Chapter No. 01

Introduction
INTRODUCTION

India is a country of different cultures, beliefs, castes and religions. The topography of this country has predominantly influenced the people in various aspects. The high mountainous ranges like Himalayas, Karakuram and Hindukush have said to be the strong walls to block the foreign invaders who tried to set feet on this holy land. These high mountainous ranges restricted foreigners and blocked the free flow of trade, communications and cultural integration of various castes, races and communities which are settled in the different parts of the country.

Any one looking at the map of the vast Himalayan region is sure to find many delightful valleys and picturesque spots. These are set among the high mountainous ranges having salubrious climate, serene atmosphere, freshwater reserves, charming environs and soul enchanting views.

The Valley of Kashmir is one of those regions of India which comparatively is at the higher altitude covered by mountains which are not easily negotiable. Despite various barriers the people of this state have born all types of climatic and geographical hazards and have measured the most valuable peaks and turn them into small pockets of communions.

Kashmir is unique not only geographically but also in its history, culture and ethnicity. It is one of the most beautiful and fertile valleys in the world. Kalhana in his Raj Trangni has said about the Vale of Kashmir.

“It is the country where the sun shines mildly, being place created by Kashayapa as if for his glory. Learning, lofty houses, the Saffron, iced water and grapes, which are rear even in heaven, are common here. Kailasa is the best place in three worlds, Himalaya the best part of Kailasa and Kashmir the best place in Himalaya.”

Irregularly oval in shape, the valley has almost a uniform height of over 5000 feet above the sea level. Kashmir is encircled by the high mountainous ranges of Kara-koram and the Himalayas which have hardly any interrupting or intersecting ridges anywhere and has been capable of maintaining a homogeneous people in one vast stretch of land in the valley and in the side-valleys. Though the surrounding hilly regions are inhabited by people of different ethnic groups Gujjars and Bakarwals which comprise a special race and community and third largest ethnic group in the state of...
Jammu and Kashmir who got the Schedule Tribe status in 1991 have since long time opted to live on these envious peaks.

Kupwara, the frontier District of Kashmir Valley is full of scenic beauty with dense forests. The District which is situated at an average altitude of 5300 feet from the sea level and can be located between 34.21 East Latitude and 73.10 to 72.16 North Longitude is in the extreme North-West of Kashmir valley. Its northern and western borders form the Line of Control between India and Pakistan and eastern and southern borders touch Sopore, Bandipora and Baramulla Tehsils of District Baramulla. The geographical area of the District is 2379 square kilometers with almost 69.40% 1651 square kilometers under the forest in which 54162 Gujjar and Bakarwals with approximately 40% below the 15 years of age (near about 8% population of the District) are residing. The three bad pocket areas of the District namely, Machil, Karan and Karnah located near L.O.C. which remains land locked for more than six months in a year. There are some other areas at barbed distances and remain cut off from District Headquarter for a considerable time like Kumkadi, Lashdat, Jumgund, Kethanwali and Budnambal.

Profile of Gujjars: The word Gujjar is debatable. Some scholars believe that Gujjar is a Persian word Gauzar which means body builder; some believe that it is a Sanskrit word which has been explained as Gur + Ujjjar. Gur means enemy and Ujjjar means destroyer. The word means “destroyer of the enemy.”

There are two types of Gujjars in Jammu and Kashmir, Zamindar Gujjars and Dodhi Gujjars. Zamindar Gujjars are those whose primary occupation is agriculture and animal husbandry. But Dodhi Gujjars are exclusively pastoral, and they still move from low to high and high to low altitude hills in search of pastures for their cattle on which their whole economy is based. They live mainly on the sale of milk and its products. Sometimes, they rear animals on contract basis. Agriculture is also taken up by them as a secondary occupation and is done only in winter when they stay in their original habitat. During other seasons, they give the land to the share croppers. Most of the milk and milk products are sold in the cities, but during their summer pasturage the products are sometimes exchanged with other essential commodities. The Zamindar Gujjars possess considerable size of land than the Dodhi Gujjars. The life of these Gujjars is very hard and busy right from morning till evening and each and every member of the family, irrespective of sex and age has to contribute substantially to the smooth running of the family. There is no bounded labour system among them but child labour of the family is sometimes engaged for paddy and
maize cultivation. They also work as grazers and domestic servants in cities as well. Pastoralism is still considered their traditional occupation, but they are now taking up other occupations such as business, government and private jobs and even defense services as well. While discussing the various tribes of Kashmir Walter Lawrence, in his book “The Valley of Kashmir” refers to Gujjars as follows:

“They are all Musalman by religion; they are a fine tall race of man. with rather stupid faces and large prominent teeth. Their one thought is the welfare of the buffaloes. They are an ignorant, inoffensive and in their relation with the state are indefinitely very honest”.

The Gujjar and Bakarwals in Kashmir Province are firm believers of Islamic religion. Religion is so much a part of their lives that they link every aspect of it, right from the origin to religion. They repeatedly emphasize the fact that they are Muslims and therefore, would not indulge in any wrong practices in life. They believe that even Prophet Muhammad ﷺ liked to graze animals and therefore, in following the nomadic habit of grazing animals, they are following the footsteps of their God.

Discussing their economic condition of Gujjars, Lawrence observes: “All around the valley on the fringe of the forest the flat topped Gujjars’ hut, hidden in maize crops may be seen. The Gujjar cares little for his hut on his field. He calls himself Lord of the forests and when the snows have melted on the high mountains, he and his family putting on their best clothes, hurries off with buffaloes to the heights. There they live a healthy gypsy life in wigwams and make butter. The middle-man of course, makes all the profits and he increases his ghee by adulteration. It is touching to notice how absolutely bound up in his buffaloes, the Gujjar is, and he thinks of nothing else and cares for nothing else.”

Bakarwal:

Nomadism is one of the oldest patterns of adaptations of people to their environment. It spread over large parts of Africa, Middle East, Persia, Afghanistan and India. Historical evidence shows that political, economic, cultural and geographical factors, such as topography, climate, vegetation, hydrology etc, have combined to give rise to nomadism as a way of life. In India pastoral nomadism is chiefly to be found in the arid parts of western India, forest and hilly regions of central India and sub-mountainous regions of northern India, where availability of grazing land makes possible on the raising of live stock, but their maintenance at one place for long period is difficult, because topography, climate, vegetation and water resources cannot
sustain this patterns of land use. The first explicit mention of the term Bakarwal a nomadic tribe was made in 1899 (M.C. Donnel 1899:15) the next references found date from the early years of 20th century (Census of India 1911:181: Bryant 1913:3:cs 1914). In fact this community first emerged as a corporate group only in the early years of 20th century. Rao (1988:1990). It is a conglomeration of families, whose ancestors belonged to different ethnic groups, spread over a large parts of South Asia. The numerically most important among them was represented by the Gujjars, who live as peasants and or pastoralists in large parts of Pakistan and north western India, and in pockets in Afghanistan. However, families from other Islamic ethnic groups of the area, such as the Awan and Pashtun of several clans, were also drawn into form the Bakarwal community.

