

**FORMAL EDUCATION AND SOCIAL TRANSFORMATION:
A STUDY OF GUJJAR AND BAKARWAL GIRLS IN JAMMU
AND KASHMIR**

A Thesis

**Submitted in partial fulfillment of the requirements for the
award of the degree of**

DOCTOR OF PHILOSOPHY

in

SOCIOLOGY

BY

DILNAZ

41800920

Supervised by

Professor Pedada Durga Rao



LOVELY PROFESSIONAL UNIVERSITY

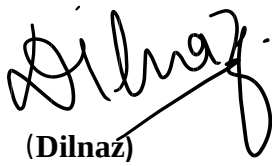
PUNJAB

2022

*Dedicated to the encompassing
the memory of my mother
Late Kosar Begum*

DECLARATION

I hereby affirm that the work presented in this thesis entitled “**Formal Education and Social Transformation: A Study of Gujjar and Bakarwal Girls in Jammu and Kashmir**” is exclusively my own and there are no collaborators. It does not contain any work for which a degree/diploma has been awarded by any other University/Institution.

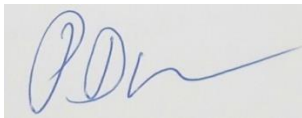


(Dilnaz)

41800920

Date: 7/05/2022

Countersigned



Signature of Supervisor

Professor Pedada Durga Rao

Head, Department of Social Anthropology

Bule Hora University, Ethiopia.

Date: 7/05/2022



CERTIFICATE

This is to certify that **Ms. Dilnaz** has completed the Ph.D. Sociology titled “**FORMAL EDUCATION AND SOCIAL TRANSFORMATION: A STUDY OF GUJJAR AND BAKARWAL GIRLS IN JAMMU AND KASHMIR**” under my guidance and supervision. To the best of my knowledge, the present work is the result of her original investigation and study. No part of this thesis has ever been submitted for any other degree or diploma. The thesis is fit for the submission for the partial fulfillment of the condition for the award of the degree of Ph.D. in Sociology.

Signature of Supervisor

Professor Pedada Durga Rao

Head, Department of Social Anthropology

Bule Hora University, Ethiopia.

Date: 7/05/2022

ACKNOWLEDGEMENTS

Alhamdulillah! In the name of Allah, the Entirely Merciful and the Especially Merciful. I began writing this Thesis in His name and praising His superb Eminence. We worship Him alone and unto Him, we ask for absolute help May His peace, salutation and benediction be upon the Seal of the Prophets, Muhammad (SAW), his Household, Sahaaba, the righteous followers and those that uphold their footsteps till the Day of reckoning. All praise is to Him Alone for Everything, I ask for His help, guidance and forgiveness.

I am very grateful to my Research Supervisor Professor Pedada Durga Rao, Head of the Department of Social Anthropology, College of Social Sciences and Humanities, Bule Hora University, Ethiopia for his constant encouragement, support and guidance throughout my research work. I wish to express my thanks to Dr. Debahuti Panigrahi for her support and encouragement to complete this work.

My sincere thanks are due to Professor Pavitar Parkash Singh, Dean of the School of Humanities, Lovely Professional University, Punjab for his valued support and encouragement in the completion of the work.

I am thankful to Dr. Manish Verma, Head, Department of Sociology and Psychology, Lovely Professional University, Punjab for providing me necessary facilities to complete this work.

I am also thankful to Dr. Rekha, Mr. Gagan, Dr. Naveen Talniya and Dr. Vinay Kumar, Centre for Research Degree Programme, Lovely Professional University, Punjab for their timely instructions and encouragement to complete this work.

All my teachers and friends in the Department of Sociology, Lovely Professional University, Punjab helped me in many ways and I am thankful to all of them.

I also thank my friends Ulfat Hussain, Umar Phanda, Ifzal Hussain, Mushtaq Ahmad, and Firdous Ahmad who constantly helped me throughout my fieldwork.

My heartfelt thanks are due to my parents Ghulam Quadir and late Kosar Begum, sister Dilshad, and brothers Sadam Hussain and Ifzal Hussain for their encouragement and affectionate service rendered to me throughout the progress of this work.

My husband Firdous Khan had to bear with my schedule during different stages of my work. His love and affection are a source of great inspiration to me.

My sincere thanks to all the officials of Baramulla district for their moral support.

I am thankful to the Staff members of the Library of Lovely Professional University, Punjab for providing various books and materials.

I am also thankful to the residents of selected Villages of Baramulla Tehsil in Baramulla district for providing necessary and valid data for the study.

DILNAZ

LIST OF TABLES

TABLE NO.	TITLE	PAGE NO.
3.1.	Tribe wise selected villages and households in Baramulla district of Jammu and Kashmir	45
3.2	Tribe wise sample households	46
3.3	Number of girl respondents from covered households	47
3.4	Subsects of Gujjars	47
3.5	Subsects of Bakarwals	48
6.1.1	Socio-economic and demographic background of the respondents from the households	91-94
6.1.2	Extent of land holding by the household respondents	96
6.1.3	Cropping pattern among households	97
6.1.4	Use of HYV seeds, chemical fertilizers and pesticides	98
6.1.5	Crop issues by household respondents	98
6.1.6	Non Timber Forest Produce collection by respondents	99
6.1.7	Non Timber Forest Produce items gathered by respondents	99
6.1.8	Savings by respondents	100
6.1.9	Debts borrowed by respondents	100
6.1.10	Source of debts borrowed by respondents	101
6.1.11	Children sent to Qur'anic school by respondents	101
6.1.12	Type of school attended by children of respondents	102
6.1.13	Spending time for children education at home by respondents	102
6.1.14	Reasons for not spending time for children studies at home by respondents	103
6.1.15	Opinion on children understanding of lessons by respondents	103
6.1.16	Medium of instruction in the schools	104
6.1.17	Gender discrimination in family by respondents	104
6.1.18	Reasons for gender discrimination in family by respondents	105

6.1.19	Favour of girl child education by respondents	105
6.1.20	Reasons for not in favour of girl child education by respondents	106
6.1.21	Measures for promotion of girl child education	107
6.1.22	Perception towards boy child education	108
6.1.23	School visits by respondents	108
6.1.24	Reasons for not visiting schools by respondents	109
6.1.25	Reasons for migration by respondents	109
6.1.26	Perception on Mobile School facilities and their working conditions	110
6.1.27	Advantages of Mobile Schools by respondents	110
6.1.28	Sending children to Dar-al-um	111
6.1.29	Advantages of formal education in the community by respondents	111
6.1.30	Satisfaction on present school education system by respondents	112
6.1.31	Suggestions to improve the present conditions of education system by respondents	113
6.1.32	Type of support get from the community by respondents	114
6.1.33	Different government welfare schemes benefited by the respondents	114
6.1.34	Schemes suggested for improvement of living conditions by respondents	115
6.1.35	Health seeking behaviour and knowledge and use of contraception by respondents	115-118
6.2.1.	The demographic background of the selected girls	122-123
6.2.2	Factors associated with social-transformation	125-126
6.2.3	Health seeking behaviour among girls	126-129
6.2.4	Awareness of girls about social issues through education	132-133
6.2.5	General Knowledge about State and district by girls	135-136
6.3.1	Cultural factors on social transformation by girls	137-138
6.3.2	Impact of formal education on social transformation of girls	141
6.4.1	Impact of government schemes and policies on girl child rights and privileges by girls	142
6.4.2	Suggestions to improve the social conditions of girl children by girls	143-144

LIST OF FIGURES

FIGURE NO.	TITLE	PAGE NO.
1	Theoretical Framework	23
2	India Map	41
3	Jammu and Kashmir State Map	42
4	Baramulla District Map	43

LIST OF APPENNDICES

SERIAL NO.	TITLE	PAGE NO.
1	Annexure-I Interview Schedule	178-187
2	Letter of candidacy	188
3	Certificate of Publication of Papers for PhD	189-192

ABBREVIATIONS

BPL	Below Poverty Line
BSY	Balika SmridhiYojna
DOI	Diffusion of Innovation
FGD	Focus Group Discussion
GER	Gross Enrolment Ratio
IMY	Indira Mahila Yojna
JRF	Junior Research Fellow
KGBV	Kasturba Gandhi Balika Vidyalaya
LGBTQ	Lesbian, gay, bisexual, transgender, and questioning (or queer)
MDGs	Millennium Development Goals
MHA	Ministry of Home Affairs
NCF	National Curriculum Framework
NEP	New Education Policy
NGOs	Non Governmental Organizations
NMMSS	National Means-cum-Merit Scholarship Scheme
NSIGSE	National Scheme of Incentive to Girls for Secondary Education
NTFP	Non-Timber Forest Produce
NTSE	National Talent Search Examination
OBC	Other Backward Classes
PGT	Post Graduate Teachers
RCH	Reproductive and Child Health
RIA	Right to Information
RTE	Children to Free and Compulsory Education
RGNF	Rajiv Gandhi National Fellowship Scheme
RMSA	Rashtriya Madhyamik Shiksha Abhiyan
SAARC	South Asian Association for Regional Cooperation
SC	Scheduled Caste
SMC	School Management Committee
SRF	Senior Research Fellow
SSA	Sarva Shiksha Abhiyan
ST	Scheduled Tribes

TBA	Traditional Birth Attendant
TRCF	Tribal Research and Cultural Foundation
TSP	Tribal Sub Plan Strategy
UGC	University Grants Commission
UN	United Nations
UT	Union Territory
UNICEF	United Nations Children Fund
UNESCO	United Nations Educational, Scientific and Cultural Organization
WHO	World Health Organization

TABLE OF CONTENTS

CONTENT	PAGE NO.
CHAPTER ONE	1-25
INTRODUCTION	
1.1.BACKGROUND	
AREA AND PEOPLE	
LITERACY RATE OF SCHEDULED TRIBES IN JAMMU AND KASHMIR	
1.2. THE PROBLEM	
1.3. CONCEPTS	
1.4. TRIBES OF JAMMU AND KASHMIR	
1.5. GUJJARS OF JAMMU AND KASHMIR	
1.6. BAKARWALS OF JAMMU AND KASHMIR	
1.7. TRIBAL GIRLS EDUCATION	
1.8. THEORETICAL FRAMEWORK	
1.9. REAEARCH GAP	
1.10. STUDY DESIGN	
1.11. OBJECTIVES OF THE STUDY	
1.12. RESEARCH QUESTIONS	
CHAPTER TWO	26-37
REVIEW OF LITERATURE	
2.1. BACKGROUND	
2.2. EDUCATION	
2.3. SOCIAL TRANSFORMATION	
CHAPTER THREE	38-56
RESEARCH METHODOLOGY	
3.1. BACKGROUND	
3.2. RESEARCH METHODS	
3.3. SETTING OF THE STUDY	
3.4. PROFILE OF JAMMU AND KASHMIR	
3.5. RESEARCH DESIGN	

3.6. SAMPLING PROCEDURE 3.7. DATA COLLECTION APPROACH 3.8. SOURCES OF DATA 3.9. TOOLS FOR DATA COLLECTION 3.10. JUSTIFICATION FOR THE AGE GROUP 5 TO 18 YEARS OLD GIRLS 3.11. PILOT STUDY 3.12. PERIOD OF STUDY 3.13. COLLECTION OF DATA 3.14. LIMITATIONS OF THE STUDY 3.15. SCHEME OF PRESENTATION	
CHAPTER FOUR CULTURAL BACKGROUND OF GUJJARS AND BAKARWALS IN JAMMU AND KASHMIR 4.1. BACKGROUND 4.2. ETHNOGRAPHIC DETAILS OF GUJJARS IN BARAMULLA DISTRICT OF KASHMIR 4.3. ETHNOGRAPHIC DETAILS OF BAKARWALS IN JAMMU AND KASHMIR	57-74
CHAPTER FIVE POLICIES AND PROGRAMMES ON TRIBAL GIRL CHILD EDUCATION 5.1. BACKGROUND 5.2. EDUCATION POLICIES IN INDIA 5.3. LITERACY RATE OF SCHEDULED TRIBES IN JAMMU AND KASHMIR 5.4. EDUCATIONAL SCHEMES FOR SCHEDULED TRIBES IN INDIA 5.5. PROGRAMMES AND SCHEMES FOR TRIBAL GIRL CHILD EDUCATION 5.6. MOBILE SCHOOLS AND <i>SARVA SHIKSHA ABHIYAAN</i> SCHEMES IN JAMMU AND KASHMIR 5.7. LITERACY RATE AMONG WOMEN IN GUJJARS AND	75-89

BAKARWALS	
CHAPTER SIX RESULTS AND DISCUSSION 6.1. BACKGROUND <i>SECTION- I: HOUSEHOLD SURVEY</i> 6.2.COMPOSITION OF THE HOUSEHOLD RESPONDENTS 6.3. FORMAL EDUCATION AND GIRL CHILD EDUCATION <i>SECTION-II: SOCIAL TRANSFORMATIONAMONG GIRLS</i> 6.4. FORMAL EDUCATION AND SOCIAL TRANSFORMATION AMONG GIRLS 6.5. ROLE OF NGOs FOR GIRL CHILD PROTECTION 6.6. CASE STUDIES	90-148
CHAPTER SEVEN SUMMARY AND CONCLUSION 7.1. SUMMARY 7.2. CONCLUSION 7.3. RECOMMENDATIONS	149-169
REFERENCES	170-177

ABSTRACT

Education today is globally regarded to be a system of social formation which has the responsibility of making individuals be productive not only to them but the society at large. Although, the balance between these functions of education has extensively varied over time and continues to vary across countries and regions of the world. No doubt, education played a major role in reproducing the good and transforming the bad even though the question of good and bad is value judgemental and inherently political. In other words, the prevailing form of government and power relations reflected in the educational system and the socio-political system determine the context of education. However, twentieth-century has witnessed and recorded radical social transformations, thus this century has post an economic order in which knowledge has now taken the place of raw material or capital, a key resource and social order in which inequality based on knowledge has now become a major challenge; and a political system in which government can not be looked to for solving social and economic problems. Formal education, purposed to prepare man for the good life, achieves this by grooming students to acquire skills relevant to social life and the labour markets opined by the functionalist that the primary role of education is to preserve and pass on knowledge and skills, thus the key role of education as an agent of social transformation (Rogers, 1962). Similarly, Bourdieu states that various forms of capital tend to transfer from one generation to the next through formal education, therefore, children of unprivileged backgrounds may have no education to equip them with these dispositions. However, as clearly highlighted by Durkheimian and subsequent modern sociologists like Rogers, Bourdieu and Coleman. Education in modern society plays the vital role of both preserving and serving as an agent of social and cultural change. The theorists believed that students' progress through college and beyond, usually becomes increasingly liberal as they encounter a variety of perspectives. Thus, a more educated and Coleman education makes the individual children acquire social capital which is useful for the cognitive or social development of a child or young person.

This is not the case in most societies especially the less modernised societies where formal education is neither to better the lives of the trained nor of the society. Although tribal people suffer from different issues mainly poverty, malnutrition and illiteracy. However, tribal societies are relatively free from gender problems hence, the tribal child problem cannot be more than that of having access to formal education since their societies are not exposed to modernity. Thus, the importance of education to tribal development who are living under acute illiteracy and ignorance due to superstitions and concluded that educational status of

tribal girl child is fragile due to economic status and female were backward educationally. Therefore, the impact of formal education among such nomad and tribal people cannot be overemphasised, even though theoretically, tribal societies are not ordered around the same values as most modern societies in values such as sexuality, equality, and especially freedom of speech as most Western society's percept. The education of tribal girls not only helps them achieve their potential but also helps to break intergenerational cycles of poverty and disadvantage. When girls have access to education, they develop the knowledge, confidence and life skills necessary to navigate and adapt to an ever-changing world. Therefore, the present study has investigated the impact of formal education on the social transformation of girls among Gujjar and Bakarwal tribal groups of Baramulla district in Jammu and Kashmir, India. The basic aim of this study is to identify the socio-cultural and economic conditions of girls and to analyse the efforts of the government to promote the girl child education and social transformation of girls in Gujjar and Bakarwal tribal groups.

In fact, the concept of social transformation among nomadic tribal girls has been the source of inspiration for taking up the present study. Secondly, the assertion that there are no systematic and in-depth studies in this area of research from Jammu and Kashmir particularly, especially in Baramulla district, which harbours a fairly good number of nomadic tribal populations. Gujjars and Bakarwals in Baramulla area are two inhabits nomadic tribes in the area under study. However, the earlier literature revealed that there is no comprehensive study on the problem. Hence, the present study aims at filling the gap and adds some more phrases to the available literature. Moreover, the main curiosity is centered on knowing about the impact of formal education on social transformation of girls and their empowerment among the nomadic tribal groups in the study area. Therefore, the present study has been designed to be purely descriptive and analytical in nature. In addition, the objective of the study is to know the socio-cultural and economic background of the girls in Gujjar and Bakarwal tribes which no doubt can serve as providing better understanding of the local conditions of girls in accessing school education among Gujjars and Bakarwals. Thus, this attempt can possibly be done by assessing the impact of seasonal education camps on girl child education in selected tribal groups, thereby making an evaluation of the role of Non-Governmental Organisations (NGOs) on girls' education in selected area. Finally, the study was an attempt to provide possible analysis to the impact of education and developmental programs on culture, promotion of girl child education and development of girls in Gujjar and Bakarwal tribes. This present study is confined Baramulla district of Jammu and Kashmir and

it is therefore considered to be the core of the study. The study is limited to the nomadic tribal group found in this area. Hence, to solicit information from such illiterate individuals and for the purpose of this study, a semi structured interview schedule was administered separately for household and girls whose age group between 5 and 18 years covering various aspects of their social life such as socio-economic characteristics, occupation, awareness about schemes and rights for girls, social transformation among girls. The household survey was conducted on enumeration basis, covering households randomly in the selected area. Purposive sampling was used to cover girls from the selected households. However, the key informants were selected using purposive sampling technique. More so, considering the complex nature of the problem associated with girl's education and need to provide both quantitative and qualitative data, thus, the study adopted mixed approach (both qualitative and quantitative). Hence, Ethnographic method was followed to document the socio-cultural background of the Gujjar and Bakarwal tribal groups. A semi-structured Interview Schedule, Observation (non-participant), Case Study method and Focus Group Discussions have been employed to collect empirical data from the selected households, and girls found in selected households. The secondary source of data was collected from earlier published books, monographs, journals, census reports, documents and newspapers on formal education policies and programmes, and social transformation among tribal girls to supplement the primary data to add validity to the analysis. The purposive sampling method was followed in selection of field villages, girl respondents and key informants from Gujjars and Bakarwals. The simple random sampling method was used for selection of households of Gujjars and Bakarwals. Therefore, a sample of 330 households was covered i.e. Gujjars 280 and Bakarwals 50 which was 50 percent to the total households of these selected tribal groups in the area under study. In addition to this, intensive and in-depth interviews were conducted with the key informants such as village leaders, religious leaders, teachers and knowledgeable persons. Thus, quantitative data analysis was done using SPSS 20.0 package. Then the qualitative data was transcribed and manually analysed according to themes with cross cultural comparison method employed to trace out the similarities and differences between Gujjars and Bakarwals. Generally, it is understandable that the nomadic tribal groups are economically backward and placed relatively, at a disadvantageous position in the society. Despite the implementation of some special programmes exclusively for these groups, the development of the nomadic tribal groups is not at an expected pace and they are encountering a variety of problems in their day to day life. Similarly, the Gujjars are semi nomadic pastoral community found in Jammu and Kashmir they are completely rely on cattle

rearing, selling milk and milk products, agriculture, woollen work and government service for their subsistence. However, Bakarwals are one of the nomadic communities in Jammu and Kashmir mostly identified as goat and sheep herders. They were nomadic herdsmen who came from the central and eastern part of Asia. They have friendly relations with their neighbouring tribal and non tribal communities since they roam around in search of greener pastures. They do not have access to formal education and modern health care facilities due to their nomadic way of life. It is observed that these tribal groups are not benefiting from the government either in terms of employment opportunities as per their level of education. The proportion of gender discrimination is more among Gujjars (72 percent) than among Bakarwals (54 percent). It indicates that there is an influence of culture on gender discrimination among Gujjars and Bakarwals. A majority (94 percent) of the respondents reported that there were no Mobile Schools in their settlements to send their children especially in Gujjar settlements. As expressed by the girl respondents that majority (99 percent) of the girls reported that they did not attend Mobile Schools. It indicates that the Mobile School program is not active and effective in the study area. With regard to the advantage of formal education, 24 percent of the respondents mentioned that there were employment opportunities with formal education. About 32 percent of the respondents mentioned economic development, 15 percent felt that the formal education was important for nation development and 27 percent of the respondents opined that the digital transaction was easy with formal education. About 23 percent of the respondents mentioned that there were no special schemes for tribal education, 14 percent reported that there were no improvement in school education system, less than one percent opined that there was no need based education in the tribal settlements, 3 percent of the respondents reported that the schools were not properly managed or this school system was not designed for tribes, and the teachers did not give attention to students respectively. Nearly 7 percent of them felt there was political interference in the formal schools and 26 percent of the respondents mentioned that there were no free books and free education. Majority (84 percent) of the respondents were not satisfied with current education system while 16 percent of them were satisfied with present education system. However, 72 percent of the respondents reported that they got benefitted with subsidy loans such as cattle loans and self-employment schemes, 70 percent of them mentioned Below Poverty Line Ration Card was issued and 84 percent of the respondents reported that their children got student scholarship. The proportion of beneficiaries of subsidy loans is more among Gujjars (79 percent) than Bakarwals (38 percent). Majority (81 percent) of the respondents suggested subsidised loans for cattle and

self-employment; about 4 percent of them recommended government employment for educated youth, 6 percent of the respondents mentioned infrastructural facilities in the villages while 45 percent of them sought medical facility at village level and free health schemes for the needy families. More or less the same trend is seen between Gujjars and Bakarwals and there is not much variation with regard to expected welfare schemes by the respondents. It was found that there were no NGOs working on girl child welfare and their promotion in Baramulla District of Jammu and Kashmir except government agencies. Education is one of the means for social transformation of girls. Knowledge gained through formal education is helpful for better living conditions of girls. The proportion of respondents reporting level of education is more among the Gujjars (84 percent) than among Bakarwals (18 percent). The proportion of respondents reporting unwillingness to send girl child to school is more among Bakarwals (75 percent) than Gujjars (45 percent). It is observed that the girl child education is not encouraged among Gujjar and Bakarwal tribal groups in the study area. Therefore, there is an influence of dogmas on awareness about savings, and there is no impact of formal education on saving concept among the selected tribal communities. More or less the same trend is seen between these nomadic tribal groups in the study area and there is not much variation with regard to savings by the girls. Regarding freedom of selecting life partner, majority (88 percent) of the girls mentioned that they were not allowed to select their life partner by their family. The proportion of respondents reporting no freedom to select life partner is more among Bakarwals (100 percent) than Gujjars (88 percent). The reasons for not allowing them to choose their life partner by girls are, the father or elder male member of the family decides the bridegroom through middle man (80 percent), it is a religious belief not to select their life partners (48 percent), the love marriages are not allowed (50 percent), about 38 percent of the girls mentioned that the parents of girl should not get hurt with their daughter's decision for choosing her life partner. It is observed that educational level of Gujjars is significantly higher than the Bakarwals. The Bakarwals follow their nomadic tradition and that conservative thinking reflects in the education of their girl child. Therefore, the present study findings fall under the theory of Diffusion of Innovation (DOI) of Rogers (1962) i.e. Late Majority adopter category-These people are resistant to change and will only adopt an innovation after it has been tried by the majority since the awareness of girls about different social and cultural issues is showing 48 percent.

The progress of country depends on girl child education but the girls are still being suppressed by some communities in the society as are a patriarchal society and they do not

give importance to girl child education due to ignorance and religious beliefs. Girl child education leads to improved self esteem, and give them more opportunities to pursue their career which leads to their social transformation. Therefore, the promotion of girl child education is an essential precondition for the continued existence of human society. In light of these findings of the study, the education of tribal girls needs desperate new approach to able to improve. The nomadic tribal communities need to be sensitised about the importance of girl child education and women education. The basic infrastructural facilities, free transportation facility for girl students etc need to be provided by the government in the settlements of nomadic tribal groups. The promotion of girl child education needs to be taken into consideration by the communities, religious leaders, concerned government agencies and Non-Governmental Organisations. The culture specific and area specific educational programmes with some incentives to families of girl students need to be implemented by involving the local communities to promote the girl child education among Gujjars and Bakarwals of Jammu and Kashmir. Hence, in order to meet their requirements for social transformation of girls the following measures are suggested:

- The communities should be sensitised about the rights of the girl-child
- The infrastructural facilities should be improved to access girls to schools
- The education of tribal girls needs a desperate new approach to able to improve
- Special educational schemes with quality teaching and learning process for girls need to be implemented
- The curriculum needs to be developed in their native language or dialect
- Skill development and job oriented courses need to be introduced for girls to generate income for their empowerment
- The girls should be encouraged by the community to pursue their career
- The parents of the girl students should be paid some compensation by the government for sending their girl child to school as an encouragement
- Free and special transportation facilities exclusively for school girls need to be arranged by concerned government agencies
- Health education with free supply of sanitary materials, access to clean water and installing safe, private and separate latrines for girls near the school buildings.
- Girls need to be provided with nutritious meals in the school as a mid-day meal
- Mobile schooling system needs to be strengthened and monitored periodically

- The school-going girls should be provided free books, bags, school uniforms, ties, shoes by the government
- The promotion of girl child education needs to be taken into consideration by the communities, religious leaders, concerned government agencies and Non-governmental organisations. The community leaders and religious leaders should be involved in the promotion of girl child education
- Government subsidy schemes like live stock, agriculture-in-put, horticulture etc. need to be planned by the local governments under area and culture-specific programmes
- A separate development institutional framework is needed to look after the welfare of the nomadic tribes exclusively
- The health status of the nomadic communities should be strengthened through Intervention and Participatory Action Research
- The local NGOs need to intervene in tribal areas to create a safe and child-friendly learning environment for tribal girl children.
- Further studies can be conducted on various aspects of formal education and its impact on the social transformation of girls and remedial measures to improve the living conditions of girls.

However, to make the nomadic tribals realise the value of education, then they voluntarily try to send their children to schools without dropout. Therefore, there is need for the government and the NGOs develop positive attitude among the nomad so as to achieve social change and development. In addition, the sociological perspectives approach to community development those are much suitable and useful for planning for community development programmes to achieve girl child education and alleviate poverty among these nomadic tribes. With this, the primary focus should be on girl child education at each and every nomadic tribal family level. Similarly, this will make the nomad live a comfortable life without discrimination in whatever form that may hinder the nomads from attaining their full potentials. Once their educational needs are fulfilled, automatically they focus on their career and empowerment, and voluntary involvement in this direction helps them to achieve social transformation. In turn, it paves way for their social change.

CHAPTER ONE

INTRODUCTION

1.1.BACKGROUND

“Education today is globally regarded to be a system of social formation which has the responsibility of making individuals productive not only to them but the society at large. Although, the balance between these functions of education has extensively varied over time and continues to vary across countries and regions of the world. No doubt, education played a major role in reproducing the good and transforming the bad even though the question of good and bad is value judgemental and inherently political. In other words, the prevailing form of government and power relations reflected in the educational system and the socio-political system determine the context of education. However, the twentieth century has witnessed and recorded radical social transformations, thus this century has posted an economic order in which knowledge has now taken the place of raw material or capital, a key resource and social order in which inequality based on knowledge has now become a major challenge; and a political system in which government can not be looked to for solving social and economic problems (Peter and Drucker, 1995).”

According to Ibuot, Ibuot and Ibia (2018), “formal education, purposed to prepare man for the good life, achieves this by grooming students to acquire skills relevant to social life and the labour market. Although, this is not the case in most of the societies, especially the less modernised societies where formal education is neither to better the lives of the trained nor of the society.” Scheduled Areas and Scheduled Tribes Commission (1960-61), chaired by Shri. U.N. Dhebar, and the Indian Education Commission (1964-66) closely examined the low educational level of the tribals, intending to address the disparity. The Dhebar Commission studied the difficulties of and barriers to tribal education in detail. It found that the problem of absenteeism, stagnation and drop-outs among the tribals were far greater than among other social groups (Xaxa, 2014, p 155).” “The Education Commission’s plea remained unfulfilled. The literacy rate increased from 8.54 in 1961 to 11.3 percent in 1971, rising marginally to 16.35 percent in 1981. Within this, the tribal female literacy rate was much lower, at 4.85 percent in 1971 and 8.04 in 1981. Three decades of experience in tribal education (1951-81) indicated clear trends at the primary level: first, the tribals’ educational status grew at a slow pace; second, there was a wide gap between the literacy rate of the tribals and the general

population; and third, there was a high dropout rate, especially at the primary level; the dropout was chronic as the country-wide data portrays (Ibid, p.157).”

According to Indian Statutory Commission (1930), “traditionally, education has been an area of discrimination against Dalits and tribals (c.f. Xaxa, 2014, p.175).” “Of late, in the changing situation, there seems to be a rise in this trend. As noted earlier, against the prevailing load of heavy curriculum and tyranny of examination, the child-friendly approach enunciated by the National Policy was supposed to provide relief to children from disadvantaged groups. In the case of the tribal children, however, teaching-learning is not always friendly. The classrooms are not free from the traditional social prejudice against the tribal children. In a recent report, Human Rights Watch records that the Ghasiya tribal children of Sonbhadra District in Uttar Pradesh were made to sit in a single grade irrespective of their ages, also separate from the other students (Human Rights Watch, 2014, p.3).” “The Principal of the concerned school stated that the tribal children were a ‘big problem’ in the school. Such prejudice not only precludes the potential for tribal children learning in the classroom, but it also perpetuates discrimination and exclusion (Nambissan, 2009).”

