification. Occasionally, a situation of discord arises for the selection of *goba*. In case of discord, religious bigwigs have the final say. The life and culture of Changpa is strongly religion-ridden. Religion is a dominant force manifested in all aspects of Changpa life. Ecological conditions in the area make religion and religious dignitaries an important part of their life. Gompa men, *Chhog Jot* and *Kushok* (head Lama) have final say in the selection of *goba*. In turn *goba* selects Members (*ghansum*), *sangcho* (camp heads) and *kotwal*.

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The goba regularly exercises his authority in allotting pastures and coordinating the migrations and settling the disputes. District Commissioner and other members of the administration anticipate his co-operation in all sorts of economic, social and educational schemes and development programmes.

_Sangcho_, camp head, who is responsible for the management in his section to the _goba_, manages the scattered tent camps and in his turn, _goba_ is responsible for the whole group. _Goba’s_ mandatory registration with the _tehsildar_ and Member’s registration with National Congress Office in Leh link the village council to wider political party. Each section has a _kotwal_ appointed by _goba_ who act as constable, messenger and odd job man. _Kotwal_ informs the people about the meetings; and collects funds. He is not part of the judiciary but acts as messenger.

Bhutia and Changpa societies are largely unstratified. The indigenous system of prestige and power among Changpas is based on relative egalitarianism. This system differs from “kinship societies” as there are no divisive characteristics of a kinship system overpowering the sociopolitical system. There are no social classes and the whole population carries out the same kind of economic activities.

Gaddis of Bharmour have small compact villages or hamlets. The members of these villages make up a clearly
bounded social group; their relation to each other as continuing neighbours are relatively constant, while all other contacts are passing, ephemeral and governed by chance. Like all Hindu communities, Gaddis are divided into endogamous groups called castes. The caste ties stretch outside the village to unite people of the same caste. The village, which appears as a unit from outside, reveals clear social divisions. The division of a village into number of castes plays a part in actual social interaction because social interaction is limited by membership of different castes. Members of different castes are expected to behave differently and to have different values and ideas. These differences are sanctioned by religion. In Bharmour villages, there is major division between high castes and low castes, with only minor hierarchical distinctions within each level. Most of these castes recognize large categories of caste mates united by a myth that they were related by a patrilineal descent from a common ancestor. Each of these categories is denoted by its own name and its members are found in several villages. These groups are known as gotras. These gotras are further subdivided into many khinds, als and jaths. A gotra forms a kind of corporate group sharing territorial lands; it makes demands on the loyalties of its constituent members, each member being responsible to and for the whole group. It is also especially useful as landholding entity, serving as a broad basis for recognising and protecting land rights. AI- association is a form of cooperation and mutual insurance, and through it, a man
maintains a large range of significant interpersonal relations within a wider society in which he lives. Because of ecological conditions and resultant economic pursuits, the ties of common residence, daily cooperation and faceto-face relations in local neighbourhood always keep on changing. A person may not see his al associates for lengthy periods as they are scattered widely and arbitrarily over a large area, and both his and their locations change frequently. The relationship of al-associates therefore consists primarily in mutual assistance on the more important occasions of individual social life during the months of concentration. For much of the time, these relations remain dormant, being reactivated as occasion requires. Occasional pastoral co-operation may occur between al-associates. The obligation of support in judicial affairs also exists and these are more important as most disputes are settled in the traditional biradari courts. The patrilineage is divided into the khinds named after the ancestors where the split is supposed to have taken place. A khind consists of number of tols. Each tol consists of two-three generations in depth and may consist of one or more brothers and share a common hearth. Though physically and economically divided, a family remains nevertheless a part of tol or extended family. Frequently, all the families of a tol keep their flock together under the supervision of two hired shepherds and two tol members (belonging to any family who can spare two male members at that time for reason). In addition to these kins, Gaddis have help of dharam - bhai (pledge brothers).
Dharam-bhais are associates whose ties are not coincident with kinship, but which, by virtue of reciprocal rights and duties have a pseudo-kinship quality. An underlying theme of Gaddi social organisation is the general difficulty of group activity on any large scale because of widespread dispersal of population together with diverse and frequent movement. Practically every household is a farming and pastoral unit. In Gaddi community where agricultural labour cannot be purchased, they have assured a stable labour supply through barton (obligatory assistance) and co-operation between families. At the same time, the barton group exercises an enormous amount of control over society. The barton relationships are, therefore internal regulators of Gaddi society, which bind relationships and castes organisation. In the cases where fields of the family are dispersed and far apart, then the few members of the family or one nuclear family may reside in field dwelling. A large extended family may own three or four field dwellings at different places. The residents of the field dwellings are considered as being members of the village community. They participate in all village ceremonies and fulfill their barton (obligatory assistance)) obligations. Failure to fulfill this obligation breaks the barton and creates great ill-will. The field dwellings are regarded as the extension of the village, occupied in order to take advantage of the cultivated fields. The allocation of the people to these field dwellings “is a significant social strategy in local demography, with important implications for social ecology. It facilitates
optimal land use and maintenance of suitable ratios of people to land” (Berreman 1978: p. 351).

Every village is headed by an elder known as Pradhan and everybody abides by his decisions. A group of villages is organised into a Panchayat, the local governing body. Local disputes are settled at the level of Pradhan, whereas the local Panchayat settles disputes between villages (Bhasin 1988).

Studies have shown that decision-making organisation and pastoral nomads’ camp-size depicts variation. It is suggested on both theoretical and empirical grounds that tendency and maximum potential range of variation in camp size among nomads groups is heavily constrained by limitations on the ability of individuals and small groups to monitor and process information in decision contents (Johnson 1981).

Social organization of pastoral groups is based on kinship. However, it is not only pastoral societies, where kinship, pseudo-kinship form the structural basis of social organization, other societies following different economic systems also has a kinship base. Transhumant way of life necessitates relation beyond the limits of a village. The quality of social relationships in which, transhumant engage: their form and meaning, the way they are initiated and sustained, is similar. However, despite the apparent likeness, there are cultural differences. All the three-transhumant groups have bond brotherhood type of
relations. Widespread and diffused social ties have ecological and herd maintenance advantages for a broad variety of nomadic peoples regardless of local or the particular species herded (Pastner 1971).

It has been reported by Lanchester and Lanchester (1999) that among nomads of Arab, all activities have both subsistence and surplus aspects. With a choice of conduits like gifts, exchange, hospitality and taxation surplus is distributed. Among nomads, the social relationships supported mainly by generosity imply much more significance than mere material wealth. According to Lancaster, Arab nomads see social relationship as the practical base of their flexibility, which is the key of their survival. They see their socioeconomic system as more sustainable than that of the state systems, because former is based on strict morality lacking in state system.

Among Changpas through the law of primogeniture, the eldest son inherits the property of the parents including rebo (tent). After the wedding of his eldest son and birth of his offspring, father hand down his tent to his eldest son and move to a reb-chung. They leave their migratory life and settle in traditional winter villages of their sections. In traditional winter villages, they have a small house, little piece of land and few animals sufficient for the support of the several fathers, the mother and unmarried younger sisters. The eldest son or daughter in case of no sons acquires the remaining, larger portion. The children do not abandon their parents and regularly visits
them, especially on festivals and other social occasions. Traditionally, Changpa practiced polyandry. However, now all types of marriage are prevalent. The polyandrous marriage provides the required labour to set themselves as an economically independent and viable household unit (Bhasin 1996, 2009 in press).

Among Bhutias of Lachen and Lachung, the component households are economically independent. Each house has its own animals, land and grazing rights by virtue of his dzumsha membership. All sons inherit equally. Though the herd of a household is administered and utilised as a unit, individual members of the household usually hold separate title to the animals. When things are going good, fathers frequently give a few animals to their sons and daughters. In cases, where there are no sons, female inheritance is common. Like Changpas, after the birth of a child, the couple establish themselves in a separate house. Bhutia society make arrangements whereby productive property in the form of land, herds and equipment and additional labour force are provided to secure the viability of newly established incomplete elementary families (Bhasin 1989).

The household units of Gaddis are based on nuclear families. With the death of the father, the authoritarian unity of his nuclear family ceases and it breaks into a number of independent groups. These groups still comprise the ‘family’ of the father but now these are the primary units of inheritance and will be
nuclear family of each son. The establishment of each nuclear family frequently coincides with at least informal division of property. The widow mother and unmarried sibling stay in the father’s house. If a father has one wife, the property is divided among the male children called mundawand (munda-boy, wand-division). If father has more than one wife, the property is divided among the number of wives one has. Later on wives divide their share among their sons (Bhasin 1988).

Among Bhutias, Changpas and Gaddis the household is the smallest and most important unit of production and consumption. However, in cases of need, group structures-larger than the household and smaller than the villages are accessible. These are the mutual aid groups based on reciprocity, consisting of neighbours and/or relatives, mostly on residential and customary lines. Though these are informal groups, violation of its rules may lead it to formal level.

The three groups practice different form of marriage. Gaddis practice monogamy, while Bhutias and Changpas practice polyandrous, polygamous or monogamous form of marriage. Under extreme environmental conditions, certain social structures like polyandrous marriage are important as an ecologically conditioned social and economic structure.

Transhumant Gaddis of Bharmour, Himachal Pradesh are agro-pastoralists, who own permanent
houses, land and practice agriculture at midaltitude. They rear large flocks of sheep and goat. In winter, they move to lower altitudes with their flocks and family, where men pasture their flocks and women and children work in the houses of local people. In summer, they go to high altitude pastures with their flocks, while the family manages the agriculture. For all these diverse economic activities, they do not resort to polyandry but manage with the nuclear family. They do have institutional support to add members to their family. Gaddis have provision for supplementing work force in these patrilocal families by marriage, birth/adoPTION and incorporation. In case, wife is infertile, polygyny is a mean to seek a heir; when a woman is widowed, polygyny (through the mechanisms of levirate, i.e. fraternal widow inheritance) is a means to provide her a husband within the family, retaining her labour and avoiding her separation from her children she has produced from a previous marriage. Incorporation of young male relations and ghar-jawantari (a typical form of marriage) are the means to supplement work force of the family. In this form of marriage, the boy has to work, as a helping hand in the house of his would be father-in –law for a specified period decided earlier (Bhasin 1988).

While considering the exchange pattern of any society, anthropologists analyse three fundamental forms of exchange-reciprocity, redistribution and market exchange. Among pastoralists, the three fundamental forms of exchange are practiced in different combinations.
The use of surplus time and resources is socially, culturally economically specific. Bhutias, Changpas and Gaddis practice the three fundamental forms of exchange-reciprocity, redistribution and market exchange in different combinations. Food sharing beyond the domestic unit is uncommon. Rights of access to pastoral products lie within the domestic sphere and are not generally shared beyond the household. Relationships beyond the family or corporate groups tend to be based on balanced reciprocity and animals are used in many pastoral groups as a basis for creating social debt or obligation but generally within constraints of access to resources. All the three groups practice redistribution in various forms. As stated by Crapo (1995), that generally, the ‘gift’ constitutes the basic theme of reciprocity. Carpo (1995) elucidates reciprocity as “the system of exchange in goods or services are passed from one individual or group to another as gifts without the need for explicit contracting for specific payment” holds good for the three groups under discussion. As stated by Friedl (1976) that redistribution “entails the collection of goods by central authority and then the reallocation of those goods according to some principle to the members of the society” (p.319), the Bhutias, Changpas and Gaddis, collect materials and redistribute by arranging a feast. The feasts are sponsored either by rotation or by an individual in lieu of crime committed against the society in all the three groups.

A sexual division of labour is common in pastoral societies, but the role of women’s labour stands in sharp
contrast to that of women in foraging societies. In pastoral groups women have limited rights to dispose of the products of pastoral production, which tend to be controlled by men. Though women labour is important to societal reproduction, the status of women is lower in pastoral groups. In all the three groups traditional rules and regulations form the foundation of women’s position which is reflected in the traditional practices. The tools of production are owned by men as are the forces of production –animals and pasture rights. Limited right of girls’ access to education, lack of access to control resources and the associated rights and benefits of their roles in community affairs, decision-making, labour division etc. In all the three societies under study, women power does not extend to societal or political spheres. The economic power of the women in the household is not translated in to corresponding community authority. Men’s work in public sphere has usually enjoyed higher status than women’s domestic work. Women supremacy is restricted within the family domain and does not extend to social or political spheres. The main obstacle to have equality in status of women and men is the women’s lesser ability to perform work other than domestic work. By convention every village Panchayat has a female member, the lady never take any active interest in the proceedings of Panchayat. Bhutias have a tradition of collective decision making by communities through the institution of dzumsha. However traditional institutions do not witness a significant role for women and dzumsha is
constituted of males only. In the absence of a male member, a female can represent her family unit. If a male head is absent from *dzumsha* meeting, he is fined, however if represented by female head, she is liable to pay half the amount for her absence. This shows that women have a secondary importance in public affairs and community decision-making. Women are generally bypassed and marginalised either because they lack the requisite skills or because women’s heavy and unending domestic responsibilities makes attending meetings and participating in decision-making difficult (Chapter 14 in the present Volume).

**Perception of Religion**

The perception of religious phenomenon among pastoral nomads is different from settled societies. The gather together habitat of the winter contrasts with scattered habitat of the summer season, with its mobility and the splitting of the group into families in the narrowest sense of the world. There are two ways of occupying land and two ways of thinking as well. This contrast between life in winter and summer is reflected not only in rituals, festivals and ceremonies of all sorts, but it also deeply affects ideas, collective representation, in a word, the whole mentality of the group. In summer, the life is somewhat secularised. The ecological constraints to which the group is subject make mobility necessary and group’s requirements come to restricts religious thought and practice. The mobility that characterises pastoral societies is indeed the central feature of their
organisation. When they come to winter villages, they have more time and their thought process is different. Among transhumant, social relations become activated through changes of places-proximity and distances are not relevant, and space is in a sense negated. Among the Basseri, pastoral nomads of Iran, the paucity of ritual activity is striking. The central rite of society is migration itself. The movement leads nomads into closer recognition of the one constant in their life, the environment and its life-giving qualities. Under such conditions of flux where group and even family relations are brittle and fragmentary, the environment in general and ones’ own encampment and grazing lands become for each individual the one reliable and rewarding focus of his attention, his loyalty and his devotion. The nomad does not have the impression of inhabiting a fabricated world but is in direct contact with the nature. He is controlled by nature and not by persons. The domestic animals whose interventions he exploits the wild objects, serve only to mediate this relationship with nature. Mobility and fluidity of groups and within groups, affect the ideology of nomads and that may be reflective in collective representations in rituals. Nomadism and its underlying ideology is a “certain type of behaviour” rather than a mode of economic production or as a variable determined by environment. This particular attitude in the face of supernatural and the symbolic world is governed by nomadic way of thinking (Spooner 1973; Barfield 1993). Legitimating of the social structure is the primary purpose of the religion. Whenever people gather
into groups that are in general concordance with one another—such as religious services and ceremonies—the existing social structure is maintained because balance has been preserved. Religion of Changpas may include worship of their animals and becomes so meaningful that the ceremonies and rituals surrounding it have become apotheosized. Both Bhutias and Changpas are Buddhists, while Gaddis are Hindus. Gaddis are staunch Shaivites and believe that Lord Shiva resides at Mani-Mahesh for a period of six months and migrates to Piyalpuri, the netherland, during the winter months. The migratory period of the Gaddis coincides with the migratory pattern of their main deity, Lord Shiva. Gaddis’ eco-socio-cultural configurations are conceptually derived from this upward-downward movement of Lord Shiva. The Gaddi annual calendar of activities is accordingly divided into two halves and represents two distinct modes of life during the summer months at Bharmour and the high passes of the Dhauladhar and winter months in the valley of Kangra. The up and down movement is cyclical and follows nature’s rhythm. When Shiva migrates to Piyalpuri, he takes away with him all the living creatures, so the Gaddi too migrates. This upward-downward movement is so important to the Gaddi that it is reflected in his more sedentary existence as well, namely in the construction of his houses, which stand as if on a vertical pole and the life within the house, which also follows this movement. Despite being Hindus, they worship many spirits and supernaturals.
The Bhutias of Lachen and Lachung are Buddhists and believe in the basic principles of merit and sin. They also believe in a vast array of gods and spirits whom they propitiate at appropriate time for the general welfare of society. The Bhutias place great emphasis on coercive rites of exorcising and destroying demons. The execution is in the hands of trained specialists pau, nejohum and lamas. Bhutia nunneries (manilkhang) are geographically separated from the gompas and nuns do not perform rituals and funeral rites for people. There are frequent services in busti (village) gompa, conducted by the local lamas on different occasions at specified times throughout the year. Such services entail the construction of complex altar arrangements (destroyed at the completion of the event) and readings of religious texts, but every service culminates with a distribution of food, for which all Bhutias come. Each family contributes to the ceremonies performed at the busti gompa. Compulsory work and contributions are expected when festivals are held and rituals performed to ward off evil spirits and natural calamities. Bhutias are very particular about these services and have built a gompa in a tent at Thanggu, the summer grazing area. In addition to public gompa events, Bhutia religion also consists of privately sponsored services, usually held in sponsor’s home, on birth, marriage, illness and death. A household may sponsor a ceremony in the absence of any life crises, simply for the purpose of gaining merit, good luck, protection or all three for the household. All religious ceremonies have a broadly common base,
centering on offerings and petitions to god, and offerings and threats to the demons and closing with a ritual food to all present. And finally, village religion includes the primordial tradition of shamanism (Bhasin 1989).

Changpas worship inside the tent as well as outside in the herds. Changpas worldview is that relation between animals and humans is based on link or association rather than a clear boundary between them. The belief is that both humans and animals exist as subjects within the same world and have a relationship of mutual dependency. Buddhist pantheon represents a three-tier division of the world. Gods inhabit the uppermost level, klu (spirits of aquatic and subterranean world) dwell in the lowest and the people and btsan (demonic deities) occupy the middle level. Among pastoralists, animals are a vital link between man and the gods. It is important to understand that the expressed relationship between living beings is not the general love for animals as such. Some animals are of importance for people’s subsistence become icon of worship in a culture, as the sheep among Changpa. Among Changpas, sheep are the focal point of this entreaty of gods, btsan (demonic deities) and klu (spirits that inhabit aquatic and subterranean worlds) and have to be constantly appeased. Through sheep, the Changpas receive blessings. However, the correlation between ‘worship’ and subsistence value of an animal is not applicable to all pastoralists or hunters. Changpas herds consist of sheep of different colours. From each herd, five male sheep with specified colour combination
are dedicated to different gods. Changpas keep few sheep for expelling curses and bad luck. These are not dedicated to any particular god. In case of evil eye or when another curses a person, Changpas offer incense and recite prayers over such a sheep to ensure the breaking of spell. They do not sacrifice these sheep but keep them simply for worship. Some families dedicate goats for worship too. Changpas commit male yaks and horses as well. These horses and yaks are property of the gompa. Changpas worship these yaks and horses annually, at the beginning of the annual gompa festival along with the other dedicated male sheep and goats of the gompa. Changpas make regular offerings to the dedicated animals in the herd. They neither kill nor sell these committed animals in any circumstances. Eventually, after their death, young ones replace them.

In addition, each family keeps some animals from each type of either gender for the welfare of the family members. Head of the family select these animals. To select *tshe-thar*, he throws prayer beads in the air and on which animal’s body the beads fall are the chosen ones. Then a lama comes and blesses these animals. These animals elevate suffering of the family and take away sin or evil. All these selected animals get preferred treatment. They do not carry weights. Changpas do not ride over dedicated or selected horses. However, they shear dedicated sheep and remove *pashmina* from the goats. After the shearing of livestock, Changpas hold a large prayer ceremony and invite the Rinpoche of Dubbock to
preside over the prayers. It is for the welfare of the community as well as the livestock.

The cultural interpretation of pastoralism is not separate from its practice but is more important for the outcome than the procedure. Changpas consider sheep as sacred and receive blessings through these. The perception of sheep as sacred implies that animals possess magical or superhuman qualities, well thought-out for practicing successful pastoralism. The lamas of the gompas are very important even if they do not participate physically in herding animals. The festivals, rituals and associated taboos are all important. “The reciprocity between humans and animals was conceived of as an agreement between partners which prevented human beings from taking more than he or she needed” (Vecsey 1980: p. 20).

Ceremonial life of Changpas consists of individual rites involving the family members. Some ceremonies include people outside the family, the Pha-spun members. Other ceremonies involve feasts and other entertainments where all the members of pha-spun are present. The inter-pha-spun participation include activities like joining a procession, the tent god (phug-la), the tutelary of each pha-spun, represented through the sacred arrow, is housed in the upper most part of the tent (Bhasin 2009, in press).
Rappaport (1968) pointed out that religion and rituals had advantages for humankind when it comes to building sustainable and reliable systems for society and in the long run, the environment. People invest emotions and their deep-rooted traditional ecological knowledge in performing rituals. Since rituals are social events, the entire society becomes involved. According to Anderson, rituals regulate the egoistic and wasteful behaviour and embed the message of responsibility in a more efficient way than do mere secular ways. Traditional societies encode their resource system in rituals. All traditional societies that have succeeded in resource management have done so partly by embedding their praxis in religion and rituals (Anderson 1973).