Bakarwal is a Pastoral nomadic community of Jammu and Kashmir. The term Bakarwal is derived from the word Bakriwala, meaning goat and sheep herders and rearers. It is said that they originally belonged to the Gujjar stock, which are divided into three groups, namely settled Gujjar, Dodhi Gujjar and Bakarwal. Though they have permanent settlements, they often move from one altitude to another in search of pasture for their flock. The Jammu region is considered to be their original homeland and they are concentrated in Doda, Rajouri, Poonch and parts of Udhampur. Their mother tongue is Gujjari but they are also conversant in Kashmiri, Pahadi, Urdu and others. The Bakarwal males can be identified by their turban called (dastar) and by their long beards. The females wear a special type of (topi) cap. They are non-vegetarians, maize, wheat and rice is their staple cereals as P N K Bamzia in his book [A History of Kashmir] says, “Another interesting hill people are the Gujjars. The climate and pastures of the altitudes are favourable for rearing cattle and sheep and from ancient times the Gujjars have been breeders. They lead semi-nomadic lives moving in summer with their herds and flocks from the warm region of Jammu. They are then to be found in parts of Kashmir building their flat -topped houses on seemingly inaccessible height and being everywhere perfectly at home with animals. They are said to be Rajputs who migrated from Rajasthani adopted the Muslim faith. Their language, Gujjari is now definitely recognized to be a form of Rajasthani, their outdoor life spent in some of the healthiest parts of the country and their nourishing diet of bread made from corn with milk and butter as other constituents, result in their being a long lived people. They are a fine tall race with a decidedly Jewish cast of features. Their good faith is proverbial and they are generally disposed. Fairly well represented in most parts of the Jammu and Kashmir, they muster strong in the Poonch, Reasi and Muzzafarabad Districts.”
Bakarwal are primarily dependent on their livestock. They are also occupied in agricultural and allied jobs. They sell livestock, milk, wool and the hides of animals in the markets, especially during their summer pasturage. They own sheep, goats and horses. The relationship of Bakarwals with Gujjars who are their immediate neighbors, are intimate. Gujjar and Bakarwal, the ancient tribe of India have their roots within the country. They are patriotic, faithful and sincere. Due to locational disadvantages this community remained economically and educationally backward. Their Kabilas still have the ancient Aryan traditions and cultural heritage. According to a survey conducted by a Tribal Research and Cultural Foundation (TRCF), 2006: “The Gujjar Bakarwal of the Himalayan ranges are living a very difficult life that of the ‘Stone Age’ as they lack basic facilities like education, health care and drinking water”.

Gujjar and Bakarwals are mostly residing in Peer Panchal belt from Banihal to Muzaffarabad a 240 Kilometer track. Their main concentration is along the old Mughal road in Rajouri and Poonch Districts. About 40% of population of these twin districts is represented by the Gujjar and Bakarwal tribe. In Jammu and Kathua Districts, Doodi Gujjars are scattered in the villages. In Udhampur District, Gujjar Basties are located in Gool, Gulab Ghar, Reasi and Ram-Nagar area. These tribes are also found in the mountains of Kashtwar, while in Kashmir valley small Gujjar Patties and Basties are scattered throughout the valley especially in mountain belt starting from Qazigund to Yusmarg, Khilanmarg, Gulgarg, Tangmarg, a part of Uri, Kupwara, Karnah, Bandipora, Dardpora, Sonamarg, Lar, Wangat, Kangan etc. They also reside along side the Ledar River in Pahalgam area.

Gujjars are mostly inhabited in remote cut off and border areas in difficult situation when modern amenities are not available. Their livelihood depends upon rearing cattle and allied activities like agriculture, majority of Gujjars posses only a small piece of cultivable land on slopes of mountains where only Rabi crop is possible, which is also dependent upon weather conditions. Up to recent past due to poverty Gujar families were residing in Kacha houses known as Kothas. This structure is basically a cowshed where they were also keeping their cattle. They are having their own Dhoks, Mergs and Pasture Lands on the upper reaches of the Peer Panchal ranges where they migrate in the beginning of spring along with their cattle for about six months every year from April to September.
Bakarwal, the off-shoot of Gujjars remain wandering in the upper reaches of Peer Panchal range from Behek to Behek (Pastureland) in search of fodder for their cattle. Their livelihood is dependent upon the produce of wool, mutton, roies, and skins etc. Bakarwals in the Jammu and Kashmir State travel from one place to another in search of green pastures for their animals throughout the year.

**Routes of Trans-humane of Bakarwals in J & K.**

Some of the routes followed by transhumant Gujjars during their migratory periods are given below:

1. Starts from Navabhahr and closes at Nayi Basti. Takes following halts on way—Satvari, Nagrota, Bantala, Chejjerkotli, Gadi, Udhampur, Batote, Assesbagar, Doda, Palamo Bhardaw and reaches Tar (pasture).

2. Starts from Chakroi takes road upto sonmarg via Banihal on Jammu, Srinagar road.

3. Starting and closing point, Navahahr. Takes following halt on way-Satvari, Nagrota, Udhampur, Batote, Ramban, Ramu, Doegol, Banihal, Qazigund, Islamabad, Inshan, reaches Wadwan top (Pasture).


5. Starting and closing point Navahahahr Chakroi. Follows the same route as Group No.4. Pasture is Kanser Top.

6. Starting and closing point Kathau- Gathi. Takes following halts at the following places: Dhani, Galma, Ramkott, Ramnatar, Mansadevi, Sudmadevei, Gorigund, Patnitop, Batot, Chanderkote, Ramban Ramu, Deogol, Banihal, Qazigund, Verinag, Sarigali, Gali, Choky, Nabug, Khaddi and Wadwan (pasture).


8. Starting and closing point is Nangal in Kathua. Takes the following halts enroute: Channi, Bengab, Galkh, Nagrota, Samnibanj, Kaitha, Razal, Bangodi, Forma, Doda, Chell Savetar (pasture).
9. Starting and closing point is Gatti, Kathua. Takes following halts on rout: Shahpur, Kayar, Nalagesh, Mudi, Shahpur, Balhoogi Chamba, Keyar (pasture).

10. Starting and closing point is Leter, Reasi. Takes following halts on rout: Trete, Mal, Bodal, Pir Panchal, Gorobatton, Shopiyani Srinagar, Lar, Kangan Sonmarg (pasture).

11. Starting and closing point is Trandapani, Reasi, takes the following enroute: Nalannahas, Budal, Galhcane, Ramsu Banital, Qazigund, Verinag, Kokernag, Nabki, Frshan (pasture).


13. Starting and closing point is Dharmsala. Takes the following route: Jalari, Bannu, Sangri, Leengalli, Kangdori, Pirpanjal, Nunakahal, Lamarbridge, Anantnag, Pahalgar, Baltal, Machoi.

14. Starting and closing point Sarnkot, Poonch. Takes the following route: Bafleyaz, Ghanaban, Chandimal, Dogran, Poshiana, Pirpanjal (Pasture).

15. Starting point Khanna and closing point Khanna. Takes the followint gout Khanna, Basantpura, Theni, Basoli, Yatiyar, Pond, Bani, Kamle Yada, Kharoda, Sarthal, Badarwah, Kansar.

16. Starting and closing point Gatti. Takes the following route Gatti, Shahpur, Keyar, Nalagash, Modi, Shahpura, Dalhoji, Chamba, Khyar.

17. Starting from Chaksakta village in Kathua takes the route of No.8 up to Wadwan (pasture).

Habitat and Physiology of Gujjars and Bakarwals

The term of life is different in the mountains and usually harder for man. Basically they are set by three controlling influences and the ways in which these combine. The ruling factors are: the terrain of the mountains, the climate and the isolation from the rest of mankind that mountain living enforces.