It is reported by Danda (2000) that “although tribal people suffer from problems, these problems are primarily of poverty, malnutrition and illiteracy. However, tribal societies are relatively free from gender problems hence, the tribal child problem cannot be more than that of having access to formal education since their societies are not exposed to modernity.” Thus, Gupta, (2017) explained “the importance of education to tribal development who are living under acute illiteracy and ignorance due to superstitions and concluded that educational status of tribal girl child is fragile due to economic status and female were backward educationally.”

“Nomadic tribes are constantly mobile depending on the climate, occupations and livelihood opportunities. For instance, the Bakkarwals and Gujjars of Jammu and Kashmir, move to higher altitudes in summers and return to lower altitudes in winters. While residential schools have been set up for children in lower altitudes, the younger children (Class I to V) travel along with their parents and do not stay in these schools. Therefore, these children miss out on primary level schooling. Hence, this issue must be addressed through a special mass contact program for creating awareness about the need for schooling and its long-term benefits. The region also borders the Line of Control and hence they are exposed to violence. The Department of Tribal Affairs also has to ensure that there are female wardens for girl students in residential schools and that the space is not violated by armed men. Similar action is required for other Nomadic Tribes. The basic principles are (a) The residential schools

should be where the weather is least harsh, (b) there should be special security for the children, including girl children for whom there should be women wardens, (c) the parents of students should be brought to these institutions so that they are informed about the education, and quality of life, of their children, (d) there should be proactive efforts by Tribal Affairs officials of the State to approach every family to help them make an informed choice to send their children to the schools, (e) the holidays for these schools should be fixed in such a way that the children can meet their family when the family returns to the place where they celebrate festivals, weddings, etc (Xaxa, 2014, p. 185-186).”

It is based on the background; the present study explored the impact of formal education on the social transformation of tribal girls among Gujjar and Bakarwal tribal groups of Jammu and Kashmir. According to Broome (1982), “the aborigines were probably regarded as a nomad who gradually moved down to lakes and rivers from the hinterland many ages ago; they had to adapt to new food supplies and climates change and make the necessary technological and cultural changes.” However, this would not be possible without sort of formal education. Therefore, “the impact of formal education among such nomad and tribal people cannot be overemphasized, even though theoretically, tribal societies are not ordered around the same values as most modern societies in values such as sexuality, equality, and especially freedom of speech as most Western society’s percept (Denis, 2013).” The education of tribal girls not only helps them achieve their potential but also helps to break intergenerational cycles of poverty and disadvantage. When girls have access to education, they develop the knowledge, confidence and life skills necessary to navigate and adapt to an ever-changing world.” Therefore, the present study has investigated the impact of formal education on the social transformation of girls among Gujjar and Bakarwal tribal groups of Jammu and Kashmir in India.

“Education is one of the essential means of empowering tribal girls with the knowledge, skills and self-confidence, which is necessary to participate fully in the extension process. It begins with higher productivity, efficiency and better socio-economic development of the individual as well as society Education is a means to secure empowerment among the marginalised tribal girl. The education of tribal girls is conceived as one of the most powerful weapons in the development of a nation. Economic empowerment of the tribal girl through education will contribute a lot to national development. Educational development is a far distant dream for a tribal girl. The educational state of tribal girls is very low related to their male counterparts. The development of literacy among tribal women is a challenging issue in the present scenario. Without the education of tribal girls, meaningful, inclusive growth of the

country is not possible. Education and economic empowerment of tribal girls can be measured through the power they have over financial resources to earn income and their per capita income, access to education, access and availability of professional opportunities and participation in economic decision making and their access to political opportunities.”

It is observed that “education in the tribal girl is at different levels of development. Earlier government had no direct programme for their education, but in the subsequent years, the reservation policy has made some changes. There are many reasons for a low level of education among tribal women. Formal education is not considered necessary to discharge their social obligations. Superstitions and myths play an important role in rejecting education. Most tribes live in abject poverty. It is not easy for girls to go to school. As they are considered extra helping hands. The formal schools do not hold any special interest for the children. Most of the tribes are located in the interior and remote areas where teachers would not like to go from outside. These communities are far behind in the process of development. They are economically, culturally, politically, and socially excluded people of India. Tribal girls of these are one of the most neglected sections of society. The main reason for their underdevelopment is the lack of education. Recognising this fact, more priority has been laid on women in a five-year plan to promote women's enrolment and retention in school with various incentives like free distribution of textbooks, school uniforms for girls, providing Mid-Day Meal and attendance scholarships (Kaur 2020).”

“The educational status of girls is measured by different educational indicators such as enrolment, Gross Enrolment Ratio (GER), gender parity index in various levels of education for various castes in India viz. Scheduled Castes (SCs) and Scheduled Tribes (STs) in the year 2010-2011. Enrolment of ST girls is low as compared to all the other social groups. The enrolment of ST girls in the school is 9.57 percent, and SC girls are 18.9 percent, and the percentage of all categories is 47.04. The gender parity index of ST girls is high at the primary level, but as the level of education increases the gender parity index decreases, which show gender disparity is more. The GER of ST girls declined from 136.7 percent at the primary level to 9.5 percent at the higher level. Dropout rates of ST girls vary from a lower level of education to a higher level. ST girls from 1 to 5 have a lower dropout rate, and girl students in classes 1 to 8 and 1 to 9 have a higher dropout rate. So it is evident that the level of education among the tribal women is low due to various social, economic and cultural factors and special efforts must be paid to remove the problem of literacy of girl children in India. Tribal women are a socio-economically and educationally backward section of society. Their literacy level is far below the level of general people (Arun and Premkumar, 2020).”

“Indian tribal community is not just lagging behind the general population but also too far behind from the Scheduled Caste community in terms of literacy and education attainment. Reasons to lag in literacy rate are in reports suggesting that, due to being unaware of the programmes, policies and development schemes that are conducted for their upliftment, the tribal people are unable to participate in the developing flow of the country (Sahu, 2014).”

According to Shah B.V (1979), “the relation of education and society in contemporary changing societies has become very complex. The changing society needs a different educational system and therefore, forces certain changes in its functions and structure, and as the society increases the quantum of planned change it thinks desirable, it calls upon its educational system to help it to bring it about in a peaceful manner through the socialisation of the younger generation.”

“Education, more particularly basic education, is believed to be a lifesaver and a compound catalyst in the development of tribes as it inculcates within them the confidence to deal with people belonging to group’s superior to theirs.”

- “The one major factor that can bring transformation in the overall condition of this tribal population is basic education. An educated member of a community is capable of collectively bringing in significant changes and developing the whole community.”
- Moreover, proper education will not just benefit the tribal population but benefit the economic development of India.
- Furthermore, implementing effective education resources for the tribal community can bring immediate changes in their state of living and further improve their future living conditions.”

“India has the dubious distinction of having the second-largest concentration of tribal communities in the world. These scheduled tribes constitute 573 groups and sub-groups and are distributed in different proportions in most of the States and Union territories of this sub-continent. With a total population of 104,281,034 Scheduled Tribes constitute 8.6 percent of India’s total population. These tribal communities are spread over around 15 percent of the area of the country most of which are hills and dales, forests and plateaus and therefore, underdeveloped and inaccessible. A majority of scheduled tribes of India are economically, socially and educationally backward. There is a wide variation in their social system, economic organization and political structure. Though they have a common cultural chord displaying their group identity, their art and craft, music and song, language and literature, rituals and religion are diverse and dissimilar in different regions. But one conspicuous

commonality with the scheduled tribes of India is their backwardness and underdevelopment. They have suffered in the past and continue to suffer in the present and their future also seems bleak. 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 up to the mark (Census 2011).”

“Over 104 million tribal people live in India. Spread across 705 tribes, they account for 8.6 percent of the country’s population. Cognizant of the distinct socio-cultural structures and way of life in these communities, the Government of India has laid down the three landmark policy expression-the Constitution of India, the Panchsheel Principles and the PESA act for the protection and development of tribal communities. This tribal population is the most economically underprivileged in India. One of the first steps to developing any community is education. Education is one of the most powerful means of bringing about socio-economic development among Scheduled Tribes (STs) and it cannot be over or under emphasised. The Education Division of the Ministry of Tribal Affairs, Government of India in coordination with the Ministry of Human Resources Development and the State Governments/Union Territory (UT) Administrations, brought out various schemes with the objective of enhancing access to education in tribal areas (Census 2011).”

“The Article 46 of the Constitution of India provides for special care in education and economic matters for Scheduled Tribes (STs) and for protection from social injustice and exploitation. In practice, STs are denied rights over resources, and their social governing systems are not recognised. Tribal girls do not have the same inheritance rights, except in matrilineal society. The incidence of child labour is very high. Girls are paid less than boys and are forced to stay home from school to care for younger siblings. They are denied nutritious food and proper health care. They are enrolled in schools but are withdrawn early. Lower female enrolment is attributed to lack of parental awareness, lack of institutional support, girls who are the eldest in the family, irrelevant school curricula, and teaching in a language different from the child’s spoken language. Therefore, the tribals need to be made aware of politics, economic opportunities, and how to achieve a higher quality of life (Dashora R, 1995).”

“Education is the only primary agent which can help individuals overcome income barriers, and expand the horizon of the community when it comes to making career choices, personal growth, build confidence, and a sustained development in well-being. It is the most supreme and vital parameter for a better tomorrow of the tribal population. The literacy rate of a particular country or a state represents and indicates the development of that area and the

literacy rate of the tribal population in India is not just considerably low but below average. Education alone is a chief avenue that will upgrade the economic and social stature of the Scheduled Tribes. Adequate knowledge regarding social responsibilities will help individuals overcome challenges in life without having to feel inferior or under-qualified (Mahipal 2017).”

“Scheduled Tribe’s education has assumed special importance in the context of the country’s planned development of its human resource. It is well documented that there is a positive impact of literacy and basic education on economic productivity and social mobility. Education helps in generating awareness among the Scheduled Tribes (STs) about their legal, social, political and economic rights, secure employment and improve their health and prosperity. Education can also be powerful means of social change. It empowers people to eradicate social inequalities due to class, gender, caste, race, disability and so on. Indeed, deprived and backward sections in India generally perceive education as a strong means of upward mobility (Andrabi, 2013).”

“Indian Constitution to remove all types of inequalities and discrimination provides some preventive and promotive provision for Scheduled Tribes. The constitution of India promises the growth and development of education among tribal children. Article 15 (4) asserts that State will take positive developmental steps towards the socially and educationally backward classes and the Scheduled Castes and Scheduled Tribes. The 86th Constitutional Amendment Act 2002 made education in India a Fundamental Right for children in the age group of 6-14 years. Article 21 (A) asserts that The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine”. Article 46 articulates the specific aim to promote the educational and economic interests of Scheduled Tribes. Many initiatives were taken by the government to provide access to education and retention of Scheduled Tribe children.”

“Special Schemes related to the Education of Scheduled Tribes currently include:”

- “Post-Matric Scholarship is provided to tribal students so that they can continue their education after matriculation.
- Up-gradation of Merit of Scheduled Tribe Students. Under the scheme special coaching is provided to tribal students for elevating their merit.
- Hostels for Girls. The Center provides financial aid to State and union territories for the construction of hostels for girls and the improvement of the existing hostels.
- Construction of Boys Hostel for Scheduled Tribes.

- Rajiv Gandhi National Fellowship Scheme (RGNF). Under this Scheme, tribal students are provided fellowships for pursuing research studies in higher education.
- Top Class Education Scheme for Tribal students. The schemes aim to encourage worthy and meritorious Tribal students for continuing higher education.
- Construction of Ashram School. The objective of the scheme is to provide living accommodation and a conducive atmosphere for education in the tribal sub-plan area.
- National Overseas Scholarship. Under the scheme, scholarship is provided to tribal students who want to pursue higher education outside the country.
- Free coaching is provided to tribal students for competing in various examinations at State and Centre levels.
- Strengthening education of tribal girls. It is a special scheme for tribal girls in low literacy districts. The scheme aims to increase the enrolment of tribal girls so that they can come as part of the general female population. Another aim of the scheme is that tribal girls should complete their elementary education (Ibid, p.2).”

“Education is a major instrument for change and social development which plays an important role in empowering the child economically and socially and assists the marginalised population out of poverty. Education also provides the children with the means to participate fully in their communities (UNESCO, 2000).” Accelerated progress in education is critical for the economic development of any nation and the achievement of the wider Millennium Development Goals (MDGs) in areas such as poverty reduction, nutrition, child survival and maternal health (Psacharopoulos and Woodhall, 1985; Lucas, 1988; Barro, 1991; Mankiw, Romer and Weil, 1992).” Education is a fundamental human right and a key factor in reducing poverty and child labour as well as promoting sustainable development (UNICEF).”

1.1.1. Constitutional safeguards for protection of women and girl children in India

“The Constitution of India safeguards gender equality with some special policies and programmes. Before birth, a female child is at risk of fatal death. A woman is at risk of poorly performed abortions and maternal mortality. After birth, a girl child is at risk of child care of younger siblings, housework, lack of education, wage work for the household, sexual abuse, vulnerability at work or school or on the street, murder by her parents, abuse, malnutrition, and desertion. The SAARC summit declared 1990 as the Year of the Girl Child. UN conventions and a world summit focused on the Rights of the Child. A child has a right

to freedom from exploitation, neglect and abuse, and access to food, health care, and education. Articles 14, 15 and 16 of the Constitution of India guarantee protection from discrimination on grounds of religion, race, caste, sex, or place of birth and equality of opportunity in public employment. Article 23 prohibits trafficking in humans and forced labour. Article 24 prohibits child labour under the age of 14 years. Article 39 assures an adequate means of livelihood, equal pay, and protection from child abuse and economic pressure to work in jobs unsuitable to a child's age and strength. Article 45 provides for free and compulsory education up to 14 years of age. Article 51 prohibits derogatory practices against women. Article 325 and 326 prohibit sex discrimination. Other laws about dowry, marriage age, prostitution, abortion, juvenile justice, kidnapping, obscenity, procurement of a minor, sexual offense, divorce and child support, child care, maternity benefits, and cruelty by a husband or relatives. The girl child in India continues to live in perpetual threat, both physiological and psychological (Seth, 1995).”

1.1.2. Study Area and People

“The State of Jammu and Kashmir is one of the largest states of the Indian Union. It lies between 32° 15' and 37° 05' North latitude and 72° 35' and 83° 20' East Longitude. The total area of the State is about 2,22,236 sq. km out of which 78, 114 sq. km are under the illegal occupation of Pakistan and 37,555 sq.km. under China. In addition to this, 5,180 sq. km. of Jammu and Kashmir were illegally handed over by Pakistan to China. This leaves the State with an area of 1,01,387 sq.km. the Indian State of Jammu and Kashmir and Ladakh. The total population of the State is 1, 25, 48,926 with its density being 124 and a sex ratio of 883. The further break-up of the population by sex shows that 66, 65,561 are male and 58, 83,365 are female (Census 2011).”

“The Constitution recognises twelve Scheduled Tribes in Jammu and Kashmir. The tribal population of Jammu and Kashmir is 1,105,979 constituting 10.9 percent of the total population of Jammu and Kashmir and 1.3 percent of the tribal population of India (Census 2001).”

“Majority of the tribals of the Jammu and Kashmir are inhabited in rural areas of the State. Among the districts Kargil, Leh, Punch, and Rajauri have a high concentration of tribals. Out of twelve tribals of Jammu and Kashmir, Gujjar has the highest population of 763,806 followed by Bot (96, 698), Bakarwal (60,724) and Brokpa (51,957) whereas Balti, Purigpa and Gaddi have a population ranging from 38,188 down to 35,765. The remaining five tribes, Sippi, Changpa, Mon, Garra and Beda constitute 1.9 percent. Beda 128 among all the tribals.

Gujjar is inhabited by Punch and Rajauri districts, followed by Anantnag, Udhampur and Doda districts. Bot, Bakarwal and Brokpa tribals are inhabited in Leh, Anantnag and Baramula districts respectively. Balti and Purigpa live in Kargil district, Gaddi is in Kathua district (Andrabi, 2013, p.3).”

1.1.3. Literacy rate of Scheduled Tribes in Jammu and Kashmir

“As per census 2001, the literacy rate of tribals is 37.5 percent which is far lower than the average literacy of 47.1 percent of tribals at the national level. The literacy rate of the male tribals of Jammu and Kashmir (48.2 percent) is much lower than the tribals at the national level (59.2 percent). Also, the literacy rate of female tribals (25.5 percent) of Jammu and Kashmir is low in comparison to female tribals at the national level (34.8 percent). Among the larger tribes of Jammu and Kashmir, Balti, Bot, Purigpa and Brokpa have higher literacy rates whereas Gujjar, Gaddi and Bakarwal have a lower literacy rate than the national average. Female literacy among these tribes shows the same trend (Ibid, p 3).”

“The culture of Gujjars is relatively influenced by neighbouring tribal communities. There is a change in their socio-economic conditions under modern education system in improving their living conditions (Dilnaz and Rao, 2018).” “The Bakarwals are nomadic herdsmen who came from the central and eastern parts of Asia. They entered India through Punjab at different periods and gradually spread over the north-western part of India. This nomadic community of Jammu and Kashmir migrates annually from the hills of the Poonch region in Jammu and roams around the Pir Panjal region of Kashmir valley and highland pastures of the Greater Himalayas (Dilnaz and Rao, 2021).”

“The scenario of tribal education is no way different than other states in Jammu and Kashmir. In Jammu and Kashmir, the overall literacy rate of the Scheduled Tribes as per the census 2001 is 3.7 percent which is much lower than the national average of 47.1 percent aggregated for all Scheduled Tribes. Education is a major factor that enhances the advancement of capacity and opportunity a person can get. Significant improvements in academic opportunities and quality in tribal areas can be noticed due to various government and non-government initiatives. However, the number of dropouts and Illiterate children continues to be more than the school-going students, due to various reasons which include lack of proper infrastructure, teacher’s attitude, family economic conditions, summer seasonal migration, and lack of opportunities after education in the tribal areas, etc. The Government of India decided to provide cost-free and mandatory education to all children up to the age of 14, almost six decades ago. Though various efforts have been made by the government for the

development of education among tribal communities but much more still needs to do (Sofi 2014).”

“Education as a means of advancement of capacity, well-being and opportunity is uncontested and more so among communities on the periphery. In India, marked improvements in access and to some extent in quality of education in tribal areas have occurred and stem from various government and non-government initiatives. However, the number of out-of-school children continues to be several million mainly due to lack of proper infrastructure, teacher absenteeism and attitude, parental poverty, seasonal migration, lack of interest and parental motivation, etc. The promotion of tribal education needs fresh thinking and renewed efforts in a new direction. The new policy and administrative initiatives should focus on the improvement of quantity as well as quality aspects of tribal education. The tribal people in India have their own culture and are conditioned by the ecosystem. The normal development process has passed the tribal communities. Hence the government has been implementing special schemes for their upliftment (Rajesh and Jayaraman, 2018).” “The tribal people lag very much against the general population in literacy and educational attainment. This disparity is even more marked among tribal females, who have the lowest literacy in the country. The tribal population is overwhelmingly illiterate (Lakshmi, 2018).” “Education is considered the backbone of development, both at the household and societal levels. But educating the tribal girl child has been a challenging task for the administration because of several inherent push and pull-push factors that are related to various socio-cultural, economic, ecological, administrative and other related factors (Ota and Mohanty, 2020).” “The attitude of the Gujjar towards formal education is not positive, particularly towards the girl's education, because they lead a nomadic life. Girls do not study due to social reasons and a nomadic way of life. Though a few mobile primary schools have been introduced by the government to provide education to their children, the scheme could not be successful due to their stay in one camp and their frequent movement to new places having extreme climates and difficult access (Dilnaz and Rao, 2018, p 861).”

“Education system should make an individual better suited to the needs of the ever-changing dynamic world. The tribal communities all over India have been subjected to various forms of deprivation such as alienation from land and other resources. Especially the tribal women though they are away from the impact of socio-economic changes affecting the society in general. In this process of change, the tribal woman is forced to adhere to certain norms which may even take away her freedom, her control over the traditional productive system,

her house, family and children and even her own life. It is also suggested to provide skill and vocational training programmers to tribal women living in rural areas (Sandhya et al. 2011).”

“The sex ratio among tribes is higher in all districts except in Srinagar district and Baramulla district. The female literacy of tribes is very low in all districts of Jammu and Kashmir. It is as low as 11.26 percent in the Kulgam district of Jammu and Kashmir. Whereas the work participation rate of tribal women is higher than at the national level among scheduled tribes in rural areas but it is very low in the urban area (Kumar and Sharma, 2015).” “Gujjars form the third-largest majority in terms of their ethnic identity after the Kashmiri Muslims and Dogra Hindus. They are nomadic and practice transhumance or seasonal migration with their livestock. The Gujjars mainly raise buffaloes and are pastoral in Jammu and Kashmir. Gujjar women of Jammu and Kashmir form a distinct category. They share the backwardness of the Gujjar community and yet at the same time they also share the deprivation from which women suffer in Jammu and Kashmir. The problem faced by Gujjar women are multifarious, The main problem faced by Gujjar women are more workload with daily activities outside and within the domestic sphere, gender discrimination, loopholes in educational and economic policies, etc. Various suggestions made in this study can go a long way in improving the socio-economic conditions of nomadic Gujjar women (Chowdhary, 2014).”

Shah (1970) attributed “educational backwardness to poor economic conditions, seasonal migration and long-distance from schools. He found that it is the poor economic condition that pushes them to the fringes.” Sharma (2014) studied “the education and women empowerment among Gujjars, Bakarwals and Gaddis in Jammu region of Jammu and Kashmir. The tribal community all over India has been subjected to various forms of deprivation such as alienation from land and other resources. Especially the tribal women, though they are away from the mainstream of national life, they are not kept away from the impact of socio-economic changes affecting society in general. In this process of change, the tribal woman is forced to adhere to certain norms which may even take away her freedom, her control over the traditional production system, her house, family and children, and even her own life. The fact remains that a large number of tribal women have missed education at different stages and to empower them there is a great need of providing opportunities to enable them to assume leadership qualities for economic self-reliance and even social transformation. However, to develop and raise their level of aspiration, adequate educational opportunities should be provided. It is concluded that the position of education among the Scheduled Tribes of Jammu and Kashmir reflects pathetic scenes. Their level of education is very low and declines sharply at a higher level. The tribes of Jammu and Kashmir are

educationally backward when compared to tribes at the national level. It is a matter of serious concern and problem for the entire country as it affects every individual of the society.”

“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 at the mercy of God. Many tribal areas of the state are still facing a lot of problems due to the lack of basic facilities like roads, 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 (Hussain and Afsana, 2019).”

“The Gujjars are dominated by their traditional customs and bonds. They don’t want to emerge themselves for the specific experience of modernisation (Manzoor et al 2014, 321).” Differential parental attitudes towards education for boys and girls, respectively, do further damage. Together with a preference for early marriage and female focus on household work, but also due to negative implications of employment-related seasonal and occasional migration of the parents, non-enrolment and high drop-out rates remain a strong feature. This reflects and in turn generates low awareness among respondents about the beneficial role of schooling for children and continuing low levels of literacy in this tribal community scenario (Rupavath, 2016).”

1.2.PROBLEM

Based on the above background it is proposed to study the challenges of girl child education, the impact of formal education on girl child education and social transformation among the girls of Gujjar and Bakarwal tribes in Baramulla District of Jammu and Kashmir since there are no adequate studies conducted in this area. “The basic aim of this study is to identify the socio-cultural and economic conditions of girls, the efforts of the government to promote the girl child education, and to analyze the impact of formal education on the social transformation of girls in Gujjar and Bakarwal tribal groups of Jammu and Kashmir.”

1.3.CONCEPTS

The concepts like Tribe, Nomadic, Semi-Nomadic, Social Transformation, Culture, Girl child, Child marriage, Dropout, Gender Discrimination, Child Sexual Exploitation, Mobile School, Dar-al-um, Health, Hygiene and Savings were mentioned which fall under this study.

1.3.1. Tribe

“The tribe is a collection of families or a group of families, bearing a common name which as a rule does not denote any specific occupation, generally claiming a common descent from a

mythical or historical ancestry, occasionally the name is derived from an animal but in some parts of the country, the tribe is held together only by the obligation of kinship, members speaking the same language and occupy a tract of the country (Risley 1891).” “More than 635 tribal communities are speaking different languages and dialects. The tribal communities are spread across the country and live mainly in the forest and hilly regions. There is a wide diversity in the social and cultural traits of the tribes as also in their economic situation. The process of identification of tribes is based on the procedures/provisions made in the constitution of India. Initially, the tribes are notified on a State/Union Territory (UT) -wise basis by the presidential notification. These are issued after consultation with the states. Thereafter, only the Parliament has the power to include or exclude any tribes from the Schedule. The concept of Scheduled Tribes thus means that the tribes that are included in the Schedule are prepared for each State/UT separately. The Constitution has not specifically taken care to define a tribe. The process of identification and inclusion has depended largely on commonly accepted criteria such as indications of primitive traits, distinctive culture, geographical isolation, shyness to contact with the community at large, and backwardness. There is no religious criterion and a tribe can belong to any religion. Irrespective of the history or origin of various tribes in India, the fact is that at the time of independence, there was a great concern to provide special measures for their development and the constitution has laid this responsibility on the shoulders of both state and central governments so far as the development of STs is concerned. Consequently, different commissions and committees were set up to plan for the tribal development with suitable strategies (Ministry of Tribal Affairs, 2017).”

In the process, in 1974, the committee under the chairmanship of Prof. L. P. Vidyarthi made the observations that “despite investments for tribal development in the successive plan periods, specific problems of the tribals such as primitive methods. Of agriculture, land alienation, indebtedness, adverse effects of industrialisation, low rates of literacy, poor health and nutrition, etc. have not been solved. The development of ST and tribal areas has been looked upon as a problem of ‘welfare’ as distinguished from ‘development’. Plan programmes formulated so far, have largely failed to take into account the actual needs of tribal people who are at varying socio-economic levels in different parts of the country. The elite among tribals tend to take away all the benefits and backward sections among tribes have been denied the benefits of plan programmes.”

Consequent to the above observations, “a need was felt to have special plans and programmes for the ‘welfare’ and development of the tribals and it was the fifth plan (1974-78) that

marked the beginning of the intensive and integrated efforts for tribal development by adopting the Tribal Sub Plan Strategy (Government of India 2001).”

1.3.2. Nomadism

“The word Nomadism refers to any type of existence characterized by the absence of domicile. They are a social professional group who travel and migrate in large or small claims in search of means of livelihood within a community, a nation, or across international boundaries, who share the territory occasionally with a sedentary population. The nomadic communities are invariably qualified by such terms pastoral, tribal, or caste, and even as denotified and ex-criminal and so on we would like to define nomads in a very broad sense because “nomadism is undeniably a special life and experience (Bath cited by Rao, 2003).” Simply defined Nomadism is “regular seasonal or cyclical movements of a group to obtain sustenance. The food supply may assume different forms, depending on topography, environment and climate. Some nomads hunt and nomads who collect food, as well as pastoral and even agricultural nomads. Nomads are usually found in small kin bands (Tylor, 1991).” Non-pastoral nomads are a part of a much larger system. Change of location or change of abode is considered a sufficient phenomenon, which represents Nomadism. While one may agree broadly that this is the basic criterion in distinguishing a nomadic community. Often it is felt that people who move from one place to another in search of livelihood or social customs are known as nomads. Some definitions are as follows:

- a) “Nomadism has not known its beginnings, nor is it going to see its end in the forcible future. Nomadism is not a badge of slavery, nor has it been a Caine’s Curse, that has been cast on any particular pattern of society. It is practiced by people because they love it and cannot perhaps, live without it. Nomadism is an ‘inseparable’ cultural trait which results from want of ambition or aspiration, either total or partial (Raghavaiah, 1968)”
- b) “A nomad is a member of race or tribe who has no fixed abode, but moves about from place according to the state of the pasturage or food supply (Random House Dictionary, 1970)”
- c) “Notes and Queries on Anthropology describe the nomadic people, as those dependent principally on hunting or collecting for their food supplies, having no permanent abodes (Kumaraswamy et al 2007)”

1.3.2.1. Characteristics of a Nomad

- “Personal hygiene is at a very low level. Non-Vegetarians
- Drinking alcohol is very common for both men and women
- Child labour found almost all the families
- They follow the child marriage system in their families
- The social backwardness leads to lack of education
- Want of ambition or aspiration which is a basic cultural trait of all nomads, the extent of this quality present in a group of persons, determining the stage of assimilation and transformation they have been subjected to
- Nomadism is a group or tribal trait and not an individual characteristic
- Inborn shyness is exhibited when nomads come into contact with sophisticated persons of urban areas owing to a sense of inferiority complex
- Timidity: Modesty bordering on timidity though not cowardice and scare of publicity
Eg. Dislike photography, fear of police and village officers
- The absence of tribal consciousness or the community feeling
- Fondness for open door life, resulting in hardiness that can stand all weathers
- Aversion to artificial embellishments, ornaments and clothing, and relaying confidently on their natural beauty and body build which they expose to the fullest possible extent
- Absence of modern values of time, money and economy
- Aversion to monotony, in work and positive dislike to daily wage labour obtained in factories, and work-when-you-like temperament
- Dislike of change over to new professions, new foods, new contacts, new modes of life, particularly when they step on the toes of categories of employees
- Suspicion of all others except their closest kin group
- Aversion to all drugs, particularly foreign, i.e., allopathic. They prefer medicine men, faith cures like herbs known to them and generally adopt the well-known cure by starvation following the ancient maxim Lankanam Param Aushadham
- They enjoy work and rest alternately to relieve boredom and are so well contented that they refuse to work on days when they have enough to eat

- They can combine only as a family unit, the collective or cooperative enterprise is unthinkable among nomads
- Few personal possessions are necessitated by their wandering habits
- Camping grounds are generally outside the village or town
- Nomads are more honest, sincere and hard-working, hardly happy and enjoy life more fully than others
- They still use pre-historic weapons like bows and arrows and climb precipitous slopes of hills for honey
- Semi-nomads decide inter-group disputes and problems like deviations from rigid caste rules by holding periodical prolonged gatherings. Severe punishments, no appeal, innocence ordeal tests, are some of the features of their tribal Courts (Rao and Gupta, 2007)."

