

**SOCIO-ECONOMIC AND POLITICAL CONDITION OF TRIBAL  
(GUJJARS AND BAKERWALS) IN JAMMU AND KASHMIR**

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**ABSTRACT**

Gujjars and Bakerwals constitute more than 11.9% population in the state of Jammu and Kashmir (census 2011). It is the only Schedule Tribes population in the state which preserve their traditional values and culture throughout the ages. They are primarily nomadic in character and moved from one place to another in search of pastures for their cattle. Due to seasonal migration they suffered a lot, it made a great impact on the education of their children, and they face health issue because of unavailability of health facilities, moreover, they lost their cattle during their journey due to bad weather or due to some unavoidable circumstance which shattered the economy of Gujjars and Bakerwals. Different research works and findings reveal that the condition of Gujjars and Bakerwals is not good as compare to other sections of the society. In this Research Paper, an attempt was made to understand the Social, Economic, and Political, condition of Tribal (Gujjars and Bakerwals) in Jammu and Kashmir. This Research paper also recommends some suggestions in order to resolve the issues or challenges faced by the tribal community of the state.

**Keywords:** Tribal, Gujjars and Bakerwals, Nomad, Social, culture and Economy

**INTRODUCTION**

India is a country which is a composite of different cultures, traditions, regions, religions and languages in which tribal community constitute near about 85 million population of the country. There are more than 700 tribal groups found in India, each with their different culture religion social practices, dialect and occupation and they are spread in all the States and the Union Territories. Tribes of the country are basically a deprived and marginalized section of the Indian society. In Jammu and Kashmir Gujjars and Bakerwals are the third largest ethnic group after Kashmiri and Dogra and they constitute more than 11.9% of the total population of the state

(Census, 2011). Economic condition of Gujjar and Bakerwal is not good due to their nomadic character. They spend a maximum part of their lives in open space on the mercy of God. Many tribals' areas of the state are still facing a lot of problems due to the lack of basic facilities like road, communication, hospitals, schools and safe drinking water. Level of poverty, illiteracy and backwardness among the Gujjars and Bakerwals is very high as evident from different research works.

### MEANING AND DEFINITIONS

Tribes are known as Aboriginal, Uncivilized, Adivases, Aborigines, and Disconnected people. In India, the tribal society is not static, rather is quite combative. Since they have been actually backwards and socially, economically politically poor. *According to L.P. Vidyarthi* "The tribe could be a group with the definite territory, common name, common district, common culture, an associated behavior of an endogenous cluster, common taboos, and existence of distinctive social and form of government, full religion in leaders and self-reliance in their distinct economy". *According to D.N. Majumdar*, the tribe is "an assortment of families or common cluster bearing a typical name, the members of that occupy similar territory, speak a similar language and observe bound taboos, concerning wedding, professions and have developed a well-assured system of reciprocity and mutuality of obligations". Keeping in view the above-mentioned definitions, we can say that in India the tribal population has an expression of primitive traits, different culture, and geographical isolation, bashfulness of contact with the community at large, and backwardness which is not commonly matched to other all Indian communities.

The Following table shows the Major Tribes In different states and Union Territory of India. Census 2011

S. NO	States/Union Territories	Name of the Major Tribes Name in India	STs Population in India.
1	Andhra Pradesh	Gond, Kondas, Lambadis, Bhil, Chenchu, Sugalis etc.	951,821
2	Arunachal Pradesh	Dafla, Khampti, Singpho etc.	5,918,073
3	Assam	Boro, Lalung, Dimasa, Hmar, Hajong, Kachari, Mikir (Karbi), etc.	3,884,371

