

Social and Educational Problems of Gujjar Students: A study

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ABSTRACT

The present investigation is related to the social and educational problems of Gujjar Students of Jammu district of Jammu and Kashmir State. While developing the framework of the investigation, the suggestions from various experts were taken into account for better results. It was considered that the proposed investigation be confined to an area which is getting urbanized under the impact of modernization. On the basis of demographic conditions and the situation of tribal population of Gujjars, the researchers conducted a survey of various surrounding areas in the neighborhood of Jammu. The rationale of the study is to discuss the social and educational problems in the society of Gujjars in Jammu District of J&K state. Nomadic Gujjars occupy a large portion of state population of J&K state, whereas in adjoining states they show very small part of state's population. This huge population of the Gujjars, even after the seven decades of freedom of India seems neglected and deprived. It cannot be believed that a millennium has gone by, without even remotely touching the Gujjars community especially regarding their social and educational development.

The paper uses secondary data from the Census of India, and from different reports of the state and central governments. For this study, primary data related to social and educational problems have also been collected through survey. Data were collected through stratified random sampling technique from different parts of the Jammu districts from the state. In the present paper researchers tried to find out the social and educational problems of Gujjar students. An attempt has also been made to give suggestions to overcome the social and educational problems faced by the Gujjar students.

Keywords: Nomadic, Poverty, Gujjars, Income, Expenditure. Modernization, Educational Problems.

A country like India is a place to a variety of population with their separate culture, traditions and living styles. India is a home to almost more than half of the world's tribal population (Agrawal, 2009). The word tribal specify to a group of people living in primitive conditions (Singh & Negi, 2016). The tribal communities like Gujjars develop their own skills for survival and a ways of transmitting language, skills, knowledge, beliefs to their children which help them to prepare for their future.

The pastoral nomadic community of Gujjars and Bakarwals, in India's northern most state of Jammu and Kashmir, is always on the move, from the plains to the mountains in summers and from mountains to plains in winters, along with herds of livestock, which is its main stay. The vast treasure trove of

cows, buffaloes, goats and sheep has always been a critical resource for the tribe, providing them with dairy proteins in their diet, labour and manure for their fields and yes, surplus income through sale of milk and its by-products (Akhtar & Hussain, 2016). Education is an input for financial growth of tribes and also for internal force of the tribal communities (Saxena & Kumar, 2016). Education is the best way for the development of human for survival and development. Education also plays a vital role in development of human beings and their society which enhances social, cultural and economic development. Some Gujjar communities are subsisting by hunting and gathering, teach their children to make weapons; girls to collect food from forests. Also some Gujjars who subsist by cultivating

crops teach their children to prepare the land, sow, and transplant and harvest crops (Khatana, 1976). Many researchers Bakshi and Bala Kiran (2000), Bose (1981), Dean (1973), Hussain (1986), Majumdar (1973), Pameche (1985), Sarkar *et al.* (2003), Sinha (1957), and Verma (1959-60) etc. By way of Education the Gujjar community of the Kashmir Valley are advancing towards modernization hence are improving their lifestyle: (Meenaza *et al.* 2013) have studied various aspects of different tribal communities along entire South East Asia including India which are life-style, socio-cultural conditions, economic status, education, agriculture, developmental programs, both intra communal and inter communal perspectives, land alienation, ethnographic surveys, regional geographic complexity, dress, beliefs and practices, historical life and nomadic character.

Rationale of the study

According to the Indian Ministry of Tribal Affairs, 2004, India is a home to almost more than half of the world's tribal population. Over 84 million people belonging to 698 communities are identified as members of scheduled tribes with the total population of 104,281,034 Scheduled Tribes constitute 8.6percent of the India's total population (Census 2011). These tribal communities in India are staying over around 15 percent area of the country, out of which most of the area is hilly and geographically hard to survive. Most of the scheduled tribes of India are backward in every aspect of like economically, socially and educationally. In the social system of the tribes there is wide variation all around. Only the common thing among tribes is their backwardness in every aspect. They suffered in the past due to hard geographical conditions and presently suffering due to backwardness and negligence of the governments and it seems that due to the lack of appropriate policies and provisions for them, they will suffer in future too. Though a number of steps have been taken by the central and state governments for the overall development of the tribal population from time to time but so far the results have not been come up to the mark. Education is the main source for all round development. However, the number of out-of-school children continues to be several millions mainly due to lack of basic educational facilities. There

are so many educational problems in tribal areas, such as lack of infrastructure, absenteeism among teachers and attitude of tribal students towards education, parental poverty, seasonal migration, lack of interest and lack of parental motivation etc. Through this paper researcher have tried to provide some suggestions to improve education system among nomad tribes and also for the other tribal communities in Jammu as well as other areas of the country.