1.3.3. Semi-Nomadic

"A member of a group is living usually in portable or temporary dwellings and practicing seasonal migration but not having a base camp at which some crops are cultivated."

1.3.4. Social Transformation

"Social transformation is the process by which an individual alters the socially ascribed social status (occurs with the individual) of their parents into a socially achieved status for themselves. Well-known examples of such change have resulted from social movements in civil rights, women's rights, and LGBTQ rights, to name just a few. Relationships have changed, institutions have changed, and cultural norms have changed as a result of these social change movements."

1.3.5. Culture

"According to Tylor, culture is the complex whole which includes knowledge, beliefs, art, morals, custom and any other capabilities and habits acquired by man as a member of society (c.f. Haralambos, 2014)."

1.3.6. Girl Child

The girl is a female under the age of 18 years.

1.3.7. Child marriage

"A marriage of a girl or boy before the age of 18 and refers to both formal marriages and informal unions in which children under the age of 18 live with a partner. Child marriage violates children's rights and places them at high risk of violence, exploitation, and abuse."

1.3.8. Dropout

A dropout is someone who has left school or college before they have finished their studies.

1.3.9. Gender Discrimination

“Gender discrimination refers to any situation where a person is denied an opportunity or misjudged solely based on their sex. Gender discrimination is any unequal treatment based on gender and may also be referred to as sexism. Gender discrimination occurs when a person shows prejudice towards another that would not occur had they been the opposite sex.”

1.3.10. Child Sexual Exploitation

“Child sexual exploitation is a form of child sexual abuse in which a person(s), of any age, takes advantage of a power imbalance to force or entice a child into engaging in sexual activity in return for something received by the child and/or those perpetrating or facilitating the abuse. As with other forms of child sexual abuse, the presence of perceived consent does not undermine the abusive nature of the act.”

1.3.11. Mobile School

“A formal flexible institution is that allows for mobility of pupils and teachers and is specifically designed to suit the needs of migrant communities.”

1.3.12. Dar-al-um

“Darul Uloom is also spelled DarulUloom, is an Arabic term that literally means "house of knowledge". The term generally means an Islamic seminary or educational institution - similar to or often the same as a madrassa or Islamic school - although a Darululoom often indicates a more advanced level of study. In a Darul Uloom, Islamic subjects are studied by students, who are known as Tulaba or Ṭālib.”

1.3.13. Health

According to WHO (1948), “health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. Recently the concept of ‘spiritually’ has been added to this definition.”

1.3.14. Hygiene

“Hygiene is the science and practice of maintaining good health through cleanliness. It is the condition or practice conducive to maintaining health and preventing disease, especially through cleanliness.”

1.3.15. Savings

“Savings refers to the money that a person has left over after they subtract out their consumer spending from their disposable income over a given period. Savings, therefore, represents a

net surplus of funds for an individual or household after all expenses and obligations have been paid.”

1.3.16. Social Norm

“It is a pattern of behaviour motivated by a desire to conform to the shared social expectations of an important reference group.”

1.3.17. Conservative

“Conservative is adhering too strictly to limits of moderation. Conservatives tend to reject behaviour that does not conform to some social norm. According to the Cambridge dictionary, “conservative is tending to emphasize the importance of preserving traditional cultural and religious values, and to oppose change, especially sudden change.” “A social conservative wants to preserve traditional morality and social mores, often by opposing what they consider radical policies or social engineering. Social change is generally regarded as suspect.”

1.3.18. Transhumance

“Transhumance is form of pastoralism or nomadism organized around the migration of livestock between mountain pastures in warm seasons and lower altitude the rest of the year. The seasonal migration may also occur between lower and upper latitudes. Most peoples who practice transhumance also engage in some form of crop cultivation, and there is usually some kind of permanent settlement.”

1.4. TRIBES OF JAMMU AND KASHMIR

“In Jammu and Kashmir, there are many tribal communities that are living throughout the state which becomes the main cause for the multicultural and multi-traditional nature of this state. The traditions, cultures and customs that these tribals carry make this state different from the other States of the country. Tribals in Jammu and Kashmir are scattered in all the two regions of the state that is Jammu and Kashmir. It is being said that most of the tribes of Jammu and Kashmir State have descended from the famous families of Aryans. In Jammu and Kashmir tribals used to live in the high-altitude areas. In Kashmir, Gujjar and Bakarwals are found in the majority. In Jammu, Tribals are found in Poonch, Rajouri, Kishtiwari, Bhandarwah, Ramban, Chenani and Kathua (Bani, Basholi and Bilawar). The scheduled tribe status to communities residing in Jammu and Kashmir State was awarded in 1989 by the President R. Venkataraman after consultation with the government to eight communities namely Balti, Beda, Boto, Changpa, Garra, Mon, Purigpa and Brokpa, Drokpa, Dard, Shin. The four communities namely Gujjar, Bakarwal, Gaddi and Sipi were notified as the

scheduled tribe vide the Constitution (scheduled tribe) order (Amendment) Act 1991 (Census 2011).”

1.5. Gujjars of Jammu and Kashmir

“The Gujjars are a semi-nomadic pastoral community found in Jammu and Kashmir. To trace the origin of Gujjar is interpreted from the word ‘*Gujjar*’. Till now the word Gujjar has been interpreted in several ways (Bhat 2017).” First perspective has been forwarded by Prof. Abdul Gani Shashi after a detailed study of Arabic and Persian history. According to him, Gujjars share with the *Badou* tribe of Arabs, a common lifestyle, way of living and culture. It is believed that Gujjars along with the Badu tribe are associated with the *Khizir* tribe, who left Koh-e-Kaf during the era of Christ along with their, camels and other domestic animals. The word *Khizirgot* changed to *Garzar* and then with time this tribe came to be called Gujjar. There are 12 Scheduled Tribes in Jammu and Kashmir with a population of 14, 93,299 which account for 11.9 percent of the total population of the State. The total population of Scheduled Tribes in Baramulla district is 37705, males are 20237 and females are 17468 which is 3.74 percent of the total population of the district (Census 2011).”

1.6. Bakarwals of Jammu and Kashmir

“The Bakarwals are one of the nomadic communities in Jammu and Kashmir mostly identified as goat and sheepherders. The name is derived from the word *bakriwale*, which means goat herders or goat and sheep rearers. Swat region is commonly considered and claimed as the original homeland of the Bakarwals, coming to Kashmir in search of green pastures (Singh,2003).” “They were nomadic herdsmen who came from the central and eastern parts of Asia. They entered India through Punjab at different periods and gradually spread over the north-western part of India. This nomadic community of Jammu and Kashmir migrates annually from the hills of the Poonch region in Jammu and roams around Pir Panjal region of Kashmir valley and highland pastures of the Greater Himalayas. The total population of Bakarwals is 113198 in Jammu and Kashmir (Census 2011).”

“The Bakarwals are not only culturally akin to the Gujar of the greater Punjab, Swat-Kohistan and the Kashmir area but also to Pashtun, Awan and other communities further west and southwest. Their ancestors migrated some 150 years ago from the valleys of Allahi and Kunhar, now in Pakistan (Casimir, M. J. and Rao, A. 1995).” “The migration of Bakarwals began around the second century BC. In the late nineteenth century, the community migrated to different parts of Kashmir valley. They are predominantly concentrated in the Kashmir valley mainly in the districts of Rajouri, Udhampur, Kathua, Jammu and Doda, though they are spread over almost all the districts of the Kashmir Union Territory. Although they have

permanent homes, they still move in search of green pastures to graze their flock of goats and sheep. The areas where they live and move are mostly mountainous situated in the extreme north-western part of the country. The temperature varies from place to place it rises above 30°C in summer and goes much below Sub-Zero temperature in the winter and the rainfall is medium (Singh, 2003).”

1.7. TRIBAL GIRLS EDUCATION

“Most of the tribal communities in India have their mother tongue. But in most the States, official/regional languages are used for classroom teaching and these are not understood by the tribal children at the primary level of schooling. In the Vision 2020 document, there was an acknowledgment that Multi-Lingual Education (MLE) was necessary, because of the low tribal literacy, high rates of dropouts and low learning achievements of the tribal children. However, this initiative was not carried forward with a change of personnel at the helm of Education Departments (Xaxa, 2014, p.184).” “There exists a substantial amount of literature on the condition of tribal girls' education in India. A brief review is worthwhile to highlight what has already been done in the field. The educational status of tribals should be improved. The study suggested improvement can be made based on data related to education available from various sources, identifying tribal groups for initiating innovative educational programmes at the micro-level. The role of mass media also needs to be assessed in the educational development of tribals (Singh and Ohri, 1993).” Ambasht (1970) argued that “the main cause of illiteracy among Gujjar and Bakarwal is the social distance between the teacher and the pupil in the tribal areas.” Suri (2014), in her study on the seasonal educational schools for the nomadic population in Jammu and Kashmir found that “the seasonal school are in a bad condition and lack proper infrastructure, stationery is not provided at the right time, the mid-day meal facility was also not available to the seasonal school children. She found that poverty is one of the key factors for the educational backwardness of tribal children (Gujjar and Bakkarwal in Jammu and Kashmir). Keeping in view the educational backwardness, low rate of enrolment of Bakkarwals and Gujjars particularly the girl children in schools and the difficulties faced by first-generation learners in the non-gojiri medium of instruction, there is a need to link the child's home language with the school language of instruction. And there is a need for the adaptation of mother tongue education upto the primary level to achieve the goal of universalisation of primary education among the community. The government should provide the student proper infrastructure and at least mid-day meal which is the right of these students (Suri and Raina, 2016).” Therefore, there is not much impact of educational

programs on girl child education and their social transformation in the tribal areas of Jammu and Kashmir, especially among Gujjars and Bakarwals.

Based on this background this study uses the following theories:

1.8. THEORETICAL FRAMEWORK

This study is based on the functionalist perspective; Durkheim was the exponent of this theory of Sociology of Education (1956). Functionalist sociologists particularly Durkheim saw “Education performed crucial functions in advanced industrial societies. He believed that education transmit shared values of society. Hence the theory sees the manifest function of education as conveying basic knowledge and skills to the next generation. Durkheim coined the term moral education (1962) to mean socialisation of people into society’s mainstream and also helped form a more cohesive social structure by bringing together people from diverse backgrounds, which echoes social transformation.”

“Modern functionalists pointed out that education in modern society plays a dual role of education in both preserving and changing culture. The theory believed that students, who progress through college and beyond, usually become increasingly liberal as they encounter a variety of perspectives. Thus, more educated individuals are generally more liberal, while less educated people tend toward conservatism. The primary role of education is to preserve and pass on knowledge and skills; hence education is in the business of transformation.”

Although Durkheim was also the first to use the phrase social system, his idea of functionalism was also used by Rogers (1962) in explaining transformation. He named his theory “Diffusion of Innovation (DOI) Theory which was developed to explain how, over time, an idea gains momentum and diffuses through the social system. As a result of this diffusion according to him, people as part of a social system, adopt a new idea or behaviour. Adoption of a new idea or behaviour does not happen simultaneously in a social system; rather it is a process whereby some people are more apt to adopt the innovation than others. The theory believed that there are five established adopter categories, and while the majority of the general population tends to fall in the middle categories:”

“Innovators – These are people who want to be the first to try the innovation. They are venturesome and interested in new ideas.

Early Adopters – These are people who represent opinion leaders. They enjoy leadership roles and embrace change opportunities.

Early Majority –These people are rarely leaders, but they do adopt new ideas before the average person.

Late Majority – These people are resistant to change, and will only adopt an innovation after it has been tried by the majority.

Laggards –These people are bound by tradition and very conservative."

The following Figure shows the illustration of the diffusion of innovation theory:

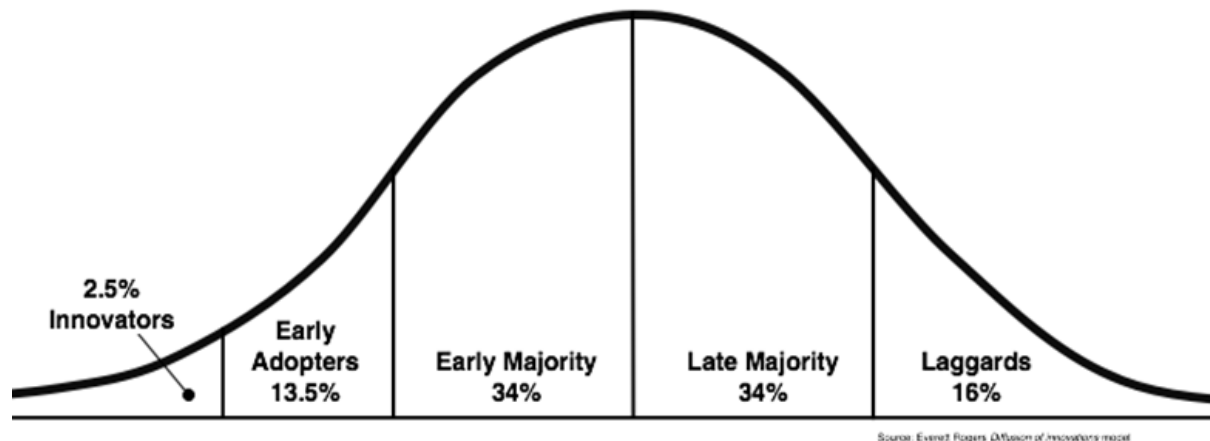


Figure-I

Source: Adopted from "<http://blog.leanmonitor.com/early-adopters-allies-launching-product/>"

"The stages, by which a person adopts an innovation, and whereby diffusion is accomplished, include awareness of the need for an innovation, decision to adopt (or reject) the innovation, initial use of the innovation to test it, and continued use of the innovation. Five main factors influence the adoption of an innovation, and each of these factors is at play to a different extent in the five adopter categories: (1) relative advantage; the degree to which an innovation is seen as better than the idea, program, or product it replaces, (2) compatibility; how consistent the innovation is with the values, experiences, and needs of the potential adopters, (3) complexity; how difficult the innovation is to understand and/or use, (4) trialability; the extent to which the innovation can be tested or experimented with before a commitment to adopt is made, and (5) observability; the extent to which the innovation provides tangible results." However, to gain the fullest possible sociological understanding and clarity of the aspect of society and human behaviour, this study further used another perspective within the Functionalists School or beyond. Thus, Bourdieu (1930-2002) and Coleman (1925-1995) were brought into the limelight as more recent theorists of education in Sociology of education. Bourdieu employs some technology used in economics to analyze the process of social and cultural reproduction of how various forms of capital tend to transfer from one generation to the next. For Bourdieu, formal education represents the key example of the

process. “Education success, according to Bourdieu (1986), entails a whole range of cultural behaviour extending to ostensibly non-academic features like gait, dress, or accent. Privileged children have learned this behaviour, as have their teachers. Children of unprivileged backgrounds have not. The children of privilege, therefore, fit the pattern of their teachers' expectations with apparent 'ease'; they are 'docile'. The unprivileged are found to be 'difficult', to present 'challenges'. Yet both behave as their upbringing dictates. Bourdieu regards this 'ease', or 'natural' ability distinction as in fact the product of great social labour, largely on the part of the parents. It equips their children with the dispositions of manner as well as thought which ensure they can succeed within the educational system and can then reproduce their parents' class position in the wider social system (c.f. Rogošić and Baranović, 2016, p.89).” However, Coleman (1988) discusses his theory of social capital, the set of resources found in family relations and a community's social organization. “Coleman believed that social capital is useful for the cognitive or social development of a child or young person. He discusses three main types of capital: human, physical, and social. Human capital is an individual's skills, knowledge, and experience, which determine their value in society. Physical capital, being completely tangible and generally a private good, originates from the creation of tools to facilitate production. In addition to social capital, the three types of investments create the three main aspects of society's exchange of capital. According to Coleman, social capital and human capital are often complementary (c.f. Rogošić, and Baranović, 2016, p.84).” By having certain skill sets, experiences and knowledge, an individual can gain social status and so receive more social capital.

1.9. RESEARCH GAP

It is an assertion that there is an impact of formal education on the social transformation of girls. This concept of social transformation among nomadic tribal girls has been the source of inspiration for taking up the present study. Secondly, there are no systematic and in-depth studies in this area of research from Jammu and Kashmir, especially Baramulla district, which harbours a fairly good number of nomadic tribal populations. There are two nomadic tribes such as Gujjars and Bakarwals inhabit in the Baramulla area.

After reviewing the earlier literature, it is found that there is no comprehensive study on this problem. Hence, this study fills the gap and adds some more phrases to the available literature.

1.10. STUDY DESIGN

The present study has been taken up to understand the socio-cultural and economic background of the girls among Gujjar and Bakarwal tribes in the Baramulla district. Apart

from the socio-cultural and economic background of the girls among Gujjars and Bakarwals it also tried to explore the possibility of suggesting social transformation measures suitable to these tribal groups. The main curiosity is centered on knowing about the impact of formal education on the social transformation of girls and their empowerment in the study area.

The present study has been designed to be purely descriptive and analytical. The study has been taken up with the following objectives:

1.11. OBJECTIVES OF THE STUDY

The following are the specific objectives of the study:

- To know the socio-cultural and economic background of the girls among Gujjar and Bakarwal tribes
- To understand the local conditions of girls in accessing school education among Gujjars and Bakarwals
- To assess the impact of seasonal education camps on girl child education in selected tribal groups
- To evaluate the role of the Non-Governmental Organisations in girls' education in the selected area
- Analyse the impact of education and developmental programmes on culture, promotion of girl child education and development of girls in Gujjar and Bakarwal tribes

1.12. RESEARCH QUESTIONS

What is the socio-cultural and economic background of the girls in Gujjar and Bakarwal tribes?

What are the local conditions of girls in accessing school education in the study area?

What is the impact of seasonal education camps on girl child education in the selected area?

What is the role of Non-Governmental Organisations on girls' education and their welfare?

What is the impact of formal education and developmental programmes on transformation of girls in the selected nomadic tribal groups?

The Review of the Literature was discussed in the next Chapter Two.

CHAPTER TWO

REVIEW OF LITERATURE

2.1. BACKGROUND

“Review of literature involves systematic identification, location, scrutiny and summary of written materials that contain information on the research problem. The literature review was based on an extensive survey of books, journals and the international nursing index. Research and non-research literature were reviewed to broaden the understanding and gain insight into the problem under study.”

“There exists a substantial amount of literature on the condition of tribal girls' education in India. A brief review is worthwhile to highlight what has already been done in the field.”

As observed by Farhat (2012), “the Gujjar and Bakarwals follow the folk culture. Gujjars and Bakarwals are culturally very much depictable by dancing, religious rites and customs, etc. The majority of the tribes follow Islam in Jammu and Kashmir. And they strictly follow old traditions and customs. They even today have the custom of child marriages, and girls are married at an age of 14 – 15 years and boys at 17-18 years. Owing to their transhumant nature, topography and society the Gujjar and Bakarwal group of the area has embraced a special dress example and have created distinctive sustenance propensities. For the most part rely on milk items as their staple sustenance other than cereals, wheat and maize. Their staple nourishment embodies milk items and maize such as *Maki ki Roti*, *Ganhar*, *Sarssoon ka Droop*, *Lassi*, *Kalari*, *Karan*, etc. As the majority of them, particularly the individuals who are not stationary rely on their creatures and cows.”

Rahi (2011) found that the “the Gujjar and Bakarwals communities speak Gujari which is locally known as Gojri. This language belongs to the Rajasthani language group. They also speak fluently other languages such as Punjabi, Urdu, Hindi, and Pahari languages like Kangri and Dogri. As regards the language of the Gujjar and Bakarwals, except for tehsil Mendhar where Bakarwals have a bit different pronunciation, the rest of the community speaks the same language. Another noticeable matter is that Gujjars and Bakarwals normally interact amongst themselves or even with the people of other communities like Pahari through the Gojri dialect that is why the Gojri language is still very vibrant. Languages as such survive and progress when the speakers of such languages appreciate and accord due regard to their language.”

Gupta (2012) observed that “the celebrations are of an integral part for tribal groups. They participate in all the festivals of national significance like *Eid*, *Holi*, *Lohdi* (Sagraand), etc. Aside from these tribal excessively have consolidated their religious convictions and traditions. They praise all the celebrations with incredible celebration and energy. They are gone with extraordinary tunes and nourishment, customs and society. These events give a gathering spot to individuals from distinctive shades of supposition. The Gujjars and Bakarwals of Jammu and Kashmir celebrate pretty much all the celebrations and tolls of the locale, however, adds to them their particular remarkable appeal and excellence.”

According to Khatana (1976), “Customs and rituals is another important element of Gujjars and Bakarwals. Custom has spontaneous emergence. These practices are continued simply since they have been followed in the past. Majority of the Gujjars and Bakarwals strictly adhered to the customs and rituals of the community. They follow the life cycle ceremonies as per the customs. They strongly believe in Islamic customs and rituals such as circumcision of a male child, marriage ceremony and funeral rites. During condolences, they carry meals and food from their own house to the house of the aggrieved. They also offer other small items as an aid to the family.”

According to Mitchell (2004), marriage is “a socially sanctioned sex relationship involving two or more people of the opposite sex, whose relationship is expected to endure behind the time required for gestation and the birth of children.”

“Marriages among Gujjars and Bakarwals are fixed in adulthood by negotiation and by the elder members of the family. A distinctive feature of their marriage is that consanguineous marriages take place. Marriage is usually a set of ceremonies that are conducted both at the place of the groom and bride. The inheritance of the property is from father to sons, who equally share it (Dilnaz and Rao, 2018).”

“Gujjars share a common culture with the Baduo tribe of Arabs. The Gujar tribe along with the Baduo tribe is associated with the Khizir tribe. The word Khizir changed into Garz, then to Garzar and finally to Gujjar (Rahi, 2007).”

“The most prevalent theory about the origin of Gujjars is that they were inhabitants of Gurjistan a territory that lies between the Black Sea, Caspian Sea and Caucasian mountain range. Because of factors mainly demographic, social, economic and political, a section of these inhabitants migrated towards the east through Iran, Afghanistan and Central Asia. They crossed over to Sulaiman Pass and entered the Plains of the Indus Valley. From there, they migrated southward and finally occupied the areas of Gujarat and Kathiawar (Warikoo, 2000).”

2.2. EDUCATION

“The education of the tribal masses receives special attention from the government in the policy. By the 1980s, educational planners were clear about the problem of tribals at this stage – poor school facilities, unrelated curriculum, poor methods of teaching and poverty-all which were discussed at length by the Dhebar Commission. Based on an understanding of these problems, the National Policy on Education, 1986 recommended several measures. Given the fact that ten percent of rural habitations yet to be covered by the primary school within a radius of one km were largely tribal habitations in the interior areas, the government prioritized the construction of school buildings under schemes like the Jawahar RojgarYojna, Tribal Welfare Schemes, etc. The development of curricula based on the socio-cultural milieu of tribals and of instructional materials in tribal languages, with provision for switching over to regional languages, is another priority of the policy. Besides, the 1986 policy suggests the expansion of residential schools, including Ashram Schools, Anganwadis and Adult Education Centres. Teaching jobs in tribal areas, seeks to encourage and train tribal youth. To promote tribals in higher education, especially in technical, professional and para-professional courses, the policy gives incentives by way of scholarships, special remedial courses and other programs to remove psycho-social impediments. Finally, to create awareness of the tribals’ rich cultural identity and to promote their enormous creative talent, the policy recommends suitable designing of the curriculum at all stages of education (Xaxa, 2014, p.161).”

“The educational status of tribes should be improved. The improvement can be made based on data related to education available from various sources, identifying tribal groups for initiating innovative educational programmes at the micro-level. The role of mass media also needs to be assessed in the development of tribes (Singh and Ohri, 1993).”

Dubey S.M. (1972) stated that “the tribes are backward, illiterate and there is a need of creating political consciousness among them.”

Khatana R.P. (1976) “mentioned scheduled tribes’ marriages within the community and within the clan strictly and some aspects of transhumance in mountainous traits.”

Mehta P.C. (2000) stated that “the socio-economic and educational status tribals are not satisfactory; they are lagging in every aspect of social life.”

According to Sameena (2015), “education is viewed as a standout amongst the most essential and potential instrument for the advancement of a country. Contemporary society cannot perform its attempt at economic development, technological improvement and social

movement without completely exploiting the capacities of its nationals. Educationists thus make every effort to develop fully the intellectual potential of the students and make efforts to see that their potentialities are fully acknowledged and channelized for the benefit of the individual in general and that of the society in particular.”

“Education is a basic human right and is an important factor in the development of children, communities, and countries. Opening classroom doors to all children, especially girls, will help break the intergenerational chains of poverty because education is intrinsically linked to all development goals, such as supporting gender empowerment, improving child health and maternal health, reducing hunger, fighting the spread of HIV and diseases of poverty, spurring economic growth, and building peace (Abass, Ahmed and Ahmed, 2015).”

According to Suri (2014), “the socio-economic and educational status of Gujjar and Bakarwal is not satisfactory as compared to other sections of society. The educational backwardness amongst Gujjars and Bakarwals is one of the key factors for their poverty, ignorance and overall backwardness. The educational level among the Gujjars and Bakarwals is too low compared to other inhabitants of the state. These tribal communities are already lagging behind the rest of the tribes and population of the trouble region. Some of the challenges in the provision of educational services to transhumant areas are similar to those faced by other rural and marginalized households in the region, although often more severe. These include nomadism, militancy, lack of teachers willing to work in the conflict situations found in these areas, poor infrastructure as well as poorly motivated teachers, a household economy dependant on livestock, with children spending long periods away from their homes and schools and transhumant mobility.”

As analysed by Tufail (2014), “the educational level among the Gujjars and Bakarwals is not satisfactory. The analysis shows that the majority of the population is illiterate, in the total 31.65 percent of the population is literate in the Gujjars community, 22.51 percent were literate among the Bakarwals. The general population has 55.52 percent literacy rate compared to the tribal population. In all the districts general population has the highest literacy rate in comparison to the Gujjars and Bakarwals, because Gujjars and Bakarwals do not have a fixed place and they keep moving all around the year, therefore, they get less opportunity of educating their children as compared to the settled general population.”

“The level of literacy among the Gujjar is low, particularly among young girls. The Gujjars in the prosperous conditions of Punjab, Haryana and Delhi have entry to government advancement plans for better wellbeing, power, watering system, drinking water and Bank

credits. A few segments of the Gujjars are receptive to family welfare and family arranging projects. Be that as it may, the nomadic Gujjars of Uttarakhand, Uttar Pradesh and Jammu and Kashmir do not have fundamental offices (Zaheer, Jameel and Israr, 2015)”.

Sujatha (1987) studied “the enrolment pattern, existing facilities, extent of absenteeism, parental attitude, aspirations towards educating their children, found that despite the efforts of both Central and State Governments, progress in tribal education was slow when compared to others.”

“The educational scenario of the tribal areas in the country and has commented that the tribal areas stand at a much lower level in terms of literacy and enrolment of school-going children as compared to the other areas. Similarly, Gujjars of Jammu and Kashmir are no exception (Sharma, 1977).”

“The non-Gujjars are better in literacy level than Gujjars. The study also reveals that in almost all districts of the valley where the Gujjar population exists, the participation of Gujjar boys and girls at the elementary and primary school stage is almost insignificant. Various reasons are attributed to the educational backwardness of Gujjars in Jammu and Kashmir (Ganai, 1981).”

Abrol (1988) mentioned that “inadequate incentives were responsible for educational backwardness of Gujjars. The other reasons are economic backwardness, migratory habits, illiteracy among parents, less mobile schools and communication gap.”

“The educational backwardness of tribes is due to their ignorance and under-valuing education. They are so ignorant that they avail least benefits from the government in terms of concession and incentives like interest-free loans, subsidised agricultural equipment and free educational access, etc (Lidhoo, 1987).”

Wani (1992) found out “the causes of low literacy/ educability among Gujjars and mentioned that 98 percent of teachers and 78 percent of Gujjar parents believe that poor economic conditions of Gujjar are the root cause for educational backwardness in particular and overall backwardness of Gujjar community.”

“The educational facility is available to only a small section of the Gujjars in the form of mobile primary schools (i.e. there are only 12 mobile primary schools in the district of Kathua). Enrolment among the Gujjars is also very low. Moreover, the girls are not sent to school because there is no separate school for girls, and the schools are usually located far away from their settlements. The participation of children in the household activities and the apathetic attitude of the parents towards education is found to be the root cause of low enrolment among the Gujjars (Dinesh Sharma, 1986).”

Rathnaih (1977) stated that “exposure to outside forces facilitates the enrolment of tribal children. Enrolment is higher in the villages with hostel facilities than in the villages without hostel facilities. He also pointed out that the enrolment of children from salaried employees and petty businessmen is more than from the cultivators and labourers. Enrolment of children from higher-income groups is also found to be higher than those of the middle and lower-income groups. He also pointed out that the single teacher schools, medium of instruction, textbooks and contents were other constraints on the educational development of the tribals.”