4	Bihar	Korwa, Munda, Oraon, Asur, Banjara, Birhor, Santhal, etc.	1,336,573
5	Goa	Varti, Dhodi, Mikkada, etc.	149,275
6	Gujarat	Bhil, Dhodia, Gond, Siddi, Bordia, etc.	8,917,174
7	Himachal Pradesh	Gujjar, Lahuala, Swangla, Gaddi, etc.	392,126
8	Jammu and Kashmir	Gujjar, Mon, Purigpa, Sippi, Bakarwal, Balti, Beda, Boto, Dard, Changpa, Gaddi, Garra	1,493,299
9	Jharkhand	Korwa, Munda, Oraon, Santhal, Asur, Banjara, Birhor, etc.	8,645,042
10	Karnataka	Kuruba, Kolis, Koya, Mayaka, Toda, Bhil, Chenchu, Goud, etc.	4,248,987
11	Kerala	Malais, Munda, Palliyar, Adiyam, Kammarar, Kondkappus, etc	484,839
12	Madhya Pradesh & Chhattisgarh	Gond , Kharia, Majhi, Bhil, Birhor, Damar, Munda, Oraon, Parahi, etc	7,822,902
13	Maharashtra	Gond, Kharia, Oraon, Pardhi, Bhil, Bhunjia, Chodhara, Dhodia, etc.	10,510,213
14	Meghalaya	Garos, Khasi, Jaintia, etc.	2,555,861
15	Mizoram	Khasi, Jaintia, Mikir, Lusai, Kuki, Garo, etc.	1,036,115
16	Nagaland	Mikir, Garo, Naga, Kuki, etc.	1,710,973
17	Orissa	Juang, Khond, Mundari, Oraon, Santhal, Tharua, Birhor, Gond, etc.	9,590,756
18	Rajasthan	Garasta, Meena, Bhil, Damor, Salariya, etc.	9,238,534
19	Sikkim	Tamang, Sherpa, Bhutia, Lepcha, Limboo, etc	206,360
20	Tamil Nadu	Kondakapus, Kota, Mahamalar, Irular, Kammarar, Palleyan, Toda etc.	794,697
21	Tripura	Kuki, Lusai, Liang, Santhal, Chakma, Garo, Khasi, etc.	1,166,813
22	Andaman and Nicobar	Nicobarese, Onges, Sentinelese, Shompens, Great Andamanese, Jarawa,	28,530
23	West Bengal	Korwa, Lepcha, Asur, Birhor, Munda, Santhal,	5,296,953

24	Dadra and Nagar Haveli	Dhodi, Mikkada, Singphoetc	88,844
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*Source: <https://www.census2011.co.in/scheduled-tribes.php>*

### **Scheduled Tribes of Jammu and Kashmir**

Total Population of Jammu and Kashmir state is comprised of 12, 541, 302 in which 11.9% of the population the state is constituted by Gujjar and Bakerwal. In Jammu and Kashmir, the demand for ST started in 1989. In the initial stage of the demand eight communities were added in 1989 and four more communities, namely Gaddi, Sippi and Gujjar, Bakerwal, were added as the Scheduled Tribes through Scheduled Tribes Order Amendment Act, 1991. There are 12 communities included in this category such as Balti, Beda, Bot or Boto, Changpa, Garra, Mon, Purigpa, Gujjar, Bakerwal, Borkpaor Drokpa or Dara or Shin, Sippi, and Gaddi. 95.3 % of Scheduled Tribe population lives in rural, areas. The Rajouri district which thickly populated by Gujjar and Bakerwal is representing the highest proportion of the total tribal population of state followed by Poonch, Kargil, Leh and Reasi districts.

### **Tribe (Gujjars and Bakerwals) of Jammu and Kashmir**

The word Gujjar' is derived from the Sanskrit word 'Gujjar' with two words: "Gur & jar" which means "Brave or warrior community". Rahullah Khan "established the Sango rule" of Gujjars in the eighteenth century in Jammu and Kashmir. Overcrowding of Muslim Gujjars and Bakerwals is mostly residing in the District of Rajouri, Poonch, Jammu, Kellar, Srinagar, Shopian Duksum, Pahalgam, Tangdar, Karna, Gurez and Kupwara. Most of them are engaged in rearing goats, sheep and buffalo.

They used to sell milk in the market for purchasing some goods of their daily needs because they have no other source of earning.

