

Literature Review in India: - A Case Study of Gujjar and Bakerwals

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Abstract

Gujjars and Bakerwals are two names of one tribe popularly known as Gujjars in Indian sub-continent. Gujjars form an important ethnic and linguistic group. 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. 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. In this paper I describe the almost whole review about the literature of Gujjar and Bakerwals .

Keyword:- Culture, Nomadic Life, Tribals, Gujari (Gojri), Gujjar Bakarwal tribals.

Introduction

Various studies have been conducted to discuss and analyze the different dimensions of the tribal life in India. Therefore, available relevant studies have been critically reviewed. **Hudson (1922)** in his book entitled "The Primitive Culture of India" traced the complex historical evaluation of various tribes of India and **Hulton (1941)** examined their socio-cultural condition. **Ghurye (1943)** argued that the tribals were backward caste Hindus. He at that time also held that they should be given equal status like the other Hindus. **Majumdar (1944)** following Ghurye's argument suggested that the cultural identity of tribals should be secured for which he stressed that there should be 'selected integration' of the tribals. Explaining it in detail he further held that only those people should be permitted to enter in this community who have relevance with tribal life. Such a policy he further added would protect tribals against exploitation. **Nag and Saxena (1958)** undertook the first scientific study of tribal economy through field survey in various areas of Madhya Pradesh wherein they studied the Baiga economy. They laid emphasis on the source of Baiga's economy in the perspective of general economic theories. **Shah (1969)** studied the tribal economy of Gujarat and based his studies on All India Rural Development and Investment Survey of the RBI (1961-62). He stated that agriculture is the main occupation of the tribals and that very little however is spent to modernise it. He further held that people mostly depend upon traditional agencies for their credit requirements. In an attempt to examine the impact of urbanisation on tribal culture **Vidyarthi (1970)** studied the impact of the emergence of a heavy engineering complex in a tribal belt of Chotanagpur by analysing the pattern of socio-economic changes that occurred in this region. **Dubey (1972)** carried out studies on education, social change and political consciousness among tribes of north east of India and concluded that they are illiterate and backward, and that there is a need of creating political awareness among them. **Joros (1973)** observed a relationship between political socialisation of the tribals and the effect of tribal welfare programmes on their political socialisation. He disclosed that analysis of political socialisation process of tribals can help ensure evaluation of tribal welfare

programmes. **Mathur (1976)** stated that human resource policies and practices have failed to inspire the best people in tribal areas. He suggested that the existing policies and practices need to be modified to reflect greater concern for the tribal development programmes. **Mathur (1977)** observed that without political socialisation it is impossible to make tribal integration into the national social life. He further argued that motivation and objective underlying the tribal welfare programmes and political socialisation need to be attractive and tribal friendly. An insight into the tribe's social life has been discussed in detail by **Bose (1977)**. According to him the tribes marry within their local group and that every tribe has its own distinct culture, ritual, custom and tradition. He also stated that government should chalk out measures to uplift them so as to bring them into mainstream of political and economic life of India. The tribal integration was studied by **Burman (1979)** wherein he concluded that for their integration into the mainstream (tribals) there is a need to have independent thinking and to develop democratic and planned life. **Sharma (1980)** applied quantitative approach to study the position of tribals in India during the pre-historic times. He opined that the Aryans and at a later period the higher castes Hindus were dominant over the tribals. His studies were based on the postulation that the ways of production involves the theory of surplus. A study was conducted in three villages of Orissa by **Panday (1981)** wherein he analysed the mode of production operating in their economy. He concluded that there were feudal relationships in the villages showing signs of capitalistic development in agriculture. **Christoph (1982)** stated that tribals were living an isolated life before British period but were provided safeguards during British period. After independence, he further added, the Indian government also started the safeguard measures for tribal people but it did not show fruitful results for their development. **Sharma and Prasad (1982)** analysed the policies and programmes adopted post-independence for tribal development during the various plan periods. They opined that in spite of constant efforts, these programmes could not bring about meaningful change in the lives of tribal people. They further proposed that administration needs to be technology oriented so that these tribals are able to absorb and take advantage of the development programmes. **Singh (1983)** studied the reasons for deprivations of scheduled caste and tribe section of the society. Based on his studies he suggested various measures viz., redistribution of possessions and flow of benefits from natural resources, institutional framework aimed at removal of unfair exchange in trade transactions that can yield immediate and tangible returns. **Narayan, et. al, (1983)** stated that strategies for tribal development adopted in India seems to be the chief indicator of backwardness and the stagnation of social structure and emphasized that there is the lack of awareness about social structure. They further argued that the tribal plans though graceful and democratic but actually their approach is narrow and underdeveloped. **Singh (1983)** held that in spite of serious efforts made by the government through five year plans for the tribal development the desired results could not be achieved in 5th plan. This, he stated, is because out of total share of states just only 5 % of investment was being used for tribal oriented programmes. The impact of institutional support on rural industrialization provided by the Khadi Village Industries Board (KVIB) was studied using econometric analysis by **Somayajulu, et. al, in year 1983**. They analyzed changes in the structure of Khadi & Village Industries (KVI) by way of comparative analysis of growth indicators in Andhra Pradesh during 1956-80. **Singla, et. al, (1983)** assessed the impact of the effort of state government in the development and growth of village industries