“There exists a social distance between the teacher and the pupil in the tribal areas. The non-tribal teachers were typically found to be dissatisfied with their job in the tribal areas. He found that such a mainstream-designed education system tends to change the way of life and the social aspirations of the tribals, thereby leading to the destruction of tribal norms (Ambasht, 1970).”

Kusum Premi et al (1989) analysed “the regional disparities in education among the different groups of Scheduled Tribes. The analysis was made at four levels i.e. inter-zonal differences (eastern zone and central zone), inter-state difference, inter-tribe differences within the same state and inter-state differences of the same tribe. Their findings indicate that great disparities exist across space and among different tribal groups in the same state. The performance of the same tribe differs widely in different states. In general, females in rural areas were found to be at a very low level of educational development. Male tribes in urban areas, in most cases, have a very high literacy rate and compare favourably with non-tribes. Within the same state, the performance of tribes differs significantly in terms of rural-urban residence and male-female distribution.”

Patel (1984) “made a comparative study of the educational development of the tribal women with that of the Scheduled caste women, non-SC/ST women and the tribal men in Gujarat and found that the tribal women have the lowest literacy rate among these groups. In terms of enrolment too, the tribal women are in a much lower position than the tribal men. The coefficient of equality for tribal women starts declining as they move up towards a higher level of education. This indicates a higher drop-out rate among tribal girls than among tribal boys.”

Singhi (1979) pointed out “the poor representation of tribal women in the educational institutions of Rajasthan. He described the distribution of education among tribal men and women in Rajasthan as alarmingly.”

According to Shah and Patel (1985), “the main factors hindering the education of tribal girls are that-the girls in tribal society are required to help their family in its occupational and

household activities; the poor economic condition of the tribals could not afford the expense of education, and the tradition of not sending girls to school.”

Sachchidananda and Sinha (1989) found that “a majority of the tribal girls in schools and colleges are unable to devote much time for their studies due to a great deal of work that they have to carry out at home.”

Desai and Chitnis (1975) mentioned that “the tribal students and particularly college students come from a fairly literate background when compared to the literacy rate of the general population of the Scheduled Tribes. It was also found that a majority of students are from a poor financial background. Another important finding was that there was a high concentration of students in Arts courses. The percentage of students in Science and Commerce was very small. The students had high educational aspirations. The majority of them wanted to obtain post-graduate degrees.”

Sachchidananda and Sinha (1989) study revealed that a “majority of the tribal school and college students in Bihar offered arts subjects. It was mentioned that preference for Arts subjects has been conditioned by the availability of resources, not Home and also at educational institutions. Science subjects are expensive and very few tribals can afford to pursue science education. Besides, rural schools do not generally have adequate facilities to teach science subjects. It was also found that a majority of the tribal students have experienced discrimination on account of ethnic differences. They further pointed out that the non-tribal and high caste Hindu teachers look down upon tribal students. Some of them even regarded these students as uneducable. Not only this, they do not hesitate in downgrading the tribal culture. They, thus, create in the minds of the tribal students a deep-seated inferiority complex.”

“Education has certainly enabled the Oraons in changing their lives for the better. It has granted them better social status and opened flood gates of aspirations for their children (Toppo, 1979).”

According to Kamat (1985), “modern learning initiated two processes of change for the Scheduled Caste and Scheduled Tribe population in India. Education enabled them to participate in the new pattern of the economy and secondly, it provided the necessary ideology to visualize the economic and social transformation. The spreading of modern education results in opportunities for occupational mobility for a few tribals which leads to the formation of new tribal elites. The mobility of the Scheduled Castes and Scheduled Tribes is that of a horizontal nature rather than a vertical one—that is, they are moving from traditionally disadvantaged tribes and castes to a disadvantaged class in modern society. He

pointed out the low representation of Scheduled Castes and Scheduled Tribes in the government services, especially in the two higher categories of Class I and II services which entail a higher socio-economic status. The majority of Scheduled Castes and Scheduled Tribes are –to be found in the lower category of Class III and IV services. This indicates that despite the educational incentives, reservations and other privileges of the Scheduled Castes and Scheduled Tribes tend to remain in the lowest ring of the social hierarchy.”

“Schemes like Sarva Shiksha Abhiyan (SSA) aim at bringing all the children within the coverage of complete literacy through formal learning at the doorstep with the objectives of achieving educational attainment, general awareness and professional competence. There are special schemes for girls like NIPGEL (National Programme for Girl Education), Kasturba Balika Vidhyalaya etc but the half-hearted attempts for their implementation have not yielded much result. The schemes like the SSA scheme have fallen flat as there is not adequate infrastructure available in the violence-ridden state, especially in remote parts of the state (Suri 2016).”

2.3. SOCIAL TRANSFORMATION

“Social change, in sociology, is the alteration of mechanisms within the social structure, characterized by changes in cultural symbols, rules of behaviour, social organizations, or value systems. Throughout the historical development of their discipline, sociologists have borrowed models of social change from other academic fields. In the late 19th century, when evolution became the predominant model for understanding biological change, ideas of social change took on an evolutionary cast, and, though other models have refined modern notions of social change, evolution persists as an underlying principle. Other sociological models created analogies between social change and the West’s technological progress. In the mid-20th century, anthropologists borrowed from the linguistic theory of structuralism to elaborate an approach to social change called structural functionalism. This theory postulated the existence of certain basic institutions (including kinship relations and division of labour) that determine social behaviour. Because of their interrelated nature, a change in one institution will affect other institutions (William and Nico 2020).”

“In the 1970s, the American sociologist Daniel Bell (1999) articulated a compelling vision of the ‘information society. He argued that information was the defining resource of a new ‘post-industrial’ phase of economic development, just as raw materials were the core resource of the agricultural society and energy of the industrial society. The central technologies, techniques, and know-how for this new era would be those involved in the storing,

processing, managing, distribution, communication, and interlinking of information (c.f. Dutton, 2004).”

“Global change and the increasing importance of transnational flows and networks in all areas of social life create new challenges for the social sciences. However, their underlying assumptions are linked to their origins in Western models of industrialisation and nation-state formation. There is still considerable national specificity in modes of organisation, theoretical and methodological approaches, research questions, and findings. In contrast, social transformation studies can be understood as the analysis of transnational connectedness and the way this affects national societies, local communities, and individuals (Castles, 2001).”

“To understand the sociological dimension of change in India it is necessary to grasp the concrete process of restructuration going on in society. These processes have been set in motion under specific historical contexts of social forces, public policy and national ideology (Kumar, 2001).”

“Education systems contain both transformative and reproductive elements. The balance and tensions between these have varied extensively over time and continue to vary across countries and the world’s regions. Ideally, education would reproduce the ‘good’ and transform the ‘bad’, but ‘good’ and ‘bad’ are value-based and inherently political. Accordingly, the prevailing form of governance and the nature of power relations, as reflected in the dominant socio-cultural and socio-political institutions in a given context, profoundly condition the balance and tensions between these elements (Desjardins, 2015).”

“Traditional Somali society was a liberal Moslem society, yet women were denied Islamic scholarship and leadership. The patriarchal British colonial order and secular education reinforced “traditional” discrimination against women. Commercialisation, intensified by colonialism, led to the introduction of a new female dress code and the reinterpretation of Islamic practice to include the housewifisation of middle-class wives. Discrimination against female secular education began to change in the late 1950s and early 1960s. Demand for girls' secular education opened girls' access to Islamic education. Girls' knowledge of the Qur'an was a prerequisite for secular school admission. This generated mutuality between secular and Islamic education. One of the biggest obstacles to girls' secular education was the lack of women Qur'anic teachers (Samatar, 2000).”

“Tribals should be kept isolated in their hills and forests. Elwin’s theory is known in social anthropology as the ‘public park theory’. He suggested that ordinarily the non-tribal people should not be allowed to enter into tribal pockets without permission of the state government. This system would guarantee the isolation of the tribals (Elwin, 1943).”

Ghurye (1943) argued that “the tribals were nothing more than backward caste Hindus. They should be treated at par with the Hindus. Following Ghurye’s argument, D.N. Majumdar (1944) took a slightly different position. He suggested that the cultural identity of the tribals as far as possible should be retained. He feared that if the isolation was broken the tribals would lose their ethnic identity. To maintain it, he hypothesised that there should be ‘selected integration’ of the tribals. While spelling out, he argued that not all the elements of civilisation should be allowed to enter the tribal area. Only those who have relevance to tribal life should be permitted into such areas. Such a policy would keep the tribals away from the vices of urban life.”

“There was very little diversification in occupation. Agriculture continues to be the mainstay of the tribal population, very little investment is made to modernise it, very few inputs are made to increase the productivity of land, and many people mostly depend on traditional agencies for their credit requirements. All these are obviously, the characteristics of a subsistence economy (Vimal Shah, 1969).”

“The impact of urbanisation on tribal culture was examined. The impact of the emergence of a heavy engineering complex in a tribal belt of Chotanagpur was studied and by analysing the pattern of socio-economic changes that occurred in this region owing to large-scale industrialisation (Vidyarthi, 1970).”

According to Roy Burman (1973) “tribals live among the non-tribals, but hardly share a common life. Their contacts are few and formal. In fact, according to him, the tribals in urban areas are in neither of the two worlds fully. Many of them adopt the technology, and skills of the modern world, still retaining the emotions of the tribal world. At the primitive level of aspiration, tribals were not concerned with the fact that they were a minority at the regional level. Now, with political and occupational aspirations at the regional level and national levels, tribals begin to feel like a significant minority. This is the gift of modern education in particular and modernisation in general. Through his study, he expresses his dissatisfaction regarding the strategies for tribal’s modernisation.”

Bose, N.K. (1977) gave some insight into the tribe’s social life. “Tribes differ from others in their social system. They have retained their marriage regulation. Almost all marry within their restricted local group and are sometimes guided by their elders or political chief in internal and external affairs. In other words, they form socially distinct communities who have been designated as tribes and listed in the Schedule for special treatment, so that within a relatively short time they can come within the mainstream of political and economic life if India.”

“A sort of integration was achieved by the tribals with the wider society as a result of political unification. They are aware of the working of democracy, democratic institutions and identification with the level of values (Doshi, 1978).”

“Speaking about the tribal integration process points out that, present context integration means four things: independent thinking, democratic style of life, secularism, and planned economy. These are urgently needed for the tribals to integrate themselves into the mainstream (Roy Burman, 1978).”

“The validity of observing stratification pattern among Indian tribes on the basis-of caste hierarchy or ‘Sacred’ hierarchy or division on a class basis in the context of Gujarat tribes was questioned. Tribal population in modern market and production systems and their incorporation into modern political systems were shown regional variations in occupations, use of modern machinery, etc (Pradeep Kumar Bose, 1981).”

“Tribal society in the post-Independence era has been witness to unprecedented change, which has been most marked in respect of culture, modes of making a living and social differentiation. Their bearing on women’s status in society and gender relations has been far-reaching (Xaxa, 2004).”

“Since the educational scenario in tribal areas is marked by poor infrastructure, providing adequate infrastructures, such as classrooms, teachers and teaching aids as well as basic facilities like electricity, water, boundary walls and toilets is essential for the proper functioning of these schools and from the perspective of security and safety of children. The involvement of the community in educational interventions through the Panchayati Raj Institutions needs to be institutionalised. Information on various schemes and benefits to beneficiaries should be provided to the Gram Sabhas and Gram Panchayats, which would create transparency and increase awareness about their entitlements (Xaxa, 2014, p.187-189).”

“Social and cultural changes today are not unidirectional and there are several contrary trajectories generating processes like homogenisation, pluralisation, rationalisation and hybridisation at the same time. In other words, cultural globalisation does not refer to the possibility of a single global culture; it rather signifies the spread of plural cultural elements across the globe (Ghosh, 2011).”

“The strengthening of local and regional cultural identities is an unexpected consequence of globalisation. It would be imprudent to undermine the adaptive capacity of our culture and contribute to the growth of self-consciousness and local cultural identities due to the very process of cultural globalisation today (Oommen 2005).”

“Globalisation has become a means for the construction of new identities and hence it has inadvertently resulted in pluralisation. The challenge today for us is to recognize and respect plurality and multiplicity as a better model of globalised social life (Ghosh, 2012).”

“The policy of Globalisation that has changed the face of the world in post-World War II era affected economic sphere of India as well. The wave of Globalisation has been experienced by various sections of multi-dimensional Indian society, their livelihood, employment, socio-cultural life including their cultural and religious practices, health, education, women and disadvantaged and socially backward sections differently. The impact of Globalisation on tribal communities is multifaceted as they are the ones that are negatively affected not only in India but all over the world. In the name of development, the life, livelihood, culture and habitat of indigenous people have been brought under the hot-iron of Globalisation. The tribal way of life is dictated by the law of nature. Even though the Constitution of India has granted various safeguards to the tribal communities, they continue to remain the most backward and discriminated groups in India. Cases of displacement of tribal people in India have increased manifold. Commercial activities under the garb of economic growth and economic development brought alien forces, cultures and influences into the traditional life and culture of Tribal communities. It was recommended that the corporate companies should support the creation of infrastructure for school development such as toilets, drinking water facilities, computer and language labs, students’ development, capacity building of teachers, school management, skills development and vocational training, improvement of ashram schools and human resources. An inclination must be shown by the corporate companies to partner with the local tribal population in their business projects. In other words, the profits and revenues generated out of corporate projects run on tribal lands shall be distributed among all the stakeholders one of them shall be the local tribals (Babar, 2016).”

After reviewing the earlier literature, it is found that there is no specific study on the problem. Hence, this study fills the gap and adds some more phrases to the available literature.

The methodology of the study was discussed in the next Chapter Three.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. BACKGROUND

An attempt was made in this chapter to explain and justify the methods, tools and techniques of research employed in this study and to portray the geographical, demographic and socio-cultural profile of the study area. It was assumed that such a geophysical socio-cultural profile of the setting of the study would provide a contextual backdrop against which the findings of the present study could be more relevant and meaningfully explained. Many a time the distinct features of the setting, be it socio-cultural, economic or demographic, might give us a clue or hold a key to the riddles which might not yield themselves to other schemes of logical reasoning or rationale. As such a note on the field or setting of the study is quite significant, so far, as they help in contextualising the findings.

3.2. RESEARCH METHODS

An attempt was made in this section to explain the methods, tools and techniques that were chosen and employed in undertaking the formal education and social transformation among girls in Gujjars and Bakarwals of Baramulla district in Jammu and Kashmir. The methods, tools and techniques that suit the objectives and the nature of the study best were identified and employed. Kinds of literature about methodological issues on the study of the socio-economic and cultural background of the girls, local condition of girls in accessing school education, the impact of seasonal education camps, the role of NGOs on girl child education, and the impact of education and developmental programmes on culture, promotion of girl child education and development in Gujjars and Bakarwals of Jammu and Kashmir were surveyed to know what methods were in the vogue in the study of these issues. It was found that many investigations were resorted to the case study method to study the formal education and social transformation of tribal girls. However, such studies tend to provide a qualitative description of the situation and the phenomenon, where the chances of their being impressionistic were are and none of the studies are analysed useful.

Further, the number of cases that could be taken is less because of the limitation of time and resources, the case studies may leave out typical and important aspects, affecting the generalisations. Further, particularly the empirical studies with research questions to be tested

are rather constrained to obtain or gather quantitative or quantifiable data which could be subjected to statistical analysis.

3.3. SETTING OF THE STUDY

Baramulla district of Jammu and Kashmir was selected where the nomadic tribal groups were found. A semi-structured Interview Schedule was employed for the collection of data from the households, and girls whose age group was between 5 years to 18 years. The household survey was conducted on an enumeration basis covering households randomly in the selected area. Purposive sampling was used to cover girls from the selected households. And the key informants were selected by using purposive sampling in this study.

3.4. PROFILE OF JAMMU AND KASHMIR

“Jammu and Kashmir are Union Territory of India (until October 31, 2019, a State), located in the northern part of India cantered on the plains around Jammu to the south and the Vale of Kashmir to the north. The union territory is part of the larger region of Kashmir. The administrative capitals are Srinagar in summer and Jammu in winter. Its area is 16,309 square miles (101,387 square km) with 12,367,013 populations as per the Census of India, 2011 (Roma Chatterjee, 2020).”

“The Jammu and Kashmir Reorganisation Act, 2019 was enacted (MHA, SO No. 3979 I dated November 2, 2019) to provide for reorganisation of the erstwhile state of Jammu and Kashmir into the two union territories – one to be eponymously called Jammu and Kashmir, and the other Ladakh. October 31, 2019, was notified as the appointed day for all purposes of the Act. A bill for the Act was introduced in the Rajya Sabha, on 5 August 2019 and was passed on that day. It was passed by the Lok Sabha on 6 August 2019. It received the President’s assent on 9 August 2019. The introduction of the bill was preceded by a presidential order under Article 370 of the Indian constitution that revoked Jammu and Kashmir’s special status, and mandated, inter alia, that all the provisions of the Indian Constitution would be applicable to Jammu and Kashmir (Roma Chatterjee, 2020).”

“Accordingly, the State Legislature including Legislative Council of the State has been abolished and shall from now onwards be construed as Legislative Assembly of the Union Territory of Jammu and Kashmir. All the provisions of the constitution as amended from time to time have become applicable to the existing Jammu and Kashmir with effect from August 5, 2019, and any notification issued or order, rule, or appointment made during the period

between August 5, 2019, and October 31 is required to be protected as if such actions have been taken following the law. There are references in the state laws that have been applied to the expressions permanent residents or hereditary state subjects are now omitted (Roma Chatterjee, 2020).”

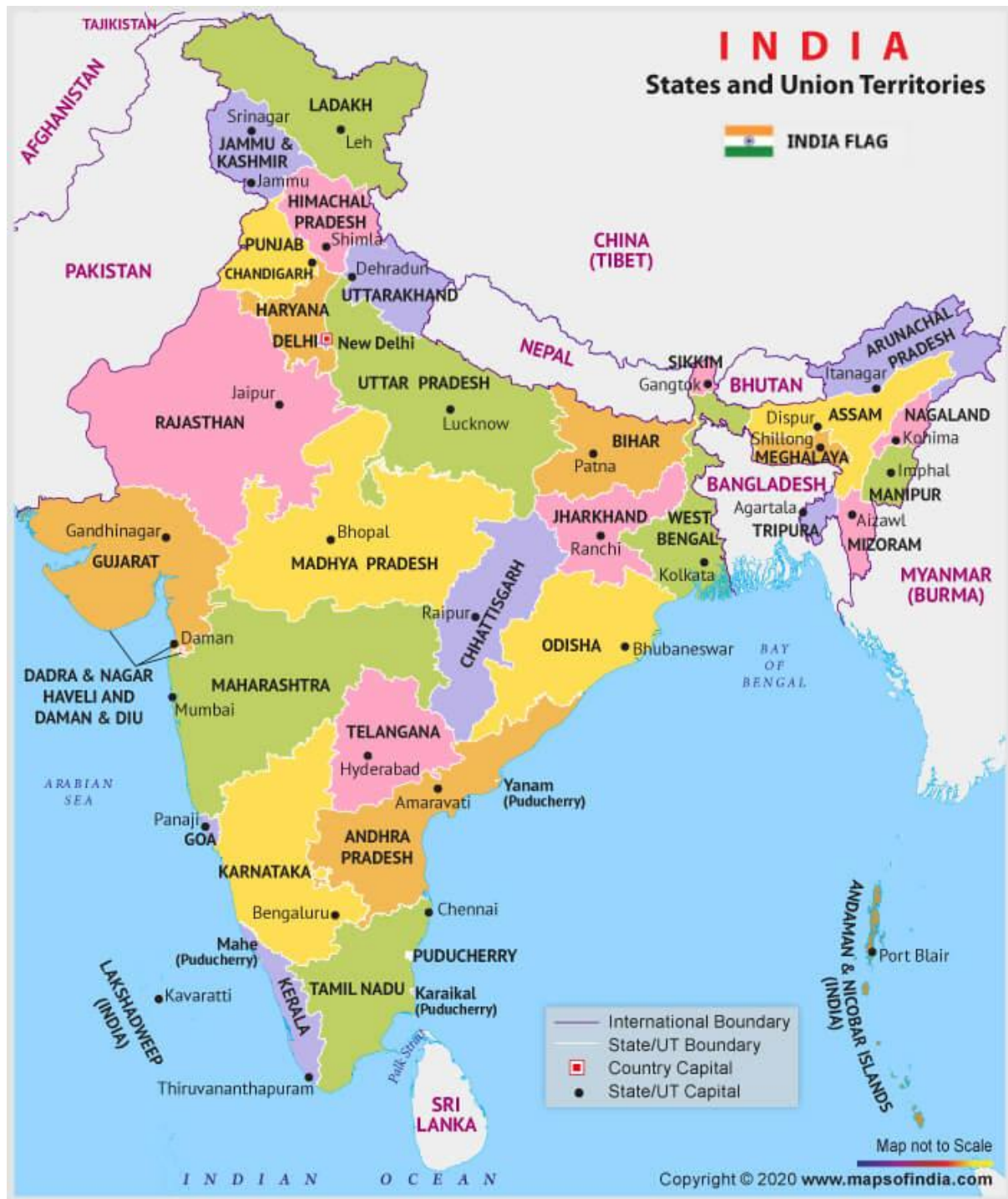


Figure No. 2 India Map

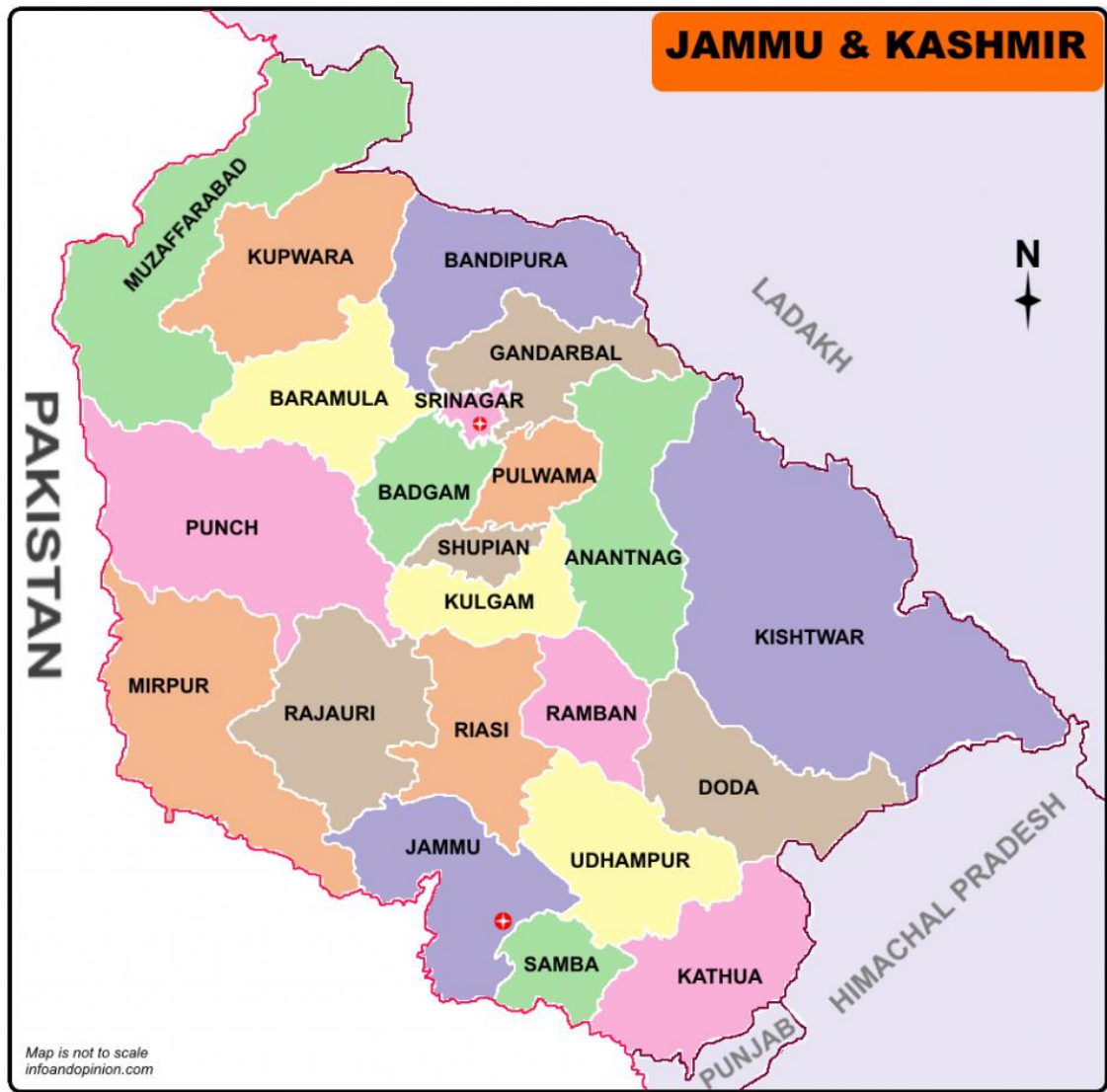


Figure No. 3 Jammu and Kashmir State Map

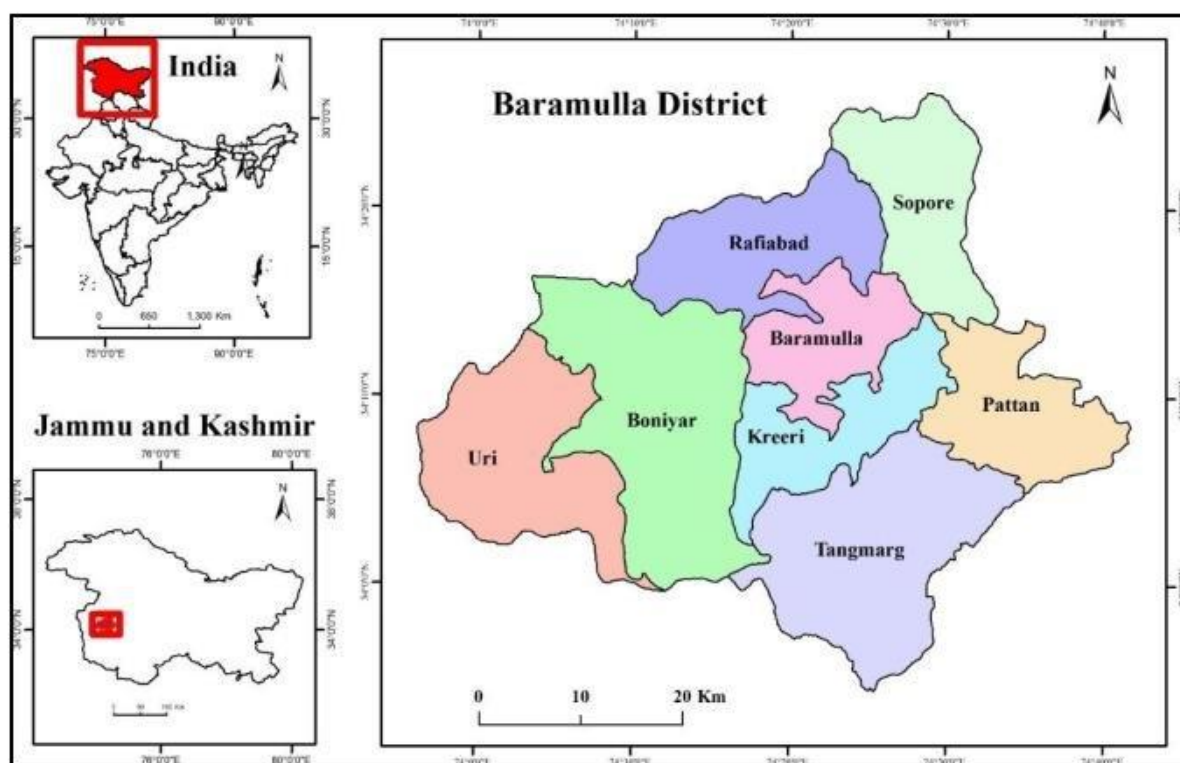


Figure No. 4 Baramulla District Map

3.5. RESEARCH DESIGN

This study adopted a mixed approach (both qualitative and quantitative methods were used to collect the empirical data among the selected households). The ethnographic method was followed to document the socio-cultural background of the Gujjar and Bakarwal tribal groups. A semi-structured interview schedule, Observation (Non-participant), In-depth interviews with key informants, Case Study method and Focus Group Discussions (FGDs) were used to collect empirical data from the selected households, and girls found in selected households. “The secondary source of data was collected from the earlier published books, Monographs, Journals, Project Reports, etc. A purposive sampling method was followed in the selection of field villages, girl respondents and key informants from Gujjars and Bakarwals found in the Baramulla district of Jammu and Kashmir. Simple random sampling method was used for the selection of households of Gujjars and Bakarwals in the Baramulla district of Jammu and Kashmir. A sample of 330 households was covered (50 percent of total households of Gujjars and 50 percent of total households of Bakarwals i.e. 280 and 50 respectively) in Baramulla District of Jammu and Kashmir. Intensive and in-depth interviews were conducted with the key informants such as village leaders, religious leaders, teachers and knowledgeable people. Quantitative data analysis was done using SPSS 20.0 package.” The qualitative data were transcribed and manually analysed according to themes. A cross-cultural comparison method was employed to trace the similarities and differences between Gujjars and Bakarwals.

“The Gujjars and Bakarwals are predominantly found in the Baramulla district of Jammu and Kashmir. Therefore, the Baramulla district was selected by using the purposive sampling method. Gujjar nomadic tribal group households were covered in Bandibala, Nowgam Kandi, Pachar, Galibal, Kahwar, Farasdub, Nilshar, and Tarnaran villages of Baramulla district of Jammu and Kashmir. Households of the Bakarwal nomadic tribal group were covered in Bandibala, Nowgam Kandi, Pachar, Galibal, Varinar Saranz, Nilshar, Sarnza and Tarnaran villages of Baramulla district of Jammu and Kashmir. The households of Gujjars and Bakarwals were randomly selected by using a simple random sampling technique.”