Distribution of the ST Population in Jammu & Kashmir, 2011 (in Percent)

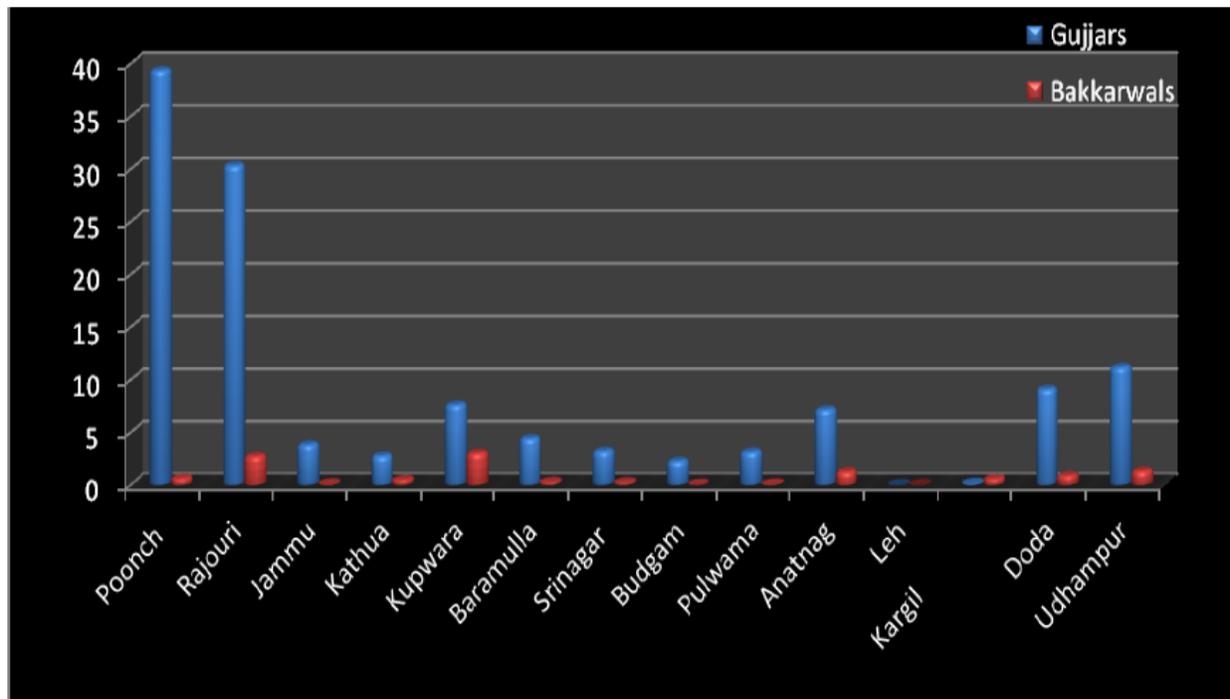
S.No	District	ST Population	Percentage out of total ST population
1.	Jammu	69193	4.63
2.	Samba	17573	1.18
3.	Kathua	53307	3.57

4.	Udhampur	56309	3.77
5.	Reasi	88365	5.92
6.	Doda	39216	2.63
7.	Kishtawar	38149	2.55
8.	Ramban	39772	2.66
9.	Rajouri	232815	15.59
10.	Poonch	176101	11.79
11.	Srinagar	8935	0.60
12.	Ganderbal	61070	4.09
13.	Badgam	23912	1.60
14.	Anantnag	116006	7.77
15.	Kulgam	26525	1.78
16.	Pulwama	22607	1.51
17.	Shopian	21820	1.46
18.	Baramulla	37705	2.52
19.	Bandipora	75374	5.05
20.	Kupwara	70352	4.71
21.	Leh	95857	6.42
22.	Kargil	122336	8.19

Total		1493299	100
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Source: Census 2011

**Source :- 2001 Census and <https://www.ssrn.com/abstract=3139413>**



Above cone show the highest and lowest percentage of Gujjars and Bakerwals in Jammu and Kashmir

Actually, Gujjars and Bakerwals are the two different names of the same tribe. Gujjars mainly depends on buffalo and cow while Bakerwals depends on sheep and goats as far as their occupation is concerned. As they are basically nomad and they travel from the lower area to the hilly and mountains areas, in search of good pastures for their cattle for a period of six months, which are also known ‘Nomadic Seasonal Migration.