**Relations Between State and Pastoral Groups**

The relationship between states and pastoral nomads has been the subject of many studies (Klute 1996; Lenhart and Casimir 2001). State policies regarding forests, agriculture, irrigation, fodder, famine, pastoral rights and migration are some of the mechanisms that contribute to the alteration of pastoral life style. Some policies influence pastoralists directly and others have an effect on even if these were not aimed at herders. The pastoralists have been affected by the events that took place outside their own territory. Particularly, environment society relationship has been altered pervasively and considerably, an important feature being the expanding linkages with other production systems and a number of development interventions for the betterment of humans.
and livestock. Development of animal husbandry is a major government goal. The impetus to increase livestock productivity by scientific methods is strong. However, intervening in fragile environments with complex ecological systems is a difficult undertaking. Many pastoral programmes in other areas of world have resulted not in progress, but rather in destruction of the way of life of the inhabitants and an environment in poorer condition than before (Sandford 1983; Swift and Maliki 1984). It has been observed from development activities in pastoral communities in arid environments in inner Asia as well as from Africa and the Middle East, where external factors had detrimental effects on the traditional pastoralism and the sustainability of the natural resources (Nimir-Fuller 1999).

Tibetan nomads have been the subject of Chinese reforms. The advent of Chinese state, collectivisation, reform and economic development have swept away old forms of leadership in Amdo and brought significant changes to the pastoral economy. However, the nomads’ narratives of continuity reflect the persistence of an essential model of tribal organization (Pirie 2005). To avoid this, it is extremely important that planners understand the traditional livestock management system.

Recent research points to the fluidity within certain pastoral groups and the fact that individuals move in and out of herding, in response to a wide variety of factors-market conditions that may alter the profitability of
herding, the availability of alternative options including agriculture and jobs in existing place or return to pastoral groups. All pastoral groups in Himalaya face the similar constraints and stimuli. Natural exigencies such as extreme weather conditions, drought, epidemics and predators result in reduction of animals. Likewise, social crisis, such as phases in domestic developmental cycle and work force shortage in herding groups cause concern in the community. The presence of diffused web of social ties, consanguineal, affinal or pseudo kins coupled with their physical mobility enables pastoralists to overcome such pressures. They utilise such ties periodically for replenishing depleted stock, gaining access to an ally’s pasture in time of local dearth or realigning personnel for herding efficacy. The pastoralists have managed to survive because of their position in the exchange system. Pastoralism is an important economic activity in the Himalayas, where ecological constraints restrict agriculture. It was through the domestication of numerous herds and flocks that the resources of distant pastures could be converted into wealth. The physical environment of the region has created a way of life, where groups of people along with their livestock are on move and are involved in regional transactions at different levels. These nomads are an essential part of the larger socio-economic system of the region. Before the closing of the border, they used pastures on both sides of the border. Along with their pastoral activities, they carried on border trade. Despite the ecological constraints, pastoralists were
managing their environment for making a living without outside intervention.

There is chain of adverse conditions, which are forcing Changpas to abandon their nomadic lives, their traditions and total loss of their identity and culture. The key factors are harsh winter periods with temperatures reaching -40 degrees Celsius. During these six months, they remain cut off from outside world. They survive on the food collected during summer and completely depend on tsampa, lentils, rice, milk, butter and dry cheese. This results in high levels of malnutrition and micronutrient deficiency. During the harsh winters, children do not attend school, as there are no heating arrangements. Even teachers are not willing to teach under such conditions. There are no shelters for animals. Many perish under heavy snow. During winter, medical help is not available to the human as well as the animal population. It is not that Changpas have not been confronting such conditions from centuries. Both animals and humans are highly adapted to the ecological peculiarities of the region. The patterns of living and rearing specific animals are based on the tested experience of centuries. However, due to recent changes in the area brought in by the closure of Tibetan border and Changpas despair has increased. Weakened by lack of food, animals had given births to dead lambs and kids in winter. In 2007, 124,530 sheep and goats and 10,390 yaks were directly affected by pasture scarcity caused by the desert locust attack (Sub- Division Report of Changthang 2008). The already overgrazed pastures were subject to
locust attack resulting total loss of pasture. Over centuries, they have evolved an indigenous rangeland management system in which they reserve certain pastures to be used in winter when it snows in higher grazing areas. When other pastures were grazed or covered with snow, the Changpa used these ‘emergency pastures’. During this period, the shepherds split the herds into smaller units. Stronger animals were taken to pastures higher up. In 2008, because of bad weather conditions and poor pasturage, herding groups shifted to spring pasture in January and February, one-and-a-half to two months ahead of time. There is scarcity of fodder and the traditional system of ‘winter reserved pasture’ is under strain.

Pastoralists of the Himalayas have faced a series of significant changes from external political and economic changes. These structural alterations have brought adjustments in many aspects of the traditional pastoral system, including migratory cycle, local economy and social organisation. Many important changes have taken place in the region due to Indo-China war in 1962. China captured a lion’s portion of the Indian territory in many border areas, including Changthang subdivision and Lachen and Lachung area in North Sikkim, reducing pasturelands to their minimum levels. Chinese annexation stimulated the Tibetan migration to Changthang. Many of them settled in Changthang, creating social and economic problems. Changpas have long histories of cultural and religious homogeneity with the Tibetan refugees.
Nevertheless, the additional human and animals’ population in the area created a tremendous pressure on the carrying capacity of the land. Shortage of feed and fodder resulted in the death of a number of animals. The loss of trade and the winter pasture led to drastic changes in their life-style. There is increasing commercialisation of livestock values, competition with other pastoralists, diminished self-sufficiency through local dependence on local market, encapsulation by regional administration, decreased mobility and increasing social differentiation and inequalities in wealth and degree of economic security. Many Changpas left their traditional transhumant way of life and settled along valleys. Some have settled in urban areas near Leh, others stick to the pastoral activities by changing the composition of livestock by increasing number of goats and decreasing number of yaks.

The development process in Leh has increased opportunities of waged labour. This has encouraged the out-migration of many Changpas. According to a household survey data carried out between 1962 and 2001, 306 Changpas left Rupshu-Kharnak to settle near Leh town. Although small in number, this constitutes roughly one-third of the original population of Rupshu-Kharnak. Over the past two decades, outmigration has reduced the number of Kharnak Changpas. The Kharnak Changpas have established a permanent settlement about ten kilometres from Leh town. The clustering of migrants at one destination has facilitated additional migrants there, creating a ‘chain migration’, by reducing the

The advent of reforms and economic development has brought significant changes to the pastoral economy. Introduction of Public Distribution System (PDS) in 1983 has brought rations to their door steps at subsidised rates. However, this has increased the need for cash in the local economy and has exposed households to the risk and uncertainty of price fluctuations. Traditional trade relationships with lowland agricultural communities have declined in importance. Local availability of grains has encouraged a shift in Korzok away from the cultivation of subsistence crops towards a focus on pastoral production, which is far more lucrative (LNP 1995).

Changpas rationally make use of their resources and are perceptive and practical people. Their dependence on natural resources is institutionalised through a variety of social and cultural mechanism such as religion, folklore and traditions. When government assumes control of natural resources, these mechanisms become defunct and a radical reorientation of existing patterns of resources take place, including a transition from collective to individual use of resources. The results are protests, social movements and the violation of official laws, along with an erosion of social bonds that formerly regulated the customary use of resources. They are open to change when they perceive new options to be appropriate to their way of life and cultural value. For example, they have
started using trucks for transportation and many have bought radio and cassette players during the past few years. Variety of manufactured goods is popular.

The local conditions in Changthang keep on changing, consequently development and conservation decisions must be based on microlevel data.

The question of the future prospects of high mountain pastoralism within a framework of sustainable development is complex. The fate of high mountain pastoralism within Changthang Plateau has revealed that socio-economic transformations are reflected in all sectors of pastoralism.

Nomadism has been undergoing regular changes, modifications and adjustments. In particular their transforming socio-political environment and their incorporation within a regional market structure. Adaptation and modification are influenced to a greater extend by political and social developments than by changing environmental conditions in the region where these practices are applied. Consequently, pastoral practices and the use of pastures will continue to play an economic role in Changpas life.

Like Changpas of Changthang, Bhutias of Lachen and Lachung were also victims of Chinese’s aggression in 1962. Traditionally, in these areas marginal agriculture and animal husbandry was not sufficient to sustain the Bhutia population. Consequently, the Bhutias of Lachen and
Lachung were trading with Tibetans across the border. The barter of timber, wood, dyestuffs and dairy products of North Sikkim for Tibetan salt and wool formed the basis of this trade. The Bhutias of Lachen and Lachung pursued it as an occupation intimately interwoven with their pastoral activities. Thus, as long as trade was unhampered by political restrictions, it enabled them to remain economically independent. However, with the closing of the Tibetan border in 1962, life changed for these people. It deprived them of their livelihood and had an adverse effect on their traditional crafts. As long as Tibetan wool was imported in large quantities, weaving flourished and they produced variety of woven articles. The Bhutias were sufferers in another way too because of the closure of border. The Chinese seized many of their herds of yaks and flocks of sheep in 1962 during their seasonal migration under the traditional trans-border pasturing using arrangement. Their economy received a setback and underwent a number of changes. Military encampments, supply bases and defense posts were set up in the Northern Border area. Bhutias reallocated from pastoral and trading economy to agriculture, small-scale horticulture and wage-earning economy. Because of the scarcity of arable land near permanent village, the Bhutias of Lachen move to other areas along river valleys for agriculture and collection of grasses and firewood. During the rainy season, all Lachenpas move to Thanggue area (3900 metres) where they have their agricultural and pastoral land. The growth of barley, maize and buckwheat
is restricted up to 2,745 metres but root crops like reddish and potatoes grow well up to 3,660 metres as a summer crop. From June to September, they stay in their farmhouses or yak huts on the Thanggu plateau. Lachenpas move back after harvesting the crops, potato, radish and cabbage and some of them make a second move to down south to Chungthang or Mangan to sell the crops and dairy products. On the other hand, Lachungpas practice rain-fed agriculture on the fields near the village. They grow wheat, barley, potatoes and cabbage. Surplus production and export of potatoes and cabbage has brought prosperity to the village, especially after the introduction of road and vehicular traffic. Until 1903, agriculture was practically unknown and the people devoted themselves to their yaks and cattle. In 1903, there were 400 yaks, 40 cows, 100 ponies and 30 goats. However, they grew potatoes, turnips and a little buckwheat (Freshfield 1903: p. 94). The alpine pastures in and around Lachung facilitate animal grazing. Pastoralism is still a major economic strategy, however, agricultural activities contribute to subsistence. They raise yak, dzow, sheep, goats, horses and mules. They move above and below the river valleys and exploit the grazing lands and arable land for cultivation along the valleys and surrounding areas. The seasonal migration emerges as an activity organised by family and community structure. In recent years, Lachung has gained prominence as one of the major tourist attractions. As a result there is profusion of lodges and hotels in and around Lachung. This has
facilitated infrastructural development in the village bringing affluence to the Lachenpas who ventured into tourism industry as lodge owners, taxi owners and tour operators. The newfound prosperity has improved the way of life. Unlike Lachung, Lachen does not attract many tourists because the village wears somewhat dilapidated look as Lachenpas do not inhabit it year around. However, some Lachenpas have started building guesthouses at Lachen and Thanggu. Lachenpas have benefited from the army headquarters of 112 Mountain Brigade and avail amenities like electricity, water supply, transport etc. Many of them pursue multioccupations as agro-pastoralists-cum-traders-cum-transport operators. The Bhutias of Lachen and Lachung have adapted culturally to diverse natural landscape and have established settlement patterns and production activities tailored to the limitation imposed by the region. (For details see Bhasin 1989, 1993, 1996, 1997).

War of 1962, did not affect the Gaddis of Bharmour like the Bhutias and the Changpas, but they are under stress because of the curb on their movements and restriction on the number of livestock. Transhumant Gaddis population of Himachal Pradesh are under great pressure (Chakravarty 1998). Before the mid-nineteenth century there was no legislation on the use of forests and grazing land but as increasing pressure became a threat to their existence, a national Forest Law was passed in 1865, giving the government powers to regulate most of the forests and pastures. Land settlement, carried out in
Kangra between 1865 and 1872, led to the promulgation of the 1878 Forest Law, which introduced a system of reserved and protected forests. The settlement earmarked grazing areas for each Gaddi family and herd size was fixed, as were the migration routes for each family and it was stipulated that each flock would move at least five miles daily, spending one night at each stopover. The Gaddis did not appreciate these controls. Goats were identified as a major threat and in 1915 herders were asked to pay a higher herding fee for goats than for sheep, even sedentary stock came under this regulation. Later, the deterioration of the forests was the subject of discussion and evaluation by many experts and acting on a 1920 report on the degradation of pastures in Kullu, the local forest settlement, a ban was proposed on grazing by local flocks but migratory flocks were exempted from the ban.

After Independence, two Himachal Pradesh Commissions on Gaddis reported in 1959 and 1970. The second recommended a freeze on flock size. In 1972, the State Government again issued orders regulating flock size but due to political pressure, these decisions have never been implemented strictly. Continued and uncontrolled grazing has resulted in severe degradation of the productive pastures. The livestock trends suggests selective grazing and overstocking along grazing routes as the main reason for decline in pastures with hazards like soil erosion and weed invasion in Himalayas (Tyagi and Shankar 1988). Due to high grazing pressure, palatable
grasses and legumes do not get sufficient time for seed setting and dispersal. Meanwhile undesirable plant species, which are not grazed, get conducive conditions to thrive and set seed. The unchecked growth of weeds has led to their dominance in most of the pastures (Shankar and Singh 1996).

Developments in plains, including reservoirs, irrigated agriculture, urban expansion and intensification of cash cropping have reduced access to winter pastures. At high altitudes, where shepherds take their herds for summer grazing, serious over-grazing is taking place. At the same time, the herder’s payment for winter in the form of providing organic manure during the process of grazing has become obsolete as a number of permanent agriculturalists are applying chemical fertilizers. Thus, the early movement of the herds up through the forest belt must begin progressively earlier because of restricted winter pasture, yet movement on the alpine pasture is restricted by the season. The enforced delay in the upward transfer of the herds adds to the grazing impact on the intermediate forests. Finally summer grazing is prolonged as long as possible which in turn is leading to the over-grazing of the alpine meadows. This is leading to a breakdown of the traditional arrangement between the herder and the permanently settled cultivators. This is detrimental to both the groups as well as to the alpine pasture, the winter grazing area at low altitude and the forests along the migratory routes. Officials identify herding as the main cause for erosion of the north-west
Himalayas. Gaddis are facing a double challenge: shrinking low altitude pastoral areas in the Siwaliks and rapidly eroding claims to whatever is left. Three dams constructed in the foothills of the Siwalik Hills have forced Gaddis to change their migration patterns with harmful effects for themselves and the environment. Pastoral resources are related to reservations and risks, which shepherds put up with. Gaddis practice transhumance because they cannot make their living by staying at one place throughout the year. With given simple technology, rugged terrain, steep slopes, small fields, absence of irrigation make agriculture insufficient by itself as a subsistence base. They compensate for agriculture deficit, by utilizing grazing grounds in the area by rearing sheep and goats. The high altitude combined with higher precipitation results in a greater accumulation of snow. It tends to accumulate through winter and it remains at some places in region up to March and April. The shorter season and absence of irrigation eliminates rice (most productive per land unit) as a food crop. These features serve to restrict the agricultural production and the number of animals that can be kept during the winter season as the draft animals that are left behind have to be provided with stored fodder throughout the months of winter. No parallel restrictions limit the possibility for summer grazing. Upper ranges of these mountains are noteworthy for their large, lush meadows and other good summer grazing. However, these pastures are only seasonal; Gaddis cannot rely on them for year round sustenance. Now-a-days, the forest
department grants permits for grazing to individuals, not communities; in some, cases, based on rights granted in the last century. Gaddis are transient community bound together briefly; in summer by a stake in the Alpine common and not by blood ties. Rights in the Alpine commons are communal and are different from ‘rights of way’, which are individual. Transhumance tied nomadic grazing to sedentary farming and was in turn sustained by them. Ignoring the needs and the experience based wisdom of pastoralists will lead to tremendous loss of social capitol and destroy a system of self-managed livelihoods.

The process of sedentarisation begins when a fully transhumant household begins to be rooted in land at any locality on the migration route or nearby town either due to enrichment or improvishment. The typological separation of the pastoral from the agricultural mode of life of the transhumant from the settled mode is not rigid. The two modes of production, pastoral and agriculture exist side by side within the same household. Those who have settled and practice agriculture support pastoralists by growing food for them. Social intercourse between the two is common.

The sedentary adaptation requires an entirely different organisation of society. The principal sources of food among pastoralists (their herds) are mobile and demand transhumant patterns of settlements and social relations. Both agriculture and pastoralism involve the
domestication of animals but the use of draft animals to draw ploughs denotes an entirely different strategy of adaptation than herding. The stability of a pastoral population depends on the maintenance of a balance between pastures, animal population and human population. Changpas worldview is that the relation between animals and humans is based on connection rather than a clear boundary between them. The belief is that both humans and animals exist as subjects within the same world and have a relationship of mutual dependency. The interplay between pastoralists and their environment is set up on required need fulfillment rather than exploitation.

Pastoralists mostly depend on natural resources, particularly for fuel, fodder and water. Their dependence on natural resources is institutionalized through a variety of social and cultural mechanism such as religion, folklore and traditions. When government assumes control of natural resources, these mechanisms become defunct and a radical reorientation of existing patterns of resources take place, including a transition from collective to individual use of resources. Goldstein and Beall (1990) in their study of Tibetan nomads demonstrated that traditional pastoral systems of Tibetan nomads successfully maintain their high-altitude grassland systems. In contrast, the modern strategies proposed by the Chinese government threaten to degrade these ecosystems by limiting mobility of the pastoral population. The results are protests, social movements and the
violation of official laws, along with an erosion of social bonds that formerly regulated the customary use of resources. Linkages between ecological and socio-economic approaches insure that development is location specific. Centre for Sustainable Development and Food Security in Ladakh, a NGO is working towards an enhancement of the living standards of the most deprived section of the Ladakhi population- the Changpa nomads.

Food and nutrition security is important at the level of each individual for productive life; body security in turns depends upon the security of livelihoods. Environmental security is the base on which both food and livelihood safety rests. Thus, conservation and development of the natural resources becomes necessary components of a sustainable food and livelihood.

All Indian pastoralists are facing common problem of shrinking of their pastoral resource base. The establishment of national parks and sanctuaries, in combination with the expansion of agriculture in to marginal areas has undermined the traditional livelihood of all of them. As a result, almost all the groups are involved in long standing conflicts with the forest authorities and many of them were barred from their grazing areas. Forest authorities are continuing with their policies though there is mounting evidence that livestock grazing contribute to the conservation of biodiversity and eco-system.
The main challenge is how to establish a sustainable and efficient level of operations for the maintenance of natural resources and to ensure food security in the area. The authorities have to deal with problems of the depleted animals and vegetal genetic resources and increasing poverty in Changthang. However, there is no clear policy with legal, institutional and planning frameworks for sustainable development in Changthang. Wildlife development is a specialised field and requires skilled workers to implement the integrated development programme. There are considerable problems of integration, overlaps and duplication of efforts among development agencies, with no common vision and objectives. The development agencies are working without common vision and objectives causing problems of assimilation, overlaps and repetition.

Concluding Remarks

The Himalayas are characterised by highly complex sociological system, with rich cultural diversity linked with equally rich biological diversity. Himalayan pastoral movement is highly focused and its propensity is toward achieving specific production or other roles. Generally, pastoral mobility is used to precede production goals in a number of diverse sectors. In Himalayan mountain milieu, we find a full range of mobile practices in livestock keeping from mountain nomadism through transhumance to combined mountain agriculture (Alpwirtschaft). However, pastoralism is not tied to one type of economic system, some pastoralists have generalised consumption- oriented
production, while others are specialised and market-oriented. Nor is pastoralism limited to one type of land tenure, some pastoral groups migrate within the territory they control, while others have no political or legal claim over the land they use. Moreover, some pastoral groups live in isolated regions far from other populations, while others live close to peasant and urban population. Pastoral groups vary in political structure from state-controlled peasants, to centralised chiefdoms, to weak chiefdoms, to lineage system. The dress designs, social practices, beliefs and rituals prevalent in the three areas are intimately linked with the local economy, availability of raw materials either locally or nearby and culture-historical factors. Once a human group has made a particular techno-economic adaptation, there remains latitude for socio-cultural variation. The traditional production strategy of pastoralists is of converting temporary abundance into storable form that can be used throughout the year. Though the permanent and essential resources are protected and shared, the herds are owned privately. The stability of a pastoral group through time can be maintained by balancing an equation between pastures, animals and human population. The quality and quantity of pastures in an area can set limits to the number of animals in a herd that can be supported in an area at a given time. Similarly the size of herds and pattern of production and consumption can also set limits to the size of human population that can be maintained. However, the equation is not so simple and all pastoral groups have
to adopt certain strategies like dispersal and concentration of animals and human population to overcome such problems. Culture is an adaptive strategy. It is devised according to the constraints and limitations posed by the environment, with it are associated the political factors.