Table 3.1 Tribe wise selected villages and households in Baramulla district of Jammu and Kashmir

Sl.No.	Name of the village	Tribe wise covered households		Total households covered
		Gujjars	Bakarwals	
1	Bandibala	52	11	63
2	Nowgam Kandi	64	9	73
3	Pachar	20	5	25
4	Galibal	30	8	38
5	Kahwar	48	0	48
6	Farasdub	26	0	26
7	VarinarSaranz	0	5	5
8	Nilshar	10	2	12
9	Sarnza	0	4	4
10	Tarnaran	30	6	36
Total households		280	50	330

A semi-structured interview schedule was employed for the collection of empirical data from selected households and girl respondents. “Purposive sampling method was employed for selection of girl child respondents; key informants such as aged knowledgeable people, religious leaders and teachers to conduct in-depth interviews and focus group discussion to collect data on the importance of education and social transformation among girls of Gujjars and Bakarwals, and to elicit their ethnographic details from key informants.”

3.6. SAMPLING PROCEDURE

“The probability sampling uses statistical theory to randomly select a small group of people (sample) from an existing large population and then predict that all their responses will match the overall population. This sampling leads to higher quality findings since it provides an unbiased representation of the population. The probability sample design was used in obtaining household data that would serve as a valid sampling frame. The Simple random sample is an unbiased representation of a group. It is considered a fair way to select a sample from a larger population since every member of the population has an equal chance of getting selected.”

Therefore, 50 percent of total households were selected in each selected tribal group by using a simple random sampling procedure. A sample of 330 households was covered (50 percent of total households of Gujjars and 50 percent of total households of Bakarwals i.e. 280 and 50 respectively) in Baramulla District of Jammu and Kashmir.

The formula for the calculation of the sample according to Yamane (1967), is expressed as:

$$n = \frac{N}{1 + N(e)^2}$$

Where:

n = the sample size;

N= the population size;

e = the level of precision (which was 0.50); and the confidence interval = 95% level.

According to Yamane (1967) and Krejcie and Morgan (1970), a sample size of 380 or there about respondents was an adequate sample for a population of more than a hundred thousand (100,000). The distribution of the sample and the Tahsil/District were presented in the table below:

Table 3.2 Tribe wise sample households

Tehsil/ District	Tribe				Total households	Total selected households
	Gujjars households		Bakarwals households			
	Total	50%	Total	50%		
Baramulla	560	280	100	50	660	330
Total selected households		280		50		330

Table 3.2 shows the sample size of selected two nomadic tribal groups viz. Gujjar and Bakarwal selected from the Baramulla district in Jammu and Kashmir. A total of 330 households, of which 280 households belong to Gujjars and the remaining 50 households belong to Bakarwals.

Table 3.3 Number of girl respondents from covered households

Name of the tribe	Number of girls respondents	Percentage
Gujjar	158	79.80
Bakarwal	40	20.20
Total	198	100.0

Table 3.3 shows the composition of girl respondents selected from covered households of Gujjars and Bakarwals. In all, 198 girl respondents were selected by using the purposive sampling method, of which 158 were from Gujjar and 40 from Bakarwals to analyze the impact of formal education on social transformation among girls.

Table 3.4 Subsects of Gujjars (N=280)

Subsects of Gujjar tribe	Frequency	Percentage
Famda	99	35.35
Monan	13	4.6
Badana	19	6.7
Sood	7	2.5
Jungle	18	6.4
Dader	72	25.71
Pode	6	2.1
Gagi	2	0.71
Chachi	13	4.6
Paswal	5	1.78
Kalas	2	0.71
Khatana	4	1.42
Katari	9	3.2
Kohli	3	1.07
Bokda	7	2.5
Total	280	100.0

Table 3.4 shows the covered subsects in Gujjar tribal group. Famda (35 percent), Monan (5 percent), Badana (7 percent), Sood (3 percent), Jungle (6 percent), Dader (26 percent), Pode (2 percent), Gagi (1 percent), Chachi (5 percent), Paswal (2 percent), Kalas (1 percent), Khatana (1 percent), Katari (3 percent), Kohli (1 percent) and Bokda (3 percent) have been covered under this study.

Table 3.5 Subsects of Bakarwals (N=50)

Subjects of Bakarwal tribe	Frequency	Percentage
Khari	11	22.0
Kasana	9	18.0
Chuhan	16	32.0
Thikri	7	14.0
Jagal	2	4.0
Chachi	1	2.0
Total	50	100.0

Table 3.5 shows covered subsects in Bakarwals tribal group. Khari (22 percent), Kasana (18 percent), Chuhan (32 percent), Thikri (14 percent), Jagal (4 percent) and Chachi (2 percent) were covered under this study.

“The Non-probability sampling such as the deliberate sampling, purposive sampling or judgment sampling procedures are used, although they do not offer any basis for estimating the probability that each item in the population has been included in the sample (Bernard, 1990).” “In this sampling procedure, the researcher purposively chose the particular units of the universe to constitute the sample on the basis that the small mass that they so select out of huge one was typical or representative of the whole (Yin,1993).” Thus, “the judgment of the researcher plays an important part in this sampling technique. The importance of adopting this design by researchers is the relative advantage of time and money inherent in the sampling (Doorewaardand Verschuren, 1999).”

Given this background, the information needed was specialised concerning ethnographic details of selected tribal groups, and religious aspects of social transformation of girls among Gujjars and Bakarwals, hence; the purposive sampling technique was used to identify cultural issues related to formal education and social transformation among girls in Gujjars and Bakarwals of Jammu and Kashmir.

A purposive non-probability sampling technique was used since the aim of the study was to attain a specific population known as key informants such as religious leaders, community local leaders and knowledgeable persons. “In addition, a qualitative participatory method and in-depth case study approach was found to be appropriate for this type of study, where the reasons attached by respondents to certain actions need to be understood.” The generalisations of findings were theoretical since the case study approach was employed.

3.7. DATA COLLECTION APPROACH

“There are two major approaches used in social research in gathering data i.e. primary source and secondary source (Miller, 1991).” “It is, however, important to note that the selection of a particular approach to collect data must be decided upon in the light of one’s problem, the purpose of the study, the resources available and the skills of the researcher. In selecting a method for data collection, the socio-economic-demographic characteristics of the study population play an important role. Some populations for several reasons, may not feel either at ease with a particular method of data collection or comfortable expressing opinions in a questionnaire for example. Therefore, in deciding on the type of data collection method, the researcher must keep in mind the type of people he or she is dealing with, the nature of the social situation, the mood of the social environment and the psychology of the people (Grady, 1998).”

“Attitudes and values, which formed the main thrust of the research, are complex and difficult to assess and measure. Therefore, a flexible approach using several data collection techniques is essential. It is also important to design an instrument that respondents could easily understand and that would elicit values for key natural resources in the study areas (Chuenpagdee, 1998).” Accordingly, the researcher must use more than one method in data collection.

“In the light of the above, data were collected from primary sources through interviews, case studies; in-depth interviews with key informants, observation (non-participant) and focus group discussions. While secondary data obtained through documentary sources such as books, journals, magazines, internet and other earlier researches on the subject matter.”

3.8. SOURCES OF DATA

The data were obtained from two fundamental sources i.e. “primary and secondary sources.”

3.8.1. Primary Sources

In this study, “primary source data was collected from fieldwork by using interview schedule, in-depth interviews with key informants, observation (non-participant), case studies, and focus group discussions (FGDs) data collection methods.”

3.8.2. Secondary Sources

“The secondary data was collected from earlier published books, Monographs, Journals, Project reports, documents and newspapers on formal education, educational policies and programs, and social transformation among tribal girls to supplement the primary data and to add validity to the analysis.”

3.9. TOOLS FOR DATA COLLECTION

“As the sizeable proportion of the respondents was illiterate and ignorant, an interview schedule was prepared and administered for collecting detailed data about the impact of formal education on social transformation among girls in Gujjars and Bakarwals in Baramulla district of Jammu and Kashmir. Further, a detailed analysis was made to know how the cultural issues affect the social transformation of the girls. After undertaking a pilot survey of sample cases the interview schedule was perfected before fieldwork.”

Intensive and in-depth interviews were conducted with the key informants such as village leaders, religious leaders, teachers and knowledgeable people. Observation (non-participant), Case study method and Focus Group Discussion technique were used to elicit relevant data from the respondents on ethnographic details, formal education and social transformation of girls among Gujjars and Bakarwals.

3.9.1. Interview Schedule

“The study design was taken into consideration the fact that the majority of the population was illiterate and thus, an interview schedule was administered. The interview schedule was prepared to keep in view the objectives, the research questions and the theoretical framework of the study were taken to see that none of the objectives were left out and irrelevant and superfluous data were not gathered from the respondents. Each question was picked based on the information it generates in addressing the objectives.”

“Further the interview schedule was divided into several sections which deal with objectives and the sections were so arranged as to lend it a rational structure and logical sequence. There were separate sections on the socio-economic profile of households, and social transformation of a girl child, issues and remedial measures. The questions were primarily structured, to enable the schedule to be preloaded to the extent possible, which would ease the tabulation process. The section on social profile consisted of questions that would elicit information on age, tribe, religion, education, marital status, family type, number of children, details of assets, school facilities, awareness about governmental programs, employment, ethnographic details etc. they could be employed as explanatory variables in the analysis of the major findings of the study. Therefore, the interview schedule was designed comprehensive enough to cover all the objectives and it was rationally and logically structured.”

3.9.2. Informal Interviews

Informal interviews would help the researcher to obtain general information on ethnographic details of Gujjars and Bakarwals. Informal interviews were conducted to collect preliminary data. It was conducted with different key informants such as tribal community leaders, religious leaders, teachers and other knowledgeable people to collect data on ethnographic details of Gujjars and Bakarwals, and their perception of formal education and social transformation of girls.

3.9.3. In-depth Interviews

“Interview is any person-to-person interaction between two or more individuals with a specific purpose in mind (Karma, 1996).” “The interview as a data collection method may be described as an interaction between an interviewer and interviewee with the view to soliciting reliable information (Marshall and Rossman 1989).” “In-depth interviews entail asking questions, listening and recording answers; and then posing additional questions to clarify or expand on a particular issue. In-depth interviews aim at understanding respondents’ views (Veal, 1992).”

“Interviews are classified into unstructured and structured. The two classifications were used in the present study. In using the unstructured interview approach, also known as the in-depth interview, a framework (focus group guide) was developed to guide the interview process. The rationale for using this approach is to enable the researcher collectively engage with a group of respondents within which a semi-structured interview schedule was designed to employ for data collection. This approach also allows the respondent to freely express their opinion.” This, therefore, “a good interview is one in which the interviewee takes over the control of the interview situation and talks freely (Yin, 1993).” Hence, this approach is intended to solicit in-depth information on the ethnographic background of Gujjars and Bakarwals and their perception of the social transformation of girls in their communities support.

In-depth-interview method helps the researcher to collect data pertinent to the cultural background of the respondents and the perception of the social transformation of girl children among Gujjars and Bakarwals. An open-ended interview schedule was prepared for local Non-Governmental Organisation leaders working in the Baramulla district of Jammu and Kashmir to record information on formal education, girl child programs and their impact on the social transformation of girls. Accordingly, in-depth interviews were conducted with 10 religious leaders, 12 village heads, 10 teachers, and 6 knowledgeable elders from both communities who were purposively selected. The in-depth interview focused on ethnographic

details of Gujjars and Bakarwals, and the perception of the selected communities on formal education and social transformation of girls. For this, the tape recorder and camera were used to capture all information given by the informants.

3.9.4. Observation

“Observation is a purposeful, systematic and selective way of watching and listening to an interaction or phenomenon as it takes place without asking the respondent. The basic condition under which is most appropriate to observe is: learning about interactions, functions and behaviours in a group. This is more so, relevant in situations where accurate information cannot be elicited by questioning. This approach will be relevant in obtaining data during preliminary visits to obtain information on the geophysical setting, location of traditional protected sites/areas, identification of relevant institutions etc. in natural resource management (Karma, 1999).” “The Observation is, however, non-participant as participant observation requires that the researcher lives with and participates in the daily activities of the people under investigation over a while. Observation is the real-time recording of information. It is useful for exploring a topic that the participant may be uncomfortable discussing (Creswell 2009 and Vanderstoep and Johnson 2008).” “The familiarity of the researcher with the culture of the area is an added advantage. This method is used to allow for the recording of behaviour as it occurred, rather than relying on a subject’s retrospective reports of personal behaviour (Selltiz, Marie, and Deutsch, 1995).” The observation method helps the researcher to explore for information and gather supplementary data that will be not be captured with the interviews.

The observation (non-participant observation) was employed to collect general information on the ethnographic background of Gujjars and Bakarwals and their perception of formal education and the social transformation of girls. The fieldwork diary was maintained to take notes while observing the behaviour and activities of individuals and a camera was used to crosscheck the information obtained through other research methods under this study.

3.9.5. Focus Group Discussion

According to Kreuger (1988), “focus group is a ‘carefully planned discussion designed to obtain perceptions in a defined area of interest in a permissive, non-threatening environment’ he also mentioned that focus group interviews or discussions were introduced in the late 1930’s by social scientists that had doubts about the accuracy of traditional information-gathering methods. Focus group interviews tap into human tendencies where attitudes and perceptions are developed through interaction with other people.” “The group discussion is

essentially a qualitative data-gathering technique that finds the interviewer/moderator directing the interaction and inquiry in a very structured or unstructured manner, depending on the interview's purpose (Denzin and Lincoln, 1994).” “The size of the group should not be so large as to prevent adequate participation by most members nor should it be so small that it fails to provide substantially greater coverage than that of an interview with one individual (Kendall, 1990).” However, “small groups of 4-6 people are preferable when the participants have a great deal to share about the topic or have had intense or lengthy experiences with the topic of discussion (Kreuger, 1988).” “It was also suggested that a focused interview should include less than 10 questions and often around five or six. It is proposed that most interview guides should consist of fewer than a dozen questions. The questions for discussion could be structured, unstructured and/or open-ended to allow respondents to answer from a variety of dimensions depending on the goal of the study. Before the commencement of the discussion, it is recommended that the moderator must develop rapport with the group. It is a good idea to have group members introduce themselves and tell a little about themselves. This method can help break the ice (Stewart and Shamdasani, 1990).” “The recommended pattern for introducing the group discussion includes the welcome, overview of the topic, ground rules and the first question (Kreuger, 1988).”

“A focus group discussion is an important way of obtaining respondents' knowledge and perceptions in a simple, flexible yet effective manner. Its purpose is to develop a broad and deep understanding of the issues at stake. Six focus group discussions were conducted within selected communities.” “The members in one group discussion are (6-10), and the number of focused group discussions in research ranges from (3-5) groups. Focus group discussion is valuable for observing social influence on participants' behaviours and attitudes (Vanderstoep and Johnson, 2008).”

The focus group discussions (FGDs) were conducted in Bandibala, Kahwar, Nowgam Kandi, Sarz and Pachar villages of Baramulla districts in Jammu and Kashmir under this study. The composition of the group members was heterogeneous that each group consisted of six to ten (6-10) members. The individuals who were selected for the discussions were of different ages, gender, education and economic backgrounds. Based on this, relevant information was collected on formal education and social transformation among girls in Gujjars and Bakarwals. Finally, to substantiate the information gathered by note-taking, the tape recorder was used to record information during FGDs. In total, 6 FGDs were conducted to elicit

information on formal education and social transformation among girls in Gujjars and Bakarwals.

3.9.6. Case Studies

As case study method enables to study of a given issue in greater depth (Berg, 2001). The case study method was employed to collect data on formal education and social transformation among girls from the selected households. In total, 12 case studies were conducted to elicit information on formal education and social transformation among girls in Gujjars and Bakarwals.

3.4. JUSTIFICATION FOR THE AGE GROUP 5 TO 18 YEARS OLD GIRLS

“Children are defined by the UN as human beings below the age of 18 years. In India, the juvenile justice protects girls under the age of 18 years and boys under the age of 16 years (Initial Reports of State Parties, UN, India, 1995).”

3.5. PILOT STUDY

“A pilot study was carried out before the feasibility of the study. 30 nomadic tribal households were interviewed from the Baramulla district. The researcher conducted interviews with the respondents. The interview schedule thus prepared was administered to 20 household respondents, and 10 girl respondents in the age group of 5 to 18 years. The pilot study was conducted to find out whether any alteration was necessary to be made in the tool, to more clear and precise.”

3.6. PERIOD OF STUDY

The data were collected from May 2020 to October 2020.

3.7. COLLECTION OF DATA

“The data were collected both from primary and secondary sources. As far as the primary data was concerned with the respondents both households (330) and girls (198), a semi-structured interview schedule, observation (non-participant), Case Study Method, and Focus Group Discussions (FGDs) were employed for data collection. The secondary data was collected from earlier published books, Monographs, Journals, Project reports, documents and newspapers to supplement the primary data and to add validity to the analysis.”

3.7.1 Processing Primary Data

The gathered quantitative data were processed and subjected to tabulation and analysis using suitable Statistical Techniques. The data were analysed using SPSS 20.0 and MS Excel.

3.7.2. CONTENT VALIDITY

“The content validity of tool obtained from leading experts in Sociology Department and educational professionals. The experts were requested to give their opinions and suggestions

regarding the adequacy and appropriateness of the study. After obtaining suggestions from experts, necessary modifications were made in the interview schedule.”

3.7.3. Reliability

“The reliability of the tool was established by using the data collected from households of Gujjars and Bakarwals who are residing in Baramulla district of Jammu and Kashmir. The reliability was established by the test-retest method by using, Karl Pearson Correlation coefficient. The obtained reliability of results is equal to 0.82, indicating that the tool is highly reliable.”

3.7.4. Data analysis

“The gathered quantitative data checked and crosschecked. The data then were codified through the computers for tabulation by using SPSS package. The analysed data were represented in the form of simple tables. Simple statistical tools like percentages and averages were used in analysing the data. Analysis and inferences were made based on the data given by the selected respondents. The qualitative data was transcribed and manually analysed according to themes.”

3.8. LIMITATIONS OF THE STUDY

“The study was limited to nomadic tribal groups those residing in Baramulla district of Jammu and Kashmir. The study was limited to girls in the age group of 5-18 years found in the selected households.”

3.9. SCHEME OF PRESENTATION

The present study was presented in seven chapters.

First chapter- presented introduction to the formal education, concepts of social transformation, theoretical framework, objectives, and research questions.

The second chapter- presented a review of the literature. The Survey of literature was based on various articles published in the leading journals, unpublished and published books, Policy Reports which dealt with the issues under the study.

The third chapter- presented the research methodology including research designs, limitations of the study, descriptions of the settings, sample and sampling techniques and data collection.

The fourth chapter presented the cultural background of the selected tribal groups.

The fifth chapter- presented the policies and programmes on tribal education and girl child education.

The sixth chapter- discussed on results and analysis of the data. It was used for percentage distribution of respondents and association of socio-economic and demographic variables with formal education and social transformation of tribal girls.

The seventh chapter- presented the summary and conclusions drawn from the findings and future recommendations to improve the social transformation of tribal girls.”

The Cultural background of Gujjars and Bakarwals was delineated in the next Chapter Four.

CHAPTER FOUR

CULTURAL BACKGROUND OF GUJJARS AND BAKARWALS IN JAMMU AND KASHMIR

4.1. Background

“There are many tribal communities that are living throughout Jammu and Kashmir Union Territories (UTs) which become the main cause for the multicultural and multi-traditional nature of this area. The culture, traditions, and customs that these tribals carry make this UTs different from the other States of the country. The tribal population is scattered in all regions of Jammu and Kashmir. It is being said that most of the tribes of Jammu and Kashmir are descendants of the famous families of Aryans. They live in the high-altitude areas of Jammu and Kashmir. Tribals are found in, Rajouri, Poonch, Ramban, Chenani, Bhaderwah, Kishtiwari and Kathua (Bani, Basholi, and Bilawar) region. The scheduled tribe status to communities residing in Jammu and Kashmir was awarded in 1989 by the President R. Venkataraman after consultation with the government to eight communities namely Balti, Beda, Boto, Changpa, Garra, Mon, Purigpa and Brokpa, Drokpa, Dard, Shin. The four communities namely Gujjar, Bakarwal, Gaddi and Sipi were notified as the scheduled tribe vide the Constitution (scheduled tribe) order (Amendment) Act 1991. There are 12 Scheduled Tribes in Jammu and Kashmir with a population of 14, 93,299 which account for 11.9 percent of the total population of the State. The total population of Scheduled Tribes in Baramulla district is 37705, males are 20237 and females are 17468 which is 3.74 percent of the total population of the district (Census 2011).”

“Gujjars are semi-nomadic tribes found in the Baramulla district of Kashmir. Gujjars and Bakarwals both nomadic groups are predominantly live and oscillating in the Kandi areas of Kashmir and they are the third-largest tribal groups in Jammu and Kashmir. Most of the Gujjars are nomads and they speak Gujjar which is locally known as ‘Gujjari’. This tribe has 72 endogamous sub-groups such as Phamda, Chechi, Paswal, Kasana, Katari, Daider, Pode, Jungle, Khatana, Kholi, etc., differing in their dialects, food habits and customs depending on the locality (Dilnaz and Rao, 2018, p 857).”

4.2. Ethnographic details of Gujjars in Baramulla district of Kashmir

The Gujjars are a semi-nomadic pastoral community found in Jammu and Kashmir. To trace the origin of Gujjar is interpreted from the word *Gujjar*. Till now the word Gujjar has been interpreted in several ways (Dilnaz and Rao, 2018, p.857).”According to Bhat (2017), “the first perspective has been forwarded by Prof. Abdul Gani Shashi after a detailed study of Arabic and Persian history.”According to him, Gujjars share with the *Badou* tribe of Arabs, a common lifestyle, way of living and culture. It is believed that Gujjars along with the Badu tribe are associated with the *Khizir* tribe, who left Koh-e-Kaf during the era of Christ along with their, camels and other domestic animals. The word *Khizir* got changed to *Garzar* and then over time this tribe came to be called Gujjar. In the Islamic encyclopedia, it has been said that why Gujjar community was spirited and courageous and they were known for their shrewdness i.e., despotism in the vicinity of Iran and had destroyed many empires and nations under their reign, that is why they were symbolized first of all by a wolf (Bhediya) locally known as ‘Gurj’. Hence, this word gets transformed from *Gurj* to *Gurjur* to *Gurez* and later on these people were called by the name of Gurj or Gujjar or Gurjar (Bhat, 2017).” “The name Gujjar is derived from the principal occupation followed by the tribe: cattle-breeding (the Sanskrit word for cow is gau and the old Hindi word for sheep is gadar), though Gujjar has come from Gurjar which is a Sanskrit word according to Sanskrit Dictionary (Shakabada 1181), has been explained thus: Gur+jar, ‘Gur’ means enemy and ‘jar’ means destroyer. The word means Destroyer of the enemy.” “The word ‘Gurjar’ predicts the qualities of a warrior community. There are about half a dozen. Gujjar histories written on Gujjars amongst which like *Shahan-e –Gujjar*, *Gujjar Itihas*, *Gujjar aur Gujri zuban*, *Tareekh-e-Gujran*, *Gujjar Tareekh aur Sakafat*. It has been written that the word Gujjar has been derived from “Gauzar” which means bodybuilder (Pehalwan) or fighter since this community was famous for its moves and tactics in wars and battles that is why people called them Gauzor who later came to be called Gujjars. This community is also called *Gadjeen*. There is a book by Hafiz Abdul Haq Sialkot titled *Tareekh-e-Gojran* that verified this view (Dilnaz and Rao, 2018).” As mentioned by Singh, K.S (2003), “the Gujjars were all Hindus but now practicing Islam during the reign of Aurangzeb, as they changed their religion. However, a small section of them is Hindus. There is a notion that the word Gujjar is derived from Gujarat from where they migrated to Jammu and Kashmir. They claim to be the successor of ancient Yuchi or Kushan but it’s still unconfirmed and debatable. They are spread over Srinagar, Anantnag, Pulwama, Doda, Kishtwar, Jammu, and other districts of Kashmir.”

“The climate of the region where they live and move in search of pasturage is cold with low humidity and has low rainfall, thin forest and medium to heavy snowfall during winters. The terrain is hilly and surrounded by the pir panjal and Himalayan ranges. The population figures of the Gujjar are not available. The language of the Gujjar Tribe is known as *Gujjari*. Now, they can speak either Kashmiri, Hindi, or Punjabi while communicating with others. They use the Arabic script. In this region, they are categorized as Scheduled Tribes. *Dastar* (long turbun), bread, *salwar* and *kameez* (shirt) are the dress and identification markers of the community, the *kameez* is fashioned with a specific style with collar and button separating the style of kameez from non-tribal population style. The women population put on a special type of cap (*topi*) on their heads. Most of the senior members have their beards dyed with henna. Nowadays the current generation has adopted the attire of the general masses and wears clothes common with the population of state without any special tribal specific design.”

“The Gujjars are non-vegetarians and consume the meat of goat, sheep, chicken and fish. Their staple food consists of maize, rice and wheat and pulses such as *moong* (green gram), *urad* (black gram) and *moth* (brown gram). Seasonally available vegetables, roots and tubers are also consumed by them. Alcoholic drinks are taboo because of religious prohibition but consumption of milk and milk products is high among them because they always have a sufficient number of buffaloes, the rearing of which is their main occupation and also important for their economy. They are fond of taking salty tea with bread. Consumption of tea with sugar is rare among them. Smoking of *hookah* is common among the old members, but the new generation smokes *bidis* and cigarettes (Dilnaz and Rao, 2018, p 858).”

“Social divisions among the Gujjar exist based on religion and occupation. There are both Hindu and Muslim Gujjar but in Kashmir, all are converted Muslim Gujjar. The Hindu Gujjar is found in Himachal Pradesh and Uttar Pradesh. Among the Gujjars of Kashmir, there are two sections, Jamindar and Dodhi. The Jamindar Gujjar are mostly engaged in cultivation while the Dodhi Gujjar subsist on the sale of milk and milk products and rearing of buffaloes on a contract basis. Marriage between the two religious groups is prohibited. Further, the Muslim Gujjars are divided into various exogamous sections or *gotras* (clans) such as kasana, chechi, padhana, lodha, khatana, paswar and bangri, which regulate the marriage alliances. They perceive themselves in the middle order of the regional social hierarchy and others also recognise them in the same way. Endogamy at the religious and the community level is maintained and considered the rule for marriage. Both parallel and cross-cousin marriages are commonly practiced and preference is given to the cousins while selecting a bride for

marriage. To avoid heavy expenditure on marriage, *badla* (marriage by exchange) is common among them where the marriage expenses are mostly met reciprocally. Most marriages are performed when the boys and girls attain adulthood. The ideal age of marriage for boys is between 18 and 21 years and for girls between 16 and 19 years. Child marriage, though common in the past is a phenomenon nowadays. Marriages are settled through negotiations but love marriages also take place but are far lesser in number. Monogamy is the norm though polygyny is also permissible according to the *Shariat* (Islamic rules). It is not prevalent among them. Rules of residence are patrilocal after marriage i.e the bride goes to live with her husband, and he has more rights and privileges than the wife. Divorce is possible on the grounds of barrenness, adultery, maladjustment and insanity. Likewise, the wife can also seek divorce, children, or has not had sexual contact for more than three years. Divorce may be granted either orally or by a written document called *Talaq-nama*. According to the Islamic rules, after divorce the woman is not permitted to remarry for a specified period called *iddat* to confirm whether she is pregnant or not. It is for three months and ten days after the grant of divorce. The father of this woman is responsible for maintaining the minor children after her divorce. Remarriage for widows, widowers and divorcees are permissible and are practiced (Ibid, p 859)."

"The Gujjar prefer to live in extended families. The newly married couple normally establishes a new household after marriage. Interpersonal relationship among the family members is established with due love towards youngsters and respect towards their elders. The eldest member of the family is treated as the head and he takes the responsibility of looking after the family affairs. Avoidance relationship is maintained between the daughter-in-law and parents-in-law and between the younger brother's wife and husband elder brother. Property is divided among the sons, daughters, and widows, but daughters get a smaller share than their brothers. Succession is followed by the male line, from the father to the eldest son. Among the Gujjar, women have equal status and play important roles in the economic, social, and religious spheres of life. They remain engaged in household works such as milking cattle, collection of fuel and fodders and bringing potable water as their duties besides assisting their menfolk in agricultural activities. Besides controlling the family expenditure, they contribute to the family income by engaging themselves in productive work (Ibid, p. 859)."

4.2.1. Livelihood and Social Conditions of Gujjars

As noticed by Singh, K.S (2003), "there are two types of Gujjars such as Jamindar and Dodhi in Jammu and Kashmir. The primary occupation of the zamindar Gujjar is agriculture, besides animal husbandry, but the Dodhi Gujjars are exclusively pastoral people. They still move

from low to high and high to low altitude hills in search of pastures for their buffaloes on which their whole economy is based. They survive mainly on the sale of milk and its products; sometimes, the rear buffalos 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 native habitat. During other seasons, they give the land to the sharecroppers. Most of the milk and milk products are sold in the cities, but during their summers pasturage, the products are sometimes exchanged with other essential commodities. The Jamindar Gujjars possess a large size of land than the Dodhi Gojjars. There is no bonded labour system among them, but the child labour of the family is sometimes engaged in paddy and maize cultivation. They also work as graziers. 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. A few of them are engineers, doctors, school teachers and administrative services. They are directly linked with the market and do their business mostly in cash, but sometimes the exchange of goods is also followed. Payment of wages to laborers employed by them is made in both cash and kind form. Changes in their age-old occupation of cattle herding have occurred after independence and they have adopted new types of occupation for their livelihood (Dilnaz and Rao, 2018).”