***Social and Economic Conditions of Tribal Gujjars and Bakerwals***

Nomadic Gujjars rear Buffalo and Bakerwals rear sheep and goats, but horses, are common for both. They cross Shivaliks, Pir Panjal range and Kashmir through many different other passes. Their main routes are Jammu Banihal pass and Rajouri, Poonch, through Pir Ki Gali, Nandan Sar Gali, Jamian Gali, Chorpanjal Gali, Ans valley etc. Some settled Gujjars also migrate in the

summer season to meadows on the slope of Himalaya known as Dhoks and Margs. Dhoks are on lower elevations whereas Margs on higher. In Dhoks waste grassland with fodder and dense forest whereas alpine grassland. They start the migration with snow melting and after clearing their kotha (huts) in which they lived for six months. The Gujjar and Bakerwals of Jammu And Kashmir State also called roaming tribe as economically they dependent upon cultivation and rearing of cattle.



*Gujjars Dhok (kacha kotha) source by Author*

Every nomad has a number of animals which depend upon grazing. The grassland is a common undivided property for all. The boundaries are interred Dhok and not intra Dhoks. Small patches of land fenced with wooden twig and branches are used to grow maize and some traditional vegetables which used by all. Important products are milk, curd, cheese and lassi. They dry cheese in sunlight and then use it in winter. Some wild fruits are also found there like Ghuch, Parth wild walnut etc. While snow starts whitening mountain ranges they move to plains and use their tents or kotha (houses). They used their own old traditions for curing some common diseases which they faced during the process of migration. Important herbs are kuth. Googal, raimand, ratanjot, kodpatrees, rattibuti, jogipadshah, jatlijadi, hand, hulla etc. Nera, chora used to cure, animals. On the basis of the above-mentioned findings, we saw the conditions of these tribes are not good, they are still very much far away from the concept of modernization. If the Government of state made some policy for their betterment but due to different reasons these policies were not implemented properly. On the other hand, political leaders of the state took their own benefits and give them nothing in return. The Main reason for their backwardness is

illiteracy because of lack of education they face problem in each and every sphere of life.

## **REVIEW OF LITERATURE**

Naik (1972) planned seven principles by which a “tribe” can be recognized. They are: Economic backwardness; politically a unit under a common tribal authority; Functional interdependence within the community; common dialect; own traditional laws and members are averse to change; geographical isolation. He says these criteria are common in all tribes in India.

Ghurye (1963) also discusses the common characteristic and features of all the tribal groups as follows: They declare primitive religion known as animism. Their dialects are almost same; they live either naked or semi-naked; they live away from the civilized world in remote parts in the forests and hills; They follow primitive occupation such as collects foods, hunting, and gathering of forest products; He also mentions that they are large carnivorous.

Smith (1924) discusses that the origin of the tribal Gujjars in India from 465 AD when the White Huns had arrived in India as the nomadic crush. In his book, he points out, that the Gujjars were early immigrants to the Indian subcontinent, and had possibly ‘allied in blood’ to the Huns, which were divided into two major groups White Huns and the Red Huns. He also explains: “The White Huns went down into the Oxus valley while attacking the Kishan Kingdom of Kabul and subsequently pouring into India”. Finally about the Gujjars tribe he declared that “there was the Gujjars Kingdom in Rajasthan but the first reference to the separate Gujjars Kingdom goes back to the fifth century”.

Raina (2002) he mentions that before the arrival of Gujjars in the Sub-continent, “they (Gujjars) were the inhabitants of Georgia (Gurjia), a territory placed between the Caspian Sea and the Black Sea in the Soviet Union.” He says “After that their migrant from that area through Central Asia, Iran, Iraq, and Afghanistan and through crossing the Khyber Pass they reached in India, and finally through Baluchistan and reached Indian Gujarat.” In his book he clearly mentions that the name ‘Gujarat’ finds its origin from the Prakrit Gujjar Ratta or Gujjar Rashtra, which is the land of Gujjars, he analyzed actually a tribe that entered India with the Huns, in ancient time and meandering through Punjab and Rajasthan, later on, settled in Western India.

Shah, Bharati, Ahmad & Sharma (2015) in their article they discuss that in Jammu and Kashmir from many years had no Scheduled Tribe (ST) population, but Gujjar and Backwards were there. It was only in 1989 that eight communities of most politically and economically backward were added the Constitution (Jammu & Kashmir) Scheduled Tribes Order, 1989. Latter through (Scheduled Tribes) Order (Amendment) Act, 1991, four communities, namely Gujjar, Bakerwal, Gaddi and Sippi were notified as the Scheduled Tribes in Jammu and Kashmir.