Tribes in Jammu and Kashmir

In 1989, eight communities were given the status of status of scheduled tribes in the state of Jammu and Kashmir. These communities were Bot, Changpa, Garra, Mon, Beda, Brookpa, Bakarwal and Purigpa. Later on in April, 1991 the Govt. of India while recognizing the backwardness of Gujjar, Bakerwal, Gaddi and Sippi community of Jammu and Kashmir State declared them as Scheduled Tribe through Scheduled tribe amendment act.

All the twelve scheduled tribes were counted officially by census department of India for the first time during the census 2001, the population of the twelve Schedule Tribe's was recorded as 1,105,979. As per the census 2011, the total population of the Scheduled Tribes in the state was 14,93,299, comprising 11.9% of the total population of the state and about 1.5% of the total tribal population of the India (Census, 2011). Most of the tribal communities are found in Leh-Ladakh region of the state, but Gujjar and Bakarwal tribes are predominantly found in Jammu region of the state. These tribes are spread all over the state but in Anantnag, Badgam, Pulwama, Kupwara, Rajouri, Poonch, Kishtwar and Jammu districts, they found in more number.

In the present time, highest number of nomadic tribes is located in South Asia. India alone is the home for more than five hundred nomadic tribal groups, which constitute 8.2% population of total Indian population. The present study is about the Gujjar tribes of Jammu region of Jammu and Kashmir State, who are mainly dealing with animal husbandry, Buffalo rearing at high and low altitude in the hills of Jammu and Kashmir and nearby states seasonally with their household swag. Spatial movement of nomadic tribes linked with the primary and secondary income source of Gujjar tribes in Jammu and Kashmir. Their main

source of income is selling animals, milk and dairy products. They were notified as tribes by the state government in 1991 through amendment in constitution but even after 26 years of their status, they are still backward from other communities in term of social and educational development. In a survey \conducted by Tribal Research and Cultural Foundation (2004), claimed that 67% population of nomad Gujjars in the state of Jammu & Kashmir alone is living below poverty line (Kashmir times, 2004). Similarly a survey conducted by the Himachal Consultancy (HIMCON) in 2006 has revealed that 43,100 Gujjars in the state were the poorest, living in poor conditions, had no access to education and most importantly, were highly vulnerable to food insecurity (The Tribune, Nov. 19, 2006).

Gujjar Society

Gujrat, the state of India, was once called as Gujjar-Rashtra, which indicate the meaning Kingdom of Gujjar's. From this area Gujjar's established their kingdom and spread over other parts of the country (Gupta and Beg, 2012). Presently the Gujjar tribal community lives in more than one dozen States of India Jammu and Kashmir, Himachal Pradesh, Haryana, Punjab, Rajasthan, Utter Pardesh, M.P, Uttarakhand and Gujrat, besides a few areas in Delhi. The frontier, Baluchistan and Punjab region of Pakistan also have number of colonies of Gujjars. Not only this but in Afghanistan, the Gujjars communities holding a huge population.

Society of Gujjars in Jammu and Kashmir

The Gujjars and Bakarwals communities have divided themselves into three principal kinship groups:

The Dera (Household): The Dera which is referred to household of a man, usually established after the marriage of a son. As a son gets married, he establishes his own dera. Usually a dera consist five or six members. Work in the home is divided usually on the bases of sex and age. Domestic work always performed by females of the family while the work outside the home like herding of cattle, repairing of tools, hunting of wild animals, ploughing and harvesting of crops is done by male counterparts. In such a way a Gujjar house can be considered as domestic economic source for income.

Dada Potra (Lineage): The dada potra is constituted by integration of several Deras. The pastures are allotted to lineage but not to individuals. Lineage may have 40-50 Deras. Each Dera has a head, which is responsible for the socio-economic and political activities of his group.

The Gotra (Clan): As their ancestors the Gujjar community is still divided themselves in to the clans (Gotra). The Gotra system is often followed by the Hindus and this community is also practicing this system. The Gujjars have established institution of Zirga (panchayat), which decides the disputes among the members of the community. By faith the Gujjars and Bakarwals are the followers of Islam. They practice the basic principles of Islam. Due to their migratory habits, their social and cultural traditions are strongly influenced by the migration among them towards urban areas. Their main festivals of the gujjars are Id-ul- Fitrr, Idu-ul- Azha, Naorozand Baishakhi. They start their upward journey after celebration of Baishakhi in the month of April.