“The Gujjar have their *Biradari* panchayat to resolve a dispute within the community. *Nambardar* who is the head of the panchayat is elected by the voice vote. Generally old, knowledgeable and sometimes educated people are also elected as *Nambardar* of the community. They also have a community association at the regional level besides the *Biradari* panchayat, to look after the grievances of its members. The headman in consultation with other elderly persons of the community gives his verdict when the disputes arise among the members. Social boycotts or impositions of cash fines are the general modes of punishment for the accused. Statutory village panchayats are also thereof which they are members. Those panchayat plan and implement the welfare program and work for the development of the village as a whole. Because of the nomadic life, no changes have been reported in their political organization of the Gujjars (Dilnaz and Rao, 2018).”

“The Gujjars follow Islam. On different occasions, they visit the mosques and other sacred shrines. All the Muslim festivals are observed by them. Besides them, Id-ul-Zuha, Id-ul-Fitr, Shab-e-Qadr, Urs-e-Nabi, the Prophet’s birthday, Id-ul-Milad, and Miraz-e-Alam (Sharif) are also celebrated. On the birthday, the Prophet’s hair relic is displayed at the Hazratbal shrine. They participate in the Urs such as Urs-est Hamdan. Urs-e-Batmaloo, Urs-e-Naqshband Sahib and Urs-e-Rafimal are celebrated with others, besides these, another Urs which is very

important for the Gujjars is celebrated every year in July at Wangat valley of Srinagar district. It is held on the fifth day of Rajab on the death anniversary of the father of the Gujjar leader Mian Bashir. All the festivals are of socio-religious and socio-economic significance. There is no exclusive art or craft of the Gujjars, but a few members have the skill of making certain woollen articles from sheep wool. The folk songs are sung by women on different social occasions, but there are no traditional musical instruments in this community. Since they roam around along with their cattle in search of green pasture, they establish cordial relations with all the Muslim and non-Muslim communities of the region where they camp (Ibid, p 861).”

“Their relations with the Bakarwals are very close as they are considered a section of the Gujjar and who originated from the same stock. Business relations are amicably established with all the Hindu and Muslim communities as they supply milk and milk products to them and also rear their cattle on a contract basis. Services of the Tarkhan, Nazzar, Shaksaz, and Sangtarash are made use of for different purposes. There is no restriction on accepting kacha (uncooked) or pukka (cooked) food from other communities except the Watalis whom they avoid to some extent. Intercommunity linkages are established with other neighbouring communities through the exchange of food, sharing of water sources, burial grounds and sacred religious shrines. Landlord-tenant and patron-client relationships also exist among them (Ibid, p 861).”

“The attitude of the Gujjar towards formal education is not positive, particularly towards the girl’s education, because they lead a nomadic life. Boys study up to the primary level and a few of them have reached a higher level. Girls do not study due to social reasons and a nomadic way of life. Though a few mobile primary schools have been introduced by the government to provide education to their children, the scheme could not be successful due to their stay in one camp and their frequent movement to new places having extreme climates and difficult access (Ibid, p 861-862).”

“They do not pay much attention to the modern medicare system and still prefer the traditional indigenous medicines. The modern medicare facilities of the primary health centers are also not available to them in certain areas where they live. Family planning programmes are also not favoured by them due to their nomadic life and their traditional occupation as it requires more and more helping hands to work and cope with the arduous conditions of life. Drinking water and electricity facilities are available in their original homeland, but during the winter season when they return to their homes, the supply of electricity is generally poor. Tap water, streams and springs are the sources of drinking water.

They are self-employed and only a few of them are serving in the government or private organizations. Radio is the only medium of communication and they occasionally visit the cinema. Firewood, cow-dung cakes and kerosene oil are the main fuel resources for them. Though the Jamindar Gujjars depend on agriculture and Dodhis too have lands for cultivation, they lack proper irrigation facilities (Ibid, p 862).”

4.2.2. Life cycle ceremonies among Gujjars

4.2.2.1. Birth

“Among Gujjar, the rituals connected with childbirth, marriage, death and other social function are observed with great zeal and enthusiasm. There is a certain restriction imposed on the expectant mother. She is allowed to carry heavy loads and do tedious work even after five months of pregnancy. In most cases, delivery takes place in the camp with the help of a *warm* (Traditional Birth Attendant) who is either an old experienced woman of the same community or any other knowledgeable woman available in the area where the camp is present. She is rewarded both in cash and respect. Just after birth, the baby is given a bath and a senior male member recites Azaan in the ears of a baby and sweets are distributed among relatives and neighbours. A feast is served on the third day. *Sunder* rituals are celebrated on the 3rd day after delivery when the parturient mother is given her first bath and on this day, the child is also named by the family priest or any old member of the family. On the fourteenth day, the parturient mother takes her final purificatory bath and starts doing the normal household work (Ibid, p 859).” Similar practices on the “timing of giving a bath to the mother and the newborn after delivery were observed among certain tribes of Andhra Pradesh by Rao, Babu and Rao (2006).” When the baby is six-month-old Zerakasi rituals are observed, in which the male child's head is tonsured by the family barber who is paid money and given new clothes. Sometimes a feast is also arranged on this occasion. *Khatnahal* (Circumcision) is another important ceremony for a boy baby observed according to the Muslim religious doctrines. It is performed by the family barber, and a grand feast is arranged to mark the occasion (Dilnaz and Rao, 2018, p.859).”

4.2.2.2. Marriage

“Gujjars perceive themselves in the middle order of the regional social hierarchy and others also recognize them in the same way. Endogamy at the religious and the community level is maintained and considered the rule for marriage. Both parallel and cross-cousin marriages are commonly practiced and preference is given to the cousins while selecting a bride for marriage. To avoid heavy expenditure on marriage, *badla* (marriage by exchange) is common among them where the marriage expenses are mostly met reciprocally (Ibid, p.859).”

According to Singh, K.S (2003), “marriage ceremonies start with *Gandum* (Engagement) and on this occasion, Bride groom’s father presents money and other gifts to the bride and her father, and the former through the ritual are *Doonleiz* receives money and either a pot full of nuts, in return. Marriage invitations are sent to relatives and friends after the engagements. At least three days before the actual marriage rituals of *malasbehounare* performed at the bride’s place, in which the bride is refrained from doing household jobs and taking bath. This is followed by another ritual called *Massmechravoun* when the woman's relatives comb the bride’s hair. On the first day of marriage called *Mendiraat*, the hands and feet of the bride are dyed with *mehndi* at night. On the second day of marriage called *Yenevoul*, the bridegroom’s father sends dry fruits, sweets, clothes, and ornaments for the bride. When the marriage procession starts, it is followed by the women's relatives singing in chorus. The bridegroom is received at the bride’s place by the female relatives of the bride, where all the participants are served tea and snacks. *Nikah* is the most important ceremony of the marriage and is presided over by the *Maulvi* (priest). There are two types of *Nikah* in the community. One is *Nikah Asaltan* in which the bride and bridegroom are present and give their consent for the marriage in presence of the witnesses. The second type is *Nikah Vakaltan* which is performed when both the bride and the groom are minor and the consent is given by their parents. The custom was prevalent in the past when child marriages were in practice, but now it is losing its importance. *Mahr* is fixed at the time of *nikah*. It varies from Rupees 9000 to 21000 and is promised for future payment. Generally, it is demanded by the bride’s party at the time of divorce. After the *Nikah* ceremony, a grand feast is arranged by the bride’s female relatives to follow her for at least ten days. On the fourth day, a grand feast called *Wathal* is served, in which relatives and friends are called to have dinner and all the participants give presents to the new couple. After the marriage, the bride starts living with her husband and in-laws.”

4.2.2.3. Marriage system among Gujjars

“Like most marriages in the sub-continent and south-east Asia, a Gujjar community marriage is commonly fixed by the elders in the family. The parents of the bride or groom, or other elders in the pedigree (*Kumba*) are involved in this process (Singh 2003).” The similar practice was found among Porjas of Andhra Pradesh by Rao (2019).” “Consulting the boy or girl is not mandatory and sometimes either boy or girl is also forced by parents and elder to select the life mate. Love marriages are very rare, while a few flee to wed against their parents and community decision. Traditionally, marriages were fixed when children are about eight to nine years old. This trend is declining with an increase in literacy rate and more enforced laws of the State. Girls are considered marriageable when they are about fifteen or

sixteen years old, and boys when they are about eighteen. The dissolution of engagement is a serious matter and may be declared by either party refusing to accept gifts and other extended gestures, or by a formal disclosure. Traditionally, the *Nikah* (marriage) followed after the engagement (*Gandum*) after anytime from months to years, when the couple was perceived to have come of age or the family gets financially capable to organise the marriage. The boy's family traditionally approaches the parents or elders of the girl with a marriage proposal. This privilege belongs to the groom's family alone. This can be a double-edged sword, while it is the boy's side who pleads for acceptance of the proposal and not the other way round. If the girl's family accepts the proposed alliance they invite the boy's family, who come with the proposal, for an elaborate meal and distribution of sweets. When both parties agree on an alliance with some decision about the gifts and *mehar*, a date is fixed for an engagement ceremony. On the prescribed date usually in the morning, the parents of the boy, along with some family members visit the girl's home. They come with a gift of two sets of *Salwar Kameez* (bridal dress) cosmetics, a watch, bangles, a gold nose ring and silver, gold earrings and sweets. The girl's side receives them with some traditions after that they serve a feast to the guest, after which the girl is escorted by her friends and female cousin to seek blessings from the entire elder. The men are then asked to leave the room after which the women dress up the girl in the new clothes and jewelry brought by the boy's side. After this, the girl covers her head and partially veils her face and elders from the boy's family bless the girl after which the engagement is formalised and the boy's family leaves. Marriage is a two or three-day event. The first-day formal wedding rite starts with *Mainyan or MeendiKholna* (oiling ceremony) which generally takes place during the afternoon hours. The women from the boy's side visit the girl and take turns joining the ceremony to unbraid of girl's hair and gently massage oil on her head. The first person to oil the girl's hair is her elder brother or in the absence, her uncle and all those who are participating in the oiling ceremony bless the girl after the ceremony and give her some money as a gift. The oiling ceremony is followed by a feast that is prepared outdoors by the men of the girl's family. After this ceremony, the singing and dancing activity commences with enthusiasm by the girls from the girl's side. Gujjars being strict adherents of Islam do not play any musical instrument to accompany the singing and dancing. However, on most such occasions people beat empty plastic and metal cans with a stick, which compensate for a drum. The next major event takes place on the morning of the marriage day. On this day, the relatives of the girl congratulate the parents of the bride and offer them gifts such as a blanket, utensils, and clothes which are later given to the girl by her parents as a gift. In the groom's house, the marriage day is marked by

festivities that continue till late into the night. This is locally known as *Mehndi Raat* (the night on which the Heenan is applied). Both the bride and groom apply Heena on their palms in their respective homes in the midst of festive, dancing, and singing with gifts for girls and boys. During this period the groom is free to move about, but the bride is restricted to her *Kotha* (mud house). On the next day, the wedding *Barat* (procession with groom's side relatives and friends) leaves the groom's home mounted on a horse while the boy wears a *Serah* (a kind of ornamental veil) liberally sprinkled with currency notes. The *Barat* carries a suitcase full of gifts for the bride and her family and sweets to be distributed after the *nikah* is done. At a distance of about 200 to 300 meters from the groom's *Dera* (temporary dwelling house), the *Barat* is received by a group of elderly women who stood on either side of the path with an outstretched cloth on which one of the elderly men mainly the father of the boy, would place money and a small piece of *Gurh* (jaggery) after which the women would allow the *Barat* to pass through. Another ceremony that is on the decline is the *Bughdar* ceremony which was done by placing heavy stones of about 100-150 kilograms at a distance of about 100 meters from the bride's *Dera*. The *Barat* is made to halt at this spot, then women and men from the bride's side challenge men in the *Barat* to lift the heavy stone to a height of their height. The groom's side accepts the challenge in good cheer and the men take turns trying to lift the stone until they are successful. This is a light-hearted ceremony with cheerful intention and is performed to help break the ice between the groom and bride. It serves the purpose well as there is much laughter and fun filled teasing that goes on with a mix of cheering from the opposite side while the men try to achieve their objective. Any failure to lift the stone is met with enthusiasm and more bantering. If the groom's side fails to lift the stone they may challenge the bride's side to do the same and the cheerfulness. The girl's side usually nominates a person who demonstrates his strength by lifting the stone and proving the good intentions of the girl's side. This success is met with applause from both sides after which the *Barat* moves closer to the bride's *Dera*. The *Barat* is stopped once again before the *Dera* for the performance of *Taman* ceremony. Here, members of the *Barat* are challenged to bring down the *Taman* (an object tied in a cloth hoisted on a long stick). Men accompanying the groom have to bring down the object with the help of the stone (Singh, K.S. 2003). "The Gujjars shoot at the *Taman* with their guns filled with blank cartridges. This ceremony has also witnessed a decline in the last few years. The marriage rites are conducted with the consent of both the bride and groom and the amount of *Mehr* (cash, sheep, goat, horses etc) given by the groom's family is declared (Sharma, 2009)." "*Nikah* is the most important ceremony of the marriage and is presided over by the *Maulvi* (priest). There are two types of

Nikah in the community: *Nikah Asaltan* in which the bride and bridegroom are present and give their consent for the marriage in presence of the witnesses; the second type is *Nikah Vakaltan* which is performed when both the bride and the groom are minor and the consent is given by their parents. The custom was prevalent in the past when child marriages were in practice, but now it is losing its importance. *Mahr* is fixed at the time of *nikah*. It varies from Rupees 9000 to 21000 and is promised for future payment. Generally, it is demanded by the bride's party at the time of divorce. After the *Nikah* ceremony, a grand feast is arranged by the bride's female relatives to follow her for at least ten days. On the fourth day, a grand feast called *Wathal* is served, in which relatives and friends are called to have dinner and all the participants give presents to the new couple. After the marriage, the bride starts living with her husband and in-laws (Singh, 2003)."

"Today, expenditure on marriage is shared equally, even though traditionally it was the groom's family that incurred a larger share of the expenses. In most cases, both the bride price and the dowry value are negotiated carefully and have a direct bearing on their scale. Which is usually coordinated with the scale of the marriage festivities and the resulting prestige derived from the display. The scale of exchange and ceremonies varies with the social rank of the families involved and the social distance between the households. Today a man may demand gifts like a refrigerator, television, air cooler and other electronic devices along with cash and *Maal* (sheep, goat and horses) in marriage. Older people seldom admit the extent to which the practice has penetrated their mainstream (Singh, K.S. 2003)."

"It is observed that dowry is not yet common in their society and there is no undue pressure on the girl's or boy's kin to give lavish gifts and money to procure a good match. They also believe that the dignity and respect commanded by a *Kumba* (Community) are given more importance than their economic status when looking for a match. It is also noticed that there is a lot of change in the marriage system of Gujjars over the past five decades. Nowadays, monogamy is practiced instead of polygyny which was allowed in earlier days. The brides now wear either gold or artificial ornaments, but in the past brides used to wear silver jewelry like *hamel* made up of coins of 10 paise, 20 paise, 2 paise like *rani har* (a long piece of necklace). *Dalaado* was a silver short piece of necklace that covers the neck, *Chala* (earrings) were worn to hang in-ears that were given to the bride in a specific number of pairs like 8 pairs, *Tikko Chumko* (forehead piece of jewelry) to the bride and *Saafa* (turban) and *sehra* (a golden embroidered item that is worn by a bridegroom) which are disappearing in the present-day marriages. In the earlier days, the groom used to give some money and financial resources to the bride's family to meet the expenses of feast materials such as meat, spices,

vegetables, etc. The *maalpando* (bride-price) was practiced earlier but it is not practiced due to recent developments in the culture with the influence of other cultures. In the earlier times, peanuts and *shrene/mishri* (sugar cubes) were distributed after the engagement as part of the marriage ceremony now this practice is ignored. The age at marriage in the earlier days was for girls between 10 years and 12 years after attaining puberty and for boys, it was between 14 years and 15 years. This traditional practice of age at marriage has been replaced by legal age at marriage due to the involvement of the government as part of reproductive and child health programmes. Nowadays, the age limit for a girl is between 18 years and 20 years and for a boy, it is from 20 years to 24 years. Therefore, there is a change in cultural traits with the influence of other cultures and government policies (Singh, K.S. 2003)."

4.2.2.4. Death

Concerning Death among Gujjars, Singh, K.S.(2003) stated that "they bury their dead. The dead body is given a ritual bath by the *Snangor*, a professional bath giver. The body is then placed in a coffin, taboot, and wrapped in white cloth, Kafan. Then it is laid on the ground facing Mecca and a prayer is recited by the family Maulvi (priest). Thereafter, the coffin is carried to the grave (*lahad*), placed in it and covered with clay and stones. *Lahad* is dug by a malkhos or gorkun (professional grave-digger) who is paid money and given tea with bread. On the fourth day, the relatives, friends and the maulvi recite the verse of Koran for the peace of the departed soul. This is repeated on the fourteenth day. These rituals are known as *Chaharum* and *Chehallum*. Pollution of death is observed for forty days."

"It is noticed that the culture of Gujjars is relatively influenced due to the influence of modern lifestyles and interaction with other community groups around their settlements. The government programmes like Women and Child Development, and Reproductive and Child Health influenced the traditional way of life of Gujjars in Jammu and Kashmir (Dilnaz and Rao, 2018)." "There is a change in their socio-economic conditions under modern education system in improving their living conditions. They completely rely on cattle rearing, selling milk and milk products, agriculture, woollen work and government service for their subsistence. It is observed that the youth is interested to join the government service to make some changes in their socio-economic conditions. Therefore, there is a need for further studies to know the changing patterns of culture among nomadic tribal groups of Jammu and Kashmir. However, the Tribal Research and Training Institutes and concerned research organisations of the Ministry of Culture, the Government of India should record and document the ethnographic details of Gujjars to make it available for future generations since

the native culture of Gujjars is endangered due to the influence of interaction with other tribal groups and non-tribal population (Ibid, p. 862).”

4.3. ETHNOGRAPHIC DETAILS OF BAKARWALS IN JAMMU AND KASHMIR

“Bakarwal are nomadic tribes found in Baramulla district of Jammu Union Territory between March and October. They predominantly live and oscillate in the Kandi areas of Kashmir and they are the third-largest tribal groups that speak the *Bakriwale* dialect in Jammu and Kashmir. The areas where they live and move are mostly mountainous situated in the extreme north-western part of the country. Their food habits and customs depend upon locality. They are not access to formal education and still favour their indigenous medicare system due to their nomadic life (Dilnaz and Rao, 2021).”

“The Bakarwals are one of the nomadic tribes in Jammu and Kashmir mostly identified as goat and shepherders. The name is derived from the word *bakriwale*, which means goat herders or goat and sheep rearers. Swat region is commonly considered and claimed as the original homeland of the Bakarwals, coming to Kashmir in search of green pastures (Singh, K.S 2003).” “They were nomadic herdsmen who came from the central and eastern parts of Asia. They entered India through Punjab at different periods and gradually spread over the north-western part of India. This nomadic community of Jammu and Kashmir migrates annually from the hills of Poonch region in Jammu and roams around Pir Panjal region of Kashmir valley and highland pastures of the Greater Himalayas. The total population of Bakarwals is 113198 in Jammu and Kashmir (Census 2011).”

4.3.1. History of Bakarwals

“The earliest documentary reference to the Bakarwals of Jammu and Kashmir is from the year 1899. The Bakarwals are not only culturally akin to the Gujar of the greater Punjab, Swat –Kohistan and the Kashmir area but also to Pashtun, Awan and other communities further west and southwest. Their ancestors migrated some 150 years ago from the valleys of Allahi and Kunhar, now in Pakistan (Casimir, M. J., and Rao, A. 1995).” “The migration of Bakarwals began around the second century BC. In the late nineteenth century, the community migrated to different parts of Kashmir valley. They are predominantly concentrated in the Kashmir valley mainly in the districts of Rajouri, Udhampur, Kathua, Jammu and Doda, though they are spread over almost all the districts of the Kashmir Union Territory. Although they have permanent homes, they still move in search of green pastures to graze their flock of goats and sheep (Singh, 2003).” “The areas where they live and move are mostly mountainous situated in the extreme north-western part of the country. The

temperature varies from place to place it rises above 30°C in summer and goes much below Sub-Zero temperature in the winter and the rainfall is medium (Dilnaz and Rao 2021).”

“The territory of Bakarwals is surrounded by the Pir Panjal and Himalayan ranges with thick and thin forests. They speak Bakarwali language and use Arabic script; they use other languages like Urdu, Hindi and Punjabi while communicating with others (Ibid, p.11492).”

“The Bakarwals are striking in appearance mostly they are tall, well-built, live long and robust lives with seldom falling ill. The men are tall, muscular and sport beards which they dye with henna when they start to turn grey. Bakarwal women are also tall and strong and have elegance about them. The women wear muted sober shades of *salwarkameez* combined with colourful stoles and chunky jewellery which is found similar in nomadic communities in Andhra, Karnataka, Rajasthan and Gujarat. The identification mark for a Bakarwal male is *Dastar* (turban) and for a female is *Tupi* (special cap). Mostly the adult male members have a long beard. The Bakarwals are non-vegetarians and their staple food consists of maize, rice, wheat and pulses such as *moong* (green gram), black gram, brown gram, Masoor and moth(Sharma., Allana., and Chaudhuri 2009).” “They consume mutton, egg and chicken on special occasions. Beef is not consumed, being restricted in the Union Territory similarly pork is also not consumed as it is prohibited religiously. Seasonally available vegetables and fruits are moderately consumed by them. They do not consume any alcoholic drinks. Salted tea is, however, taken several times a day. The consumption of milk and milk products is high consumed among them as they have a large number of sheep and goats. They are fond of smoking and almost all men smoke *hooka*, *bidi* and cigarettes. There is no major social division in the community but a slight differentiation that is based on economic status, educational qualification and the size of sheep flock a person owns (Singh,K.S. 2003).”

“The Barkarwals establish relations with all the Muslim and non-Muslim communities of the region wherever they are in search of pasturage for their flocks of sheep and goats. Traditional intercommunity linkages, to a great extent, are established with the Gujjar community as they believe that they have originated from the same stock and the language is very same with some cultural practices. The Gujjars also maintain economic and cultural relations with the Bakarwals. Business relations are mainly established with the *Ganai* who purchase goats and sheep from the Bakarwal to sell the meat. They take the services of the Najjar, Shaksaz, Sangtarash, etc. and accept *kachcha* (raw) and *pucca* (cooked) food from all the communities of the region except the *watals* (Dilnaz and Rao, 2018.,Dilnaz and Rao, 2021, p.11492).” “Other inter-community relations are established through the interchange of

food, sharing of water sources, burial grounds and sacred religious shrines. The landlord-tenant and patron-client relationships are in existence. They still favour their indigenous traditional medicare system because in most of the areas where they camp, the facilities of modern medicare are not available or the facility is not ample. They require more and more hands to assist in the arduous nomadic life. Though the facilities of electricity and drinking water have been provided in their permanent settlements, they usually face a shortage of water supply and an irregular supply of water during the winter season. Piped water, springs and untreated streams are their sources of drinking water for them. Most of them are self-employed with their age-old occupation of goat and sheep rearing. Radio is the medium of communication for them and a source of one-way contact with the outside world. Firewood, cow-dung cakes and kerosene oil are the main fuel resources for them. Irrigation facilities are not available in their area and they have to depend on rainwater for agriculture. They use both organic and chemical fertilizers to get good crop yielding. The facilities of public distribution system through fair price shops are available to them. However, they can avail the facility only for a few months in their original homeland. They are dependent on moneylenders or shopkeepers and have a positive attitude towards saving nowadays (Dilnaz and Rao, 2021, p.11492).”

4.3.2 Life Cycle Ceremonies among Bakarwals

4.3.2.1. Birth

“The Bakarwals consider the birth of a child as a gift of almighty. The pregnant woman is not allowed to carry heavy loads and does normal work after five months of pregnancy. The delivery takes place in the tents and no special place is arranged for such a purpose. An elder, experienced and knowledgeable woman is asked to assist the parturient mother. She may be from the same community or from outside and she is paid for her services in cash and goods. An elder male member of the community recites *Azaan* in the ears of the baby just after birth. Sweets are distributed among relatives and friends to celebrate this happiest occasion. On the third day, the friends and close relatives are invited for a meal as the day is considered auspicious. On the seventh-day *sunder*, a ritual is performed and the mother is given the first bath on this day after delivery. The naming ceremony is held on the seventh day of delivery and the name of the child is chosen either by the *maulvi* (family priest) or any elder member of the family. Purification and final bath are given to the mother on the fortieth day and the mother is allowed to do all normal works of daily life. *Zerakasi* (tonsure of the head) is observed after the child attains the age of six months. And the head of the male child is shaved by a barber and the barber is offered new clothes and some cash in return on this

Zerakasi occasion. Sometimes a feast is arranged to mark the occasion. The practice of *Khatnabal* (male circumcision) is done by the family barber when the boy child attains more than two years of age (Ibid, p.11493).”

4.3.2.2. Marriage

“The practice of endogamy at the community level is always maintained among Bakarwals. Mostly the preference is given to the cousins, both parallel and crosses while selecting the bride. Child marriages were prevalent in the past but in recent days they perform their sons' marriage between the age of 18 and 25 years and the daughters are married between 16 and 21 years of age. The selection of the spouse is exclusively reserved for the parents or elder of the house and both the boy and the girl do not have liberty in the decision-making process. Negotiations for marriage are generally initiated by the parents but sometimes the assistance of some middleman is taken. Monogamy is the general practice though polygyny is also permissible in the community. There is no specific symbol of marriage. Brideprice and dowry are not prevalent among Bakarwals. A big feast is arranged on the occasion of marriage and ceremonies start with the ritual of *Gandum* (engagement). The bridegroom first visits the bride's place and offers money to the bride and her father. In return, the bride's father presents an earthen pot full of dry fruits and cash to him. This is called *Doon-leij*. After the engagement, marriage invitations are sent to relatives and friends. As the date of marriage draws nearer, several rituals are performed in succession. In *Malasbehoun* the bride is restricted from taking bath and doing household jobs for at least three days before the marriage day. This is followed by *Massmechravoun* or loosening of hair plaits of the bride. This is done by the female relatives of the bride. The first day of marriage is known as *Menziraat* when the hands and feet of the bride are dyed with *mehndi* (myrtle-paste) by relatives at night. *Yenevoul* is the second day of marriage and on this occasion, the father of the bridegroom sends some sweets, dry fruits, clothes and ornaments to the bride's home. The *Barat* procession is followed by elder women singing in *chorus*. The marriage ceremony is performed during the daytime. The groom is received at the bride's house by the elder female member and others are also welcomed. Tea and snacks are offered at the party. The *Nikah* is presided over by the *maulvi* (priest) and the *mahr* money is also fixed at the same time. The bride and bridegroom both give their consent for the marriage and a contract is written in the presence of witnesses. The amount of *mahr* fixed varies from Rs. 9,000 to 21,000, promised for payment in future. It is generally demanded by the bride at the time of divorce. A big feast is arranged just after the *Nikah*. The bride goes to live with her husband and in-laws and her female relatives follow her for some distance while singing in *chorus*. The bride stays with

her husband for ten days. On the fourth day, a feast is hosted where most of the relatives and neighbours participate and give presents to the newlywed couple. This is known as *wathal*. The rules regarding residence are patrilocal. The bride lives with her husband and in-laws after marriage. Divorce is permissible but the practice is rare and most of the time avoided. A man enjoys more rights and privileges than a woman in the matter of divorce. A husband can divorce his wife on different grounds of barrenness, adultery, maladjustment, insanity, etc. The wife can also ask for separation if the husband is absconding, does not bear the expenses of the wife and children, or abstains from any sexual contact for more than three years. Divorce may be given either orally or by *talaq-nama* (written document). After the divorce the woman is prohibited from remarrying for a specified time called *Iddat*. If consummation of the marriage had taken place, the *Iddat* is for three months and ten days and is enforced till delivery if the woman is pregnant at the time of divorce. The father must maintain the minor children after divorce. Widow, widower and divorcee remarriages are permissible but a widow and a divorced woman are allowed to remarry after the completion of the period of *Iddat*. Nuclear and vertically extended family types are very common in the Bakarwal community. In most cases, the newly married couples establish a new household after marriage. An interpersonal relationship is amicably established among the family members and due love and respect are paid to the youngsters and elders alike. The eldest member of the family is considered the head and takes the responsibility to control and overview activities of the family. Avoidance is maintained between relations like daughter-in-law and father-in-law; and between the younger brother's wife and husband's elder brother (*jeth*). Both of them are not allowed to touch each other and even talk directly. Talking is permitted between a sister's husband and a wife's brothers or sisters. After the father's death, the property is divided among the sons, daughters and widows but the daughters get a lesser share than the sons. The succession pattern is followed in the male line, from the father to the eldest son in the large families. The breaking up of the joint family system and turning into the nuclear families are the only change noticed in recent years (Ibid, p.11493-94, and Singh, K.S. 2003)."

4.3.2.3. Death

"The Bakarwals bury their dead members. The deceased's family inform all the neighbours, relatives and friends about the death. When they assemble, a bath is given to the dead by the *snangor* (a professional man), and the body is placed in a *taboot* (coffin) while the body is wrapped in a *kafan* (shroud). The body is laid on the ground facing west and the priest recites a prayer. Thereafter the *taboot* is carried to the graveyard where a *lahad* (grave) is dug by the

malkhos (sexton) or *gorkun* and he is paid money and served tea with bread. The dead body is then buried in the *lahad*. The Koran is recited on the fourth day for the peacefulness of the departed soul. The ceremony is also repeated on the fortieth day. These rituals are called *chaharum* and *chehallum*. Mourning is observed for forty days, after that the members start doing normal work (Ibid, p.11494, and Singh, K.S. 2003).”