### **Political System of Tribes (Gujjars and Bakkarwals) in Jammu & Kashmir**

*Baij Nath Puri defines* “the Gujjars are settled in India during the Medieval Period”. He also mentioned that the Gujjars migrated from Arbuda mountain region around six century AD, to settle in the principalities of Rajasthan and Gujarat. They remained in higher positions till the seventh century when Gujjars became high-class officials in Poonch. Another scholar believed that Gujjars and Bakerwals were essentially Rajput who have moved from Kathiawar locale of Gujarat (via Rajasthan) and Hazara area of North West Frontier Province (NWFP) to Jammu and Kashmir. Tribe as a category, separate from the mainstream caste society, is an invention of the British administrators. From starting the tribals economic condition and living standard were very poor. On the basis of their economic condition, the British administrative system framed some policies through which they can lives their life in a better way. Some of them are listed below:

- Reservation of teak forest in Malabar (1806)
- The forest act of 1865 was ordained.
- Absolute Proprietary Right of the State in (1878)
- The policy of isolation or segregation, scheduled district act of (1875)
- Elwoth concept “National Park theory” (1939).

In the British period, all of these policies were set up for the welfare and protection of Scheduled Tribes in India before 1947. But the tribes of Jammu and Kashmir continuously suffered in the hands of different regimes of the state. During that period of time, the tribal were exploited by Raja of the state through different means like he forced the poor tribal people to give him tax from their hard earning [19]. He gets his share, and rest were distributed among his chief. Due to this coercion regime, the tribes were suffered a lot. Even the then Raja of Poonch did not allowed them to keep the buffalo of good species .Moreover, the tribal people of Poonch were not allow to wear white clothes during Maharaja regime. They were badly tightened in the chains of slavery. Injustice gave birth to a rebel movement which was led by tribal and Maharaja Hari Singh tried to break the unity of rebellion, and he announced to the military that those will bring the head of rebellion tribal, will get a reward of 5 rupees. At that time the massacre begins, and Tribal left their home and started sheltering in caves and Forests. Oppression of Maharaja made their miserable and they prefer to stay near the forests and mountains to feed their cattle. Maharaja imposed the different type of tax on the tribal community like Sheri Thakkar tax 4%, Festivals taxes, Forest text, And Income tax etc. There was no tax for Hindus if they kept animals but for Muslim tribes, they must pay for same. Before 1947 Gujjars and Bakerwals generally took the pro-Maharaja stand with few exceptions like a prominent Gujjars leader of Jammu- Choudhary Ghulam Abbas who stood against the Maharaja regime. Choudhary Ghulam

Abass was a close companion of Sheikh Mohd Abdullah and was also one of the founding members of Muslim Conference party. But at the later stage, a political rivalry took place between Sheikh Abdullah and Choudhary Ghulam Abass and Gujjars participation within Muslim Conference remained negligible. At that period of time, the Gujjar Bakerwal community have no leader who guides them. When Sheikh Abdullah came into power in 1947- 48, he sent thousands of Gujjars to Pakistan occupied Kashmir. Approximate one lakh Gujjar and Bakerwal Tribe were killed at Akhnoor Bridge. Later Choudhary Ghulam Abass was also released from jail and sent to Pakistan.

### **Post-Independence Political conditions of Gujjars and Bakerwals in State**

For the protection of Scheduled Tribes population in India, Nehru gave the '*policy of Panchsheel*', the main purposes of this policy were: "We should try to train and build up a team of their own people who work for administrative development. Tribal people should be made their development possible with their own culture and tradition. The Right of tribal people on land and forest should be respected". In the report of the committees on "Forest and Tribals in India" (1982), which was developed under the chairmanship of B.K. Roy Burman, saying that "there is a symbiotic relationship between the tribal social organization and forest economy in the specific historical context of our country". The committee recommended that "the symbiosis between the tribal communities and forest management should be established through imaginative forestry programmers and conservation and reorganization of traditional skilled labour." "The Dhebar commission" recommendations have gone a long way to strengthen the defensive shell and giving Panchayati Raj a tribal bias. After independence government of India provided the constitutional safeguard, to the tribals of India, summarized below: -