Life Style of Gujjar

The Gujjar cultural heritage is very rich. Their culture is somehow different from other communities in terms of their traditions, customs rituals, dressing styles and art and craft but these varies within the community area to area. They have their own language Gojri, derived from Indo-Aryan language. It is surprising that gujjar are mostly Vegetarians and favorite dishes of Gujjar are "Maki, Bajraki Roti" Ganhar, Sarssoon ko Sag, Lassi, Kalari, Karan, etc. The dressing style of gujjars is different from others. They always use to wear their traditional dresses. Bakerwal gujjar mostly us to wear Salwar kamiz, Vaskat, Angoo and Pagheri (Headgear) while gujjar women wear Jubo, Pheerni, Shawal, Cap and Jotti, Jora. Dodhi Gujjar wear "Pagh", Qameiz and Tehmad while their ladies wear Shirt with strips Choridar shalwar and Jotti. The Banhara Gujjars mainly live in "Kullas" made from Special type of Grass, While Bakerwals live in temporary Doharas and in Tamboos. Settled Gujjars mainly live in "Kothas" The gujjar spend their most time in engaging themselves in animal husbandry and production of dairy products. They shift from place to place with their animals according to season and secondly for the purpose of animal selling.

The five big Sub-Tribes of Gujjars in Jammu and Kashmir: In Jammu and Kashmir there is mainly five big sub tribes residing over various places of the state.

Banhara / Dodhi Gujjars: In the present time Banhara / Dodhi Gujjars are settled in Jammu, Udhampur, Kathua and Doda area. The main income source of this sub-tribe is milk products and animal sailing etc. In Jammu district mostly Banhara Gujjar are in more population and they are hard working and provide dairy products to whole of the district. The literacy rate of Gujjars of the Jammu is about 5% (Gupta, Swati, Beg Farhat Bano 2012).

The Bakarwal Gujjars community spread almost in each district of the state Jammu and Kashmir in a substantial numbers, however they are mostly the residents of Kalakote, Riasi, Nowshaira, Bandi-Pura, Shopian, Kulgam, Pahlgam, Tral and Uri etc. Due to the remoteness and hard geographical conditions these tribal people, they are economically weak and facing lack of modern facilities (Ahmed, Ajaz 2017).

Alahiwal Gujjars is a sub-tribe has migrated from the frontier state of Pakistan and are mostly nomads residing in the different areas of Jammu and Kashmir.

Kanhari Gujjars: The Kanhari Sub-tribe has migrated from Pakistan's Swat and Hazara areas. Presently these Gujjars lives in Kala Kote of Rajouri District.

Semi-nomad Gujjars: Semi-nomad Gujjars are those communities of the tribes who have settled in the various parts of the state. This tribal community moves from place to place and has no permanent abode. Usually they move seasonally from place to place for their living.

There are approximately 900 castes of Gujjars scatterd in the sub continent out of which 150 casts/ Goats of gujjars are living in the Jammu & Kashmir. The renowned linguistics Mr. G.A. Greorson has mentioned the number of Gojri Speaking people in 1901 as 1,30000 while as the census conducted in 1931, the numbers of Gojri Speaking (Gujjars) people has been recorded as 2,17,762/ in 1961 census this number has been decreased and mentioned as 2,09,227 there by citing the reason of mass migration of Gujjars to Pakistan.

The Table 1 reveals that there is a huge population variation in the population of Jammu and Kashmir. The population of Jammu and Kashmir in 2001 was 1,01,43,700 which increased to 1,25,48,926 till 2011 with the huge variation of 24,05,226. While further the table shows the population variation among the scheduled tribe population of Jammu and Kashmir. In the year 2001 the total population of Scheduled tribes was 11,05,979 which got increased to 14,93,299 in a decade.

Jammu district where Gujjar population was dominating has been reduced to minority after partition in 1947. Even though gujjar live in this district in lacs. A few villages in R.S. Pura tehsil have been named after Gujjar Ghots/castes like Khariyan Bhalaisaran/ Kohalian/ Gagian etc. The Gujjars of this district are mainly dependent on dairy business and are called Dodhi or Banhara gujjars. A good number of populations of Banhara Gujjar Live in Udhampur/ Kathua and Doda district of the state. The Dodhi Gujjars of Jammu province are hard working and provide dairy products to whole of the state.