Traditional pastoral systems have remained stable for a long time, particularly through flexible responses to short-term variations of climatic conditions. Today, however, numerous demographic and economic changes of long-term nature have occurred, which triggered adaptive changes likely to transform this system significantly. Since Independence of India, the pastoralists of Himalayas have faced a series of significant changes from external political and economic changes. These structural alterations have brought adjustments in many aspects of the traditional pastoral system, including migratory cycle, local economy and social organisation. The most important changes that have taken place in the region are: (i) loss of winter pasture at Skagjung; (ii) settlement of Tibetan Refugees in the region with their livestock; and (iii) changes in economy. The advent of reforms and economic development has brought significant changes to the pastoral economy. Traditional trade relationships with lowland agricultural communities have declined in importance.

The development process in Leh has increased opportunities of waged labour. This has encouraged the out migration of many Changpas. According to a
household survey data carried out between 1962 and 2001, 306 Changpas left Rupshu-Kharnak to settle near Leh town.

The number of pastoral households in Rupshu-Kharnak remained relatively constant over many decades because of cultural practices that promoted low natural increase through polyandry, inheritance by primogeniture and monasticism. With the breakup of polyandry and inheritance through primogeniture, nuclear households have started coming up. With more avenues of earning, opportunities of waged labour, changing expectations among community members and lure of better life facilities in the urban areas, all have helped Changpas in making decision to migrate.

Pastoralists play an important role in the ecology of India. Contrary to their reputation, pastoralists have traditional practices for conserving vegetation by rotational grazing. Pastoralists make a significant contribution to India’s economy in terms of food security (milk), provision of draft animal power, organic manures as well as foreign exchange earnings (meat, fibre e.g. pashmina wool). Since pastoralists do not own land, the produce is generated by dependence on communally and state owned grazing land. Currently, the trend towards globalization of the market, with pastoral lands increasingly being commercialized and/or turned in to national parks has created problems for the pastoralists. Due to neglect by officials and policy makers, pastoralists
face deprivation from their traditional and customary rights to these grazing areas. The political marginalization of pastoral communities paved the way for forcible eviction from their land and/or restriction of their movements. Paradoxically, demand for products of pastoralists is very high. Such herding groups produce practically all the goat-meat in India. These herding groups also provide the much-needed organic manure for agriculture and horticulture. According to Kohler-Rollefson (1992), pastoralism is necessary to sustain the environment. “In Germany, when people stopped grazing livestock in the forests, this led to a change in vegetation, totally altering the landscape. The government now actually pays herders to graze their animals in the forest”.

As a signatory to the United Nation Convention on Biological Diversity, India has committed itself to respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity. Therefore, the government of India is obliged to consider recognising and protecting the role of pastoralists and conferring certain rights that will support their livelihoods and community conservation of domestic animal biodiversity. Governments should restore traditional grazing rights in forest areas including wildlife centuries and national parks and in those areas earmarked for grazing purposes in village common lands.
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Assessment and Understanding of Gujjar and Bakerwal Women’s Health in Jammu and Kashmir

Showkeen Bilal Ahmad Gul

Introduction

Jammu & Kashmir State is one of the States of Indian Union. In the seventeenth century when the Mughal emperor Jahangir set his eyes on the valley of Kashmir. He said that if paradise is anywhere on the earth, it’s here, while living in a houseboat on Dal Lake. “Gar firdaus, baruhe zamin ast, hamin asto, hamin asto, hamin ast”. If there is ever a heaven on earth, it’s here, it’s here, and it’s here. It is also the northern Muslim dominated state of India with population more than one crore as per Census figures (2011). The State has its own Constitution besides the Constitution of India and enjoys the special status under article 370. J&K is compounded by militancy and armed conflict, which have taken a heavy toll of life and public property besides throwing normal life out of gear.

Gujjars and Bakerwals In J&K

The Gujjars and Bakerwals, the third largest ethnic group in Jammu and Kashmir after Kashmari and Ladakhi, constitute more than 20 per cent population of the State. They are the state’s most populous Scheduled Tribe contains the population of more than 20 lakh as per the 2011 census and one forth of them are living nomad-ic life. Out of the total nomadic Gujjar and Bakerwals, 66 percent
population of nomad Gujjar-Bakerwals who fall under Scheduled Tribe groups in the state of Jammu & Kashmir are living Below Poverty Line, revealed by a survey conducted by Tribal Research and Cultural Foundation (TRCF), a frontal organization working for the cause of Indian tribes (Koundal, 2012). The both groups of Gujjar community are without sufficient food, fodder for their animals. They lack basic facilities like proper shelter, health, drinking water, and education. The survey conducted by Tribal Research and Cultural Foundation (TRCF) further revealed that more than 71 percent of nomads were not aware of the schemes of the state and central governments for their upliftment under Scheduled Tribe category. The Gujjars-Bakerwals were listed in constitution of India in 1991 under ST category and schemes were launched by state and central governments to uplift them socially, economically, educationally and culturally.
The Gujars and Bakerwals in the state are the poorest, living in sordid conditions, had no access to education as they are of migratory characters. There is need to formulate a sustainable poverty eradication programme for migratory tribes as they deserved special attention due to toughest lifestyle, lacking economic freedom and food security owing to low-income and deficiency of re-sources.

Material and Methods
The present study was conducted among Gujjar and Bakerwal women residing in Jammu and Kashmir. Both primary and secondary sources of data were used in the study. The data was taken from interviews conducted by researcher, the census of India, report from the health

**Women’s Health Status in J & K**

Any sincere attempt at improving the status of women in general and health in particular, must firmly and simultaneously deal with such hurdles as social customs and cultural traditions that impede the health status of women. As well as, devise effective means and efficient ways to provide adequate preventive, promotive and curative health care with special emphasis on maternal and child health. The poor health of women is reflected in high maternal and infant mortality rates. Primary health care for women is a must as also ante-natal and post-natal care during pregnancy. There is no exception to the fact that the health status of a woman is determined by several factors, which include literacy, age at marriage, birth intervals, and nutritional status and after all, maternity care. Against the backdrop of the above needs, National Policy on Health (1982) took a serious note of integrating the health services for women and children under the 20-point programme wherein high priority was accorded to the promotion of family planning services. It emphasised a substantial augmentation and provision of primary health care facilities on universal basis. Maternity and Child Health (MCH) were integrated with family welfare programme. The extended programme of immunization and Universal Immunization Programmes were visualized as major aids to MCH for better child survival and safe motherhood. This programme was introduced in 1974
with the objective of reducing mortality and morbidity (which is 44 per thousand) in the state due to Diphtheria, Pertussis, and Tetanus. In order to meet the costs of rendering such services each successive plan observed increasing budgetary allocations for health and family welfare in the state. The determinants of Gujjar and Bakerwal women’s health are social condition, biological determinant, economic factor, malnutrition and domestic violence.

**Gujjar and Bakerwal Women**

The tribal Gujjar and Bakerwal women of Jammu and Kashmir live in utter deprivation due to poverty, illiteracy, early marriage, nomadic way of life, superstitions, traditional neglect and lack of awareness about welfare schemes, mentioned by study conducted by Tribal Re-search and Cultural Foundation (TRCF). “The Gujjar and Bakerwal women are not aware of their rights and schemes launched by the government for their education, health and social uplift as they live in far-flung and difficult areas and are nomads moving from one place to another.” The facilities offered to the women in this community are inadequate. “This can be understood from the fact that there are only two Government Hostels, one each in Jammu and Srinagar in the entire state for about 1.2 million Gujjar women.” The misery and woes of Gujjar and Bakerwal women of Jammu and Kashmir is surpass the treatment meted to any other women belonging to 12 different Scheduled tribe communities of the State. It is an established fact that the Gujjar-Bakerwal women are
much more hardworking as compares to the tribal women belonging to Bot, Beda, Balti, Mon, Changpa, Garra, Purig, Shin Dard, Brokpa, Gaddi and Sippi Tribes of Jammu and Kashmir. Unfortunately Gujjar and Bakerwal women life is still passing through the darkness of superstition and illiteracy. Although they are quite aware of their duties, they contribute their best for the betterment of the TRIBAL society of State. But unaware of their rights, they continue to suffer as sacrificial goat at the hand of their family and society alike. Since half century back the women in the society, have became enlightened and have brought revolution in their life style to the extent that they have entered the field of Space Research but the unfortunate Gujjar Woman still lives a primitive life for away from the light of learning and devoid of modern facilities.
Right to Equality under Constitution

In Indian everyone has the right to live a happy and prosperous life irrespective of their caste, tribe, colour, sex, religion, region etc. women became main victim of inequality because when gender compounded with caste, religion, tribe etc. they become multi disadvantaged. In order to provide them equal rights, articles were formulated which are as under.

Under Article 15(3), the Constitution of India provides for positive discrimination in case of women. The article under Right to Equality States - "Nothing in this article shall prevent the State from making any special provision for women and children." In addition to that, the Directive Principles of State Policy 39(a) states that - "The State shall, in particular, direct its policy towards securing— (a) that the citizens, men and women equally, have the right to an adequate means of livelihood;" After constitutional 72nd amendment, 11th schedule, 25th entry takes care of women and child development-meaning that Panchayat Raj institutions have power to make legislation in that respect.
Gujjar and Bakerwal Women's Health

Health status is influenced by complex biological, social, and cultural factors that are highly interrelated. These factors affect men and women differently. Women’s reproductive biology, combined with their lower socioeconomic status, result in women bearing the greater burden from unsafe sex—which includes both infections and the complications of unwanted pregnancy.

Women’s health of Gujjars and Bakerwals can be examined in terms of multiple indicators, which vary by geography, socioeconomic standing and culture. To adequately improve the health of Gujjars and Bakerwals women in of Jammu and Kashmir multiple dimensions of wellbeing must be analyzed in relation to India’s health averages and also in comparison to men in Jammu and Kashmir. Health is an important factor that contributes to human wellbeing and economic growth. Currently, women of Gujjars and Bakerwals face a multitude of health problems.

Determinants of Gujar and Bakerwal Women’s Health Social Condition: -

The Nomad Gujjar Women is undergoing thorough exploitations. They have to attend all the chores of the house hold from cooking to selling milk and helping their men at farming and cattle feeding. The dull life style and hard working from morning to late night makes her physically as well as mentally fatigued. Beside this the nomad Gujjar Women had been the victim of superstitions and despite her excessive work load. She is not getting due
respect and position in the Tribal Society. In Bakerwal-Gujiars the Women and girls are supposed to tend their herds throughout day and walk long distances with their children and hold household luggage on their back as they are mostly nomads. They have to cook meals and do some washing on their temporary stops and again pack for the next destination. Ultimately they get no time even to think of their social status.

**Biological determinant**

Gujjar and Bakerwal women are subject to risks related to pregnancy and childbearing. Where fertility is high and basic maternity care is not available, they are particularly vulnerable. They are not getting proper care and balanced diet during pregnancy. Certain conditions, including hepatitis, anemia, malaria, and tuberculosis, can be exacerbated by pregnancy. Complications of pregnancy can also cause permanent damage, such as uterine prolapsed and obstetric fistulae among them.

**Economic factor**

Poverty underlies the poor health status, and Gujjar and Bakerwal women represent a disproportionate share of the poor. Furthermore, the cultural and socioeconomic environment affects Gujjar and Bakerwal women’s exposure to disease and injury, their diet, their access to and use of health services, and the manifestations and consequences of disease. Gujjar and Bakerwal Women belongs to poorest households have
much higher fertility rates and which deteriorates their health conditions.

**Malnutrition**

Nutrition plays a major role in an individual’s overall health; psychological and physical health status is often dramatically impacted by the presence of malnutrition. Gujjar and Bakerwal women don’t get proper and balanced diet which leads them to anemic in terms of iron-deficiency. One of the main drivers of malnutrition is gender specific selection of the distribution of food resources. Maternal malnutrition has been associated with an increased risk of maternal mortality and also child birth defects.

**Domestic violence**

Gujjar and Bakerwal Women who are in the labour force in J&K often face greater risk of being the victims of domestic violence. Domestic violence is a major problem among Gujjar and Bakerwal in J&K. Domestic violence—acts of physical, psychological, and sexual violence against women—is found across the state. The effects of domestic violence go beyond the victim; generational and economic effects influence entire societies. The prevalence of domestic violence of Gujjars and Bakerwals in state is associated with the cultural norms of patriarchy, hierarchy, and multigenerational families. Patriarchal domination occurs when males use superior rights, privileges and power to create a social order that gives women and men differential gender roles. The resultant
power structure leaves women as powerless targets of domestic violence. Men use domestic violence as a way of controlling behaviour.

**Government Schemes for Improving Health Conditions of Women**

Though the Central as well as the State Governments have launched a number of programmes and schemes for the betterment of rural as well as urban women like Indra Gandhi Matritva Sahyog Yojana, Integrated Child Development Services, Janani Suraksha Yojana, Rajiv Gandhi scheme for Empowerment of adolescent Girls, Kasturba Gandhi Balika Vidyalaya etc. but the Gujjar and Bakerwal women are still unable to take any advantage. Living in far away places in remote areas they hardly get any information regarding such schemes. Their participation in social as well as in political institutions is almost nil. Neither any full time Women welfare NGO works for them nor the state Government has started any specific welfare scheme for the Gujjar and Bakerwal women unless the state as well as the NGO’s start a special and extensive welfare scheme for the Gujjar women, their progress shall remain a distant dream. More than 10 Lacks Gujjar women Folk are unaware of their basic rights, facing domestic violence, problem of malnutrition and pace of progress in the Modern age. They are putting a question mark on the tall claims of government and other agencies working for the welfare of women and for securing social change for all the women folk in 21st century. Not that she does not feel it, one can observe her helplessness from her
face and eyes – depicting her inner feelings. In order to know the status of awareness among Gujjar and Bakerwal Women about government schemes, the research went to field situation and conducted a small interview of 100 Women lives nomadic life. A brief description of schemes is as under:

1. **Indra Gandhi Matritva Sahyog Yojana**- A cash incentive of Rs 4000 to women (19 years and above) for the first two live births.

2. **Integrated Child Development Services**- Tackle malnutrition and health problem in children below 6 years of age and their mothers.

3. **Janani Suraksha Yojana**- Onetime cash incentive to pregnant women for institutional/ home birth through skilled assistance.

4. **Rajiv Gandhi scheme for Empowerment of adolescent Girls**- Empowering adolescent girls of 11-18 years with focus on out of school girls by improvement in their nutritional and health status and upgrading various skills like home skills, life skills, and vocational skills.

5. **Kasturba Gandhi Balika Vidyalaya**- Educational facilities (residential schools) for girls belonging to SC, ST, OBC, minority communities and families below the poverty line in educationally backward blocks.
Status of Awareness among Gujjar and Bakerwal women about Govt. Schemes

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<th>No, we are not getting benefit</th>
</tr>
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<td>77%</td>
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<tr>
<td>Integrated Child Development Services</td>
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<td>62%</td>
</tr>
<tr>
<td>Janani Suraksha Yojana</td>
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<td>88%</td>
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<tr>
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<tr>
<td>Kasturba Gandhi Balika Vidyalaya</td>
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</table>

Results and Discussion

The Gujjar and Bakerwal women are not aware of their rights and schemes launched by the government for their education, health and social uplift as they live in far-flung and difficult areas and are nomads moving from one
place to another. **Determinants of Gujjar and Bakerwal women’s health, Social Condition, Biological determinant, Economic factor, Multinutrition, Domestic violence.** Though the Central as well as the State Governments have launched a number of programmes and schemes for the betterment of rural as well as urban women like Indira Gandhi Matritva Sahyog Yojana, Integrated Child Development Services, Janani Suraksha Yojana, Rajiv Gandhi scheme for Empowerment of adolescent Girls, Kasturba Gandhi Balika Vidyalaya etc. but the Gujjar and Bakerwal women are still unable to take any advantage. Living in far away places in remote areas they hardly get any information regarding such schemes. Their participation in social as well as in political institutions is almost nil.

**Rajni Dhingra (2011)** investigates the health status of Tribal (Gujjar) adolescent girls. The results of the study revealed that adolescent Gujjar tribal girls enjoy a balanced emotional status along with capacity for strenuous physical activity. The data of the study showed that the body mass index (BMI) of the majority (88.1%) of the subjects was low (less than 18 kg/m2.) indicating the highest prevalence of malnourishment among girls of 13 yrs of age. 96(48%) subjects had systolic blood pressure below 100. The observations for the signs and symptoms of anemia and malnutrition indicated that 90 percent of the subjects had pale cold skin, 89.5 percent had general weakness and 86.5 percent had yellow conjunctiva. Majority (90.5%) of the respondents showed clear cut
presence of anemia having hemoglobin less than 10gm/dl. The results hold implications for professionals to introduce health programmes in order to improve the health of adolescent girls in particular. It further concluded that there is need for planning of health programme for Gujjjar community. Since the group of the study was nomadic, it is important to have health services at their doorsteps. The planner need to educate and implement health services at their doorsteps, which could help them to lead healthy life. A focused approach to develop awareness regarding their health in general is required so that preventive measures can be taken to protect the young population from major illnesses.

Gujjar and Bakerwal women must have access to comprehensive, affordable and quality health care. A holistic approach to women’s health which includes both nutrition and health services with special attention to the needs of women and the girl at all stages of the life cycle is another priority of the government. The reduction of infant mortality and maternal mortality, which are sensitive indicators of human development, is a major concern. The government policy reiterates the national demographic goals for Infant Mortality Rate (IMR), Maternal Mortality Rate (MMR) set out in the National Population Policy 2000. Measures have been taken by the government to enable women to exercise informed choices regarding their reproductive rights, vulnerability to sexual and health problems together with endemic, infectious and communicable diseases such as malaria, TB
and water borne diseases as well as hypertension and cardio-pulmonary diseases. Government is also focused on to tackle the social, developmental and health consequences of HIV/AIDS and other sexually transmitted diseases with a gender perspective. Spread of education, compulsory registration of marriage and special programs like BSY and delaying the age of marriage so that by 2010 child marriages should be eliminated are other focus area of the government. In view of the high risk of malnutrition and disease that women face at all the three critical stages of life cycle viz., infancy and childhood, adolescent and reproductive phase, government is focused on meeting the nutritional needs of women and widespread use of nutrition education to address the issues of intrahousehold imbalances in nutrition and the special needs of pregnant and lactating women.

**Conclusion**

Improving Gujjar and Bakerwal women’s health requires a strong and sustained commitment by governments and other stakeholders, a favorable policy environment, and well-targeted resources. Long-term improvements in education and awareness opportunities will play a positive role on the health of Gujjar and Bakerwal women and their families. In the short term, significant progress can be achieved by strengthening and expanding essential health services for Gujjar and Bakerwal women, improving policies, and promoting more positive attitudes and behavior towards Gujjar and Bakerwal women’s health. Outreach, mobile clinics and
community based services can be helpful. Clustering services for women and children at the same place and time often promotes positive interactions in health benefits and reduces Gujjar and Bakerwal women’s time and travel costs, as well as costs of service delivery. Gujjar and Bakerwal women should be empowered to make more informed decisions and to act on them. For example, public education and counseling can increase access to information about self-care and about when care is needed or where it is available. Even where health services are readily available and affordable, Gujjar and Bakerwal women may not use them if their quality is poor. Quality of care is a significant factor in a woman’s decision to seek care, to give birth at a clinic instead of at home. It is the high time to categorize Gujjars and Bakerwal tribes under the groups in India covered by United Nation under World Food Programme aimed at combating malnutrition and investing in human resources as the “Economic Survey of Jammu and Kashmir” a government document tabled in state Assembly says that more than 42 percent population of Scheduled Tribe population was that of Gujjars and Bakerwals which lives below Poverty Line. There should be also sustainable approach of government to boost ‘tribal economy’ which is at verge of collapse due to poverty and illiteracy.

References


Eco –Tourism and its Development in Tribal Regions of Himachal Pradesh

Mr. Pankaj Sharma
Mr. Ravi Parkash

Introduction

Tourism has long played an important role in the Indian economy as being the third most important industry sector of national economy. Within the tourism industry worldwide, ecotourism is one of the fastest growing sectors (Eagles, 1995). The World Tourism Organization (WTO) has recently estimated that ecotourism is worth some $20 billion a year, and together with naturebased tourism, accounts for 20% of global international travel (WTO, 1998). In the Asia-Pacific region, ecotourism has grown faster than any other form of Tourism (Lindberg et al., 1998).

Ecotourism has been defined by the Ecotourism Society as ‘responsible travel to natural areas which conserves the environment and improves the welfare of local people’ (Cochrane, 1996: 241), a definition which emphasizes the view that ecotourism should have positive impacts. The Government of India believes that ecotourism can contribute to the preservation of the environment, which is an approach consistent with this definition (Dixit Saurabh Kumar and Narula Vinay Kumar, 2010). Different studies have highlighted various aspects of eco-tourism. Some have focused on the industry aspects, such as the nature and quality of provision and
environmental attraction that eco-tourists expect (Khan 2003, Rudd Tupper 2002), while few have studied the relationship between eco-tourism and the local people's conventional livelihoods and forms of social organisations (Akram, and Medina 2003) and others have analysed the motivation of the eco-tourists (Duffy 2002). Only over the last decade have serious efforts been made to establish strategies that link eco-tourism and cultural tourism into sustainable 'pro-poor' tourism approaches (Poyya, 2003).