with special reference to Punjab Khadi and Village Industries (PKVI) Board. Their study was based on seven industries approved by Khadi & Village Industries Commission (KVIC). They observed that the growth rates were significant for all of the industries & concluded that PKVIB has significantly helped the development and growth of these industries in the state. Strategies for tribal development with special reference to the tribes in north east states of India were studied by **Goswami (1984)**. He argued that economic development for tribals of north eastern region demonstrated a constant rise in per capita income. **Sharma (1984)** described the involvement of tribals in the industrial and mineral development and stated that their contribution must be appreciated and should help in dynamic terms so as to make their socio-economic base stronger in the process of their transformation from the primitive to the modern society. He further held that planning without participation of people and their active involvement cannot be realistic and that they need to become an active member in management of the new wealth produced in their areas. During seventh plan period **Burman (1984)** stressed that there is a need during the operational level to have integrated tribal development approach. This is because planning for tribals and tribal areas has become almost a gamble in ignorance. He suggested that a massive programme of inter-communication among planning and implementation agencies, academics of different discipline interested in tribals and spokesmen of the various tribal forums is directly needed. **Gori (1984)** studied the progress of infrastructure in tribal areas of Manipur. According to him a close scrutiny of the apportionment of funds means that increasing amount are being spent in the hill areas. He also held that the Christian missionaries have done a lot of work in modernizing the tribal people of Manipur. **Lakshmaiah (1984)** carried studies on socio-economic development of tribals in Adilabad district in Andhra Pradesh. He found that despite various efforts through planned development in the district, the major problems of the tribals remained unsolved. He stated that with improved means of communication in the district, the non-tribals by entering into the interior areas exploit them (tribals). To check this he expressed there is a need to execute strategic policies. The author also suggested that labour intensive schemes such as small scale and cottage industries and handicrafts should be extended in all such areas to shift manpower from agriculture to other occupations. **Basu (1985)** analyzed various aspects of development programmes in the tribal belt of Himachal Pradesh, especially in Bharmour and Pangi sub-divisions of Chamba district. He stated that the efforts made by the government were insufficient to solve basic problems of poverty, malnutrition and exploitation of tribals. Tribal development plans started since independence has not been able to give adequate returns. (**Nayar, 1985**). He held homogeneous approach of government for tribals development to be the main reason for this. He further added that there are two levels at which the new strategy of Tribal Sub Plan (TSP) needs to be re-oriented. One is at the level of planning programmes for tribal development and the other at the implementation stage. **Malhotra (1985)** highlighted various reasons for the failure of development programmes in spite of constitutional and executive measures taken by Government. **Pameche (1984)** carried out studies on political aspects of the Bhil tribe and the process of the formation and selection of leaders in this society. He explained the details of traditional political system of Bhil tribe and the impact of modern system on them. **Kumar (1986)** in his book made an effort to examine the socio-economic and cultural aspects of Mal-paharias tribe in Santhal-parganas district of Bihar based on his far reaching field