It seems evident that early man never took to the higher mountains except as he was driven by necessity, by hunger or by fear. The mountains, viewed from afar, must have seemed the land of impassable terrors, the country of wolves, cold, famine demons. Yet these very terrors of terrain and climate tend to isolate the mountains from the plains and create there a kind of geographic sanctuary.

That is to say, it is likely that the ancestors of the present Gujjars went there ages ago not so much because they liked the place but because they hoped to gain a security in the remoteness of its mountain fastnesses what they had not been able to win elsewhere.

When we compare our health, physical strength and attention of work with those who reside on higher altitudes especially the Gujjars and Bakarwals, we the plain dwellers fail there because we live near the very bottom of a 10 (ten) mile—deep ocean of air. This air, having weight and being compressible, becomes denser as it gets deeper. At sea level a man is adapted to this density, or "Pressure", which is 15 (fifteen) pounds per square inch, and his lungs are so constructed that when he breathes in a gulp of air the 15-pound pressure will force a sufficient supply of oxygen through the thin linings of his lungs to give his blood what it needs. But as one goes higher the pressure is reduced. At 10,000 (ten thousand) feet it is down to only 10 pounds, which is not quite enough to push an adequate supply of oxygen through the linings of the lungs. As a result the blood may carry as much as 15 (Fifteen) percent less than its normal load of oxygen and the lack may cause head aches, fatigue and shortness of breath. At 18,000 (eighteen thousand) feet the air pressure is only half what it is at sea level, and few people will escape pronounced symptoms. Unless the human body somehow can overcome the shortage and keep its vital oxygen balance, it will sicken and die.

Yet in the high altitude and in Gujjar and Bakarwal People not only they survive at such heights but live there, work and play as normally as the rest of us do at sea level. Clearly these people have made tremendous use of
what their community has learnt over the centuries about adjusting their
daily activities to an extreme environment. But more important, they have
overcome the altitude problem permanently by a dramatic adaptation. They
have become physically different from the rest of us, mainly by changes in
their respiratory and blood-circulating systems.

Population

The Gujjar and Bakarwal population is a matter of interest in the
absence of proper census figures for the community and the consequent
status of Scheduled Tribe. Census data shows that in 1931, for which a total
picture has become available. There were 15.44 lakhs Gujjars in the whole
of (undivided) India. Of them, 1.70 lakhs were in central India, 7.99 lakhs in
(undivided) Punjab, 0.9 lakhs in U.P and 4.84 Lakhs in Rajasthan. In that
year it was estimated that Shimla Hill States accounted for about 82,000
Gujjars.

The unofficial estimates as to the population of Gujjar do not confirm
the census data. These estimates place the population of Gujjars as much
higher level. The reason for such variance are not exactly known but can be
surmised. Most or all census takes place during winter. Counting being
carried out during early February even the final check is on the midnight of
28th February and first March. At this time of the year most nomadic Gujjars
are either away from their normal place of residence or en-route status. In
such a situation their omission from the census count is quite probable
and might be the major reason for under-estimate of the population of
Gujjars as per census records.

Sometimes Census in snow-bound areas is taken in September. In that
case also nomadic Gujjars are unlikely to be enumerated since they will be in
travel status.

Also Gujjar families once settled and assimilated in the mainstream of
social life may tend to disown their linkage with Gujjars. This may cause a
decline in their numbers as far as the census records are concerned. The
Gujjar and Bakarwal Population in the state of Jammu and Kashmir is also a
matter of interest. Several estimates are elucidated for their numerical
strength. According to these estimates their number varies from 8,00,000 to
15,00,000 persons constituting 12 to 18% of the state Population but a
scholar Zafar Iqbal says that the population of Gujjar and Bakarwal is around
20 lakhs in the state. According to Walter Lawrence. “Numerically the
Gujjars are of some importance, both in Jammu (where they number 1, 51,700 and in Kashmir where they are returned at 1,25,650. The 1931 census reports have recorded the population of Gujjars and Bakarwals as 4,02,781 and 5,349 respectively in Jammu and Kashmir. The last ethnic census was conducted in 1941. At the time Gujjars and Bakarwals respectively constituted 3,81,457 and 15,299 persons. (The two communities together constituted 10% (ten percent) population of the combined Jammu and Kashmir in 1941.)

After 1941 no ethnic census was conducted in the state. However, census of 1961 returned “Gujjari” Speakers at 2, 09,327 indicating a sharp decline. Perhaps the rest of the Gujjari speaking people are dwelling in Pakistan Occupied Kashmir. The Census Department, Government of India in 1987, conducted a special census to identify number of scheduled tribe population belonging to Gujjar and Bakarwal community in the State. The census was conducted based on sample studies; hence it was generally considered that the number of Gujjar and Bakarwal population stated in the census is under estimated as the border areas where the Gujjar population is highly concentrated were not covered by the survey. According to the census Gujjar and Bakarwal population comprised of 5, 82, 048 persons in the state, constituting nearly 8-10 percent population in the state.

Now according to one source the population of Gujjar and Bakarwals is estimated around 20 lakhs in Jammu and Kashmir State. The community has predominant concentration in the districts of Poonch (44%), Rajouri (33%), Doda (18%), Udhampur (13%), Kupwara (12%), Baramulla (06%) and Anantnag (06%).

A sizeable number of Gujjars and Bakarwals move back and forth from the lower Himalayan regions to pastures in the upper Himalayan ranges. However majority of the community has permanent dwellings in the southern slopes of Pir Panchal especially in Poonch, Rajouri, Udhampur, Doda, and Kupwara districts. In terms of natural regions they are mostly concentrated in the upper reaches of Pir Panchal ranges (53%) Chenab (35%) Greater Himalayas (23%) and lesser Himalayas (15%).

**Historical Background of Gujjars:**

The history of Gujjars is obscure. There are several theories about their origin. The Gujjars as Cunningham believed are said to be the descendants of Kushanyachi or Tochan and belonged to the eastern Tartars. After the Huns, the Gujjars made their appearance in the western Himalayas.
and established themselves along the Thar Desert, in the Takka Kingdom in Punjab, west of the Ravi. Established the Pratihara Kingdom of Mandor, in Marwar, in Barooch in Gujarat. By about century before Christ the Gujjar chief conquered Kabul and Peshawar and his son Wima Kadipises entended his rule over to upper Punjab and the banks of the Jammna. It is reported that the movement of Gujjars to Kashmir started from north Punjab, presumably during the Karkota period when parts of Punjab were included in the Kashmir Empire. Smith (1908) traces their origin to the white Huns who came as nomadic horde to India around 465AD. Abdul Gani Shashi believes that Gujjar belongs to Baduo Tribe of Arab, which is associated with the Khizir tribe who left koh-e-kaf with their animals during the era of Christ. The scholar believed that the word Khizir with the passage of time changed into Garzer and then into Gujjar. Most of the books written on Gujjar history authenticate that Gujjar has been derived from Persian word “Gauzar” means body builder or fighter. The community was famous in fighting in wars, that is why people called them Gauzar and then Gauzar later came to be called as Gujjar.

Another school of thought believes that their origin was in Grozni (Russia). They entered India by compulsion. These people were called as Gurozar as they belonged to Grozni. Some castes in Gujjars based on the names of regions in Russia like chichi Gujjars, Bajran Gujjars from Chechnya and Bajran Russia respectively authenticate this view.