A review of the Indian case reveals that tourism has helped in maximising economic benefits rather than ensuring social benefits. Whereas Eco-tourism as a concept centres on the nature of the tourism and with regard to local communities, emphasises conservation, sustainability and biological diversities. Eco tourists are often motivated by the chance to experience tribal culture, which can have a positive and affirming effect on that culture. Schemes like Home Stay started by Dept. of Tourism & Civil Aviation, Himachal Pradesh on the one hand saves the tribal areas from becoming concrete jungles and on the other gives a firsthand experience of tribal culture to the tourists. Moreover this also becomes a means of income generating activity for tribals (Nilakantha Panigrahi, 2005).

India has a huge ecotourism potential and this can be adjudged from that the country is having 572 nature-endowed areas, 89 national parks, and 483 wildlife sanctuaries. On the top of this the country is blessed with
the mighty Himalayas which have been always an attraction for the people around the world. The Himalayan Mountain Range bisects India from the rest of Asia by its invincible mountain ranges. The Himalayas or the 'Abode of Snow' stretches from Jammu & Kashmir in north India to Arunachal Pradesh in the extreme northeast India. Himachal Pradesh is a beautiful hill state situated in the western part of Himalayas. With its lofty snow-capped peaks, fast flowing rivers and perennial mountain streams, magnificent biodiversity and fascinating ethnic diversity, the Himachal is a thing of beauty and object of adoration (Beautiful Himachal, 2012). This state has over the years developed as an ecotourism destination with the foresightedness of the Government. In Himachal the tribes have a considerable percentage in the total population in the state. Most of the tribal areas of Himachal Pradesh have now developed as major tourist destinations such as Spiti, Kinnaur, Sangla, kalpa and Bharmour (India line, 2012).

**Statement of Problem**

Himachal Pradesh is undoubtedly blessed with everything that makes it a first choice of eco tourists. The tribal areas of Himachal Pradesh are known for natural beauty and have recently been opened up to foreign tourists who can visit this area in a group of four or more. There is an urgent need to provide clean international standard facilities for tourists visiting this area. This area is open for private sector investment for creation of facilities for tourists. The thousand years old Buddhist Monastery of
Tabo in Spiti with its fine paintings has been declared as a world heritage site by UNESCO (Himachal Pradesh yellow pages, 2012).

However it is often said, tourism destroys tourism. It has been noticed around the world in many studies that unregulated growth of tourism industry can make an upbeat destination lose its scenic charm and tranquillity. As has been seen in cases of Shimla and Manali the haphazard growth of buildings and concrete structures, has deteriorated the sheen of these beautiful destinations. In addition negative effects also exist, such as the transformation of traditional cultural symbols into commodities to sell to visitors, the disruption of the pre-existing relationships between local people and higher incidences of crime. Considering this it is important to analyse what should or should not be done so that tourism is developed in tribal regions of Himachal Pradesh in a sustainable manner. Therefore, this needs to be seen that whether development of ecotourism can be a panacea for the tribal people and environment of tribal regions of Himachal Pradesh?

**Research Methodology**

To have an analysis of the issues pertaining to the development of eco tourism in the tribal regions of Himachal Pradesh a study of various tribal regions of the State was conducted. The data for this research was collected from secondary sources of Government and non-Government records and reports as well as from various
sites related to the development of tribal tourism in Himachal Pradesh.

**Tribal Population of Himachal Pradesh**

There are approximately two hundred million tribal people in the entire globe, which means, about 4% of the global population. They are found in many regions of the world and majority of them are the poorest amongst poor. According to 1981 census, the population of Scheduled Tribes in the country was 5.16 crores, consisting about 7.76% of total Indian population, which means one tribesman for every 13 Indians. The tribal population in Himachal Pradesh is about 11% of the total population i.e. 244587 lakh (Dept. of information and public relation, 2011).

**Famous Tribes of Himachal Pradesh**

According to India line (2012) over a period of time, the tribal population of the state has decreased since more and more tribals have migrated to other places and have raised enough to support separate families. These tribal include the Kinners or Kinnaure, the Lahules, the Pirals, the Gaddis and the Gujjars. By nature, these people are highly sociable and like to make friends. This is despite the fact that they do not stay at one place and continue to move around. The tribal population of Himachal Pradesh follow their own set of traditions and customs. They even have their own dress up, music and dance to make them a unique lot. The famous tribes of Himachal Pradesh are:
**Kinnaure:** These people occupy the areas of the border district of Kinnaur. Some of these people believe that they belong to the Kinners of Mahabharata while others consider themselves the descendants of the Kirats. Kirats were the people who were overpowered by the Aryans and Khasaa and forced to recede into the remote trans Himalayan region. One interesting aspect about the Kinnaure is their marriage system. All brothers in one family marry a single girl. This is what they call the Pandava marriage since the five Pandava brothers too had one wife for them. This custom has also left many of the girls unmarried.

**Lahule:** The denizens of Lahaul are called by the name of Lahauli. These people trace their origin to the native Munda tribe and the racially intermixed Tibetans. The tribal population of the Lahaulis segregate themselves into higher and lower classes and mainly follow Buddhism. There is a shrine with an image of Buddha in the house of every well off Lahauli. Lahaulis are also liberal as far as their marriages are concerned. Women can marry more than once and divorce is extremely normal affair.

However, marriages have to be within the tribe. The Lahaul valley is situated on the traditional trade routes to Ladakh, Sinkrang and further. This is the reason why trade also forms a major occupation of the people here apart from farming.
**Gaddi** These people normally reside in the Mandi, Kangra and Bilaspur district though a majority of them live in the Kangra district. Gaddis are not nomadic in strictest of sense since they have villages where they reside. However, they do make their way to the higher pastures in the summer season with their flocks. The origin of the Gaddis is rather unclear. The Gaddis themselves believe that their ancestors fled from the plains of India due to the lack of security for them. At that point the persecution of the Mughal emperor Aurangzeb forced them to leave for a more protected area. The main occupation of the Gaddi tribals is shepherding.

**Pirals** These people are essentially goatherds and it is this occupation of theirs that takes them from one place to another. During winter, these people descend to Kangra and the forest of Hoshiarpur while summer is the time put up along the banks of rivers Chandrabhaga in Lahaul. The Pirals are fun loving and traditional people and love to celebrate their festivals. Marriages of Pirals are very similar to that of Hindus.

**Gujjars** Gujjars are the Muslim tribals of the Himachal Pradesh. Most of the historians believe that Gujjars came to India all the way from central Asia during 6th century. Gujjars are mostly vegetarian and are shepherd and goatherd by occupation. Search for better pastures take them to lowland plains in the winter and to the upper reaches of the Himalaya during the summer.
Tribal Development in Himachal Pradesh

The tribal areas of Himachal Pradesh though sparsely populated continue to receive special attention of the State Government primarily on account of their strategic location and comparative economic backwardness. The State Government is trying to accelerate socio-economic development of these areas by earmarking adequate funds in the Annual Plans. The flow of funds from State Plan to Tribal Sub-Plan has substantially increased over a period of time from 3.65 in 1974-75 to about 95 at the end of the Eighth Five Year Plan of and the same level for the 11th Five Year Plan. The size of 11th Five Year Tribal Sub- Plan 2007-12 and Annual Tribal Sub-Plan 2009-10 has been fixed at Rs. 1260.00 crores and Rs. 243.00 crores respectively. The government is working hard towards a new social order based on social equality and social harmony, but still it is not adequate enough for the development of tribal people in India as well as in Himachal Pradesh (Vaid et al., 2011).

Tourist Destinations of Tribal Areas

The famous tourist destinations of Himachal Pradesh (Himachal World, 2012) are:-

Kalpa: It is one of the main villages of the district connected by link road 14 km. from Powari beyond Rekong Peo. Looming in front of Kalpa is an impressive view of 'Kinner Kailash' directly across the Satluj river. This mountain changes colors several times a day with a change of weather conditions or may be as destined by
Lord Shiva his eternal abode. 'Parvati Kund' is located on the top of Kinner Kailash. The ancient villages of Pangi, Moorang and Kanum are situated close to Kalpa.

**Lahaul Spiti:** Lahaul Spiti has beautiful landscapes and interesting blend of Buddhism and Hinduism. Tourism in Lahaul Spiti offers a place which seems to be frozen in time. Lahaul and Spity are actually two valleys which are completely different from each other. There are breathtaking valleys, trekking areas and some very famous monasteries here. Weather varies in both Lahaul and Spiti, from alpine zone weather to dry and heavy snowfall, cold weather.

**Bharmour:** This is a small village located around 60 km from Chamba and is known for its picturesque beauty and ancient temples. Bharmour once served as the ancient capital of Chamba and is dominated by the Gaddi tribes. While in Bharmour, tourists should not miss shopping for the fruits and blankets. The main tourist attractions here are archaeological temple remains dating back to more than 1,000 years. The most famous temples here are Lakshna Devi and Ganesh, known for their architecture patterns. Tourists are advised to enjoy an easy 4 km trek on the hill to the Chaurasi temple and enjoy the spectacular views. Pilgrims flock here to take a dip in the waters of the holy Manimahesh Lake (35 km uphill trek from Bharmour) during the Manimahesh Yatra held from August to September. Trekking and mountaineering are a few challenging sports tourists can enjoy here. The
regional center of mountaineering Institute of Manali is located here to assist the adventurers. The best time to visit Bharmour is during the months from April to October (Must see India, 2012).

**Sangla valley:** Among these tribal destinations Sangla valley is more developed. Sangla is a tribal area of Himachal Pradesh in true style. The breathtaking Sangla valley offers breathtaking view of lush green orchards in the lap of majestic mountains covered with dazzling white snow. Variation in altitude is from 1000 metres to 4000 metres. Summer temperatures range between 6°C and 25°C, and winter temperatures remain between -1°C and 0°C. Days from April-Oct are warm, light woolens May-July and heavy woolens in rest of the season. To develop the tourism in Sangla, Banjara camps playing important roles. Banjara Camps are an ideal setting for total relaxation with cosy Swiss-style tents that have attached bathrooms, a well-equipped kitchen and evening bonfires that keep the chill away. These camps are not harmful for environment. Concept of Banjara Camps & Retreats is to provide wholesome soft adventure family holidays. For those who are interested in serious adventure.

**Tribal Fairs**

Fairs and festivals have always been a part of the life of tribes in India. Few of these fairs and festivals are mentioned below:- *Bhunda festival*. Bhunda festival is celebrated in Nirmand region of Himachal Pradesh. This festival in Himachal Pradesh is performed believing that it
will make local deity happy and He will shower prosperity and goodwill on the villagers. The main hero of the festival, a man from Beda tribe who is designated to perform the ritual, starts taking meal once in a day when only one month is left for the festival. He starts weaving the sacred rope by collecting the 'Munji' grass, on which he is going to slide on the day of the tribal ceremony, which is generally around 500 meters in length. Thousands of visitors from various parts of Himachal Pradesh and other parts of the country including tribal regions witness this three days long Bhunda festival ceremony (Tribes in India, 2012). **Lavi Fair** : Three hundred years old famous 'International Lavi Trade fair' is one of the unique examples of the glorious, social, cultural, economic history and legacy of Himachal Pradesh. It is the biggest trade fair of the greater Himalayas, which is held at Rampur Bushahr, about 130 kms from Shimla from 11th to 14th November every year. Rampur Bushahr, which is popularly known as the gateway of tribal District Kinnaur is situated on the left bank of river Sutlej and is one of the oldest town on Hindustan Tibet road. People from other areas in general and tribal belt in particular participate in this fair with horses, mules, pashminas, colts, yaks, chilgoza, namdas, pattis, woolens, raw semi-finished wool and other dry fruits produced in the state are brought for selling (Dev Bhoomi Himachal, 2012).

**Numbers of Tourist Arrivals**

The below given data (table 1) shows the number of tourist arrivals in the districts of Kinnaur, Lahaul & Spiti
and Chamba. These districts are primarily the places where most of the tribal areas of Himachal are concentrated. The data represented below is of the whole district and is not specific to the tribal region only. However keeping in view that most of the tribal regions have become a tourist hub it can be concluded that though not all but still a huge percentage of the number of tourists given below must be visiting these areas. The point to be noticed here is that the numbers of tourist arrivals are increasing every year which means that there would be more income for the local populace, more employment opportunities, more taxes for the civic body and the Government which in return will transfer into more development of the area as a whole. However the increase in number of tourist arrivals also means that there would be requirement for more accommodation, parking, water and other amenities.

Table 1: Tourist Arrivals.

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Government Schemes

The Department of Tourism, Government of Himachal Pradesh has floated a number of schemes for tourism. Some of the schemes which are especially beneficial for the tribal regions are mentioned below:

A. Home Stay Scheme
With the aim of providing comfortable Home Stay facilities of standardized world class services to the tourists, and to supplement the availability of accommodation in the rural and tribal tourist destinations, State Government introduced Home Stay Facilities on the basis of Ministry of Tourism, Government of India “Incredible India Bed and Breakfast scheme (Unforgettable Himachal, 2012). Under this scheme a tourist is not only able to enjoy a clean and affordable place for stay but also gets an opportunity to learn about Himachali customs, traditions and cuisine.

B. Har Gaon Ki Kahani

One can experience the essence of ‘Atithi Devo Bhava’ in a Himachali village. Every village of this hill State has its own history, religious stories, customs, traditions, diversity in culture and cuisines. Under ‘Har Gaon Ki Kahani’ scheme, the village’s historical events, heritage, stories of gods and goddesses, prevalent religious beliefs, interesting anecdotes, local customs, rituals followed on the occasion of marriage and festivals etc. are being made a special attraction to the tourists through such stories. Recently Himachal Tourism has been conferred with 25th Award for ‘Har Gaon Ki Kahani’ scheme launched to diversify tourism activities to promote tourism, at a prestigious inaugural Award Ceremony of International Tourism Conclave and Travel Award function (News Assembly, 2012).
C. Heli Taxi Service

The service is expected to give a new dimension in boosting up the economy of the state. This will attract not only foreign tourists but also domestic tourists who will now be able to explore the lesser-known destinations of the State which was not possible earlier due to unavailability of broad gauge railway lines and absence of regular air services. Moreover the state has already got a number of helipads and on the top of this construction of an airport entails huge plans, expenses and there is a lot of disturbance to the environment because lots of trees has to be cut (Development Channel, 2012).

The Danger of Development of Tourism in Tribal Region

Many studies have also pointed out that despite of the many benefits that have been accrued; tribal tourism has also been associated with a number of negative effects. From socio-cultural perspective, an influx of large numbers of tourists into tribal areas has led to a change in cultural values, and not necessarily for the better. Practices such as prostitution, drug dealing and black markets are among the often cited ills. This has negatively affected some living standards of tribes which involved a greater sense of community co-operation and a strong commitment to family life, religion and traditional customs (Mpofu Thomas, 2009).
Findings

It has been noticed from many studies that eco tourists are often motivated by the chance to experience tribal culture, which can have a positive and affirming effect on that culture. Himachal Pradesh has got a rich potential for ecotourism and therefore, the state can take full advantage of the same. Considering that there is a substantial portion of tribal population in Himachal Pradesh and the fact that the tribal regions of Himachal Pradesh have developed into tourism destinations the tribes can be benefited from the development of tourism. To add on the tribal fairs can be also be a source of attraction for the tourists. The number of tourist arrival has been increasing in tribal regions over the years which indicate a positive growth for tourism. There are number of government schemes in force to uplift the standard of the tribes who live in sparsely populated and economically backward regions of the State. However it has to be maintained that the State does not overlook the interest of the tribal population while developing ecotourism projects or fall prey to the development in such a way that as it has been in Shimla or Manali. The carrying capacity of a destination should never be exceeded.

Conclusion

Ecotourism has the potential to enhance wilderness protection and wildlife conservation, while providing nature-compatible livelihoods and greater incomes for a large number of people living in the those areas. This becomes more important in case of tribal areas.
considering the fact that the environment and the originality of tribal culture have to be maintained. Moreover there is also a need to create income avenues for these people. In case of Himachal Pradesh where the tribal population is substantial and the ecology has also to be protected the concept of ecotourism can be effective.

For the development of ecotourism in the tribal areas there are a few steps that can be taken up:

- The tribal people should be encouraged for their participation in tourism industry so that the fruits of development are not siphoned by the developers only.
- There should be promotion of tourism in tribal areas of Himachal Pradesh through schemes like homestays and Har gaon ki kahani.
- Heli-taxi scheme in tribal areas conceptualised by the state government can also attract high-end tourists.
- The ongoing tourism boom is taking a heavy toll of the valley known for its pristine settings. There has been a spurt in construction activities and concrete structures, which do not blend well with the traditional tribal architecture.
- To sensitise the tourists about the tribal culture and practices followed therein the tour operators and escorts can distribute the list of do’s and don’ts among the tourists which can be obtained from the
Tribal festivals can also form a significant portion of a tourist’s itinerary. For this purpose tribal festivals can be promoted through advertisements, brochures etc. But care needs to be taken so that these are not converted into mere objects thus losing their original identity.

The carrying capacity of destinations should not be exceeded.

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Pluralisation in Gojri Language
Teswar Hussain

Language is a special gift of God to mankind which is used for the sake of communication. Language varies from society to society and culture to culture. There are many languages which are spoken in the world. Gojri is one of them which is spoken almost all around the world. Majority of its speakers are living in China, Afghanistan, Pakistan, India and Jammu and Kashmir. Now almost 20 million people are speaking Gojri.

Pluralisation means, how words are pluralized in a language. It is a subdivision of Number, a grammatical property of Noun. In different languages, different rules are used to form the plural of singular.

Aims and Objectives
This study is an attempt:

i. To describes the history and origin of Gojri language.
ii. To describe how the singular words are pluralized in Gojri language.
iii. To provide the help for the further researchers of this language.
iv. To find out the similarities and differences between English and Gojri pluralisation.

Methodology
During this study, I collected the data from internet and the different books of Grammar and History. I visited

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different Gojri communities of Muzaffarabad and Kotli, recorded the utterances of Gojri speakers and examined them. I conducted the interviews of Gojri Scholars and writers in Muzafarabad, Abotabad and Mirpur.

Limitation

This study is limited to the rules of pluralisation in Gojri language especially which is spoken in Kotli and Muzaffarabad.

Chapter Division

This study consists of three chapters. The first chapter contains the history and origin of Gojri language and its development. It also deals with the present status of Gojri. The second chapter describes the rules of pluralisation in English language. In the last chapter, there is a description of the rules of pluralisation in Gojri.

HISTORY AND ORIGIN OF GOJRI LANGUAGE

Definitions of Language

Language is a special gift of God to mankind which distinguishes human beings from the other creatures. It is used by the people for the sake of communication. Different people define language differently.

According to C. L. Barber (1982), “A human language is a signalling system” (p.2)
According to ‘Oxford Advance Learner’s Dictionary 7th edition’, Language is “the use of humans of a system of sounds and words to communicate”. (p. 862)

It is defined in the book, ‘Contemporary Linguistics’ by William O’Grady, Michael Dobrovolsky and Francis Ktamba as; “Language is many things a system of communication, medium for thought a vehicle for literary expression a social institution, a matter for political controversy, a catalyst for nation building”

G.A. Walls (1987) is of the view that “language may be regarded as behaviour which is specially adapted for influencing of the behaviour of other animals when there is a distance between the two parties” (p. 1)

In the light of these definitions, we can conclude that language is a set of signals, a system that is used by the human beings to communicate and to exchange their ideas, emotions, thoughts and feelings.

**Origin of Language**

As far as the origin of language is concerned, there is no proper and scientific evidence about the origin of language. There are two basic concepts about the origin of language. First of them is divine which provides evidences from the holy books. According to this concept, the language is gifted to mankind with his creation. As it is stated in the Holy Quran, Chapter No.1
“Then Adam received from his Lord words” (Al Baqqra v.37)

In this verse, it is explained that Adam had received words to communicate. This thing provides us the evidence that language is as old as human beings are and its function is to communicate with others. On the other hand, there are some theories, which are presented by different linguists. However, these different writers do not agree at one point and they have different views about the origin of language. C. L. Barber (1982) copies all these views in his book, ‘The Story of Language’, that some linguists are of the view that language is the “imitation of natural sounds”. Some claim that it is originated from instinctive emotional cries”, while according to some others, “language arouses from the noises made by a group of men engaged in joint labour or effort”. (pp27.33)

History and Origin of Gojri Language

Gojri is the language of Gujjars, who came into subcontinent in almost 4th or 6th century A.D. M.S Thirumalaia (2002) in his paper ‘Languages in India’, claims that “Gujjars, the ancestors of the present Gujjars, probably entered India together with Hunas and other marauding tribes in about the 6th century A.D. and that some of their fighting men became recognized as Rajputs.

It is cited on the web site of ‘Tribal research & Cultural Foundation’ that,
Gujjars were the inhabitants of Georgia, a territory situated between the Black sea and the Caspian sea in the Soviet Union. They left that area and migrated through central Asia, Iraq, Iran and Afghanistan, crossed the Khyber Pass and entered the Sub-continent, making a southward march through Baluchistan, they reached Gujrat.