work. He thoroughly studied the land use pattern, inflow outflow prototype, size of the families and its physical form. **Thakur (1986)** carried out studies on socio-economic conditions of Santhal tribe in Bihar, wherein he tried to find out to what extent these people were aware and responsive to the programmes and schemes undertaken during the different development plans. **Ansari (1986)** analysed the socio-economic development of tribals of Manipur state in light of various programmes carried out by the government during various Five Year Plans. He observed that the new opportunities of development have largely gone to those occupying vantage positions. **Menon (1987)** stated that the loss of common property significantly affects tribal women. He further held that hardships of the tribal women have been increasing because of which they remain deprived of property resources. **Ramamani (1988)** conducted a descriptive analysis of the tribal economy and its main features. She also explained the difference between tribals and non-tribals and suggested various ways through which the development of these tribes can be achieved. The patterns & causes of disintegration of the traditional tribal system and failure of welfare programmes on two tribes viz., Apa Tanis of Arunachal Pradesh and Gonds of Andhra Pradesh were studied by **Christoph (1988)**. He stated that these two tribes are at two extremes of the spectrum today. While Apa Tanis were clearly set on upward path, the Gonds on the other hand were threatened by an apparently irreversible decline in their fortunes. He attributed development and integration of Apa-Tani tribe of Arunachal Pradesh to the protection given by the Government of India. **Singh (1988)** studied various issues of tribal development and stated that due to lack of exchange of ideas technological development has not been considerable and the achievement in the socio-economic fields have remained low. He compared the policy pursued by the British government and constitution provisions in independent India and stated that usually the funds allocated for tribals get diverted for non tribals in tribal development block districts, since no device has been evolved to secure tribal interests. **Prasad (1988)** stated that the policies, programmes and constitutional provisions in India about tribal development are unmatched with other countries. He held that participation is an important tool for eradicating rural and tribal poverty and that the administration in tribal areas will have to be flexible in view of the culture, ecology and philosophy of each tribal group. **Prasad (1988)** carried out extensive studies on the Pabhaiya tribe of Bihar and observed that there is variation within the culture of this tribe due to diverse environmental setting. He has explained various ways of their life and various problems being faced by these people. **Mohanthy (1989)** stressed an urgent necessity to evaluate how far tribals have improved their economic-conditions and how far they have been integrated into the larger Indian society. He was of viewpoint that by giving tribals full freedom to manifest their genius will help their integration. **Sengupta (1990)** revealed that the problems of tribals have increased after independence due to rapid industrialisation of habitats of tribals which were very rich in resources. The establishment of resource based industries in their areas resulted their displacement because of which they were forced to live under severe miserable conditions. **Souza (1990)** stated that tribals are more backward than all other sections of the society and also held that the efforts of planned developmental intervention on the tribals from 1961 to 1981 did not make any significant impact on the conditions of the tribals. **Javaid Rahi's** According to Tribal Research and Cultural Foundation, the word 'Gujjar' has a Central Asian Turkic origin. The study conducted under the supervision of the Dr. Javaid Rahi (2009)