- ✓ **Articles 15 [4], and 16[4] for the empowerment of the scheduled tribes. Educational and cultural safe safeguards.**
- ✓ **Article 15 [4] this article empowers the state to make special provision and to reserve seats for STs in educational institutions.**
- ✓ **Article 16 provides special provision regarding opportunity in matters of public employment for STs.**
- ✓ **Article 17 prohibits untouchability and its practice in any farm.**

- ✓ **275 [1] speaks of the grant- in-aid from the consolidated fund of India every year for promoting the welfare of STs.**
- ✓ **Article 335 provides the claims of the members of STs in the appointments of services and posts consistent with the maintenance of efficiency of administration.**
- ✓ **Article 338 [A] provides for the national commission for STs.**
- ✓ **Article 342 has provision for the list of STs, which Parliament may by law include in or exclude from the list of STs specified in a notification issued.**
- ✓ **The 73rd constitution amendment act 1992 further provides reservation for weaker sections in the local governance unit Art.**
- ✓ **243(D) Reservation of the seat for ST/SC in Panchayati Raj system**
- ✓ **Tribal forest right act 2006.**

Due to the limitation of Article 370 all of these policies are not still implemented in Jammu and Kashmir State. That is why the Scheduled Tribes of Jammu and Kashmir are continuously suffering in every field. After the independence of India, some prominent leaders from Gujjars and Bakerwals community joined the Indian National Congress, few of them joined National Conference, while others go with People Democratic Party and Bhartiya Janta Party. The political participation of the Gujjars and Bakerwals is the only means for their empowerment in the State. Perhaps Jammu and Kashmir is the only State of India which has not followed this significant policy of political reservation of seats for Scheduled tribe. While some social and political organizations took place for raising their genuine demands and are playing a significant role to bring them within the mainstream politics, some of among them are summarized below: -

- ❖ Gujjar United Front.

- ❖ Tribal Research and Cultural Foundation.
- ❖ Gujjar Desh Charitable trust.
- ❖ Gujjar-Jat conference was formed in 1948.
- ❖ All India Gujjar Sudhar Sabha was established in 1950.
- ❖ All Jammu and Kashmir Gujjar Ishlahi Sudhar Sabha” was formed under the Presidentship of Haji Mohammed Israil.
- ❖ All India Sudhar Sabha was established known as Gujjar Ishlahi Conference under the patronage of Mr. G.M Sadiq.
- ❖ The Sabha started a weekly entitled “Nawa-i-Kaum” which was edited by Shri Fateh Ali Sarwan.
- ❖ Gujjar Youth Federation.

These institutions are of the view that the reason for their backwardness is:

- Lack of adequate representation in the democratic institutions
- Insufficient representation in different institutions of the government
- Lack of platforms to channelize their problems and issues

Gujjars and Bakerwals of Jammu and Kashmir state were first politicized in the 1970s when Prime Minister Indira Gandhi cultivated them and proposed them up as the possible counterweight to the valley Muslims. The recognition of Gojri language and an announcement of Gojri programme from radio Kashmir Srinagar were the first step in this direction. Some Prominent leaders from Gujjar and Bakerwal were: Ch. Ghulam Hussain Lissanvi, Mian Nizam Din Larvi, Haji Mohd Khatana, Ch. Buland Khan, Choudhary Khuda Bakash and Choudhary Bali Mohammed, Haji Mohammed Israil, Mohammed Shafi Ch. Gulzar Ahmed who succeeded in their struggle to a large extent.

Politically socialization of Gujjar and Bakerwal in Jammu and Kashmir state is not good as compare to other community of the state they are least aware of the participatory political culture. Still, they are practicing age-old traditions for choosing their political leaders and their political socialization played a dominant role for a making choice. They have no proper representation in Assembly in spite of having 11.9% population in the state. They were always

used by political leaders for their personal gain. Leaders from their own community also exploiting throughout the ages. None of them thinks about their empowerment and they are continuously suffering in the hands of corrupt politicians.