These tribes are known as Gujjars and their language is known as Gojri, so we can say that Gojri language is started in Sub-continent in 6th century A.D. But there is no proper evidence about its origin that when it is started in the world. Different researchers and scholars have their different views about the origin of Gojri.

About the origin of Gojri it is stated by ‘Tribal Research and cultural Foundation’ that

Gojri is one of the ancient languages of India. In well-documented pieces of work, the historians have traced the origin and practice of Gojri language since BC. Era. There are several mentions of this language in ancient religious books written in around 1st century B.C.

Mr. Rana Fazal Hussain, has claimed in an interview which I have conducted in Mirpur on 08/11/2008 that, Gojri language is almost 6000 years old and it is present in Mahabharat. According to him the

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modern Hindi also have the words of Gojri and it was also the language of Sri Krishna and he provides an utterance of Sri Krishna, which is still present in the religious songs (Bajan) of Hindus. The utterance is:

“Main makhan nein khayo”.

Translation:

I have not eaten the butter.

Another scholar Mr. Gulab Din states in monthly ‘Awaz-e-Gujjar’ (2000), Dheli.

Sanskrit was Aryan’s religious and educational language, with the passage of time it becomes the language of aristocratic class. It was multi cultural and social language. Therefore, because of this new language came into existence by slight changing in main Sanskrit language. These were known as Prakrits. (Modern Indo Aryan languages). Thus Prakrits were named differently according to the language which was spoken in Gujjar’s majority is named as Gojri. (p.14)

Majority of historians and researchers are agreed at this point that Sanskrit is the origin of Gojri language. In 6 B.C., Sanskrit changed into Prakrits language and Gojri is the sub kind of Prakrits.
It can be shown as

\[
\begin{align*}
&\text{Sanskrit} \\
\downarrow \\
&\text{Prakrits} \\
\downarrow \\
&\text{Gojri}
\end{align*}
\]

Gojri is shown as the branch of Indo Aryans languages in ‘Ethnologue Report for Cultural Zone’ as:

\[
\begin{align*}
&\text{Indo European}
\end{align*}
\]

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Development of Gojri in different periods

Syed Noor-ud-Din is considered as the first poet of Gojri. The collection of his poems is known as “Satt Panthi”. The subject of his poetry is based on the love for God and Prophet (PBUH). So at that time Gojri was used in the form of literature for both purposes entertainment and religious activities. Another famous poet Abdul Hussain Yameen-ud-Din who is also known as “Ameer Khusro” had written Gojri poetry in 13th century. In that era the form of Gojri was:

Kaga sub tan khayoo

Chun chun khayoo mass

Doo nainaan na khayoo

Unan piya mmilan ki ass

Translation
(O crow you are allowed to eat the meat of the all parts of body but I request you, please do not eat the eyes because they have the hope to see the beloved)

Thirteenth century was the golden era of Gojri language in which Gujjar rulers were promoting this language. This period was rich in poetry and folk stories of Gojri language. About that period, Dr. Sabir Affaqi (2004) states in his book 'Punjabi Pahari Aor Gojri Zuban-o-Adab', “Gojri was the only language of subcontinent that was spoken and understood everywhere in India” (p.324)

Gojri language has a great influence on Dakni language. Ch. Muhammad Ashraf Advocate (1998) copies in his book, ‘Urdu ki Khaliq Gojri Zuban’, “Dr. Jamil Jalbi in his book History of Urdu Literature writes if any one compares Gojri with Dakni language he will find that both are same at a large extent”. He also mentions much words of Dakni language that has been borrowed from Gojri as “satya” means (threw) "Bolya" (to speak) etc. (p.63)

It is clear that this period was the Golden period of Gojri language and literature and it has a great influence on the other languages and literatures as well. This influence was not limited to the literature but it has a great impact on the culture and civilization of other communities. In short, people had adopted not only the
speaking and writing style of Gojri but also adopted the way of living of Gojri speakers, because Gojri was the language of rulers and aristocrat people of subcontinent. Gojri was also the language of royalty. As Farzana Chaudhary states in ‘Mahnama Gujjar’ (2008), “A maharaja told to King Akbar at the ceremony of his daughter’s marriage who were getting married in Royal family.

Mahri tee thara mahlan ki nokrani

Translation:

My daughter will be the servant of your palace.

Then Akbar replied to him

Thari tee mahra mehlan ki rani

Translation:

Your daughter will be the queen of our palace.

Therefore, these lines are the evidences for the use of Gojri language by the royal families.
In the 14th and 15th century, Gojri was declined because of the loss of its official supervision. The reign, which is known as the worst period in the history of Gojri language, is the reign of Akbar. Akbar wanted to introduce Persian language and he gave it the status of official language. During this time words of many other languages like Turkish, Persian, and Arabic languages mixed with Gojri language. In spite of all this some scholars and poets continued their work on Gojri and the major contribution in this respect is of the famous poets Shams-U-Ushaqe (1496) and Fakhar-ud-Din (1420)

On the other hand, the public promote this language in their daily conversation and they spread it by migrating one place to other. As it is stated by R.P. Khatana in his paper ‘Gujari Language and Identity in Jammu and Kashmir’, “ Some parts of the migrating tribes moved to Punjab whilst others moved further north to the areas now known as Kaghan, Swat, Hazara, Kashmir and Gilgit”.

Relation of Gojri with Urdu

The origin of Gojri is ancient than Urdu and Gojri is known as the mother of Urdu language. Ahamad-ud-Din (1984) claims in his book ‘Gojri Gian’ that, “the present Urdu is the modern shape of the intermingling of Turkish, Persian, and Arabic words in Gojri, it began to call as Urdu. All languages of India like Talgo, Malaban, Marhiti, Madrasi, Hindi, Sindi and Punjabi are the creation of Gojri” (p.1). A famous poet of Gojri, Israil Major says,
There is no other language sweeter then Gojri and Urdu is the daughter of Gojri language.

If we look at Urdu from linguistics’ perspective, Urdu language is the convergent of Gojri, Turkish, Persian and Arabic we can show it in this way:

(Parent languages)

Turkish               Gojri          Arabic               Persian

Urdu

(Daughter language)

From 17th to 19th century, some work had been done in the shape of poetry. During the 17th to the mid of 20th century, many poets performed their duty nicely to serve Gojri language. One of them was Muhammad Quli Qotab Shah. Dr. Sabir Affaqi states in his book ‘Jalwa-e-Kashmir’ (1988), “Till the time of Ghalib Gojri was...
dominant on Urdu. If we take this verse, in which Ghalib says:

Aao na ham bi sair kareen gulshan ki.

Translation

(Let us go to the garden for visit)

Here if we replace the word “Karen” into “Karan” this will become completely Gojri.

20th century is again a golden period of Gojri language in which not only the Gojri literature was promoted but also a lot of research is conducted on Gojri and is still going on. There are many poets, novelists, dramatists and fiction writers who belong to this age. The famous people who worked in Gojri literature are Abdul Ponchi, Noon Ponchi, Elam Din Bin Basi, Ismael Zebeh, Israel Mehjoor and Khuda Baksh. The major research work was done in this period by Sir Gareirson and he wrote a complete chapter on Gojri language in his work, which is known as, “The linguistic survey of India”.

The Modern Era in Gojri Language

The period after 1950 is the most important for the development and the growth of Gojri language. In this era, the work has been done almost in all fields of this language like grammar, phonetics and phonology, poetry, fictions, sayharfi and dictionaries, etc.
During this era, different literary and cultural boards are built to promote the Gojri literature and the language as well.

**Gojri Board and Academies**
- Jammu and Kashmir Academy of Art, Culture and language.
- Gojri Adabi Board Muzaffarabad.
- Gojrio Adabi Sungat Mirpur.
- Kashmir Cultural Academy Muzaffarabad.
- Gujjjar Desh Charitable Trust in Jammu also publishes Gojri literature.
- Tribal Research and Cultural Foundation J&K

**Gojri Grammars**
During this period many scholars and researchers set the rules of Gojri language and they also wrote Gojri grammar and some are still writing. The major work in this respect is:

- Grammar of Himalayan languages by Graham Baily.
- Gojri Grammar by Dr. Rafique Anjum and M. Mansha Khaki.
- Gojri Grammar by Dr. Sabir Affaqi (unpublished).
- Gojri Grammar by J. C. Sharma.
- Linguistics and Socio Linguistics constrains on a Standard ...by Wyen Loosey.
Gojri Dictionaries

- Gojri Lughat (dictionary) published by Jammu and Kashmir Cultural Academy
- Hindi Gojri Dictionary by Dr. Javed Rahi
- Gujjar Qabeela ki Lok Wraiti Dictionary by Dr. Javed Rahi
- Gojri Encyclopaedia by Dr. Javed Rahi
- Gojri English Dictionary by Dr. Rafique Anjum

Gojri on Media

Rana Fazal Hussain is the first person who brought this language on media and the first voice, according to him, was gone on air on 17 November 1967, from Radio Trarkhal. Moreover, this was the first step towards the progress of Gojri on media. After that, there is a lot of work, which is done on media in the form of songs, naats, funs, dramas etc. At this time, almost 20 radio and T.V. channels are broadcasting Gojri programmes. Some of them are:

- AJ&K T.V. Muzaffarabad
- Pakistan Television
- DD K
- Radio Pakistan Peshawar
- AJ&K Radio Muzaffarabad A.K.
- AJ&K Radio MirpurA.K
- AJ&K Radio Trarkhal
- Radio Jammu
• Radio Sirinagar
• Radio Poonch
• Voice of Kashmir FM 105 Muzaffarabad
• Door Darshan

Magazines and Newspapers

• Weekly Gojri Gazat Lahore
• Gujjar Gong Lahore
• Nawa-e- Gujjar Lahore
• Mahnama Gujjar Karachi
• Gojjar Desh Srinagar
• Awaz-e- Gujjar Delhi
• Sub-he-No A.K. (has started Writing news in Gojri)

Gojri Articles

There is a lot of Gojri article which are written in this era and some of them are

1. Choudhary Fateh Ali Meran Kee Zandigi tay unki shaeri
   Gojri, Kashmiri tay Rajastani kii ekta

2. Iqball Azeem Bool teh Shakal
   Gojri ko Rasm ul Khat

3. Ch. Qaisar-ud-Din Mahro Adab tay uska Kojh Muslah

4. Dr. Malkhy Raam Giani Odam Singh

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Gojri Literature

The 20th century is known as the golden period for Gojri because during this period a lot of work was done which was never done before this. During this period, almost all the genres of literature are promoted.

Gojri Poetry

During this time the major work is done in the field of poetry. There is a lot of Gojri revolutionary poetry, folk songs, mahiye, elegies and many more. We can say that during this time, the major focus of Gojri writers was on poetry that is why a lot of work is composed in Gojri and there is a lot of work, which is still unpublished.

Major / famous poet and their work

1 Molvi Muhammad Ismail Zabeeh
   - Intizar-e-Shair
   - Nala-e-Dil
   - Yade-e-Watan
2 Israel Mahjore
3 Naghma-e-Kohsar
4 Dr. Sabir Afaqi
   - Phul Kheli
   - Sanjo Khilaro
   - Kesar Kyari
   - Gojri Ka Lal
5 Rana Fazal Hussain
   - Bahnphal Bahnphal Pani
   - Gojri Naat
   - Lahoo Phohar
6 Mukhli Wajdani
- Rerha
- Peheng
- (also contributed in) Sanjo Khilaro

7 Ghulam Sarwar Rana
- Sajri Swael
- Phulwari

There are many other poets, who have composed Gojri poetry, some of them are Prof. Dr. Ghulam Hussain Azahar, Prof. Yusif, Ch. Haq Nawaz Gorski, Ghulam Yaseen, Ghulam Sarwar Chohan, M. Mansha Khaki, Dr. Rafique Anjum and many other poets who are contributing to develop Gojri literature especially Gojri poetry.

**Stories, Fictions and Novels**

During this period Gojri fictions and stories are being published and a lot of unpublished work. Some of them are:

1. Iqbal Azeem    “Dukhti Rag”, “Azab”

2. Choudhary Qaiser-ud-Din Qaiser    “Razz”, “Gamawat”

3. Gulam Rasul Azad:    “Khawabon ki Dehen”,
                    “Sadyan ki bachi”


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5. Ghlam Rasool Asghar  “Akhri Sparo”(novel)

6. Ghulam Sarwar Chohan  “Khota Sika”

Other Gojri storywriters are Rana Fazal Hussain, Mehmood Ahmed Rind, Muhammad Saleem and Mushtaq Abdul Hameed etc.

There is a lot of unpublished Gojri literature. It contains Gojri Proverbs, folk songs and folk tales, Dramas, fictions, novels and stories. The major writers and poets of this era are, Dr. Ghualm Hussain Azhar, Prof. Dr. Iftikhar Mughal, Prof. Yousf Hassan, Prof. Tarb Ahamd Siddiquee, Prof. Arshad Ali, Prof. Muhammad Rafique Bhati, Prof. Raja Nasarula Nasir, Muhammad Shreef Tariq, Khwaja Bashir and Syed Haider Shah

**Current Status of Gojri language**

Now Gojri is spoken almost in whole world but majority of its speakers are living in Pakistan, Pak occupied Jammu & Kashmir and India. It is cited in the paper of ‘Tribal Research & Cultural Foundation’ that “according to a current analysis Gojri language is the first language of 20 million people in South Asia and nearly eight million people in India, majority of them in Jammu & Kashmir”. Now it is divided into three different dialects. A lot of poets and writers are writing in Gojri and researchers are conducting their research on this language. Another new project which is started by the Gojri wing of, ‘Academy of Art, Culture and Language’, is the translation of different
books into Gojri. The Holy Quran, Autobiography of Ghandi and the different plays of Shakespeare has been translated into Gojri. Different students are doing PhD. on this language. The Gujjars in Jammu are demanding more recognition for Gojri language in Jammu & Kashmir as it is cited on the page of ‘merinews.com’ that “The Gujjars of Jammu and Kashmir today urged upon the University Grants Commission, New Delhi and the Jammu and Kashmir State Board of School Education, through separate memorandums, to include the Gojri Language in university and school curriculum”.
PLURALISATION IN ENGLISH

Morphology

Morphology is the field of linguistics, which deals with words. Different scholars defined it differently. According to John Lyons (1970) “It is complementary to syntax, it accounts for the internal structure” (P-12). Frank Palmer (1986) defines it in his book ‘Grammar’ as; “Morphology is essentially the grammar of words and deals with the form of words”. It is cited at ‘Wikipedia.org’, that “morphology is the field of linguistics that studies the internal structure of words”. P.H. Mathew (1991) in his book ‘Morphology’ defines it as, “it is complementary to syntax, it accounts for internal structuring or form of words and its internal structure”. It is a game of words and we can get different meanings by the addition or deletion of letters in a word.

Morpheme

Morpheme is the smallest unit of a word, According to George Yule (1996), “Morpheme is the minimal unit of meaning or grammatical function”. (p.75) David Crystal (1985) defines it in his book ‘Linguistics’, “A morpheme is the smallest bit of language, which has meaning”. (p.127). In the light of these definitions we can say that ‘word’ is the combination of different morphemes. For example in these words; Boys, girls, cars (etc) we can separate morphemes as;

Boy + s
Girl + s
In these examples boy, girl and car is one morpheme while ‘s’ is other morpheme.

**Noun**

A noun is a word used to name a person, place, animal, thing or idea. There are different kinds of Noun.

1. Proper Noun
2. Common Noun
3. Abstract Noun
4. Collective Noun
5. Material Noun
6. Countable Noun
7. Non-countable Noun

**Countable Noun**

A countable noun is used for the countable person, place, thing or idea etc. It has both singular and plural forms and we can attach a singular or plural verb with it in a sentence. Examples: cat, newspaper, pen etc.

**Non-countable Noun**

Non-countable noun is used for the things that we cannot count or that are uncountable. It does not have a plural form and it always take a singular verb in a sentence. Examples: water, wool, grass etc.

**Collective Noun**

A collective noun is the name of a number or collection of persons, places or things taken together. We
can count the individual members of group, but we usually think of the group as a whole or as one unit. It is generally considered as similar to uncountable noun.

Examples: army, police, team etc.

**Number**

Number is a grammatical property of noun that is used to denote the strength. According to Oxford Advance Learner’s Dictionary (7th edition), “A number is a word or symbol that represents an amount or a quantity” or “the form of a word, showing whether one or more than one person or thing is being talked about” (p1041). There are only two numbers in English language, singular and plural. In other words, number means singular and plural forms of words.

**Singular Number**

Singular Number denotes one person or thing like boy, girl, man, chair etc.

**Plural Number**

Plural number denotes more than one person or thing like boys, chairs, men, girls, apples etc.

**Rules for Pluralisation in English language**

These are the rules that are generally used in English language to form the plural of singular forms:
Pluralisation by adding “s”

Most of the time English words are pluralized with the addition of ‘s’ at the end of a singular word. This morpheme (s) gives two sounds /s/ and /z/ at the end.

Usually it is pronounced like /z/. According to wikipedia.org, “the phonetic form of the plural morpheme is /z/ by default”.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boy</td>
<td>Boys</td>
</tr>
<tr>
<td>Girl</td>
<td>Girls</td>
</tr>
<tr>
<td>Pencil</td>
<td>Pencils</td>
</tr>
<tr>
<td>Chair</td>
<td>Chairs</td>
</tr>
<tr>
<td>Table</td>
<td>Tables</td>
</tr>
<tr>
<td>Cow</td>
<td>Cows</td>
</tr>
</tbody>
</table>
When ‘s’ is followed by voiceless consonant such as 
/p/, /k/ and /t/ sound it is pronounced as /s/.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cat</td>
<td>Cats</td>
</tr>
<tr>
<td>Clerk</td>
<td>Clerks</td>
</tr>
<tr>
<td>Cup</td>
<td>Cups</td>
</tr>
<tr>
<td>Cap</td>
<td>Caps</td>
</tr>
<tr>
<td>Clock</td>
<td>Clocks</td>
</tr>
<tr>
<td>Lap</td>
<td>Laps</td>
</tr>
</tbody>
</table>

If Singular Noun ends with ‘y’ preceded by a vowel, 
add ‘s’ at the end to form Plural Noun.
Examples;

**Singular**       **Plural**

Alloy          Alloys
Bay            Bays
Birthday       Birthdays
Boy            Boys
Essay          Essays
Monkey         Monkeys

Many nouns of foreign origin which end with ‘o’, are pluralized with the addition of ‘s’.

Examples;

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Canto</td>
<td>Cantos</td>
</tr>
</tbody>
</table>
### Pluralisation by adding “es”

When a singular word ends with a sibilant sound such as /s/, /ʃ/, /tʃ/, /ʒ/ or /dʒ/, the plural is formed by adding ‘es’ at the end of singular form and it is pronounced as /ɪz/ or /æz/.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class</td>
<td>Classes</td>
</tr>
<tr>
<td>Glass</td>
<td>Glasses</td>
</tr>
</tbody>
</table>
If the singular noun ends with ‘o’ which is preceded by a consonant is also pluralized with the addition of ‘es’ which pronounced as /z/.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hero</td>
<td>Heroes</td>
</tr>
<tr>
<td>Volcano</td>
<td>Volcanoes</td>
</tr>
<tr>
<td>Tomato</td>
<td>Tomatoes</td>
</tr>
</tbody>
</table>
### If singular Noun ends in ‘is’, is pluralized by changing ‘is’ into ‘es’

**Examples:**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Analysis</td>
<td>Analyses</td>
</tr>
<tr>
<td>Axis</td>
<td>Axes</td>
</tr>
<tr>
<td>Basis</td>
<td>Bases</td>
</tr>
<tr>
<td>Synopsis</td>
<td>Synopses</td>
</tr>
<tr>
<td>Thesis</td>
<td>Theses</td>
</tr>
</tbody>
</table>
There are some nouns which end with ‘o’ take either ‘s’ or ‘es’

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buffalo</td>
<td>Buffalos /buffaloes</td>
</tr>
<tr>
<td>Zero</td>
<td>Zeros / zeroes</td>
</tr>
<tr>
<td>Tornado</td>
<td>Tornados / tornadoes</td>
</tr>
<tr>
<td>Motto</td>
<td>Mottos / mottoes</td>
</tr>
<tr>
<td>Halo</td>
<td>Halos / haloes</td>
</tr>
<tr>
<td>Cargo</td>
<td>Cargos / cargoes</td>
</tr>
</tbody>
</table>
Pluralisation by changing ‘f’ or ‘fe’ into ‘ves’

Some nouns that end with ‘f’, are changed into plural form by changing ‘f’ into ‘ves’.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calf</td>
<td>Calves</td>
</tr>
<tr>
<td>Half</td>
<td>Halves</td>
</tr>
<tr>
<td>Hoof</td>
<td>Hooves</td>
</tr>
<tr>
<td>Leaf</td>
<td>Leaves</td>
</tr>
<tr>
<td>Loaf</td>
<td>Loaves</td>
</tr>
<tr>
<td>Shelf</td>
<td>Shelves</td>
</tr>
</tbody>
</table>

Changing ‘fe’ into ‘ves’ pluralizes some nouns that end with ‘fe’.