claims, “In BC era, the ethnic group –Gujjar-has remained one of the most vibrant identities of Central Asia. However, the actual origin of the Gurjars is yet to be ascertained and is much contested. There are many Gurjars who claim descent from Suryavanshi Kshatriyas (Sun Dynasty) and connect themselves with the Hindu deity Rama. Religiously, the Gurjars were sun-worshippers. They were devoted to the Sun-god (God Surya). Even the copper plate they used bore an emblem of the sun which depicts the symbol. **Hindu Manuscript View** Another perspective about the history of Gujjars and Hindu manuscripts reveals that Gujjars were one of the communities who were devotees of Lord Krishna and adopted his life style. This perspective was revealed by Dr. V. R. Raghavan in his book Conflict in Jammu and Kashmir: Impact on Polity, Society and Economy (2012). **Chowdhary Fayeze Ahmed’s** According to one more theory, Chowdhary Fayeze Ahmed in 'Marat Gujjan Tareekh' “When Gujjars ruled India their armies used to fight with Gurz, that is, Gada (weapon of Lord Hanuman), which was their symbol - that later on became Gurzar - and then, changed into Gurjar or Gujjar. It was amid this context Gujjar tribe has originated.” (cf. Dr. V. R. Raghavan, 2012). **Bhandarkar’s** Besides Chowdhary, similar remarks have been made on origin of Gujjars, for instance, D.R. Bhandarkar (1875-1950) stated Gurjars came into India with the Hunas, and their name ‘Gujar’ was Sanskritized to ‘Gurjara’. He further explains, several places in Central Asia, are named after the Gujjars such as ‘Gurjistan’, and henceforth the reminiscence of Gujjar migration is preserved in these names. **Ibbeston’s View** The ethnologist Ibbeston (1916) composes that a Gujjar kingdom existed in Rajasthan, Punjab, Haryana, Jammu and Kashmir, Gujarat and Western Uttar Pradesh around 5AD up to the 8th - 9th centuries. However the Kingdom broke down with the Muslim intrusion from 11th century onwards and numerous Gujjars were changed over to Islam, accordingly compelling others to escape to the foothills of Punjab and the slopes of Himachal, Uttar Pradesh and survive a nomadic life. **Baij Nath Puri’s** As per Baij Nath Puri (The history of the Gurjara-Pratihāras, 1986) and other scholars, Mount Abu (Ancient Arbuda Mountain) region of present day Rajasthan has been abode of the Gurjar during Medieval Period. The association of the Gurjars with the mountain is noticed in many inscriptions and epigraphs including: Tilakamanjari of Dhanpala. These Gurjars migrated from Arbuda mountain region around six century AD, to set the principalities in Rajasthan and Gujarat

Surendran (2013) explained the origin, silent features, funding pattern, organisational structure and physical & financial progress of NRLM. He concluded that as the implementation of NRLM is a mission it has resulted a shift from the existing allocation based strategy to a demand driven strategy thereby enabling the states to evolve their own livelihood based poverty reduction action plans, besides focusing on targets, outcomes & time based delivery. To understand the challenges that are being faced by scheduled tribe children more than six decades **Panda (2013)** stressed on a holistic approach for achieving the overall development of the scheduled tribes. He further argued that a multi prolonged strategies should be adopted to instigate basic education in the tribal areas. He concluded that provision of ashram school is one of the many strategies to bring about the inclusive development in the tribal areas. The performance of PMEGP in Manipur was evaluated by **Meetei & Deepakkumar (2013)**. They, on the basis of their studies, remarked that PMEGP is playing an important role in generation of employment opportunities through rural industrialisation. They suggested that efforts should be made to utilize fully the raw material available in the

state and attract the educated youth to initiate such industries to prevent migration of rural artisans to metropolitan cities for job. **Gautam (2013)** studied various programmes & schemes for promotion of education among scheduled tribes in India. She stated that though government has made serious efforts through various programmes and schemes for giving education to tribal people but because of various reasons the participation of STs in education remained hindered. **Rao (2013)** analysed the socio-economic status of scheduled tribes in Visakhapatnam district of Andhra Pradesh and found that majority of the sample population is illiterate. Agriculture/ cultivation was stated by them to be their main occupation and held that there is a need to concentrate more on educational aspects of scheduled tribes. An analytical study of Swarnjayanti Gram Swarozgar Yojana was attempted by **Badodiya, et. al, (2013)**. They argued that after inclusion of respondents under SGSY programme they utilized the credit/ loan in proper way for their economic development and that their annual income increased in significant way. Their studies also revealed that to get loan sanctioned is however, a very complicated process and hence the benefits of the programme usually fail to reach to the needy people. **Thomas (2013)** reviewed the performance of SGSY and stated that one of the main reasons behind its underperformance is the failure in the implementation of recommendations given in the guidelines. He also held that revamping of existing policies is needed to bring out desired benefits. **Menon (2013)** conducted studies with the aim of having the single teacher provisions for primary education in the tribal area of state of Kerala. She stated that Govt. Of Kerala under the tribal development department appointed a local teacher for tribal children education and this had a positive impact on the enrolment of tribal children in the school. He argued that for the education of tribal children there is a need to develop an additional alternative support mechanism that will help the tribal children to enter in to formal system of education. **Shanker, et. al, (2013)** made an effort for economic analysis of utilization of Swarnjayanti Gram Swarozgar Yojana in Jaipur District of Rajasthan. Their study revealed that livestock happen to be the popular activities for getting the financial assistance under SGSY. Studies also revealed that none of the beneficiaries fully utilized the loan for productive purposes because usually a part of it was being misutilized by them in meeting social obligations, consumption purposes and in repaying the old debts.