**Jammu and Kashmir Assembly Constituencies % of Gujjars Bakerwals electorates**

S. NO	Jammu Assembly Constituencies	% of Gujjars and Bakerwals electorates	Kashmir Assembly Constituencies	% of Gujjars and Bakerwals electorates
1	Indewal	37%	Karnah	32%
2	Baderwah	25%	Handwara	28%
3	Ramban	33%	Kupwara	37%
4	Gulab Garh	43%	Bandipura	28%
5	Gool Arnas	41%	Uri	38%
6	Reasi	31%	Kangan	40%
7	Jandrah Gharota	28%	Ganderbal	27%
8	Billawar	28%	Shopian	30%
9	Kathua	26%	Kulgam	32%
10	Akhnoor	28%	Pahalgam	33%
11	Nagrota	36%	Shongas	32%
12	Kalakote	37%	Kukarnag	30%
13	Nowshera	28%	Doru	31%
14	Darhal	64%		
15	Rajouri	50%		
16	Mendhar	57%		
17	Surankote	50%		
18	Haveli	41%		

**Source:-** [www.kashmirtimes.com/newsdet.aspx?q=86009](http://www.kashmirtimes.com/newsdet.aspx?q=86009)

**Objectives-** To study the social, economic, and political system of tribal (Gujjars & Bakerwals) of Jammu and Kashmir. To study their lifestyle, and to highlight their problems which they are facing in day to day life, Made a few recommendations.

**Methodology** -This Research Paper is based on secondary data which is collected from different, Books, Articles, Journals, Newspapers, Jammu and Kashmir, Rural development department website, Jammu and Kashmir Panchayati Raj website, Ministry of Tribal affair website, etc. Technical tools like pie charts, tables, coins, photos are used for the presentation of Scheduled Tribe Gujjars and Bakerwals in Jammu and Kashmir.

## **FINDING AND CONCLUSION**

This study clearly shows that the Social-Economic and political system of tribal (Gujjars and Bakerwals) is very bad, the problem of Jammu and Kashmir tribal are more realistic than the tribes of Indian. Their problems are even more because they are Muslims. Some Important Findings are:-

- ❖ Tribe Gujjars and Bakerwals are still deprived in various field.
- ❖ They are socially, economically and politically backwards.
- ❖ Their literacy rate is low as compared to other communities of the state.
- ❖ Lack of political reservation and political voice.
- ❖ Deprived of the Forest Right Act
- ❖ Domination of the landlord on their land.
- ❖ Lack of adequate policies and programme for their upliftment.
- ❖ The lack of political will and administrative support at the state level.
- ❖ Suffering from the communal force in the state.
- ❖ Attack of wild animals, theft, and dacoit during migration.
- ❖ Lack of educational health facilities in tough Himalayan terrains, failure of mobile schools.

- ❖ Many Tribal Gujjars and Bakerwal are not registered properly in the census of state and Centre.
- ❖ No proper policy for their permanent settlement.
- ❖ They have no concept of business and they sell their products at a cheap rate in the market.
- ❖ Animal's husbandry and sheep department are not doing well for them, many animals are lost in epidemics and communicable diseases.
- ❖ Lack of the implementation of those acts and policies which are implemented by the government of India for scheduled tribes of other states

**FEW RECOMMENDATION AND SUGGESTION:-**

- There should be implementations of all those Articles, Acts, Schemes and policies which are provided by the central government for the scheduled tribes in India.
- There should be the implementation of the Indian Forest Right Act 2006 in Jammu and Kashmir.
- There should be some special organization in the state to analyze the social, economic, and political condition of Gujjar and Bakerwal.
- Animal's husbandry should be established at the village level.
- There should be established Gujjars Bakerwals schools and libraries in rural areas.
- There should be the implementation of a policy for the overall developments of Gujjars and Bakerwals in rural areas.
- Seats for Scheduled Tribe of Jammu and Kashmir should be reserved in the Assembly of the state as well as in the Centre.
- There should be a Gujjari Research library at every district level.
- Make Tribal zone at District level.
- Gujjari culture programs, Radio, TVs, and libraries, need to be established at the village level.

- Gujjar and Bakerwal hostels should be established for the girl in rural and urban areas.
- At the state level, there should be organized a special Tribal committee which should resolve the issues of Gujjars and Bakerwals.
- Connecting the tribal areas with roads and provide them bridge facility at Rivers.
- There should be the property rights of tribal on forest land and protect them from non-tribal peoples.
- The state government should compensate for the economic loss which they faced during their migration.
- The tribal university should be established at the state level.

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