Examples:
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knife</td>
<td>Knives</td>
</tr>
<tr>
<td>Wife</td>
<td>Wives</td>
</tr>
<tr>
<td>Life</td>
<td>Lives</td>
</tr>
<tr>
<td>Housewife</td>
<td>Housewives</td>
</tr>
</tbody>
</table>

**Pluralisation by changing the vowels.**

There are some nouns, which are pluralized by changing their vowels.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Man</td>
<td>Men</td>
</tr>
<tr>
<td>Foot</td>
<td>Feet</td>
</tr>
<tr>
<td>Mouse</td>
<td>Mice</td>
</tr>
</tbody>
</table>
Words, which are same for singular and plural

There are some nouns, which have same form for both (singular and plural).

These include nouns that are traditionally singular, but are also used for plural forms:

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deer</td>
<td>Deer</td>
</tr>
<tr>
<td>Fish</td>
<td>Fish</td>
</tr>
<tr>
<td>Sheep</td>
<td>Sheep</td>
</tr>
</tbody>
</table>
Some nouns are traditionally plural, but are also used for singular forms:

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barracks</td>
<td>Barracks</td>
</tr>
<tr>
<td>Crossroads</td>
<td>Crossroads</td>
</tr>
<tr>
<td>Dice</td>
<td>Dice</td>
</tr>
<tr>
<td>Gallows</td>
<td>Gallows</td>
</tr>
<tr>
<td>Headquarters</td>
<td>Headquarters</td>
</tr>
</tbody>
</table>
Mean
Series
Species

**Pluralisation by changing ‘y’ into ‘es’**

If Singular Noun ends in ‘y’ preceded by a consonant, replace ‘y’ by ‘ies’ at the end to form Plural Noun.

**Examples:**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agency</td>
<td>Agencies</td>
</tr>
<tr>
<td>Allergy</td>
<td>Allergies</td>
</tr>
<tr>
<td>Army</td>
<td>Armies</td>
</tr>
<tr>
<td>Beauty</td>
<td>Beauties</td>
</tr>
</tbody>
</table>
Berry  Berries
Copy   Copies
Battery Batteries

**Pluralisation by changing ‘us’ into ‘i’**

Some nouns that end with ‘us’, are changed into plural form by changing ‘us’ into ‘i’.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alumnus</td>
<td>Alumni</td>
</tr>
<tr>
<td>Focus</td>
<td>Foci</td>
</tr>
<tr>
<td>Nucleus</td>
<td>Nuclei</td>
</tr>
<tr>
<td>Octopus</td>
<td>Octopi</td>
</tr>
<tr>
<td>Stimulus</td>
<td>Stimuli</td>
</tr>
</tbody>
</table>
Pluralisation by changing ‘um’ into ‘a’.
Some words that end in ‘um’ are formed plural by changing ‘um’ into ‘a’.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bacterium</td>
<td>Bacteria</td>
</tr>
<tr>
<td>Curriculum</td>
<td>Curricula</td>
</tr>
<tr>
<td>Medium</td>
<td>Media</td>
</tr>
<tr>
<td>Symposium</td>
<td>Symposia</td>
</tr>
<tr>
<td>Datum</td>
<td>Data</td>
</tr>
<tr>
<td>Stratum</td>
<td>Strata</td>
</tr>
<tr>
<td>Addendum</td>
<td>Addenda</td>
</tr>
</tbody>
</table>
Pluralisation of Compound Nouns

A compound noun that has one head with which it begins is generally pluralized by pluralizing its head.

Example:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editor-in-chief</td>
<td>Editors-in-chief</td>
</tr>
<tr>
<td>Father in law</td>
<td>Fathers in law</td>
</tr>
<tr>
<td>Ship of the line</td>
<td>Ships of the line</td>
</tr>
<tr>
<td>Governor general</td>
<td>Governors general</td>
</tr>
<tr>
<td>Son in law</td>
<td>Sons in law</td>
</tr>
<tr>
<td>Passer by</td>
<td>Passers by</td>
</tr>
</tbody>
</table>

If a compound noun has two heads, and first head has an irregular plural form, both of them are pluralized.

Examples:
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Man child</td>
<td>Men children</td>
</tr>
<tr>
<td>Man servant</td>
<td>Men servants</td>
</tr>
<tr>
<td>Woman doctor</td>
<td>Women</td>
</tr>
<tr>
<td></td>
<td>doctors</td>
</tr>
</tbody>
</table>

However, if the first head of compounds has a standard plural form, second is pluralized

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>City state</td>
<td>City states</td>
</tr>
<tr>
<td>Nurse practitioner</td>
<td>Nurse</td>
</tr>
<tr>
<td></td>
<td>practitioners</td>
</tr>
<tr>
<td>Scholar poet</td>
<td>Scholar poets</td>
</tr>
</tbody>
</table>
In military usage, the term General as an officer’s title, is pluralized in compound titles as:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brigadier General</td>
<td>Brigadier Generals</td>
</tr>
<tr>
<td>Major General</td>
<td>Major Generals</td>
</tr>
</tbody>
</table>

Pluralisation of Pronouns

In English language, personal pronouns are pluralized differently.

Pluralisation of first person pronoun

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>We</td>
</tr>
<tr>
<td>Me</td>
<td>Us</td>
</tr>
</tbody>
</table>
Myself  Ourselves

My  Our

Mine  Ours

In first Pluralisation of the first person singular, possessive, reflexive, subjective and objective forms of pronoun are pluralized.

**Pluralisation of second person pronouns**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>You</td>
<td>You</td>
</tr>
<tr>
<td>Yourself</td>
<td>Yourselves</td>
</tr>
<tr>
<td>Your</td>
<td>Your</td>
</tr>
<tr>
<td>Yours</td>
<td>Yours</td>
</tr>
</tbody>
</table>

In Pluralisation of second person pronoun you, your and yours are used for both, singular and plural. However, in reflexive pronoun second person is pluralized by changing ‘self’ into ‘selves’.
Pluralisation of third person pronoun

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>He</td>
<td>They</td>
</tr>
<tr>
<td>She</td>
<td>They</td>
</tr>
<tr>
<td>It</td>
<td>They</td>
</tr>
<tr>
<td>Him</td>
<td>Them</td>
</tr>
<tr>
<td>Her</td>
<td>Them</td>
</tr>
<tr>
<td>It</td>
<td>Them</td>
</tr>
<tr>
<td>His</td>
<td>Their</td>
</tr>
<tr>
<td>Her</td>
<td>Their</td>
</tr>
<tr>
<td>Its</td>
<td>their</td>
</tr>
<tr>
<td>Himself</td>
<td>Themselves</td>
</tr>
<tr>
<td>Herself</td>
<td>Themselves</td>
</tr>
</tbody>
</table>
In the Pluralisation of third person there is a role of gender he, him, his and himself is used for the masculine singular, she, her and herself are used for the feminine gender while it, its and itself are used for the neuter gender.
PLURALISATION IN GOJRI LANGUAGE

Like all other languages Gojri has its own specific rules to pluralize the singular words. There are different rules for pluralisation in Gojri language. The specialty of Gojri language is that in this language, not only the nouns and pronouns are pluralized but also some other parts of speech like verbs and adjectives are pluralized. These rules are used to pluralize the singular words in Gojri language:

Pluralisation of Masculine

The words that belong to the masculine gender and end with the alphabetical letter 'wao' are pluralized by changing 'wao' into 'alif'.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Translation</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gero</td>
<td>Boy</td>
<td>Gera</td>
</tr>
<tr>
<td>Bakro</td>
<td>He goat</td>
<td>Bakra</td>
</tr>
<tr>
<td>Khoto</td>
<td>Donkey</td>
<td>Khota</td>
</tr>
<tr>
<td>Soto</td>
<td>Cane</td>
<td>Sota</td>
</tr>
<tr>
<td>Hero</td>
<td>Diamond</td>
<td>Hera</td>
</tr>
</tbody>
</table>
These words are used in text as

1. *Gero kit ay?*  
   Where is the boy?

2. *Gera kit ain?*  
   Where are the boys?

In first example, the word ‘*Gero*’ is referring to a single boy while in second example the word ‘*Gera*’ is used for more than one boy. All these words are pluralized in the same way; they either come as a subject or object.

**Pluralisation of Feminine**

The words that belong to feminine gender and end with 'ii' sound are pluralized by changing "choti ye' 'ii' sound into ‘een’.

Examples:
<table>
<thead>
<tr>
<th>Singular</th>
<th>Translation</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Garhi</td>
<td>Watch</td>
<td>Garheen</td>
</tr>
<tr>
<td>Bakri</td>
<td>Goat</td>
<td>Bakreen</td>
</tr>
<tr>
<td>Bili</td>
<td>Cat</td>
<td>Bileen</td>
</tr>
<tr>
<td>Kapi</td>
<td>Notebook</td>
<td>Kapeen</td>
</tr>
<tr>
<td>Kursi</td>
<td>Chair</td>
<td>Kurseen</td>
</tr>
<tr>
<td>Kurhi</td>
<td>Girl</td>
<td>Kurheen</td>
</tr>
<tr>
<td>Kyani</td>
<td>Woman</td>
<td>Kyaneen</td>
</tr>
<tr>
<td>Khirki</td>
<td>Window</td>
<td>khirkeen</td>
</tr>
</tbody>
</table>

1. *Kurhi kahlti wi aey.*

The girl is standing

2. *Kurheen khalteen ween ain*

The girls are standing.
In first example, the word *Kurhi* is singular and in the second example, it is pluralized and became, “*Kurheen*”.

**Pluralisation by adding “Aat”**

There are some words that are pluralized by the addition of ‘Aat’ at the end of singular words.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>English translation</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Khyall</em></td>
<td>Idea</td>
<td><em>Khyallat</em></td>
</tr>
<tr>
<td><em>Jazbo</em></td>
<td>Passion</td>
<td><em>Jazbat</em></td>
</tr>
<tr>
<td><em>Waja</em></td>
<td>Cause</td>
<td><em>Wajohat</em></td>
</tr>
<tr>
<td><em>Tahlooq</em></td>
<td>relation</td>
<td><em>Tahaloqat</em></td>
</tr>
<tr>
<td><em>Elaan</em></td>
<td>Announcement</td>
<td><em>Elaanat</em></td>
</tr>
<tr>
<td><em>Intizam</em></td>
<td>arrangement</td>
<td><em>Intizamat</em></td>
</tr>
<tr>
<td><em>Khidmat</em></td>
<td>service</td>
<td><em>Khidmaat</em></td>
</tr>
</tbody>
</table>
Moot          Death          Amwut

These words have more than one plural form sometime they are pluralized by the addition of ‘aat’ but when we use these words in a sentence sometime they take ‘aan’ at the end of singular word for Pluralisation.

1  
Is gho khayall rakheeyeh  
Take care of it.

2  
Us gha te mera khayallat ik ja ain.  
Our ideas are same.

3  
Oh har weyleh khayallaan wich reh lo  
He always remains in blessed mood.

**Pluralisation by changing the internal structure of words**

Sometime we change the internal structure of words (add or delete some letters) to make the plural form of singular.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>English translation</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adab</td>
<td>respect</td>
<td>Adaab</td>
</tr>
<tr>
<td>Lqab</td>
<td>Title</td>
<td>Alqab</td>
</tr>
</tbody>
</table>
Words that are used for both, singular and plural

There are some words which are used for both, singular and plural. However, when we use these words as a subject or object in a sentence we generally use at the end of the word to make it plural.

Example:

<table>
<thead>
<tr>
<th>Singular</th>
<th>English translation</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kitab</td>
<td>Book</td>
<td>Kitab</td>
</tr>
<tr>
<td>Cheerh</td>
<td>Name of a tree</td>
<td>Cheerh</td>
</tr>
<tr>
<td>Moar</td>
<td>Peacock</td>
<td>Moar</td>
</tr>
<tr>
<td>Dand</td>
<td>Ox</td>
<td>Dand</td>
</tr>
<tr>
<td>Glass</td>
<td>Glass</td>
<td>Glass</td>
</tr>
</tbody>
</table>
There are ten books in the bag.

Give me the books.

Here if we see the first example, the word ‘book’ is used in singular form as ‘kitab’, while in second example when it is used as an object, it is used in plural form but here the word is changed into ‘kitaban’

**Pluralisation of Adjective**

In Gojri language, adjective are also pluralized but they always depend upon noun for Pluralisation.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Translation</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sano</td>
<td>Beautiful</td>
<td>Sana</td>
</tr>
</tbody>
</table>
In these examples, some words are adjectives and pluralized according to the rule of masculine and feminine, which means that if the noun is masculine the modifier will be masculine and pluralized according to masculine rule as:

1. *Kuto Sano aey.*
   The Dog is beautiful.

2. *Kuta sana ain*
   The Dogs are beautiful.

   In the first example, the noun “*kuto*” is singular and the adjective “*sano*” is singular while in the second example the noun “*kuta*” is plural so the adjective “*sana*” is also used as plural.

   Same is the case with the feminine nouns that if the singular feminine noun is used in a sentence, the
adjective will be singular and if the noun is plural and feminine, the adjective will be the feminine and plural.

1 **Kurhi moti aey.**
   The girl is fat.

2 **Kurheen moteen ain**
   The girls are fat.

In the first example, the noun is singular and feminine and the adjective is also singular but in second example when noun becomes plural, the adjective also changes in plural form.

**Pluralisation of Verbs**

In Gojri language verbs are also pluralized but most of the time they depend on the noun. If in a sentence, the noun is plural, the plural form of verb will be used but if the noun is singular, the singular form of verb will be used in the sentence.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Translation</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khayen/khay</td>
<td>Eat</td>
<td>Khayen</td>
</tr>
<tr>
<td>Parheyy</td>
<td>Read</td>
<td>Parhen</td>
</tr>
<tr>
<td>Likheyy</td>
<td>Write</td>
<td>Likhen</td>
</tr>
</tbody>
</table>
During the Pluralisation of verb, one thing is very important that it not only depends upon noun but also on personal pronoun. The following examples reflect this:

1  *Main university jaon lo.*
   
   I am going to the university.

2  *Hum university jan la.*
   
   We are going to the university.

3  *Woh kahno khaey lo.*
   
   He is eating meal.

4  *Weh/oh kahno kaheyn la.*
   
   They are eating meal.

5  *Too nachen lo.*
   
   You are dancing.
In the first example we can see that with the first person singular ‘main’, singular form of verb ‘jaon’ is used while in the second example with the first person plural ‘hum’, plural form of verb ‘jan’ is used.

In third example, the third person singular ‘woh’ is used so the verb used with it ‘khaey’ is also singular. However, in the fourth example, the third person plural ‘weh’ or ‘oh’ is used and the verb is pluralized as ‘khaen’.

In fifth example, with the second person singular ‘nachen’ is used as singular and in the sixth example plural form ‘nachan’ is used with second person plural ‘tam’.

**Pluralisation of Personal Pronouns**

In Gojri language different pronouns are pluralized differently.

**Pluralisation of first person pronoun**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Translation</th>
<th>Plural</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main/hoon</td>
<td>I</td>
<td>Hum</td>
<td>We</td>
</tr>
<tr>
<td>Mero</td>
<td>My</td>
<td>Maro</td>
<td>Our</td>
</tr>
<tr>
<td>Mina/mino</td>
<td>Me</td>
<td>Hamna/hamnon</td>
<td>us</td>
</tr>
</tbody>
</table>
### Pluralisation of second person

<table>
<thead>
<tr>
<th>Singular</th>
<th>Translation</th>
<th>Plural</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Tu/toon</em></td>
<td>You</td>
<td>Tam</td>
<td>You</td>
</tr>
<tr>
<td><em>Tina/tinoon</em></td>
<td>You</td>
<td>Tamna/tamnon</td>
<td>You</td>
</tr>
<tr>
<td><em>Tero/teri</em></td>
<td>Your</td>
<td>Tharo/thari</td>
<td>your</td>
</tr>
</tbody>
</table>

### Pluralisation of third Person pronoun

<table>
<thead>
<tr>
<th>Singular</th>
<th>Translation</th>
<th>Plural</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>O/wo</em></td>
<td>He</td>
<td><em>Wehy</em></td>
<td>They</td>
</tr>
<tr>
<td><em>(distal)</em></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Yo (prox)</em></td>
<td>he</td>
<td><em>yeh</em></td>
<td>They</td>
</tr>
<tr>
<td><em>Wha</em></td>
<td>She</td>
<td><em>Weh</em></td>
<td>They</td>
</tr>
<tr>
<td><em>Yaa</em></td>
<td>She/it</td>
<td><em>Yeh</em></td>
<td>They</td>
</tr>
</tbody>
</table>
Usko/uski  His/her  Unko/unki  Their

Isnan  Him/her  Inhan  Then

Us nan  Him/her  Onahn  Them

Pluralisation of Imperatives

Some words are pluralized when they are used in the sentences which contain some order. We change the last letter of the word into “oo” to pluralize these words.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Translation</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parh</td>
<td>Read</td>
<td>Paro</td>
</tr>
<tr>
<td>Likh</td>
<td>Write</td>
<td>Likho</td>
</tr>
<tr>
<td>Gaa</td>
<td>Sing</td>
<td>Gao</td>
</tr>
</tbody>
</table>
The first example contains the order for one person to eat the bread and the word which contains order is ‘kha’ while in the second example there is an order for more than one person the same word is changed into ‘khao’

**Pluralisation of English nouns**

There are some words which are borrowed from English language. There are different ways to pluralize these words, sometimes their singular form is used for both singular and plural and sometimes they are used in their original plural form as they are used in English language. But often they are pluralized with the addition of ‘Aan’ at the end of original word.

Examples:
### Singular | Translation | Plural
--- | --- | ---
*Book* | Book | *Bookaan*

*Class* | Class | *Classes/classaan*

*Table* | Table | *Table/tablaan*

*Computer* | Computer | *Computer/computran*

1. *Main class man hon*

   I am in the class.

2. *Classes ho rei ain.*

   Classes are going on.

3. *Classan non miss na kare kar*

   Do not miss the classes.

In the first example the word ‘*class*’ is used as singular, in second example the word ‘*classes*’ is used as plural but when we use this word for suggestion or order the word ‘*class*’ is changed into ‘*classan*’

**Conclusion**

Pluralisation means to form the plural of singular. It is a grammatical property of Number. Every language has
its significant rules for pluralisation. English and Gojri have their own rules to pluralize the singular words. Gojri is very close to Urdu in its nature of speaking and writing but totally different form English. The script of Gojri and English is totally different whereas their pluralisation is concerned; there are some similarities in their style of pluralisation. For example, in English we add a morpheme like ‘s’ or ‘es’ at the end of a noun to form the plural of a singular. In Gojri language we also add a morpheme such as ‘aat’ to make the plural of a singular word. Sometimes we change the internal structure of words to form the plural of singular in English and same is the case in Gojri. Another similarity between the pluralisation of Gojri and English is that we change the last morpheme of the singular word into another morpheme to form the plural word. There are some dissimilarities in the pluralisation of these languages. In Gojri language we have different plural forms of words when we use them in different sentences such as in imperative or interrogative sentences while in English language we have same plural forms for all type of sentences. Moreover, the range of application is greater than English as it is applied to adjectives and verbs to a great extent. In Gojri the application of pluralisation is greatly applied in the areas of verbs, adjectives and pronouns. Whereas, in English it is not applicable to adjectives and to a very minor extent applicable to verbs. This only applies to some auxiliary verbs. Whereas, in Gojri it is applied to lexical verbs.
Demographic Study of Gujjars of Delhi: 
Population Structure and Socio-cultural Profile

Shweta Dabral
S.L. Malik

Abstract

The importance and application of demographic studies is ever increasing. Keeping this in mind, a demographic study was conducted on Hindu Gujjars. No detailed demographic study has been conducted on Gujjars of Delhi so far. Population composition of Gujjars residing in Delhi was evaluated. The survey was conducted in five Gujjar predominated villages. Data was collected by interviewing ever-married women in the age group 15-49 years from a sample of 558 households. Sample Gujjars represents a young population which has recently experienced fertility decline. Sex ratio is high. All the females and nearly all males have ever been married by age of 29 years. There is no case of divorce or separation. Overall, among Gujjars though the literacy is high, the level of education attained is low. Younger Gujjars particularly the females show improvement in the level of education. Negligible proportions of females are employed. Many of them have combined their traditional occupation of pastoralism and marginal cultivation by working in private sectors, government offices and small businesses. Residence characteristics indicate semi-urbanized nature of settlement.

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Srinagar/Jammu
Introduction

Demography, the science of population, is defined as the scientific study of human population or more specifically, the study of the size, geographic distribution, age-sex structure and socio-economic composition of populations and the factors that affect changes in these dimensions, namely, fertility, mortality and migration (Siegel, 2002). The importance and application of demographic studies is ever growing. The ethnic diversity in India provides a unique opportunity to study demographic variations among the endogamous populations living in different geographical and ecological conditions. Therefore, in India demographic studies have been conducted on rural (Dandekar, 1959; Jain, 1985, Levine, et al, 1992; Dash and Misra, 2001), urban (Jolly, 1981; Saksena and Srivastava, 1984; Krishna and Pattnaik, 1997) as well as tribal (Malik and Hauspie, 1986; Prakash and Malik, 1990; Kar, 1993; Kshatriya et al., 1997; Chachra and Bhasin, 1998; Langstieh, 2001; Bhasin and Nag, 2002a; Bhasin, V. and Nag, 2002) populations by various anthropologists to view different aspects of demography.