Evaluation of the Prime Minister's Employment Generation Programme (PMEGP) programme in terms of the beneficiaries of the study group was undertaken by **Ajithan (2014)**. He found that after availing the loan under MPEGP the average monthly income of beneficiaries significantly increased. The findings also revealed that more than 90% of the beneficiaries were fully satisfied. Major problems faced by the beneficiaries while availing loan included delay in sanction of loan, high rate of interest, bureaucratic procedure, insufficient amount, political interference and repayment of loan. Impact of SGSY programme on poverty alleviation of the rural poor with reference to Golaghat district of Assam was evaluated by **Bori (2014)**. Her study revealed that most of the beneficiaries of the programme belonged to SC and ST group. The study also reflected that most of the members of SHGs are from rural areas. She further held that by adopting micro financing schemes they achieved wonders by improving economic conditions of such rural poors who are living in the inaccessible villages and has protected them from clutches of village money lenders. Studies highlighted that lack of basic facilities, awareness, and unnecessary delay of loan sanctioning and improper utilization of funds appears to be the major problems beneficiaries are facing in

their study area. To overcome these problems author proposed that awareness and training among the beneficiaries, regular monitoring, minimization of the interest rate and motivation need to be conducted on war footing. **Khedkar and Dhakad (2014)** studied the impact of SGSY scheme with reference to credit utilization for agriculture. The studies revealed that such attributes as education, land holding, size of family, social participation, personal experience of credit utilization pattern, attitude towards credit utilization, economic motivation, contact with development agencies and mass media are some of the areas to ponder upon. **Sarkar and Pandey (2014)** evaluated the pre and post performance of CMJSY and PMEGP in Assam. They found that both the schemes were quite effective in promotion of rural entrepreneurship in the state of Assam. **Sinha, et. al, (2014)** conducted a critical analysis of Swarnjayanti Gram Swarojgar Yojana (SGSY) and stated that despite misappropriation of fund at block and village level this scheme has empowered women, disabled persons, minorities, SC/ST and OBC's etc. They also held that it has provided them a means of livelihood which could sustain their stability with recognition.

The tribal studies in state of Jammu and Kashmir

The scheduled tribes in state of Jammu and Kashmir are living in different stages of social & economic development. While some are still leading a nomadic life others, keep on practising shift cultivation whereas a few are settled agriculturists. Very few tribal studies appears to have been conducted in Jammu and Kashmir. These have been reviewed presently as under:-

Rao and Casimir (1982) conducted studies on mobile pastoralists (Nomads) of Jammu and Kashmir and stated that while Gujjars are semi pastoralist the Bakerwals are fully pastoralists. They also studied the pattern of special exploitation of the pastures by Gujjars and Bakerwals. **Rahi (2007)** explained the origin and history of Gujjar tribes as well as their present status. He stated that though government has launched various developmental programmes and schemes to bring Gujjars into the main stream of the development but still majority of them are socially & economically backward. He proposed that there is still a need to formulate newer strategies for their development. The migration pattern and the pasture lands of Gujjars and Bakerwals was studied by **Misri (2011)**. He found that nomadic grazing is declining at a high rate in case of Gujjars but Bakerwals still practise it. He also stated that the herbage pastures are declining due to high stocking rate and poor management and hence argued for an extensive research and development inputs to manage the pastures for increasing their potential. **Sofi (2011)** accessed and evaluated the impact of various development programmes on socio-economic developmental of transhumant (nomadic) tribals of Jammu and Kashmir. He found that in spite of implementation of various policies and programmes by the central and state government the tribals are still living in pitiable condition.