“It is observed that Bakarwals have friendly relations with their neighbouring tribal and non-tribal communities since they roam around in search of green pastures. The main subsistence economy of Bakarwals is rearing of sheep and goats. They do not have access to formal education and modern health care facilities since they rely on nomadic life. The government is striving to implement different programs like Mobile Schools and Mobile Health Clinics etc. for the upliftment of nomadic communities but this community is not able to make use of these facilities due to their lack of awareness and their geographical conditions except for a few individuals. Mostly they rely on money lenders, other tribal groups and non-tribal groups to meet their needs. Therefore, the government should implement area-specific and culture specific programmes to uplift these nomadic groups. And there is a need for further studies to know the changing patterns of culture among Bakarwals of Jammu and Kashmir. However, the concerned Research and Training Organisations and academic institutes should record and document the ethnographic details of Bakarwals to make them available for future generations since the native culture of Bakarwals is endangered due to their interaction with different tribes and non-tribal groups (Ibid, p.11494).”

It is also observed that the culture of the Gujjars and Bakarwals is more or less similar but there is a difference in some aspects of life cycle ceremonies based on their socio-economic conditions since the Gujjars are educationally and economically relatively more than Bakarwals.

The policies and programmes for the promotion of tribal girl child education were discussed in Chapter Five.

CHAPTER FIVE

POLICIES AND PROGRAMMES ON TRIBAL GIRL CHILD EDUCATION

5.1. BACKGROUND

“The essence of human resource development is education, which plays a significant and remedial role in balancing the socio-economic fabric of the country. Since the citizens of India are its most valuable resource, the billion-strong nation needs nurture and care in the form of basic education to achieve a better quality of life. This warrants an all-around development of the citizens, which can be achieved by building strong foundations in education. Good quality education is the foundation of discoveries, new knowledge, innovation and entrepreneurship that trigger growth and prosperity of the individual as well as that of a nation. For this, we need to make the curriculum and pedagogy relevant to the needs of the society and economy and nurture qualities of problem-solving and creative thinking, learning-by-doing, greater engagement with the live context, and confident self-expression from a young age (Ministry of Human Resource Development, 2021).

“The Ministry of Tribal Affairs was created to ensure a focused and integrated approach to the development of scheduled tribes in a coordinated and planned manner. The educational needs of tribal children are primarily addressed through residential schools called Ashram schools. There are 892 centrally-sanctioned Ashram schools spread across the country. These provide boarding and lodging facilities to children in tribal areas until they complete their secondary education. Apart from these, the department has also started 197 Eklavya Model Residential Schools on the lines of Kasturba Gandhi Balika Vidyalaya (KGBVs) and Navodaya Vidyalayas.”

“To emphasise the educational development of students of weaker sections of the society, several innovative initiatives have been taken by the Ministry such as (i) setting up of national monitoring committee on minorities (ii) setting up of national monitoring committee for education of SCs, STs and persons with disabilities (iii) student support initiatives such as National Means-cum-Merit Scholarship Scheme (NMMSS), National Scheme of Incentive to Girls for Secondary Education (NSIGSE), Special Scholarship Scheme for Jammu and Kashmir, scheme of interest subsidy on educational loans (iv) regulations on prevention of discrimination and establishment of ombudsman and (v) development of an anti-ragging web portal. Currently, the Ministry of Human Resource Development works through two

departments: Department of School Education and Literacy, and Department of Higher Education.”

“Social policy is an instrument for bringing about social changes in the society so as to achieve the desired goals. It is a process that involves social, political and economic systems in the governmental and non- governmental institutions to achieve the desired goals. The education is a fundamental human right and a key factor in reducing poverty and child labour as well as promoting sustainable development; and the girl child education is a strategic development priority which shapes the society towards progress. Education policy lays particular emphasis on the development of the creative potential of each individual. It is based on the principle that education must develop not only cognitive capacities-both the fundamental capacities of literacy and numeracy and higher-order cognitive capacities such as critical thinking and problem solving but also social, ethical, and emotional capacities and dispositions. The poor socio-economic conditions and lack of basic infrastructural facilities seem to be major obstacles in attainment of tribal girl child education in rural areas of Jammu and Kashmir.”

5.2. Education Policies in India

“Education is a major instrument for change and social development which plays an important role in empowering the child economically and socially and assists the marginalised population out of poverty. Education also provides the children with the means to participate fully in their communities (UNESCO, 2000).” “The most important and urgent reform needed in education is to transform it, to endeavour to relate it to the life, needs and aspirations of the people and thereby make it the powerful instrument of social, economic and cultural transformation necessary for the realisation of the national goals. For this purpose, education should be developed so as to increase productivity, achieve social and national integration, accelerate the process of modernisation and cultivate social, moral and spiritual values (Report of the University Education Commission, Dr.S. Radhakrishnan Commission 1948-49).” “Accelerated progress in education is critical for the economic development of any nation and the achievement of the wider Millennium Development Goals (MDGs) in areas such as poverty reduction, nutrition, child survival and maternal health (Psacharopoulos and Woodhall, 1985; Lucas, 1988; Barro, 1991; Mankiw, Romer and Weil, 1992).” “The global education development agenda reflected in the Goal 4 of Sustainable Development Goals seeks to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all by 2030.”

“Right of Children to Free and Compulsory Education and *Sarva Shiksha Abhiyan* Article 21-A of the Constitution of India and its consequent legislation, the Right of Children to Free and Compulsory Education (RTE) Act, 2009 became operative in the country in 2010. The RTE Act confers the right to elementary education on all children, in the age group of 6-14 years, on the basis of equality of opportunity in a formal school which satisfies certain essential norms and standards. All States and UTs have notified their state RTE Rules. This Act made provisions to make all strata of society, especially at the grassroots level. The centrally sponsored scheme of *Sarva Shiksha Abhiyan* (SSA) supports States and UTs in their efforts to implement the RTE Act. Its interventions include, inter alia, opening of new schools, construction of schools and additional classrooms, constructing toilets and drinking water facilities, provisioning for teachers, in-service training for teachers and academic resource support, free textbooks and uniforms, support for improving learning achievement levels, research, evaluation and monitoring.”

I.Universal Access: “The *Sarva Shiksha Abhiyan* (SSA) Programme is being implemented since 2001 for the universalisation of elementary education. It has made significant progress in achieving near-universal access and equity.”

(a) New Schools

“Progress in achieving the goal of universal access under SSA has been consistent over the years. Over the years 2,04,740 primary schools have been sanctioned along with 1,59,415 upper primary schools in a radius of 3 km.”

(b) Special Training for mainstreaming out-of-school children

“The RTE Act makes a specific provision for Special Training for age-appropriate admission for out-of-school children. A majority of out-of-school children belong to disadvantaged communities – scheduled castes, scheduled tribes, Muslims, migrants, children with special needs, urban deprived children, working children, children in other difficult circumstances, for example, those living in difficult terrain, children from displaced families, and areas affected by civil strife, etc. Special training may be in the form of residential or non-residential courses organised, preferably in the premises of the school, but if such facilities are not available in school, alternate facilities which are safe, secure and accessible may be identified and used.”

(c)Residential facilities

“SSA has a provision for residential facilities in sparsely populated or hilly and densely forested areas with difficult geographical terrains and densely populated urban areas. SSA has provided 826 residential institutions with a capacity of around 90,855 children.”

(d) Transportation or Escort facilities

“These facilities are available for children in remote habitations with sparse populations or in urban areas where availability of land is a problem or children belonging to extremely deprived groups or children with special needs.”

I.School Uniforms

“SSA provides two sets of uniforms to all girls, SC, ST children and Below Poverty Line (BPL) children, wherever (i) state governments have incorporated provision of school uniforms as a child entitlement in their state RTE Rules, and (ii) state governments are not already providing uniforms from the state budgets.”

II. Bridging Gender Gaps in Elementary Education

(a) Girls Education

“RTE-SSA provides a clear thrust and special focus on education for girls and children belonging to disadvantaged groups and weaker sections. The general interventions under SSA apply to all girls and children belonging to disadvantaged and weaker sections; these include ensuring the availability of primary and upper primary schools within the habitation as prescribed under the RTE Rules, uniforms, textbooks, etc. Special Training interventions are also largely focused on girls and disadvantaged groups because it is this category of children who are most deprived of opportunities to pursue their education.”

(b) *Kasturba Gandhi Balika Vidyalyaya (KGBV)*

“KGBV are residential upper primary schools for girls from SC, ST, OBC, Muslim communities and Below Poverty Line (BPL) girls. KGBVs are set up in educationally backward blocks where schools are at great distances and are a challenge to the security of girls. KGBVs reach out to adolescent girls who are unable to go to regular schools and to out-of-school girls in the 10+ age group who are unable to complete primary school and younger girls of migratory populations in difficult areas of scattered habitations that do not qualify for primary/upper primary schools. KGBVs provide for a minimum reservation of 75 percent seats for girls from SC/ST/OBC and minorities and 25 percent for girls from families that live below the poverty line. 3,600 KGBVs are functional in the states and 3,66,756 girls are enrolled in them.”

(c) Removal of gender bias

“Following the National Curriculum Framework (NCF), 2005 guidelines, States have consciously decided to establish gender as a critical marker of transformation through increasing visual representation of girls and women and facilitating role reversal. Most of the states have incorporated the gender sensitization in their regular School Management

Committee (SMC) training modules to deal with issues such as enrolment, retention and completion of education of girls; creating a suitable atmosphere for girl students in schools; rapport with female teachers for discussing gender awareness, etc. Training of teachers on gender-related issues is organized in the states specifically for orientation on gender issues facing adolescent girls in particular.”

(d) Digital gender atlas for advancing girls’ education

“Department of School Education and Literacy has prepared a Digital Gender Atlas for advancing girls’ education in the country on its website. The tool, which has been developed with the support of UNICEF, will help identify low-performing geographic pockets for girls, particularly from marginalized groups such as Scheduled Castes, Scheduled Tribes and Muslims, on specific gender-related education indicators. To plan and execute educational interventions, the purpose of the Gender Atlas is to help identify and ensure equitable education with a focus on vulnerable girls, including girls with disabilities.”

(e) Seperate girls’ toilets

“Under SSA, the requirement of school infrastructure facilities including toilets and drinking water are worked out by the state based on need at school/village/block and district level. All new schools sanctioned under SSA are composite schools with facilities like toilets for boys and girls.”

III. Inclusive Education

(a) SCs/STs and Muslims

“Enrolment of SC children has gone up from 19.06 percent in 2010-11 to 19.8 percent in 2015-16 at the elementary level which is more than their share in the population at 16.60 percent. Enrolment of ST children has marginally gone down from 10.70 percent in 2010-11 to 10.35 percent in 2015-16 at the elementary level which is more than their share of the population at 8.60 percent. Enrolment of Muslim children has grown up from 12.50 percent in 2010-11 to 13.8 percent in 2015-16 at the elementary level which is slightly less than their share in population i.e.14.2 percent (Census 2011).”

(b) Children with special needs

“RTE-SSA seeks to ensure that every child with special needs, irrespective of the kind, category and degree of disability, is provided a meaningful and quality education. The main components of SSA interventions for such children include identification, functional and formal assessment, appropriate educational placement, preparation of the individualised educational plan, provision of aids and appliances, teacher training,

resource support, removal of architectural barriers, monitoring and evaluation and a special focus on girls with special needs.”

(c) Textbooks for children

All children are provided free textbooks up to class VIII. In 2016-17 provision was made for providing textbooks to 8.38 crore children. Concomitantly workbooks and worksheets are being provided by several States, to facilitate activity-based classroom processes and to supplement learning processes (Roma Chatterjee, 2020).”

“The National Policy for Children 2013 emphasises the important measures of State are to secure the right of the girl child to life, survival, health and nutrition. The *Rashtriya Madhyamik Shiksha Abhiyan* (RMSA), is the most important programme rolled out by the Human Resource Development Ministry, Government of India has the twin aims of enhancing access to and improving the quality of secondary education in the country. The RMSA specially aims to improve access and retain the girl child in secondary and higher secondary classes; and to ensure that girl students are not denied the opportunity to continue their education due to distance from school, financial constraints and societal factors. Likewise, the *Kasturba Gandhi Balika Vidyalaya* (KGBV) a residential school system meant for upper secondary girl children, also reportedly enjoys a good reputation for quality. From a quantitative standpoint, the gaps in average enrolments between the general population and specific disadvantaged groups like the girl child, Scheduled Castes and Scheduled Tribes, Minorities and Children with special needs have decreased. However, issues of social access and equity remain complex and have been only partially resolved (Ministry of Human Resource Development, 2016). The National Policy on Education, 2016 recognises the criticality of Education as the most important vehicle for social, economic and political transformation. It reiterates the role of education in inculcating values, and to provide skills and competencies for the citizens, and enabling them to contribute to the nation’s well-being; strengthening democracy by empowering citizens; acting as an integrative force in society, and fostering social cohesion and national identity.”

“The New Education Policy (2020) is the much-needed change for the education system in India which promotes holistic development of the child. It is based on the principles of equity, access, quality and affordability; and the aim of this New Education Policy 2020 is to put India at par with leading education systems across the world (New Education Policy, 2020).” “The prime focus of the majority of education policies has always been the ‘girl child’ since the girls were in a worse position 50 years prior than today. However, the government policies have been focused on retaining girl children in schools with schemes

like *Beti Bachao, Beti Padhao*, which is a policy with dual goals; and this policy aims to improve India's child sex ratio and to improve the enrolment of girls in the schools." According to Sameena (2015), "education is the most essential and potential instrument for the advancement of a country since the contemporary society can not perform its attempt of economic development, technological improvement and social movement without completely exploiting the capacities of its nationals. Educationists thus make every effort to develop fully the intellectual potential of the students and make efforts to see that their potentialities are fully acknowledged and channelised for the benefit of the individual in general and that of the society in particular." "The educational status of tribals should be improved and this improvement can be made based on data related to education available from various sources, identifying tribal groups for initiating innovative educational programmes at the micro-level. The role of mass media also needs to be assessed in the educational development of tribals (Singh and Ohri, 1993)." "It is suggested that skill and vocational training programmes should be provided to tribal women living in rural areas (Sandhya et al 2011)." Kumar and Sharma (2015) found that "the female literacy of tribals is very low in all districts of Jammu and Kashmir. It is as low as 11 percent in Kulgam district of Jammu and Kashmir." Sharma (2014) mentioned that "a large number of tribal women have missed education at different stages and to develop and raise their level of aspiration, adequate educational opportunities should be provided to enable them to assume leadership qualities for economic self-reliance and even social transformation." Chalam, K.S (1993) suggested that "there is a need of educational reforms for the development of scheduled tribes."

5.3. Literacy rate of STs in Jammu and Kashmir

"Educational progress of a State is gauged through its literacy rate. The overall literacy of Jammu and Kashmir has increased by about 13.67 percent, between 2001 and 2011 from 55.50 percent to 68.74 percent with male literacy at 78.26 percent and female 58.01 percent. Female literacy has increased by 15 percent. The literacy rate of tribals is 37.5 percent which is far lower than the average literacy of 47.1 percent of tribals at the national level. The literacy rate of the male tribals of Jammu and Kashmir is 48.2 percent which is much lower than the tribals at the national level (59.2 percent). Also, the literacy rate of females among tribals of Jammu and Kashmir is 25.5 percent which is low in comparison to tribal females at the national level (34.8 percent). Balti, Bot, Purigpa and Brokpa have a higher literacy rate whereas Gujjars, Gaddis and Bakarwals have a lower literacy rate than the national average. Female literacy among these tribes shows the same trend (Census, 2011)."

5.4. Education schemes for STs in India

“The Government of India has implemented some special schemes for the promotion of tribal education in the Tribal Sub-Plan areas. Some of them are mentioned as follows:

- Post-Matric Scholarship is provided to tribal students to continue their education after matriculation
- Up-gradation of Merit of Scheduled Tribe Students. Under the scheme special coaching is provided to tribal students for elevating their merit
- Hostels for Girls. The government of India provides financial aid to the States and Union Territories for the construction of hostels for girls and the improvement of the existing hostels
- Construction of Boys Hostels for Scheduled Tribes
- Rajiv Gandhi National Fellowship Scheme (RGNF). Tribal students are provided fellowships for pursuing research studies in higher education under this Scheme
- Top Class Education Scheme for Tribal students. The scheme aims to encourage worthy and meritorious tribal students for continuing higher education
- Construction of Ashram Schools. The objective of this scheme is to provide living accommodation and a conducive atmosphere for education in the tribal sub-plan area
- National Overseas Scholarship. The scholarship is provided to tribal students who want to pursue higher education outside the country under this scheme
- Free coaching is provided to tribal students for competing in various examinations at State and National level
- Strengthening education of tribal girls. It is a special scheme for tribal girls in low literacy districts. This scheme aims to increase the enrolment of tribal girls so that they can come on par with the general female population. Another aim of this scheme is that tribal girls should complete their elementary education.”

5.5. Programs and schemes for tribal girl child education

“Education is the precondition for removing the barriers of backwardness and marginalisation of any community or society. Therefore, the education of Scheduled Tribes has been a priority for the Government of India. Some of the programs and schemes launched by the Government of India in different States and Union Territories for the promotion of tribal girl child education” are as follows:

5.5.1. Beti Anmol

“The State Government rolled out *Beti Anmol* Scheme during 2011-2012 intending to arrest post-matric dropout rate of girl students belonging to Below Poverty Line (BPL) and

enhancing their employment prospects. Under the scheme, an amount of ₹ 5000/- is to be given as an incentive to the girl students of Educationally Backward Blocks, who pass their matriculation examination and get themselves enrolled in the XI class. The incentive is given in the form of a bank deposit and this amount is withdrawn by the girl students only after successful completion of the XII class examination. This *Beti Anmol* scheme is presently catering to the girl students hailing from 97 educationally backward blocks of the Jammu and Kashmir. The ultimate objective of this new initiative is to encourage the education of the girl students in the State. This scheme is operative from the academic session 2011-12 both for winter and summer zones. 5955 girl students were provided incentive during 2012-13 against the target coverage of 5962 beneficiaries by end of March 2013.”

5.5.2. Post-matric scholarship scheme

“The Post-Matric Scholarship scheme is in operation since 1944-45. The objective of this scheme is to provide financial assistance to the Scheduled Tribes (ST) students studying at post-matriculation or post-secondary levels to enable them to complete their education. This scheme is open to all ST students whose parent’s annual income is ₹ 1.08 lakh or less and the scholarships are awarded through the Government of the State/Union Territory where he/she is domiciled.”

5.5.3. Schemes for construction of hostels for ST girls and boys

“The scheme for construction of ST Girls Hostel was started during the Third Five Year Plan period (1961-1966). A separate scheme for the construction of ST Boys was launched in 1989- 90. Both schemes were merged into one scheme during the 10th Five Year Plan (2002-2007). The objective of the scheme is to promote literacy among tribal students by providing hostel accommodation to such ST students who would otherwise have been unable to continue their education because of their poor economic condition, and the remote location of their villages.”

5.5.4. Schemes for the establishment of Ashram school in Tribal Sub Plan areas

“The Scheme for the establishment of Ashram School in Tribal Sub-Plan Areas is operational in tribal sub-plan from 1990-91. The presence of boarding and lodging facilities is the factor in the higher rate of Education of Scheduled Tribe Girls in Jammu and Kashmir: Opportunities and Challenges 89 enrolment in schools (Ayadappanavar, 2003).” The objective of this scheme is to promote and extend educational facilities to Scheduled Tribe students including Post Graduate Teachers (PGTs). Ashram Schools provide education with residential facilities in an environment conducive to learning. This is a Centrally Sponsored Scheme on a cost-sharing basis between the Centre and the States.”

5.5.5. The scheme of up-gradation of merit

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

5.5.6. Book bank

“To reduce the drop-out rates of the ST students from the professional institutes or universities, funds are provided for the purchase of books under this scheme. The Central assistance to States /UT Administration for setting up Book Banks is limited to the following ceiling or actual cost of the set, whichever is less.”

5.5.7. Rajiv Gandhi National Fellowship

“The Government of India had launched a Central Sector scheme namely, Rajiv Gandhi National Fellowship during the financial year 2005-2006 to increase opportunities to Scheduled Tribes for pursuing higher education leading to degrees such as M.Phil and Ph.D. This scheme covers all the Universities/Institutions recognized by the University Grants Commission (UGC) under section 2(f) of the UGC Act. The rate of fellowship for Junior Research Fellow (JRF) and Senior Research Fellow (SRF) is at par with the UGC Fellowship as amended from time to time.”

5.5.8. Scheme of top-class education for ST students

“The Ministry of Tribal Affairs, Government of India has introduced a new scholarship scheme of Top Class Education for the ST students from the year 2007-2008. The objective of this scheme is to encourage meritorious ST students for pursuing studies at a degree or post-degree level in any of the selected lists of institutions, in which the scholarship scheme would be operative. There are 125 institutions approved under the scheme in both the Government and private sectors covering the field of management, medicine, engineering, law and commercial courses. Each institute has been allotted five awards with the ceiling of the total of 625 scholarships per year.”

5.5.9. Scheme of strengthening education among ST girls in low literacy districts

“It is a gender scheme of the Ministry of Tribal Affairs, Government of India. The scheme aims to bridge the gap in literacy between the general female population and tribal women, by facilitating 100 percent enrolment of tribal girls in the identified Districts or Blocks, more particularly in the Naxal affected areas and in the areas inhabited by the Primitive Tribal Groups (PTGs), and reducing drop –out rates at the elementary level by creating the required ambiance for education. The scheme covers 54 identified districts in 12 States and 1 Union Territory where the ST population is 25 percent or more, and ST female literacy is below 35 percent or its fraction as per census 2001. In addition, any other tribal block in a district, other than aforesaid 54 identified districts, which has a scheduled tribal population of 25 percent or above, tribal female literacy rate below 35 percent or its fraction, as per census, are also covered. The scheme is implemented by nongovernmental organizations and autonomous societies of the State Government/ UT.” Rajouri and Punch districts of Jammu and Kashmir were identified for the Scheme of Strengthening Education among Scheduled Tribe (ST) Girls in Low Literacy Districts in 2008 by the Ministry of Tribal Affairs, Government of India.

Scheme to Upgrade Merit of Scheduled Tribe Students Scheme to upgrade the merit of ST students

“The objective of the scheme is to upgrade the merit of ST students by providing them remedial and special coaching in classes IX to XII. While remedial coaching aims at removing deficiencies in various subjects, special coaching is provided to prepare the students for competitive examinations for seeking entry into professional courses like Engineering and Medical disciplines. The scheme was revised from time to time. The last revisions in the Scheme were made during 2008-09. The State Government/UT Administration selects certain schools in different districts/towns with hostel facilities that show excellence in the performance of students from class IX to XII. While selecting the ST students the aim is to include at least 30 percent girl students and 3 percent disabled students. The scheme provides for 100 percent central assistance to the States/UTs.”

5.5.10. Central sector scholarship scheme for ST students

“The Central Sector Scholarship Scheme for Scheduled Tribe students was introduced from the academic year 2007-08 to encourage meritorious ST students to pursue studies at Degree and Post Graduate level in any of the Institutes identified by the Ministry of Tribal Affairs for the purpose. It supports meritorious ST students who gain admission in 213 identified quality educational institutions. Scholarship once awarded will continue till completion of the course

subject to satisfactory performance. The amount of the scholarship covers tuition fees, boarding and lodging expenses, a book grant and a one-time grant for the purchase of a computer along with its accessories. 100 percent funding is provided by the Ministry of Tribal Affairs according to the norms. Each identified Institute has been allocated 5 awards; however, it can be increased subject to an overall cap of 625 scholarships per year. The fund is released by the Ministry of Tribal Affairs to the concerned Institution directly.”

5.5.11. National scheme of incentives to girls for secondary education

“National Scheme of Incentives to Girls for Secondary Education was launched in May 2008 to promote enrolment of girl child in the age group of 14-18 at secondary stage, especially those who passed Class VIII and to encourage the secondary education of such girls, the Centrally Sponsored Scheme. All SC/ST girls who pass class VIII and girls who pass class VIII examination from *Kasturba Gandhi Balika Vidyalyas* (irrespective of whether they belong to Scheduled Castes or Tribes) and enroll for class IX in State/UT Government, Government-aided, or local body schools in the academic year 2008-09 onwards are eligible for this scheme. Girls should be below 16 years of age (as of 31st March) upon joining class IX. Married girls, girls studying in private un-aided schools and enrolled in schools run by Central Government are excluded.”

5.5.11.1. National means-cum-merit scholarship scheme

“The Centrally Sponsored Scheme-National Means-cum-Merit Scholarship Scheme (NMMSS) was launched in May 2008. The objective of this scheme is to award scholarships to meritorious students of economically weaker sections to arrest their dropout in class VIII and encourage them to continue their studies at the secondary stage. Scholarship of ₹ 6000/- per annum (₹ 500/- per month) per student is awarded to selected students every year for study in classes from IX to XII in Government, Government aided and local body schools. There is a quota of scholarships for different States/UTs. The students whose parental income from all sources is not more than ₹ 1, 50,000/- per year are eligible to avail of the scholarships. There is reservation as per State Government rules. The selection of students for the scholarships was being made through an examination conducted by the State Governments/UT administration along with the National Talent Search Examination (NTSE) first Stage-I examination. For the academic year 2013-14 onward, a separate examination for the selection of students for NMMS Scholarships is being conducted by the State Governments. Scholarships are disbursed by the State Bank of India directly into the accounts of students every quarter.”

5.5.12. National scheme of incentives for girls

“The centrally sponsored National Scheme of Incentive to Girls for Secondary Education (NSIGSE) was also launched in 2008 to establish an enabling environment to reduce the drop-outs and to promote the enrolment of girl children belonging mainly to SC/ST communities in secondary schools. According to the scheme, a sum of ₹ 3,000/- is deposited in the name of the unmarried eligible girls as a fixed deposit on enrolment in class IX, who are entitled to withdraw it along with interest thereon on passing class XI and attaining 18 years of age. The scheme covers (i) all girls who belong to SC/ST communities, who pass VIII and (ii) all girls who pass the VIII examination from *Kasturba Gandhi Balika Vidyalyayas* (irrespective of whether they belong to SC/ST) and enroll in class IX in a state government, government-aided and local body schools.”

“Tribal girls in India are unable to acquire reading skills because they do not speak nor understand the language used in schools; thus, they are unable to get on a path to empowerment for their personal growth and for accessing their rights within their communities and in the larger world. If tribal girls do not attain reading skills, they are more vulnerable to dropping out of school and are unable to complete a full cycle of education (Sachdeva, 2015).”

5.6. The literacy rate among women in Gujjars and Bakarwals

“Early marriage system, illiteracy, extreme poverty and nomadic way of life are causing dark shadows over the future of lakhs of nomadic Gujjar women residing in the most backward hilly and border areas of Jammu and Kashmir. The National Secretary of Tribal Research and Cultural Foundation (TRCF) mentioned on the eve of International Women’s Day that out of 1000 nomad houses of nomadic Gujjars and Bakerwals tribe surveyed in Poonch, Rajouri, Baramulla and Kupwara districts, a total of 89 percent Gujjar women between the age of 10 to 65 were illiterate. These women are exploited and have become the victim of superstitions. On the other hand, despite their excessive hard-working nature, they are not getting due respect and position in their society. Because of early marriages and social bindings, only 12 percent of the nomad Gujjar girls are in a position to get admission to the Primary school level, and circumstances compel the girl students to leave their studies at different levels and it is all because of the limited resources of the family income, lack of human resources they are not in a position to get a proper education and health facilities in early age. According to the study, the worst condition was of the nomad girl children belonging to *Ajjhari Gujjars* (shepherd) and *Manjii Gujjars* (Buffalo herders) 88 percent of whom had not seen the doors of the school and only a few were getting an education in religious institutions. Three girls’

Gujjar hostels have been established in Jammu, Srinagar and Doda which are not sufficient for about a lakh of Gujjar women (Tribal Research and Cultural Foundation).” “The centrally sponsored *Balika Smridhi Yojna*, *Sawastiki* and *Indira MahilaYojna* have not applied to Gujjar Women at all which has resulted from more and more backwardness in the Gujjar women. It indicates that the life standard of nomad Gujjar women folk is worse than the women belonging to other tribes like Beda, Bot, Balti, Mon, Brokpa, Purigpa, Gaddi and Sippi tribes of the State. About 400 mobile schools were established for educating the Gujjar tribe by the Department of Education, Government of Jammu and Kashmir. But the government of Jammu and Kashmir is unsuccessful in bringing a change in the educational status of nomadic Gujjar women (Gupta, 2003).” “More than 10 lakh Gujjar women, constitute 10 percent of the total population of the State of Jammu and Kashmir, are unaware of their rights pace of progress in the modern world and are posing a question mark over the government and other non-governmental organisations working for women claiming of social change in 21st century (Suri, 2011).” “Various central and state programs, including those of UNICEF will not achieve any success till they consider socioeconomic reasons for the illiteracy and work in the roots of the tribe. Unlike past, they enjoyed a better status, free from discrimination, participate in welfare and cultural activities and their contact and exposure to other castes and outsiders had also improved. Another significant social change in the family scenario was the gradual recognition of the status of a woman as a decision-maker and household manager. Girl child had also improved her status in the family, but not yet equal to that of a son. Another negative factor still operating and negating the overall progress of the community due to the discriminatory attitude of parents (Nayar, 1993).” “The socio-economic and educational status of Gujjar and Bakarwal groups is not satisfactory as compared to other sections of society. The educational backwardness amongst Gujjars and Bakarwals is one of the key factors for their poverty, ignorance and overall backwardness. Educational level among the Gujjars and Bakarwals is too low as compared to other inhabitants of the State (Suri, 2014).”