An evaluation of population composition is an important aspect of demographic studies. It helps to understand the basic structure, which is the outcome of various demographic processes and social factors. This covers the following basic personal, social and economic attributes of a population, viz. age, sex, ethnic group, religion, marital status, household composition, educational attainment, literacy, occupation and income.
These attributes are important as these often influence socio-demographic behaviour of people, for example education is an important socio-economic characteristic as educational attainment often affects reproductive behaviour and health practices of the individuals. It is an essential pre-requisite of all-round development of individuals towards better quality of life. Furthermore, the better educated members of society are most likely to be the agents of change that will encourage the diffusion of an innovation such as fertility limitation (Mishra et al., 1999; Weeks, 2002). Marital status has a direct bearing on the computation of fertility measures and is thus of considerable importance. The present paper is first in the series of research articles dealing with various aspects of Gujjars of Delhi namely population structure and socio-cultural profile, reproductive and mortality levels, fertility preferences, KAP of family planning, maternal and child health care practices, factors affecting fertility, mortality and use of birth control methods. The present paper is an attempt to evaluate the population composition of Hindu Gujjars of Delhi. It aims at studying the age-sex composition of Gujjars besides socio-economic characteristics, namely; marital status, educational status, occupational status, economic status along with the variations in general characteristics of their residence.

**Material and Methods**

The term Gujjar is derived from the Sanskrit word ‘Gurjara’. Most of the Scholars refer to the word ‘Gurjara’ primarily to the ‘Gurjaratra’ or Gujarat. The origin of
Gujjars is debatable. While Smith (1908) traces their origin to the white Huns who came as nomadic hordes to India around AD 465, Cunningham (1871) places them among the Scythian tribe who conquered Kabul around 100 BC and came to India and settled in Kashmir, Punjab, Rajasthan and Gujarat and established the Gujjar or Gurjara kingdom. Munshi (1944) considered Gujjars of Indian origin and according to him the people of Rajputana, Malwa, and modern Gujarat, the whole region called Gurjaradesa, were one homogeneous people, whose Gurjara empire started disintegrating following disintegration of Chalukya Empire by the end of the thirteenth century. Gujjars of north-western India have ethnic affinities with the Rajputs, Jats, Ahirs, and belong to one ethnic stock (Bingley, 1978; Ibbetson, 1983). Gujjars were once a nomadic pastoral community, but a majority of them, including Gujjars of Delhi, today are living sedentary lives. Their primary occupation is cattle rearing and marginal farming. Gujjars are widely distributed over Jammu and Kashmir, Punjab, Chandigarh, Himachal Pradesh, Uttarakhand, Uttar Pradesh, Haryana, Rajasthan, Gujarat, Madhya Pradesh and Delhi. They were originally Hindus, however, Muslim Gujjars are found in Jammu and Kashmir, Himachal Pradesh, Punjab, Uttarakhand and Uttar Pradesh (Verma, 1954; Singh, 1998).

The present demographic study was conducted among Hindu Gujjars living in Delhi, the National Capital of India. They are mostly Hindus. However, there are few Muslim Gujjar families as well. Gujjars of Delhi do not
come under Scheduled tribe category. Gujjars converse in ‘Gujjari’ (an Indo-Aryan language) at home; with others they speak Hindi and use the Devanagari Script in writing. Most of them are vegetarian. They consume a lot of milk and milk products. Wheat forms their staple cereal diet. Gujjars follow monogamy, community endogamy and clan exogamy. They practice both child marriage followed by ‘Gauna’ as well as adult marriage. Junior and senior levirate and junior sororate marriages are recognized. Clan names are generally used as surnames. Gujjar women practice ‘Pardah’ system. Gujjar villages in Delhi are quite urbanized. Many of them still practice animal husbandry and agriculture, particularly, those who live in the villages situated on the outskirts. Though, most of them have combined it with working in other sectors such as government jobs or small business.

The data for the present study was collected by interviewing ever-married Gujjar women aged 15-49 years from a sample of 558 households, comprising of 3545 individuals. Pilot study was followed by the field work. Also, secondary data was collected from various sources. Five Gujjar predominated villages (selected by random sampling), were visited during different months of the year 2002. They were Fatehpur Beri, Dera, Molarband, Madanpur Khadar and Asola villages. An attempt was made to contact the maximum number of households living therein covering the entire village. Not more than one married woman in the age group 15-49 years was selected from each household. In case of more than one
ever-married woman in the reproductive age per household, the eldest woman was selected. Keeping in view the specific objectives, a detailed interview schedule was framed on the basis of comprehensive study of the concerned literatures. It included both closed and open-ended questions. The Household Schedule consisted questions on household identification, residence characteristics, economic status, queries related to each household member i.e. age, sex, marital status, education, occupation and relationship to the head of the household. Cross-questions were also included so as to elicit the required information accurately. To supplement the information collected through interviews, indirect and informal discussions were also carried out with the respondent and other members of the family. The information obtained from the each respondent was also spot checked to verify the accuracy so as to minimize the response errors. The data collected was statistically treated, using descriptive statistics.

In some cases, age could not be appropriately assessed due to misstatement of age especially by older women who tend to understate their real age. Information about household income was recorded after taking the respondents into confidence, still in some cases there is a possibility of understatement due to misreporting on the part of respondents.
Results and Discussion

Age-sex Distribution of Gujjars: Age and gender are the important factors for the study of population structure, on the basis of which, other type of demographic data, such as population count, educational level, etc., are cross-classified and analyzed. Age and sex distribution of Gujjars suggests that more than one third of the population is below 15 years of age and a marginal proportion is 60 years and above (Table 1, Figure 1). The age distribution of Gujjars is typical of a population that has recently experienced a fertility decline. The age-sex pyramid also indicates higher old age mortality and lower life expectancy. Broad base population pyramid for Gujjars, reflects a ‘Young’ (defined as 35% or more of population being under 15 years) population (Weeks, 2002). Dependency ratio among Gujjars is approximately 59 dependents for every 100 working individuals. The sex ratio in Gujjars (884.64) is higher than the all Delhi population (821: Census of Delhi-provisional, 2001), but lower than all-India population (933: Census of India-provisional, 2001). The sex ratios by age do not exhibit any particular trend (Table 1).

Marital Status: A look at the marital status of Gujjars suggests that by age of 29 years, all the females and nearly all males have ever been married (Table 2A and 2B). Overall, Gujjar women marry at younger ages than Gujjar men, which is a common practice in Indian society.
### Table 1: Distribution of Gujars, by age and sex

<table>
<thead>
<tr>
<th>Age (in years)</th>
<th>Males</th>
<th></th>
<th>Females</th>
<th></th>
<th>Total</th>
<th></th>
<th>Age specific sex ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percent</td>
<td>Number</td>
<td>Percent</td>
<td>Number</td>
<td>Percent</td>
<td></td>
</tr>
<tr>
<td>0-4</td>
<td>230</td>
<td>12.23</td>
<td>195</td>
<td>11.72</td>
<td>425</td>
<td>11.99</td>
<td>847.83</td>
</tr>
<tr>
<td>5-9</td>
<td>269</td>
<td>14.30</td>
<td>201</td>
<td>12.08</td>
<td>470</td>
<td>13.26</td>
<td>747.21</td>
</tr>
<tr>
<td>10-14</td>
<td>224</td>
<td>11.91</td>
<td>178</td>
<td>10.70</td>
<td>402</td>
<td>11.34</td>
<td>794.84</td>
</tr>
<tr>
<td>15-19</td>
<td>700</td>
<td>10.61</td>
<td>208</td>
<td>12.02</td>
<td>908</td>
<td>11.28</td>
<td>1000.00</td>
</tr>
<tr>
<td>20-24</td>
<td>219</td>
<td>11.64</td>
<td>229</td>
<td>13.76</td>
<td>448</td>
<td>12.64</td>
<td>1045.66</td>
</tr>
<tr>
<td>25-29</td>
<td>188</td>
<td>9.99</td>
<td>175</td>
<td>11.12</td>
<td>363</td>
<td>10.32</td>
<td>984.04</td>
</tr>
<tr>
<td>30-34</td>
<td>172</td>
<td>9.20</td>
<td>130</td>
<td>7.81</td>
<td>302</td>
<td>8.53</td>
<td>753.45</td>
</tr>
<tr>
<td>35-39</td>
<td>101</td>
<td>5.53</td>
<td>94</td>
<td>5.65</td>
<td>195</td>
<td>5.59</td>
<td>903.85</td>
</tr>
<tr>
<td>40-44</td>
<td>95</td>
<td>4.94</td>
<td>85</td>
<td>5.11</td>
<td>180</td>
<td>5.02</td>
<td>913.98</td>
</tr>
<tr>
<td>45-49</td>
<td>77</td>
<td>4.09</td>
<td>106</td>
<td>6.37</td>
<td>183</td>
<td>5.16</td>
<td>1376.62</td>
</tr>
<tr>
<td>50-54</td>
<td>71</td>
<td>3.77</td>
<td>44</td>
<td>2.64</td>
<td>115</td>
<td>3.24</td>
<td>619.72</td>
</tr>
<tr>
<td>55-59</td>
<td>25</td>
<td>1.33</td>
<td>8</td>
<td>0.48</td>
<td>33</td>
<td>0.93</td>
<td>330.00</td>
</tr>
<tr>
<td>60-64</td>
<td>4</td>
<td>0.21</td>
<td>4</td>
<td>0.24</td>
<td>8</td>
<td>0.23</td>
<td>1000.00</td>
</tr>
<tr>
<td>65+</td>
<td>4</td>
<td>0.21</td>
<td>5</td>
<td>0.30</td>
<td>9</td>
<td>0.25</td>
<td>1250.00</td>
</tr>
<tr>
<td>Total</td>
<td>1881</td>
<td>100.00</td>
<td>1664</td>
<td>100.00</td>
<td>3545</td>
<td>100.00</td>
<td>884.64</td>
</tr>
</tbody>
</table>

### Table 2A: Percent distribution of males (aged 15 years and above), by marital status and age

<table>
<thead>
<tr>
<th>Age groups (in years)</th>
<th>Never married</th>
<th>Currently married</th>
<th>Widowed</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Percent</td>
<td>Number</td>
<td>Percent</td>
<td>Number</td>
</tr>
<tr>
<td>15-19</td>
<td>96.5</td>
<td>200</td>
<td>100.0</td>
<td>200</td>
</tr>
<tr>
<td>20-24</td>
<td>42.5</td>
<td>219</td>
<td>100.0</td>
<td>219</td>
</tr>
<tr>
<td>25-29</td>
<td>2.7</td>
<td>188</td>
<td>100.0</td>
<td>188</td>
</tr>
<tr>
<td>30-34</td>
<td>-</td>
<td>130</td>
<td>100.0</td>
<td>130</td>
</tr>
<tr>
<td>35-39</td>
<td>-</td>
<td>120</td>
<td>100.0</td>
<td>120</td>
</tr>
<tr>
<td>40-44</td>
<td>98.9</td>
<td>93</td>
<td>100.0</td>
<td>93</td>
</tr>
<tr>
<td>45-49</td>
<td>98.7</td>
<td>77</td>
<td>100.0</td>
<td>77</td>
</tr>
<tr>
<td>50-54</td>
<td>98.6</td>
<td>71</td>
<td>100.0</td>
<td>71</td>
</tr>
<tr>
<td>55-59</td>
<td>100</td>
<td>55</td>
<td>100.0</td>
<td>55</td>
</tr>
<tr>
<td>60+</td>
<td>87.5</td>
<td>4</td>
<td>100.0</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>25.1</td>
<td>74.6</td>
<td>0.3</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Note: There is no case of divorce or separation
About three-fourth of males and higher proportion of females are currently married. In the sample population...
there are no divorced or separated individuals indicating higher level of marital accord among Gujjars. The impact of widowhood is limited until older ages. Gujjars males have lower life expectancy than females as indicated by the proportions of widows who are 55+. Remarriage is nil among Gujjars. Every fourth male and every sixth female is never married reflecting a lower marriage rates for males. Among persons aged 15-19 years, ever married females are substantially higher.

**Educational Attainment:** Education is an essential prerequisite of all-round development of individuals towards better quality of life. Among Gujjars though the literacy rate is high, the level of education attained is low. The literacy rate (total) among Gujjars is 79.37 percent, while it is 86.83 percent for males and 71.19 percent for females. Generally, a higher percentage of males than females have completed each level of education. This reflects that in India, in spite of positive policy initiatives gender gap in education still prevails. Major reasons for
this are probably early marriage of women and domestic work load.

The percentage of higher educated individuals is less among Gujjars. The extent of literacy and educational level of the Gujjar population, aged 7 years and above, by age and sex, shows that the proportion of illiterate males is almost same while it is slightly higher for females (males, 12.8 percent and females, 28.8: Table 3A and Table 3B), as compared to 2001 provisional Census rates (males, 12.6 percent and females, 25.0 percent: Census, 2001). There has been a progress in the level of literacy over time (Figure 2), as indicated by marked improvement in the proportion of literates in younger age groups, particularly females.

**Occupational Status**: The occupational structure of a community is an index of its economic profile. It is one of the sensitive indicators of an individual’s status. Livelihood among Gujjars, as in most of the human societies, is observed to be primarily a male’s responsibility. Less than one-third of the Gujjar males are engaged in farming (Table 4). Among non-agricultural activities, private jobs and business constitute the major categories. One-tenth are in government jobs while only a small proportion is self employed. On the whole, two-fifth of the males are economically active while rests are non-workers. Female employment among Gujjars is uncommon (Table 4). Only negligible proportion of Gujjar females is working (0.2 percent).
Almost all the females are housewives (engaged in household activities that include expanded domestic work, such as preparation of cow dung cakes, etc). This may be due to a number of socio-psychological factors prevailing in the community like, early marriage, work load, lower women’s status, etc. The non-worker categories among the Gujjar population include housewives, students, dependents, retired and unemployed in varying frequencies.

**Economic Status:** Distribution of households, by income, is one of the bases of socio-economic status. On the basis of annual income, annual per capita income of the households was calculated. In case of agriculturalist, an estimate of yearly income from farming was provided by them (because harvesting season is twice or

---

**Table 3B:** Percent distribution of females (7 years and above), by level of education and age

<table>
<thead>
<tr>
<th>Age groups (in years)</th>
<th>Illiterate</th>
<th>&lt;Primary school</th>
<th>Primary school</th>
<th>Middle school</th>
<th>Higher sec.</th>
<th>Graduation and above</th>
<th>Total</th>
<th>Percent Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>7-9</td>
<td>-</td>
<td>100.0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>100.0</td>
<td>130</td>
</tr>
<tr>
<td>10-14</td>
<td>0.6</td>
<td>99.4</td>
<td>42.7</td>
<td>2.2</td>
<td>-</td>
<td>-</td>
<td>100.0</td>
<td>117</td>
</tr>
<tr>
<td>15-19</td>
<td>1.5</td>
<td>0.5</td>
<td>19.2</td>
<td>50.0</td>
<td>25.5</td>
<td>2.5</td>
<td>100.0</td>
<td>200</td>
</tr>
<tr>
<td>20-24</td>
<td>7.9</td>
<td>92.1</td>
<td>21.0</td>
<td>28.8</td>
<td>25.8</td>
<td>12.2</td>
<td>100.0</td>
<td>229</td>
</tr>
<tr>
<td>25-29</td>
<td>26.9</td>
<td>73.1</td>
<td>28.0</td>
<td>21.0</td>
<td>11.3</td>
<td>5.4</td>
<td>100.0</td>
<td>188</td>
</tr>
<tr>
<td>30-34</td>
<td>38.5</td>
<td>61.5</td>
<td>38.0</td>
<td>16.9</td>
<td>3.1</td>
<td>15.4</td>
<td>100.0</td>
<td>130</td>
</tr>
<tr>
<td>35-39</td>
<td>39.6</td>
<td>60.4</td>
<td>16.0</td>
<td>12.8</td>
<td>3.3</td>
<td>2.1</td>
<td>100.0</td>
<td>94</td>
</tr>
<tr>
<td>40-44</td>
<td>75.3</td>
<td>24.7</td>
<td>10.6</td>
<td>3.5</td>
<td>2.4</td>
<td>1.2</td>
<td>100.0</td>
<td>83</td>
</tr>
<tr>
<td>45-49</td>
<td>94.3</td>
<td>5.7</td>
<td>1.9</td>
<td>-</td>
<td>0.9</td>
<td>-</td>
<td>100.0</td>
<td>106</td>
</tr>
<tr>
<td>50-54</td>
<td>100.0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>100.0</td>
<td>44</td>
</tr>
<tr>
<td>55-59</td>
<td>100.0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>100.0</td>
<td>8</td>
</tr>
<tr>
<td>60+</td>
<td>100.0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>100.0</td>
<td>9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>28.8</td>
<td>18.4</td>
<td>19.9</td>
<td>12.2</td>
<td>3.8</td>
<td>1.0</td>
<td>100.0</td>
<td>1399</td>
</tr>
</tbody>
</table>

**Table 4:** Percent distribution of economically active males and females aged 15-59 years, by occupational categories

<table>
<thead>
<tr>
<th>Gender</th>
<th>Sample size</th>
<th>Farming</th>
<th>Govt. jobs</th>
<th>Private jobs</th>
<th>Business</th>
<th>Self employed</th>
<th>Total</th>
<th>Percent Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>1881</td>
<td>30.5</td>
<td>10.5</td>
<td>20.0</td>
<td>36.7</td>
<td>3.2</td>
<td>100.0</td>
<td>741</td>
</tr>
<tr>
<td>Females</td>
<td>1664</td>
<td>-</td>
<td>75.0</td>
<td>25.0</td>
<td>-</td>
<td>-</td>
<td>100.0</td>
<td>104</td>
</tr>
</tbody>
</table>
thrice a year depending upon the crop sown). However, in case of other sectors, they provided an account of their monthly income. An estimate was computed to the closest annual figure. The various annual per capita income groups, on which the Gujjar households are divided suggests that, two-fifth of the households have annual per capita income up to Rs. 10000 (Table 5). Only, small
The proportions of the households have annual per capita income higher than Rs. 25000. Over two-third of the households do not own any agricultural land (Table 6A). About two third own livestock. Despite being resident of Delhi, they have not left their traditional occupation of pastoralism and marginal cultivation. However, they have combined them with working in private sectors, government offices and small businesses. The possession of consumer durable goods is in varying proportions (Table 6B). All these indicate that most of them avail the facilities available and that these Gujjar villages in Delhi are semi urbanized. 

Residence Characteristics: The residence characteristics of the population reflect its settlement nature. The Gujjar villages are quite urbanized and this is reflected by their settlement patterns. Almost cent percent of the households have electricity (Table 7). Large majority of the households (three-fourth) have piped drinking water in their residence, another one-fifth get it from hand pump while remaining from public tap. Regarding sanitation facilities, half of the households have a flush toilet, another one-third use pit latrine while the remaining have no

<table>
<thead>
<tr>
<th>Asset</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Own agricultural land</td>
<td>31.5</td>
</tr>
<tr>
<td>Owing cattle</td>
<td>64.5</td>
</tr>
</tbody>
</table>

Table 6A: Percent distribution of households owning agricultural land and cattle
facility. More than half of the households use liquid petroleum gas for cooking (Table 7). Two-fifth still use dried dung cakes as main fuel. Majority of the household live in ‘pucca’ houses while all the remaining live in ‘semipucca’ houses. Over one-fourth of the households have five members while another one-fifth have six members (Table 8). The mean household size is 6.36 persons. All the above characteristics reflect semi-urbanized nature of these households.

Conclusions

From the foregoing discussion, it may be concluded that the sampled Gujjar population is a young population. Males outnumber females in most of the age groups and the sex ratio of Gujjars is higher as compared to all Delhi
population. The age distribution is typical of populations that have recently experienced a fertility decline. Younger Gujjars, particularly the females, show improvement in the level of education. Generally, Gujjar women marry young and are not employed. Gujjar residences are semi-urbanized in nature. However, in spite of adoption of modern technologies and availing modern facilities, they still have conservative thoughts, lower female status and social actions such as ‘Pardah’ system. Thus, an effective evaluation of present demographic profile is a step in developing an educated population with appropriate demographic behaviour.