Another scholar, Colonel Tort in ‘Rajasthan History’ states that Gujjars are Greek and their origin is in Turkistan who are descendents of Noah. R.D. Bhandari says that Gujjar was a community of central Asia. English scholar Kennedy says that they came from Iran.

But Modern Scholars hold the view that Gujjar community before their arrival in sub continent, they were the inhabitants of Georgia (Gurgia) a territory situated between the Black Sea and the Caspian Sea in the Soviet Union. Under certain push and pull factors they left their abode and through central Asia- Iraq, Iran and Afghanistan crossed Khyber Pass (Bamian pass (c 8,400 feet) through the Hindukush from Iran and Centra Asia to Afghanistan). Khyber Pass (c 3,500 feet) through the foot hills of the Hindu Kush from Afghanistan to Pakistan) to enter the Subcontinent of India. In the Sub-Continent making a southward March through Bilauchistan they reached Gujarat. Most Probably in the 5th and 6th century A.D. at the occurrence of some serious droughts they moved out of Gujarat and crossing Rajasthan and Punjab entered the green Pastures of the Siwalikas and the Himalayas. Having their place of origin in Georgia and moving towards the sub continent of India they named several settlements after their name like
Guzars. Gujra and Gujrabas etc. Anthropological survey of India have also authenticated this perspective

However, when we ask the Gujjars about their native place, they all all over the sub-continent have a common claim that they are the natives of this vast land since the time memorial and the well known persons among them claim firmly that they are Kshtriyas by origin. They have not at all any tradition of their so called foreign origin.

Modern Scholars now have pointed out the absurdity of the foreign origin theory about the Gujjars. They all agree that the Gujjars were a tribe of Aryas who ruled 500 to 1300 A.D., in the sub-continent and that the present Gujjars are their descendants. Among the scholars who concluded that the Gujjars are having native origin are Hari Chand Ojha, Kanhiyalal Manik Lal Munshi (M.K. Munshi), Thakur Yashpal Rajput, and Baij Nath Buri, etc. A renowned scholar Kangam says that Gujjars were present in India even before Christ. Mr. V.A. Smith believes that Gujjars are locals.

If we accept the theory of these scholars then it is clear that Gujjars do not have foreign origin. Yoginder Pal Shastri in his book ‘Kshatriyon Ka Uthan Batan. Page 251: Pandit Chotey Lal Sharma states: ‘Kshatriis fought great battles they were called Guuttar’ as Dushrath father of Sri Ram was called in the Book Ramayan and the word Guuttar in use changed into Gurjjar (Kshatriya Vans Pradip. Page 812-813). Pandit Vasu Dev Shastri states that Gurjar and Kshatri are Synomimous. So the Kshatris were called Gurjar and their tribal territory (Janpad) was also called by this name (Gurjar Ithias Page 31).

The Prakritic form of the Sanaskrit word Gurjjar is Gujjar. Such as Garg is Gag (thunder), Krishan is Kishan (personal name), Kurlli is Kulli (throwing water out of mouth), Ardh is Adhe (half), etc. In some regions the word is pronounced as Gujar. It is a fact admitted by all historians that the ancient Gurjaar or Gurjar is the present Gujjar or Gujar. Similarly ancient Gurjaratra is modern Gujrat (In India and in Pakistan).

Usually in the world history new names of old families, tribes and countries arise due to different reasons. Similarly a group of old Kshatriyan families who were united in blood and adventure emerged into history with ‘Gurjjar’ names. Dr B. N. Puri in his “Gurjjar Pratibhar”states that the Gurjjars were local people who lived in obscurity before their rise on the political scene of the sub-continent.
Yatindra Kumar Varma in his book ‘Gurjar Itihas’ writes that after the downfall of Maurya Empire the foreign barbarian hordes namely scythian, Yuh-chi and Yetas etc invaded the country one after one. the Kshatriyas living in Punjab and Rajasthan continuously faced them and ultimately brought the heads of these foreigners so down that the threat of war ended for ever. The people praised those heroes giving them the name of Gurijar”, i.e. destroyer of the enemy. The ancient travelers Suleman and Baladhuri have appreciated the administration of the Gurjjars saying that there was no safety and security in any country like that in the Gurjar Kingdom; that was the reason where ever the Gurjjars ruled, the people named the territories ‘Gujrat’ Gujar Ghar (in Gwalior) Gujrat (Punjab) Gujrat (Saharanpur) Gujrat (Kathiawar) and others were not named by the rulers but by the public.

Rai Bhadur Gauri Shanker Hari Chand Ojha in his book History of Rajputana 1926 writes that the Gurjjar was not a foreign tribe but a race of the subcontinent. According to him, the Gujjars ruled between 2nd and 6th Century A.D. at Bhinmal and Broach. The rulers of Broach were descendents of Karu a famous hero of Mahabharat. There was also a Gurjar ruler of Pratihar family at Raja Gadh in 9th Century A.D.

H.C Ojha also says that the families who ruled from 600 A.D. to 1300 A.D. were generally called Gurjjars though their origin was Kshatriyas.

a. The thakkya family ruling in Gujrat Ranjab was Gurjjar (see Rantrangni).

b. Chauhans were Gurjar. Their territory round about their capital was called Gujrat (Kitab-ul Hind by Alberuni).

c. Guhilot F. Chittor was Gurjar and the Chittor fort was called Gurjar Fort.

d. Chalukyas of Anahilwara were Gurjjar. Their territory still is called Gujrat (Kathiawar)

e. Parmars of Ujjain were Gurjjars. Sanjan Plate of Rashtra Kuta Danti Durga of Deccan made the Gurjar ruler of Ujjain to join his victory ceremony (see E.I. Part 18, Page 243-257 (F). The pratihar emperors of Qanaij were Gujjars.
f. Arab travelers also called them Malik-ul-Juzar (Gujar king).

Another Scholar Kanhiyalal Manik Lal Munshi (M.K. Munshi) of Gujrat Kathiawar wrote a book, *Glory that was Gurijjar Dash* under to
subhead Imperial Gurjars in 1944. Again he wrote a new book Glory that was Gurjar Desh Part I in 1951 and Glory that was Gujjar Desh Part II in 1954 when he clearly opposed the foreign origin of the Gurjjar. He says that Gurjjar were the rulers from 550-1300 A.D. It is evidenced by archeology, ancient literature and coinage that people, Gujjar by name ruled certain parts of the sub-continent from ancient time up to 1300 A.D. They had attained imperial power during 9th & 10th century A.D. When Mehmood of Ghazna appeared on the political stage, the Gurjjar were ruling from Kabul in the West to Kunauj in the East and up to Broach in the South.

During 465, years out of 750 (550 to 1300 A.D), with which this history is concerned, there was a representative Gurjar ruler in whom was concentrated for the time being, the power, might and unity of Gurjar Desh. (Page 15) M. K. Munshi thus admits that 1. Gurjar were not foreigners 2. The period 550 to 1300 A.D. was Gujjar Period, during which different Gurjar families such as chap. Pratihar, Parmar, Chalaka Guhilot, Chauhan, Tomar etc. ruled in different regions. But he has advocated a new theory according to which, the word Gurjar Primarily denoted a country, not a race, and the inhabitants of this ‘Gurjar’ were called Gurjjar and were divided into Gujjar Brhaman, Gurjar Kshatriya, Gurjar Vaish and Gurjar Sudra. But it was criticized by Ahmad Hasan Dani a Sanskrit Scholar when he says, “In fact the countries are named after the people”. (Ref. Sindh through the centuries. Page 37).