In Jammu & Kashmir the overall population who

Table 1: Population Variation in the Jammu and Kashmir

State	Total Population (2011)	Population of Jammu (2001)	Variation in Total Population
Jammu & Kashmir	1,25,48,926	1,01,43,700	24,05,226
	Population of STs Census 2011	Population of STs Census 2001	Variation in ST's Population
	14,93,299	11,05,979	3,87,320

Source: Census of India 2001 & 2011.

Table 2: Enrollment of Scheduled Tribe of Jammu and Kashmir in schools

Persons	Enrollment		Never Enrolled		
	Male	Female	Persons	Male	Female
251833	171522	80311	843326	377498	465828

Source: Census of India 2011.

ever attended schools before is 2,51,833 out of which female are in very less population with 80311. But the population of never attended schools for any education is very high among tribes of the state. 843326 persons never take any formal education out of which 55.24% are females and males are 44.76%, who never went to school for any education.

Main Objectives of the Study

1. To analyze the organizational and administrative problems among male and female students of Gujjar community in Jammu.
2. To examine the teacher and teaching related problems among male and female students of Gujjar community in Jammu.
3. To analyze the educational atmosphere related problems among male and female students of Gujjar community in Jammu.
4. To assess the all types of educational problems among male and female students of Gujjar community in Jammu.

Hypotheses of the Study

1. Male and female students belonging to Gujjar community do not differ significantly on the level of educational problems related to organization and administration.
2. Male and female students belonging to Gujjar community do not differ significantly on the level of educational problems related to teaching and teacher.
3. Male and female students belonging to Gujjar community do not differ significantly on the level of educational problems related to educational atmosphere.
4. Male and female students belonging to Gujjar community do not differ significantly on the level of all types of educational problems.

METHODOLOGY

Research Method

In order to accomplish the objectives of the present study, the descriptive survey method was considered appropriate for gathering data related to the Educational Problems among Gujjar students.

Sample

In order to achieve the objectives of the present study a sample of 50 students was selected by purposive random sampling. Out of which 25 were male and 25 were female. The sample comprise of male and female students.

Instrument used

In the present study the “*Educational Problems Questionnaire*”, constructed and standardized by Prof. Beena Shah and Dr. S.K. Lakhera was used.

Techniques of Analysis and Interpretation

For the purpose of analysis of the data the investigator has taken the help of both the descriptive as well as inferential statistics. The mean and standard deviation were calculated in case of descriptive statistics and ‘t’ value was calculated in case of inferential statistics.

Delimitations of the study

1. This study is limited to the Gujjar tribes living in Jammu district of Jammu and Kashmir state.

Table 3: Mean and SD scores of Gujjar Male and Female Students Regarding Educational Problems related to Organizational and Administrative Causes

	N	Mean	SD	‘t’ df 48
Male	25	17.52	5.8172	1.2513*
Female	25	15.2	7.4218	NS

*Not Significant at 0.05 level.

It is evident from the Table 3 that the male Gujjar students have scored higher mean value than their female counterparts. It shows that the male students are facing more Organizational and administrative problems than girls. Further, the table shows that both the groups of male and female Gujjar students do not differ significantly ($t=1.2513$, Significant).

Table 4: Mean and SD scores of Gujjar Male and Female students regarding Educational Problems related to causes of Educational Atmosphere

	N	Mean	SD	‘t’ df 48
Male	25	19.24	7.3444	0.2568*
Female	25	19.76	6.9718	NS

*Not Significant at 0.05 levels.

Table 4 shows that the mean value of male Gujjar students is low and the mean value of Gujjar girl students is higher respectively. It is clearly showing that Educational Problems related to causes of educational atmosphere is more among Gujjar girls. Further, the table shows that both the groups of male and female Gujjar students do not differ significantly ($t=0.2568$, Significant).

Table 5: Mean and SD scores of Gujjar Male and Female students regarding Educational Problems related to causes related to teacher and teaching

	N	Mean	SD	't' df 48
Male	25	23.4	4.3493	$t= 0.0799$
Female	25	23.28	6.1273	NS

**Not Significant at 0.05 level.*

Table 5 Shows that the mean value of male Gujjar students is high and the mean value of Gujjar girl students is low respectively. It is clearly showing that Educational Problems related to causes related to teacher and teaching is more among male students of Gujjar community. Further, the table shows that both the groups of male and female Gujjar students do not differ significantly ($t=0.0799$, Significant).