The socio-economic status of Gujjars and Bakerwals of Jammu and Kashmir was studied by **Gupta and Beg (2012)**. They stated the Gujjars and Bakerwals have livestock economy, lead a nomadic life and that they are economically very poor. **Manzoor, et. al, (2013)** studied the effect of modernisation on lifestyle of Gujjar tribe of Pehalgam. They observed that modernization with respect to Gujjars is taking place in various fields to a great extent but at the same time they are facing varieties of difficulties in the region viz., culture (dressing, language and way of life etc.), education and urbanization. They further stated that such schemes which can help to improve their economic status need to be extended to them. **Bhat**

(2013) analysed the socio-economic condition of scheduled tribes in Kashmir. He also studied the access & magnitude of various socio-economic parameters and concluded that scheduled tribe groups are socially and economically under-privileged and do not have access to basic facilities of life. **Suri (2014) (a)** conducted studies to understand the challenges of elementary education among scheduled tribes of Poonch district. She stated that scheduled tribes are facing many challenges to improve the literacy levels. She also argued that strategies need to be adopted, through various awareness programmes so that parents do send their children to school themselves by becoming partner in the management of education and teaching learning processes. **Suri (2014) (b)** also analysed the seasonal educational schools for nomadic populations in Jammu and Kashmir. She stated that the seasonal schools are in a bad shape and lack proper infrastructure. In this context she proposed that the government needs to strengthen the infrastructure of these schools. She also held that corruption at the ZEO level needs to be checked, failing which the schools will continue to suffer for lack of teaching-learning material. **Gupta & Butt (2014)** made a critical analysis of tribal population and developmental policies in Jammu and Kashmir state and found that the tribal people are very affluent, highly educated and have good number in white-collared jobs in the state.

Tribal Studies in district Rajouri

Rashid (2012) studied the role of Gujjars and Bakerwals of Rajouri district in usage of different plants for curing various ailments. He stated that the Gujjars and Bakerwals have good knowledge of medicinal plants and they use these herbs for their cure. **Ahmed (2013)** studied the spatial distribution and demographic characteristics of Gujjars and Bakerwals by focusing on their population and habitation in Rajouri and Poonch districts of Jammu and Kashmir. He found that there is a definite shift from transhumance to agricultural and non agricultural sectors among Gujjars and Bakerwals. He also proposed that there should be provision of a strong infrastructure for better improvement and socio-economic transformation of Gujjars and Bakerwals. **Gupta and Aslam (2014) (a)** studied the socio-economic problems being faced by Gujjar & Bakerwal tribes. In their studies they observed that both these tribes are still living a miserable life in spite of various initiatives taken by the state and central Government. They also proposed some recommendations which according to them if taken care of, might be helpful for the socio-economic transformation in their way of life for a better tomorrow. **Gupta and Aslam (2014) (b)** also studied the life style of Gujjar and Bakerwal tribes at their Dhokes (permanent migratory mud houses at higher reaches) in Budhal block of Rajouri district of J&K. They observed that Gujjar & Bakerwal tribes are living a tough life in their Dhokes. They further held that although government has launched various schemes and programmes for the development of scheduled tribes but still a lot needs to be done. They also stressed that state government should pay special attention for these Dhokes which are their permanent migratory homes, so that these tribes can lead a peaceful life. From the above review of available literature it becomes clear that though studies on scheduled tribes have been conducted but the subject of impact assessment of support schemes in relation to scheduled tribes appears to have remained a neglected area at national front because except for one or two stray reports present author did not come across any literature on different support schemes extended by central government for upliftment of scheduled tribes. Concerning J&K state review of literature further makes it clear that though

some research studies have been conducted on SGSY and KVIB support schemes in respect of scheduled tribes but surprisingly no detailed research studies appears to have been undertaken on SC/ST/BC Corporation scheme. Further in Rajouri district of J&K state though few studies have been undertaken on different issues of scheduled tribes but present author could not even get a single article on research studies concerning different support schemes in relation to scheduled tribes. Hence to fill this gap present studies have been taken up in district Rajouri on different support schemes in relation to tribal development.

Conclusion

After reviewing the different research papers and also some articles and books . I come in conclusion that Gujjar and Bakerwals community has a long origin or has a long past. It 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 UTs is multilayered and can be seen at racial, linguistic, cultural and religious levels.

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