Table 7: Percent distribution of households, by residence characteristics

<table>
<thead>
<tr>
<th>Residence characteristics</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Electricity</td>
<td>99.64</td>
</tr>
<tr>
<td>No</td>
<td>0.35</td>
</tr>
<tr>
<td>Source of Drinking Water</td>
<td></td>
</tr>
<tr>
<td>Piped water in residence</td>
<td>74.2</td>
</tr>
<tr>
<td>Hand pump</td>
<td>19.7</td>
</tr>
<tr>
<td>Public tap</td>
<td>6.1</td>
</tr>
<tr>
<td>Sanitation Facility</td>
<td></td>
</tr>
<tr>
<td>Flush</td>
<td>49.8</td>
</tr>
<tr>
<td>Pit latrine</td>
<td>33.7</td>
</tr>
<tr>
<td>No facility</td>
<td>16.5</td>
</tr>
<tr>
<td>Main Fuel used for Cooking</td>
<td></td>
</tr>
<tr>
<td>LPG</td>
<td>54.8</td>
</tr>
<tr>
<td>Dung cakes</td>
<td>40.5</td>
</tr>
<tr>
<td>Kerosene</td>
<td>4.7</td>
</tr>
<tr>
<td>Type of House</td>
<td></td>
</tr>
<tr>
<td>Pucca</td>
<td>70.1</td>
</tr>
<tr>
<td>Semi-pucca</td>
<td>29.9</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
</tr>
<tr>
<td>Number</td>
<td>558</td>
</tr>
</tbody>
</table>
Table 8: Percent distribution of households, by size

<table>
<thead>
<tr>
<th>Household size</th>
<th>Households</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>49</td>
</tr>
<tr>
<td>5</td>
<td>153</td>
</tr>
<tr>
<td>6</td>
<td>121</td>
</tr>
<tr>
<td>7</td>
<td>97</td>
</tr>
<tr>
<td>8</td>
<td>75</td>
</tr>
<tr>
<td>9</td>
<td>28</td>
</tr>
<tr>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>11+</td>
<td>10</td>
</tr>
<tr>
<td>Total</td>
<td>558</td>
</tr>
</tbody>
</table>

References


Important Regional Languages of J&K State
Vandana Sharma

Jammu and Kashmir is considered as the crown of the Indian union and it is located in the north of India. J&K came into being as a single political and geographical entity following the treaty of Amritsar between the British government and Gulab Singh signed on March 16, 1846. This treaty handed over the control of the Kashmir state to Dogra rulers of Jammu who earlier annexed Ladakh. Thus a new state comprising three distinct regions i.e., Jammu, Kashmir and Ladakh were formed with Maharaja Gulab Singh its founder. The formal name of the post 1846 polity was princely state of Jammu and Kashmir but it was generally called Kashmir.

Language is the finest repository of the thinking and emotional pattern of a group of people. Language grows out of human interactions and is reflexive of group activity while individual only adds his flavour and enriches a language. No individual has been credited with his own language. India is a museum of languages and culture, it is estimated that over three and half thousand languages and dialects exists in Indian sub-continent. It consists of over 558 former states. Over the centuries many rulers, invaders and ruling classes have tried to impose single identity, culture and language in the regions with some degree of success, recent examples include Hindi, Urdu and English. All these were languages of power and domination as well as of exchange between peoples of
diverse culture. It formed the link between diverse groups and communities.

This article ‘Important Regional Languages of J&K State’ deals with the regional languages of the state i.e., Kashmiri, Dogri, Pahari, Punjabi, Ladakhi, Gojri, Dardi and Balti which are included in the sixth schedule of the state constitution. The languages identified in the constitution are major local languages in terms of speakers and space their speakers occupy. Gojri has been added in the schedule in the 21st century on demands and agitations of the respective communities. This article discusses the profile of each language studied included its origin and development in the state, its speakers and users and governmental and non-governmental organizations which are working for its development.

The Kashmiri language is called Kashur or Ka:shir Zaba:n by its native speakers. It is primarily spoken in the Kashmir valley of the state of J&K in India. According to 1981 census there are 30, 76,398 speakers of the language. There are approximately 5,554,496 speakers in India, according to the census of 2001. Presently it is spoken by about 0.4 million Kashmiris settled in other parts of India, and other countries. Today Kashmiri Muslims use Perso-Arabic script and Kashmiri Hindu use Devanagari script in contemporary times. The linguistic classify it under Dardic group of languages, which is a sub family of indo-Iranian languages. Kashmiri spoken by the dominant majority of people in the valley has never been
used as an official language in its home state i.e., J&K. It has a very limited role in education in the state. Immediately after the independence of the country, it was introduced as a subject of study in primary school in Kashmir valley, but its teaching was discontinued in 1955 under the excuse of reducing the ‘language load’ of children in school. As a result of the language movement in favour of Kashmiri and efforts made by the educationist at the higher level, a department of Kashmiri was set up at the University of Kashmir and Kashmiri was introduced as a subject at the post graduate level in the University of Kashmir in the early 70’s. To begin with it offered a post graduate diploma course in Kashmiri and later switched over to regular Masters, M.phil and Ph.D degrees. Kashmiri has a very limited role in mass media as well as in print media. No daily newspaper is published in the language. Only a limited number of institutions have played some role and are indirectly involved in the development of the language in different ways prominent among them are: J&K Academy of Art, Culture and Languages, University of Kashmir, Central Institute of Indian Languages Mysore etc. Government of India promotes all the languages especially those listed in the 8th schedule of the constitution of India. Kashmiri is the 1st language of J&K to be included in the schedule. It is one of the important official languages of the state in civil service competition examination.

The Dogri language is like a quilt made up of many patches, a mosaic of dialects. As spoken today, it has been

J&K Academy of Art, Culture and Languages
Srinagar/Jammu
shaped over a course of centuries by many historical factors and contains many remnants of history preserved carefully in the hills and valley of Duggar. The earliest mention of Duggar occurs in Chamba copperplates of the 11th century A.D. and it refers to a community inhabiting the region between the Ravi and the Chenab, the traditional home of Dogras. Dogri is spoken in the state of Jammu and Kashmir, in the districts of Jammu, Samba, Reasi, Kathua, Udhampur, Rajouri, Basohli, R.S.Pura and Ramban. This region is bordered by the plains on the south and west, but the elevation rises towards the east in the direction of Kashmir. The earliest mention of Duggar Bhasha is found in A.D. 1317 in an enumeration of Indian languages made by Amir Khusro. Dogri writers of twentieth century have adopted Devnagri and Persian script for writing in their mother tongue. Dogri Sanstha came into being on the auspicious day of Basant Panchmi in the pre-independence year of 1944 and as such has completed 65 years of its existence. The Sanstha was set up with the purpose of creating literature in Dogri and making people aware of their culture and heritage. There are also other organizations which are working for the upliftment of Dogri writing in Himachal Pradesh: Kangra Lok Sahitya Parishad started in year 1973, Sahityakar Parishad in Dharamshala started in year 1975-77, Kangra Lok Kala Manch in Dharamshala started in year 1988. The J&K Academy of art, culture and languages, established in July 1958 started taking more interest in and giving greater aid for Dogri publications. State government recognized
the desirability of introduction of Dogri as a medium of instruction in primary classes in 2001 at P.G.level and in 1987 at U.G.level. The Dogri language has been rapidly developing as a literary language in the 21st century. In December 2003, it was given official recognition in the 8th schedule of the constitution. Dogri is being taught as an optional/compulsory subject to school children throughout the Dogri speaking area, and the department of Dogri at Jammu University is actively involved in standardizing the language and promoting its use. It is also one of the Official Language of the state civil service competition examination.

The Balti is a language spoken in Gilgit-Baltistan and adjoining parts of ladakh. The language is a dialect of Tibetans language. It is mutually intelligible with Boddhi proper and Burig. Many of the written consonants that are silent in standard Tibetans are pronounced in Balti. All people living in Baltistan are called Balti. In Pakistan the region along with Gilgit is called northern areas. Balti in Tibetan means “water gorge”. The historian Ptolemy who was also a general in the army of Alexander the great had named the region (byaltae) in his book. In fact Baltistan is the Persian translation of Baltiyul, “the Homeland of Balti”. Present day, the Baltis are Muslims; Shia denomination (55%), Noorbakshi (42%), and Sunni-Ahlehadith (3%). With the decline of power of central Tibet during the 11th century, the Balti people came under the control of the local ruling families namely Maqpon in Skardu, Amacha in Shigar and Yadgo in Khaplu. They fostered a close
relationship with ladakh in the east. Similar linguistic and cultural characteristics of Baltistan and ladakh helped in forging one administrative units by the dogra rulers that existed until 1948. The administrative unit was called ladakh Wazarat (a province composed of Baltistan, Central Ladakh, Purik, Zanskar and Changthang areas). Skardo, capital of Baltistan became the winter capital of the province while Leh, capital of central ladakh became the summer capital. The province was divided into three districts namely Skardo, Leh and Kargil. In 1948 the Baltis revolted against the dogra rulers after partition and decolonization and joined Pakistan. The literacy ratio in Baltistan was very low, approximately 20 percent for males and 3 percent for females. In valleys like Basha, Braldo etc. female literacy was also non-existent. Aga Khan Rural Support Programme (AKRSP) and Marafie Foundation have played a major role in progress of this area. While AKRSP contributed in social mobilization, infrastructure development and agriculture, Marafie Foundation invested in education and health. A recent survey by AKRSP shows that the male education today stand at 70% and that of female at 35%. All this has resulted in increase in the per capita income which is now almost at par with the national per capital income. The core region of Balti speakers is under Pakistan occupation which is called northern area but there are small pockets in the Indian part of J&K contiguous under Pakistan occupation where Balti is still spoken as a language.
The Dardic languages are a group of Indo-Iranian languages spoken in eastern Afghanistan, northern Pakistan and in the disputed territory of Jammu and Kashmir which is divided between India and Pakistan. The word has a long history and the people bearing a name are a very ancient tribe. In Sanskrit literature they are spoken of as ‘Daradas’ or Daradas as inhabiting the country where we now find Shinas who are present day are still called Dards. Accordingly, this tract is known as Dardistan. This tract was once inhabited by tribes whom Sanskrit writers grouped together under the title of Pisacha (Devils). Clear traces of the language of these tribes are to be found in the modern languages of the area. Dards also inhabit part of India, chiefly in the states of J&K. In the Drogpa villages of Leh, the Buddhist Dard people still inhabit the area. The Gurez people call themselves Dard and this name is by extension to apply to Shina generally. Shina speaking people are predominant in Tehsil Gurez of Baramullah and Drass Tehsil of Kargil and Dah Hann of Leh. The Dardic languages possess many characteristics which are peculiar to themselves, while in some other respects they agree with Indo-Aryan and in yet other respects with Iranian languages. They do not possess all the characteristics either of Indo-Aryan or of Iranian.

Punjabi language is the language developed and mainly spoken in the Punjab province of India and Pakistan. It is the language of all those identify themselves as Punjabi. They might be residents of J&K, Haryana, Delhi, Rajasthan, or any other part of India including the Punjabi
Diaspora outside the sub-continent. It is written in several different scripts, of which the Shahmukhi, the Gurumukhi scripts are the most commonly used. The first Punjabi printing press (using Gurumukhi font) was established through a Christian mission at Ludhiana in 1835, whereas the first Punjabi dictionary was published by Reverend J. Newton in 1854. Punjabi is one of the main languages of the state of J&K and is recognized in the constitution of J&K in schedule six of the state constitution. Punjabi not only spoken in any particular region of J&K but people with Punjabi as a mother tongue is present both in valley as well as in Jammu region. The uniqueness of the Punjabi literature lies in the fact that this belongs to every citizen irrespective of the cast, creed and religion. Sikhs, Hindus, Christians and Muslims have with pride contributed their bit for the enrichment of Punjabi language and literature and above all there is no script rigidity, it is written in Devnagari, Persian and Gurumukhi scripts as per ones needs, knowledge or suitability. The status of Punjabi is not good in schools and colleges in the state. The status of mother tongue has reduced to just religious interpretation and communication. In the state of J&K only Khalsa schools (public school or managed by Sikh community Jammu and some other where administer because of) teaches this language. There is no Punjabi department in Kashmir University; the students can’t opt for masters in Punjabi. Some students may opt for private M.A. from in Jammu University. Research projects are going on in
university of Jammu, 120-130 students are over with their M.Phill and 32-35 have done their Ph.D’s.

Pahari is a general term for the range of languages and dialects spoken across the Himalayan range, not limited to a single region of the subcontinent. The most popular of these is Nepali. The word Pahari is derived from ‘Pahar’ Meaning Mountain. It is an adjective in Urdu, Hindi or Punjabi and it literally means ‘of the mountain’- when used in a linguistic context it means “language of the mountain people”. Pahari language in J&K is spoken mainly in Rajouri, Poonch, Baramulla, Kupwara and Kulgam. The highest concentration of Pahari speaking people in J&K is in Rajouri where about 40 to 50 percent % of the population speaks Pagari language followed by Poonch about 35 to 40 percent where speak pahari. The pahari speaking areas are in the valley i.e., Baramula, Kulgam, amd Kupwara. The Paharis are politically continuous and are now demanding ST (Schedule Tribe) status for the Pahari speaking people. The pahari language is being written in Nastalique (Perso-Arabic) script in Jammu and Kashmir and POK also whereas in other parts of India it is being written in other scripts eg, ‘Tankri script’ in Himachal Pradesh. It is rich in literature and poetry although people generally use it as a spoken language but a keen look into its literature proves that it has the potential to develop and prosper. The J&K Pahari Advisory board for pahari speaking people’s development is publishing a number of books along with the J&K Academy of Art, Culture and Languages. The Pahari Culture and
Welfare Forum is an NGO working for the preservation of Pahari culture and welfare of the pahari community.

Ladakhi (Bhoti) is one of the recognized regional languages of J&K. It is the popular name given to the language spoken in Ladakh. Linguistically speaking Ladakh is not a homogenous region. There are many dialects spoken in the region. The Buddhist of Leh and Kargil districts, speak one or the other form of Bhoti which can be identified as Ladakhi. The Muslims of Kargil speak many dialects i.e., Purgi or Purki, Balti, Dardi and Shina. Ladakhi is spoken in Ladakh. The dialect of ladakh is not the same all over the area. Bhoti is an important language of Buddhist religion and culture in trans-himalayan region. It is a link and cultural language of Zanskar, Ladakh, Lahaul and Spiti, Kinnaur, Uttar Kashi, Sikkim, Kalimpong, Darjeeling and Arunachal Pradesh. The script of the language is Tibetan which is derived from Brahmi. The spoken form varies region to region. The written form is standard. It is the language of Buddhist religious scripture, rites and ritual culture and history in the trans-Himalayan region. All the trans-Himalayan Buddhists from Ladakh to Arunachal Pradesh demand for the recognition of Bhoti as one of the national language through its inclusion in the eighth schedule of the constitution.

The Gojri language is the language of Gujars of J&K who constitute a big population group in the state. According to a survey conducted in 1986-87 the number of Gujri speakers i.e., Gujars and Bakerwals in J&K was
5,82,050 means 9% of the total population in the state. The Gujars and Bakerwals in the state have maintained their separate linguistic identity which is not the case for Gujars of other states of India who have adopted the respective local language. The scholars trace the historical roots and affinity of the Gujari language from the Gurjara Apabhramsa of the Sanskrit grammarians. Gujars have conspicuous geographical concentration all over the state except the ladakh region. Historians seem to be satisfied that the tribes called “Gurjaras” were established in the area near Mount Abu in Rajasthan around 6th century A.D. onwards. It is believed that these and other sections of the tribe were the ancestors of those now known as Gujars in this state. It is stated that some part of the migrating tribes moved to the Punjab whilst others moved further north to the areas now known as Kaghan, Swat, Hazara, Kashmir and Gilgit. The same source states that the Gujars now living in the Jammu and Kashmir State are parts of two separate migrations, one direct from the gurjara tribes of Rajputana, Gujarat and Kathiawar and the other migration from the Gujar tribes settled in the Punjab. The central institute of Indian languages, Mysore, Karnataka under ministry of Human Resourse Development, Government of India has published various books on linguistic aspects of Gojri language. The script of this language is Nastalique i.e., Urdu. The national academy of letters, Sahitya Academy, New Delhi has recognized Gojri as one of the major Indian languages for its prestigious National award, Bhasha Samman and other programmes.
The Jammu and Kashmir Academy of Arts, Culture and Languages has a well established Gojri department in its central office which is in operation since 1978. Many books, dictionaries and other research works have been published by the academy for the development of Gojri language. J&K State Board of School Education has developed a primer Gojri for teaching Gojri in school since 2005. Gojri is taught as an optional subject in the areas of Poonch, Rajouri and Doda from 1st to 8th. Gujjar Desh Charitable Trust Jammu and Tribal Research and Cultural Foundation Poonch are the non-governmental organizations working for the promotion of the Gojri language and culture. There are Gojri organizations in almost every Gojri speaking areas in the state i.e., Poonch, Srinagar, Jammu, Uri, Baramulla, Badgam, Kathua, Rajouri, Kupwara.
Begum Jaan
She Sings at 60

Dr. Javaid Rahi

Begum Jaan is a highly popular Tribal Folk singer of Jammu and Kashmir State. She dedicated her whole life for popularization of Gojri traditional singing among masses. She was born in remote village Arigam of Bandipura in North Kashmir in the year 1954, in a nomadic Chechi-Gujjar family.

She started singing at the age of nine in Gojri - the third largest spoken language of J&K after Kashmiri and Dogri. Later she – with the help of tribal and nomadic girls of Kashmir formed a first ever Gojri group of girls and started a collective venture to popularize the Tribal singing and Gojri Music in Jammu and Kashmir and adjoining States of India. It was a first formed musical revolution in Tribal community of nomadic Gujjars as prior to this it was purely a isolated venture for Gujjars especially nomads.

In late 80s Begum Jaan emerged as the State’s most famous artist of Gojri language and Culture who had been instrumental in developing new themes into the tribal singing and Music of nomadic Gujjars. Her cassettes were sold and smuggled to Pakistan also.

Due to her popularity in the state she was targeted by the militants four times during nineties but she survived. However her son was killed by the militants for protecting the singing of her mother. Later she migrated to Srinagar City and stared her new life in security zone area. But she never left her love for singing and Gojri Music.

She spent her entire life for promotion and propagation of Gojri Folk – Songs and popularized the tradition of singing of Beat, Baramahi, Baar, Shopiya,
Tajja, and others in Gojri and set the trend for the entire folk-singing fraternity of the State.

She also got high fame in Pakistan since 1969 when Radio Kashmir, Srinagar started broadcast of Gojri programme for tribal and nomadic population of Gujjars and Bakerwal which constitute 25% of total population of Jammu and Kashmir.


She has been awarded by a number of institutions including Jammu and Kashmir Academy of Art, Culture and Languages in 2009 for her life time contribution to Gojri Music.

She was also awarded by Radio Kashmir, Srinagar/Jammu during 50 years Celebration of Radio Kashmir. Doodrashan Srinagar has also prepared a series on her singing for their popular programme “Karwan”. In Addition to this a number of Social and Cultural organizations of India include Gurjardesh Charitable Trust, Jammu, Tribal Research and Cultural Foundation and Bazam-e-Adab Kangan have awarded Begum Jan for her contribution to tribal Music of Kashmir.

She represented Tribal Music through her Singing in National and International programmes organized by Indian Council for Cultural Relations, North Zone Cultural Centre, J&K Academy of Art, Culture and Languages, National School of Drama, Sangeet Natak Akademi New Delhi and other bodies working in and outside the State.

She was chosen twice from Jammu and Kashmir to perform in New Delhi as an artist in a number of events organized by Ministry of Tribal Affairs Government of India.
She is now guiding a number of Gojri artists in Jammu and Kashmir and with her help notations of a number of Gojri Folk songs have been saved.

She is the member of number of committees including Programme Advisory Committee of Radio Kashmir, and Traditional Music Advisory sub Committee of Jammu and Kashmir Academy of Art, Culture and Languages.

Gojri in which Begum Jaan Sings is a significant tribal languages spoken in Jammu and Kashmir, Himachal Pardesh, Utteranchal, Panjab, Haryana, Delhi, Rajasthan and other States of India. Begum Jan is popular in all the Gojri populated areas of South Asia.

She is extremely popular for her rendition of Gojri folk-Song series ‘Ji Mahiya Meriya, Ji Wahe Shopia Ji, Ohh Mera Jang Baza re, Si Harfi, Baramah, Beat, Dooli, Beat, Noora Beguma, Tajoo, Jind Mahiyoo and others.

She is now 60 year old. She still sings the traditional songs which are at the verge of extinction due to rapid development. She is also teaching traditional singing and Gojri Music to her elder daughter Paraveena Jan.
List of Gojri Publications

Latest Gojri Publication Published by Jammu and Kashmir Academy of Art, Culture and Languages, Lalmandi Srinagar

1. Qadeem Lughat e Gojri
   Ed: Dr. Javaid Rahi 325 pages
2. Malfoozat-e- Nizamia
   Ed: Dr. Javaid Rahi 915 pages
   Ed: Dr. Javaid Rahi 325 pages
4. Gojri Lok Kahaniyan
   Ed: Dr. Javaid Rahi 142 pages
5. Mahro Adab
   Ed: Dr. Javaid Rahi 196 pages
6. The Gujjars, Gujjar History No
   Ed: Dr. Javaid Rahi 500 pages
7. Musvado
   Ed: Dr. Javaid Rahi 345 pages
8. Kulyat Hassan Din Gorsii
   Ed: Dr. Javaid Rahi 810 pages
9. Sheeraza Gojri Vol 34 No. 1
   Ed: Dr. Javaid Rahi 119 pages
10. Gujjar Aur Gojri Vol 14 No. 1
    Ed: Dr. Javaid Rahi 431 pages
11. Manda Mitra Gojri
    Translation of Agha Hashir 142 pages
12. Masnavi Maulana Room
    Vol 2nd Gojri Translation 912 pages
13. Auliya Number
    Ed: Dr. Javaid Rahi 236 pages

J&K Academy of Art, Culture and Languages
Srinagar/Jammu
14. **Choran Var Moor**:
   Gojri Translation of Agha Hashir 108 pages

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