Most of people who believed on native origin of Gurjjar especially Rajputs believed that Gujjar belong to Rajput dynasty. But, the Rajput Scholars Jaipal Singh Rawat and Rajput Lady Lakshmi Ji wrote with solid evidences that Gurjjar were Kshatriyas and not Rajputs.

Another Rajput Scholar Thakir Yash Pal Rajput MA Ex. M.L.A in the preface of Gurjar Itihas written by Yatindra Kumar Verma states “The Gurjar is a great race of the world. The Gurjjar had been ruling the sub-continent since historical times, their some families were called Rajputs in medieval period; Rajputs, Jats, Marathas and Ahirs etc are the heirs of the Kshatriyas. They are not foreigners. There is no community being called Kshatriya except us all. How that Kshatriyan race can be eliminated in which Ram and Krishna were born. All of us the Rajputs, Jats, Ahir and Maratha etc, are the stars where as Gurjar is the moon in the Kshatriyan Sky. It is beyond human power to lessen the dignity of the Gurjjar”.

The ancient historical books credited in having the early mention of the Gujjar are:
Harish Charitr Written during Harsh’s rule (607-664 A.D) by Ban Bhatt. The first of all available records, the word Gurjjar as a name of a tribe is found in Pudam Puran where it is written that Gurjjar Tribe took part in the construction of first temple of Brahma on earth at Pushkar.31

There is a stone inscription on the rock of Girinar Hills near Janagadh (dated 150 A.D) mentioned a tribe Shak and scholars (as Dr Ghulam Sarwar 1956) concluded Shak is a part of Gurjjar Tribe.

But the most important available historical record the earliest reference to the word Gurjjar is found in 4th century B. C in the book ‘Panch Tantra’ where there is a mention of Gurjjar Desh.32 The 2nd earliest mention of Gurjjar is in the inscription of Raja Dadda II of Broach where it is stated that his grandfather Gurjjar Narpati Vansa Dadda invaded the region of Broach from the north.

Word Gurjjar is also mentioned in the (Ain-I-Akbari Chapter Malwa) as “Hindu Society is divided into seven classes Al-Kujaria (Gujjars) are the people of highest class. They are respected by all classes and the rulers are chosen of them” Legends of fire are found in Brahmanic Literature such as Mahabha Legend of Pire Pit Origin in 90 B.C.

Gurjjar was the most powerful Kshatariyan group of his time. They conquered regions after regions but they never looted the territories they had conquered, never dishonored the women and never massacred the people. They proved best administrators in world history. The public liked them so much that their kingdoms were called Gurjartra, Gurjar Bhumi, Gurjar Mandal and Gujar Rashtra, Gurjar Dash and Gurjar Bhuphuj. Gurjar rulers were called Gurjarendra, Gurjireshvara and Gurjjar Nath by them. Their warriors were called Gurjjara- Brah-Senani. The Gurjjara loved men of learning, the Brahmins, Poets, Scientists, Singers, and Astronomers etc. They themselves were a learned people. In their early days their language was Sanskrit, as time went passed it converted into a soft language called Gujjari33

As Gurjjars were a brave people and their women were no less brave and fearless, so in dramas, songs, folk-songs and stories, the Gurjjars become a symbol of bravery, chivalry and beauty and Gurjjar become a sign of faith, beauty and chastity in their worst days, we see Jai Pal Khatana burning himself on the banks of river Jhelum to save himself from humiliation. Hamie Chauhan giving away his life at Ranthan Bhore to save the lives of the refugees. Thus we conclude that Gurjjar was a title which was adopted by a group of most chivalrous cultured and civilized families of ancient
Khastriyas who become united under the same name as a community or a race and the present Gujjars are their descendants.

The spread of the Gujjars seems to have taken place in the north (in the hills) and down to central and western India. They established the Pratihara Dynasty. The Pehoa (Karnal) inscription of 862 A.D refers to Mihira Bhoja I (836-85). The Gujjars Particularly occupied the western Himalayas in the 6th & 7th century A. D. By the 8th to 10th century they started losing their power. The present day Gujjars of Kashmir, Jammu, Kangra, Bilaspur, Nahan and Kumaon are the descendants of the Gujjars and Gurjars of ancient times. These people even today retain the pastoral way of life which their fore fathers adopted in the early stages of their advance into India from Central Asia.

The Gujjar having glorious past, the past history of Gujjars, Bakarwals and Dodi Gujjars is same. Some historians believe that they are the original habitants of India while the other school of thought says that they originally belonged to Central Asia and are the part of Sathian (Uchi) tribes. Due to disturbances in Central Asia in ancient times they migrated to India in between 3rd to 6th Century A. D. through Bolan Pass and Koh Suleman range. They were known with the different names from time to time like Gurjar, Kharzera, Khazar, Gojjar, Gurjar and Gujjar. However, whatever is their origin they were brave, honored and men of learning.

History reveals that they started establishing their own principalities and kingdoms from 7th Century A. D. onwards. Around 8th century A.D. there was a kingdom under the name of Gujjar Dasa with Jalour as its capital. During this very period Raja Lalita Dittia of Kashmir had warned his officers to be careful from the Gujjar tribes of Kohasthan (Peer Panchal) who can create trouble for Kashmir.34

**Historical prospective of Gujjars in Jammu and Kashmir**

From 980 to 1003 A.D. Kashmir was governed by Rani Deda. During this period a Gujjar herd’s man Tung Rai of Buddal (Budi Wasa) appeared in the court of Rani Deda at Srinagar and got employment. Due to his ability he became the Prime Minister and centre of power in Kashmir Darbar. He captured Rajouri (Rajpuri) for Rani Deda and defended his country near the Toshi River at Poonch in 1014 A.D from the aggression of Mehmood Gaznavi.

No doubt that he had to withdraw back to Lohar Kot Fort (Loran) but he took such a defensive strategy at Lohar Kot along with Raja Trilochan
Paul of Poonch that it became impossible for Sultan Mehmod to capture the fort and conquer Kashmir; ultimately after the siege to two months Sultan Mehmod left without capturing Lohra Kot. This was all due to Tung Rai Gujjar. He defended the fort in such a manner that the forces of Mehmod could not capture it.

During the regime of Sultans in Kashmir. Tanghar Bagri (1470 A.D). Ibrahim Bagri (1505 A.D) and Abdul Bagri of Poonch played a great role in formation of government in Kashmir. They were the Gujjar warriors of Peer Panchal belt and terror for the enemy. Therefore, in this very period Gujjars had strengthened themselves in the foot hills of Peer Panchal area.