Table 6: Mean and SD score of Gujjar Male and Female Students on Educational Problems due to overall causes

Gender	N	Mean	SD	't' df 48
Male	25	62.84	12.6085	$t'= 0.5224$
Female	25	60.92	13.6288	NS

**Not Significant at 0.05 level.*

Table 6 shows that the mean value of male Gujjar students is high and the mean value of Gujjar girl students is low respectively. It is clearly showing that Overall Educational Problems are very higher among male students of Gujjar community. Further, the table shows that both the groups of male and female Gujjar students do not differ significantly ($t=0.5224$, Significant).

After careful analysis of the obtained data and interpretation of the results with regard to the objectives, the following findings were emerged:

1. Male and female Gujjar students do not differ significantly on their level of Educational Problems. Both of the categories are facing

educational problems. But comparatively male students are facing more organizational and administrative problems in Education.

2. Male and female Gujjar students belonging to Jammu do not differ significantly on the educational problems related to causes of educational atmosphere. Female students are facing more educational problems due to educational atmosphere.
3. Male and female Gujjar students belonging to Jammu district do not differ significantly on Educational Problems related to causes related to teacher and teaching. Such problems are more among male students of Gujjar community in comparison to female counterparts.
4. Overall Educational Problems are very higher among male students of Gujjar community Male and female students do not differ significantly on the level of educational problems. In comparison to female counterparts male students have high rate of overall educational problems among the Gujjar community of Jammu.

Recommendations/Suggestions

The literacy rate among Gujjars of Jammu is extremely low; they have poor pretension and low educational opportunities. Educational problems of nomadic communities and these Gujjars needs to be addressed and educational system needs to be modified in a modern way so it could be the means for the development of their along with their area, culture and their economic and social status. There is a need for 100 percent enrolment in education of Gujjars and a need to initiate the eradication of illiteracy. Vocational education needs to implement in the schools and other necessary reforms in curriculum needs to be made. Enhancing literacy is also felt to be the most effective tool for this population, a movement should be started to provide education to the masses and especially to these deprived areas to eradicate educational and social backwardness.

Mobile schools, scholarships for students, residential schools should be established in their areas. And also education related animal husbandry and horticulture and agriculture education should be

provided to them. Along with this education for them should be in their mother tongue till primary level or middle level education which can help them in preserving their culture. They must be provided the facilities of open schooling especially for nomad tribes. In this way they can get more education and literacy rate will be increased. And they can serve the society better and can enrich their cultural heritage. Biometric machines should be placed in schools to stop absenteeism of teacher as well as students. Regular checking of schools should be made by authorities and they should be provided the basic facilities in the schools. In the tribal areas Priority will be accorded to opening primary schools within the society, There is need to develop curriculum and instructional material in tribal languages at the primary stages with arrangements of regional languages at the middle and secondary level. Scheduled tribe youths will be encouraged to take up teaching in tribal areas and Ashram schools / residential schools will be established on a large scale in tribal areas for the development of Gujjar tribes keeping in view their special needs and lifestyle.

There should be other efforts which are being made to reach and raise enrolment at different levels of education, for this, educational facilities are being increased. It has been observed and realized that literacy among Gujjars leads to awareness about rights and duties. The resource development cannot be ignored, so that the educational system can accommodate our masses.

CONCLUSION

The nature of Jammu and Kashmir's society is heterogeneous in nature in the terms of its ethnic composition and religious orientation. The heterogeneity of the state is multilayered and can be seen at racial, linguistic, cultural and religious levels. Dogras, Chibalis, Paharis, Mangolian, Kashmiris, Ladakhis, Gujjars are the various racial groups inhabiting the state (Azhar, 2015). The Gujjar community of Jammu is at present practicing life with their old traditions, customs and language. But the tribal children are not culturally inferior and not cognitively less competent than the children of other groups. They are skilled in their traditional work and traditional occupation is their main source of income these days. Only due to economic

purpose their culture and traditional work is still alive. The educational is of very limited value in Gujjar tribal culture because it does not fulfilling their needs yet and it does not matching with their own life activities. The education system for these groups demanding for basic educational facilities and changes for the tribal communities, and it is required to provide education for them according to their need. Male and female students both are still suffering from lack of basic facilities and this decreasing their interest towards education. State and central government both should have to take new steps towards the upliftment of the Gujjar society.

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