In the beginning of 17th century A.D. when Kashmir was governed by Mughals. Gujjar strengthened their position under the leadership of Ahmad Sultan Awaan and tried to revolt against the Mughals. Ahmad Sultan Gujjar visited the whole of Kashmir and motivated the people against the slavery of Mughals and enrolled 40000 forces so that he could liberate Kashmir from Mughals. He also visited each and every village of Poonch and Rajouri area in 1618 A.D. which was considered as gate-way of Kashmir and convinced people against Mughals. He narrated atrocities and cruelties of Mughals in such a manner that people started coming under his leadership during the winter of 1618.AD. He remained busy in arming his Jawans. In spring of 1619 A.D. when Emperor Jahangir along with his Shahi Caravan started traveling from Lahore towards Kashmir and tried to enter valley as usual through Mughal Road, he was forcefully stopped by Ahmad Sultan Gujjar who was having a contingent of 40000 soldiers with him at Pir Panchal pass. He sent message to Mughal emperor Jahangir either to fight a battle or return back to Lahore. Keeping in view the strong position of Ahmed Sultan Gujjar Jahangir ordered his caravan for returning back to Lahore. Immediately, after the return of Jahangir to Lahore without entering the Kashmir, Ahmad Sultan Gujjar declared himself as the ruler of Kashmir. This position was not acceptable to Mughals. Therefore, in the spring of 1620 A.D. Jahangir moved towards Kashmir from Lahore with his 20000 soldiers appeared and intercepted the caravan of emperor Jahangir in between Rattan Peer and Pee Panchal pass. But this time emperor Jahangir had come with full preparations. Therefore, Jahangir gave crushing defeat to Ahmed Sultan. Majority of Gujjar soldiers were slaughtered and killing them brutal emperor Jahangir entered Kashmir valley. He was so annoyed, furious and revengeful that after reaching Srinagar, he passed orders for killing of Gujjars and confiscating their properties. Due to these circumstances the remaining Gujjars were so harassed and frightened that they left their native places, houses, villages and towns and took shelter on the upper reaches of Peer Panchal range to escape and protect themselves from the atrocities of
Mughal army. They took shelter in the mountain areas but the enemy was still chasing them. Therefore, instead of settling at a particular place, they remained shifting from one place to another along with bag and baggage due to terror of Mughals. The only property they could have with them and which could easily move were sheep, goat and horses. These animals were also in a position to bear the cold climatic conditions of high altitudes. Therefore, during Mughal period, Gujjar took shelter in mountainous range of peer Panchal, with the passage of time those who were carrying cattle like buffaloes and cows started settling on the slopes of mountains by constructing Kacha Houses (Kothas) and by operating lands near the forest areas. On the other hand those families who were rearing sheep and goats and could easily shift from one place to another remained wandering from pasture to pasture in search of green grass for their animals. Since, most of these families were rearing goats and this profession was the main source of their livelihood; therefore, this section of Gujjar community was renamed as Bakarwals in Jammu and Kashmir. Since last 3 centuries Bakarwals can be seen wandering from place to place in high pasture lands as well as in the foot hills of Peer Paschal along with sheep, goats, horses, tents and baggage in their traditional dresses.

Need and importance of the present study

It is ironical that the poorest people of Jammu and Kashmir are living in the areas of richest natural resources. Even after independence when the Gujjars and Bakarwals are exposed to important forces of change and social reconstruction, the grievances and protests are reflected through different uprisings.

Since independence, the problems of development of the tribal communities especially Gujjars and Bakarwals have been seriously taken into consideration for the upliftment and amelioration of their conditions. It is significant that Article 46 of the Constitution of India enjoins on the state not only to promote the educational and economic interests of the Scheduled Castes and Scheduled Tribes but also protect them from social injustice and all forms of exploitation. Likewise, as per Article 48A, the state should endeavor to protect and improve the environment and safeguard the forests and wildlife of the country. The Gujjars and Bakarwals mostly live in forested areas. Hence, the compliance with these two constitutional provisions is mutually reinforcing Nehru's approach, widely known as "Tribal Panch sheel" (the five principles for tribal development) in the foreword to Varrier Elwin's Philosophy of NEFA 1958, has been endorsed through all these years of planned development of the tribal areas. However, it was a little unfortunate that certain important considerations like
developing Gujjars and Bakarwals along their own lines of genius and optimum utilization of available natural resources in the form of land and forest was not given due consideration. The emphasis was more on giving monetary help rather than using their traditional skills at available natural resources.\textsuperscript{36}

The Dhebar Commission (1961) recommended that "the forest department could be deemed to be charged as a branch of the government with the responsibility of participating in the betterment side by side with the development in forest." \textsuperscript{37}

The Hari Singh Committee (1967) on tribal economy in forest areas suggested providing the tribals with employment in major and minor produces to save the forest from denudation. The committee also emphasized on tribal interest in forest management and welfare of the inhabitants of forests rather than revenue collection.\textsuperscript{38}

The Tribal Sub-Plan strategy was adopted during the 5\textsuperscript{th} 5 year plan and much emphasis was put on family oriented programmes during the 6\textsuperscript{th} 5 year plan with a view to bringing substantial portion of families above the poverty line. With the above purpose in view, the Central and State Governments started devising suitable schemes in the forestry sector for the benefit of the tribal families in assisting them to cross over the poverty line. The Conference of State Ministers of Forest and Tribal Welfare on the "Role of Forest in Tribal Economy" (1978) recommended that forestry development, instead of being planned in isolation, should become an integral part of the comprehensive plan for the area in which needs of local economy should get high priority and consequently influence the choice for associating tribals in big plantation programmes. The conference underlined the need for the establishment of a strong cooperative base by Tribal Development Department in conjunction with the Forest Department. It also recommended that the tribals in forest villages should be given inheritable and inalienable right over the land which they cultivate without any further loss of time.

A National Seminar on "Economic Development of Scheduled tribes" (1979) recommended that tribals are ecologically adapted to a forest environment. Hence, gainful occupation for them should be in the forestry sector.

The Working Group on Tribal Development (1978-83) recommended that the forestry plans may be prepared to satisfy the basic needs of tribal economy and to uplift the communities living in the areas as the counterpart
of commercial forestry and intensive utilization of forest resources. Similarly, the Working Group on Tribal Development (1980-83) recommended that the local tribal community, which has symbiotic relationship with the forests, should be accepted as partners in the local forestry development efforts in each area. The Working Group on Development of Scheduled Tribes during the 7th 5 Year plan has made 15 similar recommendations in its report (Narayana swamy) 1984:124. (Gujjars and Bakarwals which got the status of schedule tribe in 1991 in the Chandra Shaker Government have not got the enough benefits from those schemes which Government have planned for them). 36

When India attained independence and the Indian Constitution was enforced, special care was taken to ameliorate the conditions of the tribals and the other backward communities. Mention has been made in our constitution of the word “Special” when there is reference to the Scheduled Castes or Scheduled Tribes. It may be a “Special Care” or “Special Provision” and so on.

Article 46 of the Constitution lays down. “The state shall 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 shall protect them from social injustice and all forms of exploitation.” To help the proper and smooth implementation of the Directive Principles Contained in article 46, suitable provisions have been made in the 5th and 6th schedules of the constitution.

Article 330, 332 and 334 of the constitution provide for the reservation of seats for the Scheduled Tribes in the Lok Sabha and Raj Sabha.

In accordance with the article 164 of Constitution. a Minister for Tribal Welfare is appointed. The Minister in charge of Tribal Welfare has to look to the interests of tribals and has to promote with special care the educational and economic interests of the tribals.

Article 335 of the constitution says, “The claims of the members of the scheduled castes and scheduled tribes shall be taken into consideration in the making of appointments to services and posts in connection with the affairs of the union or of a state. Article 16(4) provides that effect can be given to above provisions be reserving posts in favour of the Scheduled Tribes.

For the purpose of promoting the welfare of the Scheduled Tribes in various states, the consolidated fund of India gives grant in aid as provided in
Article 275 of the Constitution. Under article 23 of the Constitution traffic in human beings and "Begari" another form of forced labour which was very common in tribal areas have been prohibited. Any contravention of this provision has been made an offence punishable by law.

Right to freedom has been granted under article 19 of the constitution. Article 19 (F) states, "All citizens have the right to acquire, hold and dispose of property," clause 5 of this article has imposed restrictions in case of the Scheduled Tribes when they have to dispose of their property. This restriction has considerably stopped the transfer of property from the Scheduled Tribes to the non tribals.

Tribal Education in India is beset with a multiplicity of problems some of which are really very complex and need a deliberate, concerted systematic approach for their solution. But one is pained to see what is actually being done to solve some of them. The real issues are not touched upon, rather the complex problems are over simplified and solutions offered which are only palliatives without dealing with underlying causes.

The Government seemed determined to do something concrete in the direction of Universalization of Primary Education (UPE). When we consider UPE, it implies education of every educable child. It is significant for the tribal communities. for among them the problem is more acute.

The part II of the NPE-86 as approved by the parliament states the role of education as: "In our national perception education is essentially for all. This is fundamental to our all round development, material and spiritual."

This emphasizes the equity in education; it must be accessible to every section of the community without any distinction. It may imply that hither to educationally disadvantaged section, such as the Scheduled Tribes have an assurance that it would be available and accessible to them. The NPE 1986 has given special place to education to the Schedule Tribes. Besides general policy enunciating measures and directives to rejuvenate education in general, it states some special measures for the education of the Scheduled Tribes, when it says. 4.6: The following measures will be taken urgently to bring the Scheduled Tribes at par with others:

1. Priority will be accorded to opening primary schools in tribal areas. The construction of school buildings will be under taken on priority basis under tribal welfare schemes etc.
2. The socio cultural milieu of the Scheduled Tribes has its distinctive characteristics including, in many cases, their own spoken languages. This underlines the need to develop the curricula and devise instructional materials in tribal languages at the initial stages with arrangements for switching over to the regional language.

3. Educated and promising Scheduled Tribe youth will be encouraged and trained to take up teaching in tribal areas.

4. Residential schools will be established on large scales.

5. Incentive schemes will be formulated for the Scheduled Tribes, keeping in view their special needs and life style. Scholarships for higher education will emphasize technical, professional and Para professional courses. Special remedial course and other programmes to remove psycho- social impediments will be provided to improve their performance in various courses.

6. Anganwadi and adult education centers will be opened on priority basis in areas predominantly inhabited by Scheduled Tribes.

While reviewing the above said policy the Review Committee headed by Acharya Ramamurty (1990) made certain recommendations particularly for the educational development of tribal students. According to the committee (P.75-76):

1. The schemes of remedial coaching should be re-organized such that on a phased basis. This should be offered in a sustained way throughout the academic session in concerned classes.

2. In the backward area including Scheduled Castes and Scheduled Tribes habitats, a network of school linked libraries should be established. For reaching out to smaller habitations without schools, a dynamic programme of bicycle –borne mobile libraries or Para–school based libraries should be brought under implementation.

3. In order to nurture all kinds of talents and aptitudes in children, ranging from academic subjects to co-curricular and socio-cultural spheres as may be identifiable, educational complexes should organize a wide-ranging programme of specific theme based- work shop/work camps, using the best available resource persons in the area.
The committee also recommended that in Special Component Plan and Tribal Sub-Plan, the need for promoting tribal education should be as under:

1. Special Component and Tribal Sub Plans should be specifically exhibited in the budget documents, scheme wise.

2. To the extent feasible, schemes meant exclusively for the Scheduled Castes and Scheduled Tribes should be prepared and included under SCP/TSP.

3. Wherever exclusive schemes cannot be formulated, specific physical targets for coverage of Scheduled Castes/Scheduled Tribes under the schemes generally applicable to all should be indicated.

4. A more effective monitoring mechanism should be established in the Department of Education itself for the purpose of periodically following up the progress of implementation of SCP/TSP.

There is a need for strong co-ordination between education and welfare sectors, especially where education of Scheduled Tribe population is involved. In this regard the Ramamurthy Committee highlighted the need for area intensive approach and recommended that:

   The Ministry of Welfare according to the Business Rules is expected to do co-ordination in the implementation of programmes relating to Scheduled Castes /Scheduled Tribes.

   Monitoring of the programmes and schemes, particularly in education where more than one agency is involved is of extreme importance and needs greater care. The agencies like Welfare, Rural Development and Education tend to work in isolation while they often work at cross purpose. The need for a single monitoring agency is of utmost importance.

   The Committee (P.81) recommended that:

   "A single agency in each state should be identified for the purpose of reporting to the Government of India comprehensively on all the educational programmes."

   Even after 15 years of the Ramamurthi Committee’s recommendations and 20 years of NPE 1986, not much seems to have happened in this direction, except in some efforts in the D.P.E.P districts.
Inter-departmental co-ordination is the need of the hour. Accountability at different levels and in each concerned department needs to be clearly demarcated and publicized. The various development schemes like NREP, RLEGP etc hardly have any co-ordination with the education Department particularly at the District level, which is the implementation level.\textsuperscript{42}

The researches conducted in the area of education of Scheduled Tribes are of two types:

\textbf{a.} Education of Scheduled Tribes community and its members and

\textbf{b.} Comparative studies of education of scheduled tribes and other communities.

Both these types of researches are useful in several ways but they should not be mixed up with other variables. Most of the research conducted under both the heads belong to the areas of educational aspirations and achievements, general instrests and vocational interests patterns, attitudes, intelegence, self concept and educational problems. But no study is reported either of the special schools provided for tribal children or of the effect of various education and welfare interventions on the achievement of tribal children.

Interdisciplinary researches, case studies and sociological researches on causes, variables factors and situations responsible for the low status of education of the tribal community in India need attention and research.\textsuperscript{43} Thus these points are merely illustrative of the areas which need immediate attention of research.

The tribal societies in India are at different levels of development, there are communities that have lagged behind in the race of development for the reasons of accessibility, opportunity, motivation and awareness of various developmental programmes intended for them, including those of education. And yet, there are other tribes who have come at par with other sections of the populations. The latter are evidently in more close contact with the non tribal societies than the former. So, some kind of differential approach in matter of extending educational facilities to the former group is one major thrust area which requires our attention. For this it may be necessary to identify such groups who lag behind.

Secondly, the content of education has to be reviewed in the light of the cultural perspectives of the Gujjar and Bakarwal community especially at the initial stage of primary schooling; In order to do this an interdisciplinary
research is required to find out the socio-cultural relations with the educational imperatives. In this regard it may be worthwhile to study the contemporary social organization of Gujjar and Bakarwals with particular reference to their traditional education system.

Thirdly, with the changing time and fast developing communication it has now become necessary that the skill of reading, writing and arithmetic be provided to this community. The most important in this regard is the language issue. In spite of the clear-cut policy that education would be provided to the children in their mother tongue, the Gujjar and Bakarwal child is always at a disadvantage as the language of the school and the home have been at variance in most cases. The Gujjar and Bakarwal child is exposed to the teaching learning situation in which it is required to compete with those who are being given education in their own mother tongue while it is the second language of the Gujjar and Bakarwal child. One would agree that 2nd language learning has a different approach than the learning of the first language. In the former situation the known vocabulary of the child is abysmally small as compared to the latter naturally, the content, the methods and the materials will have to be redesigned for the Gujjar and Bakarwal children. Therefore, an interdisciplinary team will have to research and develop strategies and materials for them.

Fourthly, Gujjar & Bakarwal community has its specific nuisance and value system which has to be intrinsically woven into the educational endeavors. The material development will have to take into account these factors in order to find acceptability among the populace it wants to cater. These specifics have to be researched and brought to the curriculum developers. It is always possible to develop different kinds of materials with some competencies or learning outcomes.

Fifthly, the transactional processes will also have to be reoriented to mesh in the specific requirement of the cultural imperatives of Gujjar and Bakarwal students e.g., the child is never punished physically or rebuked in public in its own culture. Again he is never confined to 4 walls during his waking hours. If school does not take these factors into account during transactional process, the likelihood of Gujjar & Bakarwal child dropping out of school is greater. Therefore, the task of re-orienting the curriculum transactors will assume greater importance, not only in terms of knowing their language but also empathizing with the culture, therefore, the need for in-service training of such transactors will assume a Para mount importance. The programme and Content of such training will have to be evolved with respect to this tribe. Naturally, research in this aspect is also required which has to be undertaken in an interdisciplinary manner.44
Thus it may be seen that education of Gujjar and Bakarwal is still a green area with lot of research potentials and it demands from us a team approach in handling its multicultural and multiethnic educational demands. Education for the Gujjar and Bakarwal community has today become a matter of great importance. Ever Since India gained Independence a considerable amount of money has been spent so that these people, who are underdeveloped and neglected, would get a fair deal. It has been generally recognized that India being a welfare State cannot afford to leave a particular section of its population behind in the field of education. This would be against the principles of democratic development of the country. There is hardly any necessity, therefore, to emphasize the need and importance of education for the said people in Jammu and Kashmir. These are felt by every one every where. Taking into account the considerable amount of money and manpower being utilized for the purpose, one could naturally expect that this community would be able to shorten the gap in the educational levels which exists between them and their neighboring communities within a very short period. But the reality of the situation tells a different tale. This society has made some but not enough progress.

The Gujjar & Bakarwal community’s basic needs are two fold. They want to get rid of poverty. Poverty has been their plight for the last several years. Whatever is done to alleviate their poverty, is acceptable to them. The 2nd need of Gujjar and Bakarwals is to maintain their ethnic identity and at the same time integrate them in the mainline of regional and national culture.

Education is a crucial causal factor. The Gujjar & Bakarwal society has witnessed several changes in the structure of its society. The first and the far most, it is increasingly becoming non-agricultural society. On the present Society, it is difficult to label this society as a peasant society. Education has prepared them in a large way to accept off-the-farm occupations. They are now very much in the economic main line. Second, they are participating in the general political system of the region and the nation.

3rd, as a result of education those who have migrated to plains have started living in compact villages. Despite constitutional safeguards, planning’s and provisions predicting an alluring achievement in the field of educational development not much has materialized yet as seen from the scale of development. In introducing and promoting formal education in the Gujjar & Bakarwal community, a large number of difficulties have been encountered. The general complain is that there is a large amount of wastage at the primary level. The Gujjar & Bakarwal children and particularly their
parents are least interested in education since most of the Gujjar & Bakarwal parents are illiterate and ignorant of the outside modern world, they are not aware of the benefits one derives out of education. For Gujjar and Bakarwal family to send their grown-up girls and boys to school is essentially a matter of economics and entails dislocation in the traditional pattern of division of labour. Many parents cannot just afford to send their children to school.

The formal education being imparted to the Gujjar and Bakarwal is in disharmony with their cultural life and needs. Besides the system suffers from general pitfalls there are conflicts in ideologies transmitted in the process of imparting modern education.

The Education provided do not cater to the specific needs of the Gujjars & Bakarwals similarly, there are many drawbacks in the educational system, such as alien medium of instruction, unsuitable working hours which do not attract the children. Single teacher schools, multiple classes teaching, unattractive environment of schools, distant location of the schools, multiple management, inadequate supervision, inadequately equipped personal i.e. the teachers etc, contributed to the slow progress in the field of Gujjar & Bakarwal education. National Policy on Education (NPE) suggested that content and curriculum should be modified according to the target groups with a core curriculum. It is also suggested that efforts should be made to adopt tribal dialect as medium of instruction.

Another important factor for slow educational progress among the Gujjars & Bakarwals is the problem of the teacher who happens to be the most important component in the teaching learning process. The impact of any educational programme or innovation on the people operates through the teacher. No other innovation, even the audio-visual equipment could not replace the teacher in educational system. Hence the role of the teacher in these areas assumes a special significance. Education for the Gujjar and Bakarwals should have a different orientation from the formal education that we have for the general category of children. It has to be timed in accordance with the prevailing social practices of the Gujjar & Bakarwal people among whom the sense of community life is more deeply ingrained than in the so-called civilized people. Where the system of youth dormitories existed in the original form; members, through informal activities and associations were taught about their own roles in the community, its cultural practices, its deities and religious ideas, its mythology, its system of values, and many other matters there. Therefore, it has been rightly pointed out that a man’s culture is what he has, the totality of his life and interests.45
Thus in the above backdrop, the proposed study is considered to be necessary as it delineates with all aspects of access to education for Gujjars and Bakarwals of Kashmir and fills the research gap being found out while reviewing the existing research studies in the Gujjars and Bakarwals of Jammu and Kashmir. The ultimate goal of a modern welfare state that is to secure a progressive society is not achievable unless all sections of a social setup irrespective of their developmental level do not get equal opportunities to exploit their faculties. Given this fact the constitution has evolved a mechanism of distributive justice to boost up the marginalized social stratas. Who are these marginalized sections? What is their spatial distribution? As a matter of fact there is not a single but numerous stratas of our society who lack behind in development. It is also true that these stratas are distributed throughout our country.

Interestingly the state of Jammu and Kashmir is no less diverse and different in geographical and socio-religions and ethnic composition. It is an established fact that the developmental level of all the comprising sections of our state, submit a quite contrary picture. There are sections with sound economic base on the one side and on the other there is no dearth of social groups’ hardly living hand to mouth. However, unfortunate is the case with education, although our state claims to have achieved 54% education which itself is not encouraging, worse still is the condition on grass root level. There are some social sections that are far behind in the field of education. Given the fact that total development of a society is not possible unless all sections are not educationally sound, illiteracy is the root cause of our certain major social issues. Gujjars are one of the beautiful components of our social fabric who live sparsely throughout Jammu and Kashmir mostly in hilly areas. Physically robust and attitudinally hard worker, religious orthodox, economically backward and straight forward in dealings, simple in living and look and unfortunately far far behind in education. How can a progressive society come into existence if any of its planks is fragile and non-reliable. What factors hinder their access to education is an interesting research theme, which is the subject matter of this research project at micro level. Since, studying the cause of the educational backwardness of this community is exhaustive given the fact of their demography, size and geographical sparcity. It is an institutional job beyond individual efforts. However, pocket wise study is quite beneficial and simultaneously possible as well. Therefore, it is not without reason that the researcher has studied the Gujjars and Bakarwals with their educational opportunities living in a particular area namely Kupwara.
# References:

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