“These tribal communities are already lagging behind the rest of the tribes and population of the trouble region. Some of the challenges in the provision of educational services to transhumant areas are similar to those faced by other rural and marginalised households in the region, although often more severe. These include nomadism, militancy, lack of teachers willing to work in the conflict situations found in these areas, poor infrastructure as well as poorly motivated teachers, a household economy dependant on livestock, with children spending long periods away from their homes and schools and transhumant mobility.”

“It is observed that these tribal communities are already lagging behind the rest of the tribes and population of the trouble region. Some of the challenges in the provision of educational services to transhumant areas are similar to those faced by other rural and marginalised households in the region, although often more severe. These include nomadism, militancy, lack of teachers willing to work in the conflict situations found in these areas, poor infrastructure as well as poorly motivated teachers, a household economy dependant on livestock, with children spending long periods away from their homes and schools and transhumant mobility. The tribal girl child education is not satisfactory since the education schemes are not area-specific, and that are centralised. Therefore, there is a need for the area and culture-specific programmes and good governance to meet the targets of girl child education among Gujjars and Bakarwals in Jammu and Kashmir.”

The Results and discussion of this study were discussed in the next Chapter Six.

CHAPTER SIX

RESULTS AND DISCUSSION

Generally, it is understandable that the nomadic tribal groups are economically backward and placed relatively, at a disadvantageous position in the society. Even their share in procuring the benefits of various developmental programmes is not much, since the advanced tribal communities tend to grab most of the benefits and opportunities. “Despite the implementation of some special programmes exclusively for these groups, the development of the nomadic tribal groups is not at an expected pace and they are encountering a variety of problems in their day to day life.”

“In the present study, as mentioned earlier, two nomadic tribal groups viz. Gujjar and Bakarwal have been covered from the Baramulla district of Jammu and Kashmir. In all, a total of 330 households were covered, of which 280 (84.85 percent) belong to Gujjars and the remaining 50 households (15.15 percent) belong to Bakarwals.”

“The primary data was collected from 330 households from Gujjars (280) and Bakarwals (50) in Baramulla district of Jammu and Kashmir, and 198 girls were covered from the selected households to analyse the impact of formal education on social transformation among girls of Gujjars and Bakarwals in Jammu and Kashmir. Data on socio-economic trends were also important for making conclusions. This chapter deals with the analysis and interpretation of the data collected. It is presented in the form of tables. The analysis is performed by using the SPSS (Statistical Package for Social Sciences) 20.0 version and MS Excel and tabulated. The discussions and interpretations were presented in this chapter to get conclusions in a logical and understanding manner.”

“The analysis and interpretation of data were presented under the following Sections.”

SECTION-I: “The frequency, percentage distribution of the respondents as per selected variables from the household survey.”

SECTION-II: Association between formal education and social transformation of girls, their issues and selected variables.

SECTION I: HOUSEHOLD SURVEY

6.2. COMPOSITION OF THE HOUSEHOLD RESPONDENTS

“The information was gathered using a semi-structured interview schedule and observational checklist. The socio-economic and demographic characteristics of the household respondents were presented in Table 6.1.1.”

“Information relating to the composition of the respondents by type of house, gender, present age, marital status, educational qualification, occupation, economic status, type of family, number of children, details of the land and other assets, cropping pattern, savings and debts; perception on formal education, schools, girl child education and their challenges; health and health-seeking behaviour is shown in Table 6.1.1.”

Table 6.1.1 “Socio-economic and demographic background of the respondents from the households” (N=330)

Background characteristics	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Type of house						
Mud	17	6.07	45	90.0	62	18.79
Tin	9	3.2	5	10.0	14	4.24
Concrete	254	90.71	0	0.0	254	76.97
Total	280	100.0	50	100.0	330	100.0
Type of family						
Nuclear	259	92.5	50	100.0	309	93.64
Joint	21	7.5	0	0.0	21	6.36
Total	280	100.0	50	100.0	330	100.0
Type of tribe						
Nomadic	0	0	50	100.0	50	15.15
Semi-nomadic	280	100.00	0	0.0	280	84.85
Total	280	100.0	50	100.0	330	100.0
Religion						
Muslim	280	100.0	50	100.0	330	100.0
Total	280	100.0	50	100.0	330	100.0
Languages known by respondents(330*)						
Kashmiri	272	97.14	9	18.0	281	85.15
Urdu	215	76.79	50	100.0	71	80.30
Gojari	0	0.0	14	28.0	14	4.24

English	2	0.71	0	0.0	2	0.61
Migration						
Yes	14	5.0	50	100.0	64	19.39
No	266	95.0	0	0.0	266	80.61
Total	280	100.0	50	100.0	330	100.0
Gender						
Man	156	55.71	36	72.0	192	58.18
Woman	124	44.28	14	28.0	138	41.81
Total	280	100.0	50	100.0	330	100.0
Age group (in years)						
20 and below	3	1.07	0	0.0	3	0.91
21-25	9	3.21	4	8.0	13	3.94
26-30	55	19.64	7	14.0	62	18.79
31-35	29	10.35	7	14.0	36	10.91
36-40	42	15.0	8	16.0	50	15.15
41-45	23	8.21	9	18.0	32	9.70
46-50	34	12.14	3	6.0	37	11.21
51-55	18	6.42	2	4.0	20	6.06
56-60	33	11.78	2	4.0	35	10.61
61-65	18	6.42	4	8.0	22	6.67
66-70	10	3.57	3	6.0	13	3.94
71-75	1	0.36	0	0.0	1	0.30
76-80	4	1.42	1	2.0	5	1.52
81 and above	1	0.36	0	0.0	1	0.30
Total	280	100.0	50	100.0	330	100.0
Marital status of the respondents (330)						
Married	261	93.21	47	94.0	308	93.33
Widowed/widower	19	6.79	3	6.0	22	6.67
Total	280	100.0	50	100.0	330	100.0
Level of Education						
Illiterate	219	78.21	50	100.0	269	81.52
Primary	1	0.35	0	0.0	1	0.30
Middle	21	7.5	0	0.0	21	6.36
Secondary	25	8.9	0	0.0	25	7.58
Higher secondary	5	1.7	0	0.0	5	1.51
Graduation and above	9	3.3	0	0.0	9	2.73
Total	280	100.0	50	100.0	330	100.0
Occupation						
Primary Occupation						
Agriculture	253	90.35	0	0.0	253	76.67

Cattle rearing	1	0.36	50	100.0	51	15.45
Government employment	23	8.21	0	0.0	23	6.97
Unemployed/No work	3	1.07	0	0.0	3	0.91
Total	280	100.0	50	100.0	330	100.0
Secondary Occupation						
Wage Labour	1	0.36	39	78.0	40	12.12
Cattle rearing	260	92.85	0	0.0	260	78.79
Domestic labour	2	0.71	0	0.0	2	0.61
No Secondary Occupation	17	6.07	11	22.0	28	8.49
Total	280	100.0	50	100.0	330	100.0
Annual income (in rupees[₹])						
Below ₹10000	5	1.78	2	4.0	7	2.12
₹10001-₹20000	3	1.07	21	42.0	24	7.27
₹20001-₹30000	6	2.14	20	40.0	26	7.88
₹30001-₹40000	66	23.57	7	14.0	73	22.12
₹40001-₹50000	32	14.43	0	0.0	32	9.70
₹50001-₹60000	24	8.57	0	0.0	24	7.27
₹60001-₹70000	20	7.14	0	0.0	20	6.06
₹70001-₹80000	12	4.29	0	0.0	12	3.64
₹80001-₹90000	9	3.21	0	0.0	9	2.73
₹90001-₹100000	8	2.89	0	0.0	8	2.42
Above ₹100001	95	33.92	0	0.0	95	28.79
Total	280	100.0	50	100.0	330	100.0
Income source						
Agriculture and agricultural works	253	90.36	0	0.0	253	76.67
Private work	3	1.07	0	0.0	3	0.91
Cattle/Livestock	1	0.36	50	100.0	51	15.45
Government Employment	23	8.21	0	0.0	23	6.97
Total	280	100.0	50	100.0	330	100.0
Head of the family by Gender						
Man	274	97.85	49	98.0	323	97.88
Woman	6	2.14	1	2.0	7	2.12
Total	280	100.0	50	100.0	330	100.0
Total population of selected households						
Male	543	53.82	96	48.73	639	52.99
Female	466	46.18	101	51.26	567	47.01
Total	1009	100.0	197	100.0	1206	100.0

Average family size of the selected households						
Family size	Gujjars (280)		Bakarwals (50)		Total (330)	
	3.6		3.94		3.66	
Decision making in the family						
Man	270	96.4	50	100.0	320	96.97
Woman	10	3.6	0	0.0	10	3.03
Total	280	100.0	50	100.0	330	100.0

*multiple responses

“It was observed that 77 percent of the respondents were living in a concrete house, 19 percent were living in a mud house and the remaining 4 percent were living in the tin house.” Among Bakarwals, 45 households (90 percent) out of 50 households were living in mud houses, and the remaining 5 households (10 percent) living in tin houses. Therefore, the Bakarwals are not regularly available in their settlements to get government welfare schemes like housing and other financial benefits since they roam around their surroundings with their cattle and they lead a nomadic life. It is noticed that all Bakarwals in the selected area are nomads, and Gujjars are semi-nomadic tribal groups.

Regarding the type of family, “majority (94 percent) of the respondents reported nuclear family and the remaining 6 percent of them reported joint families. All Bakarwals are living in nuclear families. And only 8 percent of the respondents from Gujjars reported joint family.” It is observed that there is an impact of nomadic life on family structure.

Both Gujjars and Bakarwals belong to the Muslim religion. “Majority (85 percent) of the respondents speak the Kashmiri language, 80 percent of the respondents speak Urdu, 4 percent of the respondents speak Gojari and 1 percent reported English.” Among Bakarwals, all respondents mentioned that they speak Urdu, 25 percent of them reported Gojari and 18 percent of them reported Kashmiri. Predominantly Gujjars speak both Kashmiri (97 percent) and Urdu (77 percent), and they cannot speak the *Gojari* language.

Regarding migration, all respondents of the Bakarwal tribal group completely rely on cattle rearing and they roam around the Himalayan region with their cattle. Only 5 percent of Gujjars reported that they migrated due to their children's education and job.

“In all, 58 percent of the respondents are male and the remaining 42 percent are female. In all, 19 percent of the respondents are in the age group of 26-30 years and 15 percent are in the 36-40 years age group. 11 percent each are in 31-35 years and 56-60 years age group respectively. 10 percent of them are in the age group of 41-45 years. 7 percent are in the 61-65 years age group. 6 percent are in the 51-55 years age group. 4 percent each are in 21-25 years and 66-70 years age group respectively. 2 percent are in 76-80 years age group.

Respondents aged less than 20 years, 71-75 years age group and 81 and above years age group account for about 1 percent. The proportion of respondents in different age groups follow more or less the same trend between these two tribal groups.”

A majority of these respondents (93 percent) are married. This proportion is 93 percent in Gujjar, and 94 percent in Bakarwal tribal groups. In total, nearly 7 percent of the respondents are widowed. The percentage of widowed is 7 in Gujjar and 22 percent in Bakarwal groups. Most of these respondents (82 percent) are illiterates with no education, whatsoever. The Gujjar are relatively better of the two groups as the proportion of illiterates is less (78 percent) compared to Bakarwal (100 percent). Among those reported to be literates, less than 1 percent attained primary level education and 14 percent had upto secondary level. Those reporting education above the secondary level are only 2 percent. The proportion of respondents reporting level of education is more among the Gujjars (22 percent) than among Bakarwals (0 percent).

The primary occupation of the respondents appears to be either agriculture or agricultural work which accounts for about 77 percent of the respondents. Out of these, about 15 percent reported their occupation as cattle rearing, nearly 7 percent reported government employment and less than one percent reported unemployed or no work. “The main subsistence economy of Bakarwals is cattle rearing and no salaried employment is found among them. It indicates that the Gujjar is a little better economically, compared to Bakarwals.”

Concerning secondary occupation of the respondents, majority (79 percent) of the respondents rely on cattle rearing, about 12 percent reported wage labour and less than one percent reported domestic labour works. 8 percent of the respondents reported no secondary occupation. 93 percent of Gujjars reported cattle rearing alone. Among Bakarwals, only 39 respondents out of the 50 reported that they were working as casual labour in the private sector. It shows that these nomadic tribal groups are not benefited from the government employment opportunities as per their level of education.

Concerning the annual income of the family, “about 2 percent of the respondents reported ₹10,000 or below, 7 percent of the families fall in the income group of ₹10,001 - ₹20,000, 8 percent of families fall in the income group of ₹20,001-₹30,000, about 22 percent of families fall in the income group of ₹ 30001-₹40000, nearly 10 percent of families falls in the income group of ₹ 40001-₹50000, about 7 percent of families fall in the income group of ₹ 50001- ₹ 60000, 6 percent of families fall in the income group of ₹ 60001 - ₹ 70000, nearly 4 percent of families falls in the income group of ₹70001- ₹80000, 3 percent of families fall in the income group of ₹ 80001-₹90000, about 2 percent of families fall in the income group of ₹

90001- ₹100000. And nearly 29 percent of families fall in the high-income group of ₹ 100001 and above. A large majority of families get very low income from all kinds of economic resources. Only 15 percent of the families are getting on an average of ₹33,000/- per year. It must be mentioned here that whatever may be the occupation of the head of the family; the other members engage themselves in agricultural or casual labour and non-timber forest produce collection and also participate in agricultural operations. It is also observed that a large majority of the families are unable to meet the food requirements of its members with the limited sources of incomes throughout the calendar year.”

The main source of income of the respondents per year is from their Agriculture and agricultural works (77 percent), cattle rearing or livestock (15 percent), government employment (7 percent) and private employment (1 percent).

Regarding the head of the family, the majority (98 percent) of the respondents reported that the elder male member was the supreme of the family and the remaining 2 percent reported the woman as head of the family who was a widow after their husband's demise.

“The total population of selected households is 1206, of which 53 percent of them are males and the remaining 47 percent are females. And the average family size among Gujjars is 3.6 and among Bakarwals is 3.94. The average number of children is found to be 3.66, indicating that, on an average, these households are having 4 children.”

Concerning decision-making in the family, 97 percent of the respondents reported that the male members made the decision in the family and the remaining 3 percent reported that the decision was made by the woman in the family.

Table 6.1.2.The extent of landholding by the household respondents (N=330)

Landholding (in kanal)	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Nil	6	2.14	27	54.0	33	10.0
1-5	93	33.21	14	28.0	107	32.42
6-10	125	44.64	6	12.0	131	39.70
11-15	38	13.57	3	6.0	41	12.42
16 and above	18	6.42	0	0.0	18	5.45
Total	280	100.0	50	100.0	330	100.0

The details of the landholding size of the respondents are shown in Table 6.1.2. It was noticed that in total 297 respondents possessed the land. This percentage is around 98 in Gujjar and 46 percent in the Bakarwals. Between these two tribal groups, the share of Gujjar is more than Bakarwals since Bakarwals predominantly rely on cattle rearing or livestock.

“It can be seen that 32 percent of the respondents are having 1-5 kanals of land while 40 percent have reported owning 5-10 kanals of land. 12 percent are having 10-15 kanals and the remaining 5 percent have reported owning 16 and above kanals. The proportion of respondents owning 6-10 kanals of land is more among Gujjars (45 percent) than Bakarwals (12 percent). 1-5 kanals of land are reported to be owned by only 32 percent of the total respondents and this percentage is more among the Gujjars (33 percent) than Bakarwals (28 percent). Those reporting 16 and above kanals of land-owning are more among Gujjars (14 percent) than among Bakarwals (6 percent). Only 5 percent have reported owning more than 16 kanals of land while 10 percent are landless. The proportion of landless is more among Bakarwals (54 percent) than among Gujjars (2 percent).”

Most of the crops which they raise are rainfed crops. The dry and shifting cultivators grow the mixed crops like millets, pulses, and oilseeds in their fields in the Kharif season only, whereas the peasants who own wetlands grew the paddy crop and some commercial crops.

Table 6.1.3 shows the cropping pattern and yields of each crop in a calendar year. It is observed that the yields of all the crops are very low due to the low fertility of soils and using age-old technologies.

The traditional model of shifting cultivation still in practice in the Kashmir valley area is mostly found in tribal habitats. Organic farming persists in the interior tribal settlements. Only in roadside tribal settlements, do certain advanced farmers are using H.Y.V. seeds, chemical fertilizers and pesticides on their farms, where sufficient irrigation facilities are available.

Table 6.1.3 Cropping pattern among households (N=297*)

Name of the crop	Tribal groups				Total (297)	
	Gujjars (274)		Bakarwals (23)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Corn	273	99.64	0	0.0	273	91.92
Maize	238	86.86	5	21.74	243	81.82
Rice	12	4.38	0	0.0	12	4.04
Grass	1	0.36	12	52.17	13	4.38
Others (Potato, Kidney beans, Wheat, Masoor, Mustard, Alsi)	13	4.74	0	0.0	13	4.38
Apple/Peach	159	58.03	4	17.39	163	54.88

*Multiple responses

In all, 92 percent of these land-owning respondents are growing corn crops, 82 percent of the growing maize, 4 percent of these landowning respondents growing rice, grass, and other crops like Potato, Kidney beans, Wheat, Masoor, Mustard and Als. Nearly 55 percent of the respondents reported that they were getting apples and peach from their orchards.

Bakarwals are growing crops like Maize, grass, and apple and peach from their orchard. More or less the same trend is seen between these two nomadic tribal groups covered in the present study. There is not much variation concerning the proportion of growing food crops.

Table 6.1.4 Use of HYV seeds, chemical fertilizers and pesticides (N=297)

Whether using HYV seeds, chemical fertilizers and pesticides	Tribal groups				Total (297)	
	Gujjars (274)		Bakarwals (23)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	250	91.24	0	0.0	250	84.18
No	24	8.76	23	100.0	47	15.82
Total	274	100.0	23	100.0	297	100.0

The 297 respondents were asked whether they use HYV seeds, chemical fertilizers and pesticides. In their responses as shown in Table 5.1.4, it can be seen that Gujjars (91 percent) are accustomed to using HYV seeds, chemical fertilizers and pesticides as only 9 percent of them have reported not using HYV seeds, chemical fertilizers. It indicates that the Bakarwals are not accustomed to using HYV seeds, chemical fertilizers and pesticides due to their illiteracy and socio-economic conditions.

As already mentioned almost all the nomadic tribal groups sustain agriculture which is affected by-periodic rains and water resources. In the absence of these, they do not have sufficient crops and all they have is usually not sufficient for 6 months of living. This scarcity of food leads to indebtedness and land alienation. In other words, the problems of these groups are more interlinked with the adequacy of food.

Table 6.1.5 Crop issues by household respondents (N=297*)

Cropland issues	Tribal groups				Total (297)	
	Gujjars (274)		Bakarwals (23)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Less profit with market rates	38	13.87	20	86.96	58	19.53
Less quantity of yielding	134	47.85	3	13.04	137	46.13
Affected by insects	87	31.07	2	8.70	89	29.97

*multiple responses

All the 297 respondents were asked to mention the major problems they are encountering. Their responses are shown in Table 6.1.5. In all, 46 percent of the respondents reported less quantity of yielding, nearly 30 percent of the respondents reported that their crops get affected by insects and 20 percent of them mentioned that less profit with market rates. The proportion of respondents experiencing less profit with market rates is more among the Bakarwals (87 percent) compared to Gujjars (14 percent). Those reporting less quantity of yielding are more among Gujjars (48 percent) than among Bakarwals (13 percent). The proportion of crops affected by insects is more among Gujjars (31 percent) than among Bakarwals (9 percent).

Table 6.1.6 Non-Timber Forest Produce collection by respondents (N=330)

Collection of Non-Timber Forest Produce items	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	262	93.57	50	100.0	312	94.55
No	18	6.43	0	0.0	18	5.45
Total	280	100.0	50	100.0	330	100.0

Table 6.1.6 shows the “collection of non-timber forest produced by the respondents. In all, 95 percent of the respondents collect non-timber forest produce (NTFP) from their surroundings. It is noticed that all households of Bakarwals collect these NTFP for their domestic purpose.” NTFP collection reported by Gujjars is 94 percent.

Table 6.1.7 Non-Timber Forest Produce (NTFP) items gathered by respondents (N=312)

Non-Timber Forest Produce items gathered	Tribal groups				Total (312)	
	Gujjars (262)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Firewood for domestic use	262	100.0	50	100.0	312	100.0
Total	262	100.0	50	100.0	312	100.0

Table 6.1.7 shows the NTFP items collected by the respondents. It is observed that all respondents collect only firewood for their domestic purpose.

Table 6.1.8 Savings by respondents (N=330)

Saving amount (in rupees)	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
No savings	253	90.36	50	100.0	303	91.82
10000 and below	2	0.71	0	0.0	2	0.61
10001-50000	10	3.57	0	0.0	10	3.03
50001-100000	12	4.29	0	0.0	12	3.62
100001 and above	3	1.07	0	0.0	3	0.91
Total	280	100.0	50	100	330	100.0

All the 330 respondents were asked whether they have saved any amount and if so how much amount they have saved. Their responses are shown in Table 6.1.8. However, it is heartening to notice that 8 percent of the total respondents could save some amount. No savings were reported by Bakarwals. Among Gujjars (27 out of 330) who reported savings, 5 percent of the respondents reported saving of ₹50001 and above. About 4 percent of the respondents reported saving of ₹50000 or low. It indicates that there is an influence of religious belief on savings since the savings are considered as *haram* (sin) in Islam.

Table 6.1.9 Debts borrowed by respondents (N=330)

The debt amount (in rupees)	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
No Debts	237	84.64	50	100.0	287	86.97
10000 and below	9	3.21	0	0.0	9	2.73
10001-50000	26	9.29	0	0.0	26	7.88
50001-100000	4	1.43	0	0.0	4	1.21
100001 and above	4	1.43	0	0.0	4	1.21
Total	280	100.0	50	100	330	100.0

The debt details of the respondents are shown in Table 6.1.9. No debts were reported by Bakarwals. Indebtedness was reported only by Gujjars (43 out of 330). All those 43 respondents they own as debts. It can be noticed that 9 percent of those who are indebted, borrowed an amount of ₹10001- ₹50000 while nearly 3 percent borrowed an amount of ₹10000 or less. And 3 percent borrowed ₹50001 or more.

Table 6.1.10 Source of debts borrowed by respondents (N=43)

Source of debt	Tribal groups				Total (42)	
	Gujjars (43)		Bakarwals (0)		Frequency	Percentage
	Frequency	Percentage	Frequency	Percentage		
Relatives and neighbours	19	44.19	-	-	19	44.19
Bank	15	34.88	-	-	15	34.88
Money loan system in the community	9	20.93	-	-	9	20.93
Total	43	100.0	-	-	43	100.0

Information relating to the source of credit facilities as reported by the 43 indebted respondents is shown in Table 6.1.10. The amounts borrowed by Gujjars were from the relatives and neighbours (44 percent) followed by Banks (35 percent) or from the money loan system in the community (21 percent).

6.3. FORMAL EDUCATION AND GIRL CHILD EDUCATION

Table 6.1.11 Children sent to Qur'anic school by respondents (N=330)

Whether children are sent to Qur'anic school	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)		Frequency	Percentage
	Frequency	Percentage	Frequency	Percentage		
Yes	203	72.5	12	24.0	215	65.15
No	76	27.14	38	76.0	114	34.55
Total	280	100.0	50	100.0	330	100.0

Concerning Quranic schooling, it is noticed from Table 6.1.11 that the majority (65 percent) of the respondents send their children to Quranic schools as part of their belief system. The proportion of sending children to Qur'anic school is more among Gujjars (73 percent) than among Bakarwals (24 percent)."

Table 6.1.12 Type of school attended by children of respondents (N=330)

Type of school	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Government	242	86.42	12	24.0	254	76.97
Semi-government	1	0.35	0	0.0	1	0.30
Private	22	7.85	0	0.0	22	6.67
Other	0	0.0	1	2.0	1	0.30
Do not go to school	15	5.35	37	74.0	52	15.76
Total	280	100.0	50	100.0	330	100.0

Table 6.1.12 shows the school children attending different types of schools as per the data, it is noticed that the “majority (77 percent) of the respondents reported that their children are attending a government school. Nearly 7 percent reported private school and 16 percent reported that their children were not attending any school. The proportion of sending children to school is more among Gujjars (95 percent) than among Bakarwals (26 percent). It is observed that the children of Bakarwals are not able to attend the schools since their parents rely on cattle rearing who roam around their hilly regions.”

Table 6.1.13 Spending time for children's education at home by respondents (N=278)

Whether spending time for children's education at home	Tribal groups				Total (278)	
	Gujjars (265)		Bakarwals (13)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	75	28.31	0	0.0	75	26.98
No	190	71.70	13	100.0	203	73.02
Total	265	100.0	13	100.0	278	100.0

Concerning spending time with school-going children's parents, Table 6.1.13 shows that only 27 percent of the respondents are spending their time with children at home to monitor their children's studies. No parents are monitoring their children's studies at home among Bakarwals since they are illiterate.

Table 6.1.14 Reasons for not spending time for children studies at home by respondents (N=203*)

Reasons	Tribal groups				Total (203)	
	Gujjars (190)		Bakarwals (13)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
No time	70	36.84	2	15.38	72	28.24
Not interested	32	16.84	13	100.0	45	27.06
Illiterate	100	52.63	13	100.0	113	43.53
Working away from home	3	1.59	13	100.0	16	1.18

*multiple responses

Reasons for not spending time with school children by parents are presented in table 6.1.14. It is noticed that nearly 44 percent of the respondents are illiterates to monitor or advise their children to study at home. “About 28 percent of the respondents mentioned that they did not have time to monitor their children's education. 27 percent reported that there were not interested to check their children's study performance at home while 1 percent of them felt that they were unable to monitor their children's studies at home since they were away from home due to cattle rearing.”

Table 6.1.15 Opinion on children's understanding of lessons by respondents (N=330)

Whether children understand lessons in school	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	168	60.0	13	26.0	181	54.85
No	112	40.0	37	74.0	149	45.15
Total	280	100.0	50	100.0	330	100.0

Table 6.1.15 shows the opinion on children understanding levels in the class. “It was noticed that the majority (55 percent) of the respondents opined that their children were able to understand the lessons in the school and the remaining 45 percent of the respondents mentioned that their school-going children were unable to understand lessons in the school due to language barrier. The proportion of spending time with school-going children at home is more among Gujjars (60 percent) than among Bakarwals (26 percent).”

Table 6.1.16 Medium of instruction in the schools (N=278)

Medium of instruction in the schools	Tribal groups				Total (278)	
	Gujjars (265)		Bakarwals (13)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Urdu	199	75.09	5	38.46	204	73.38
Kashmiri	13	4.91	8	61.54	21	7.55
English	53	20.0	0	0.0	53	19.06
Total	265	100.0	13	100.0	278	100.0

The medium of instruction in the schools is presented in Table 6.1.16. The majority (73 percent) of the respondents reported Urdu as the medium of instruction while 8 percent reported Kashmiri as the medium of instruction. The proportion of Urdu language as a medium of instruction is more among Gujjars (75 percent) than among Bakarwals (38 percent). Only 19 percent of the Gujjars mentioned the English language as a medium of instruction. Nearly 8 percent reported Kashmiri and 19 percent of them reported English as a medium of instruction in the schools. It is observed that English as a medium of instruction is not reported by Bakarwals.

Table 6.1.17 Gender discrimination in the family by respondents (N=330)

Whether gender discrimination is common in family	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	202	72.14	27	54.0	229	69.39
No	78	27.86	23	46.0	101	30.61
Total	280	100.0	50	100.0	330	100.0

Table 6.1.17 shows that the “majority (69 percent) of the respondents opined that there was gender discrimination while 31 percent of them mentioned that there was no gender discrimination in their family. The proportion of gender discrimination is more among Gujjars (72 percent) than among Bakarwals (54 percent).”

Table 6.1.18 Reasons for gender discrimination in the family by respondents (N=229)

Reasons for gender discrimination in family	Tribal groups				Total (229)	
	Gujjars (202)		Bakarwals (27)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Girls are meant for home	32	15.84	11	40.74	43	18.78
Religious belief	4	1.98	0	0.0	4	1.75
Boy are better than girls	15	7.43	9	33.33	24	10.48
Girls have their respective works	8	3.96	3	11.11	11	4.80
Girls are not prioritised ones	59	29.21	1	3.70	60	26.20
No reason for it	84	41.58	3	11.11	87	37.99
Total	202	100.0	27	100.0	229	100.0

Table 6.1.18 shows the reasons for gender discrimination in families. It is noticed that nearly 19 percent of the respondents reported that the girls are meant for the home. 2 percent of them reported that it is a religious belief that girls are next to boys. About 10 percent of the respondents opined that boys were better than girls. “Nearly 5 percent of the respondents mentioned that girls had their respective works at home while 26 percent of the respondents reported that the girls were not prioritised ones in the family.” Nearly 38 percent of the respondents did not mention any reason for gender discrimination in the family. More or less the same trend is seen between these nomadic tribal groups covered in the present study. There is not much variation concerning reasons for gender discrimination in families. It indicates that there is an influence of culture on gender discrimination among Gujjars and Bakarwals.

Table 6.1.19 Favour of girl child education by respondents (N=330)

Whether favour of girl child education	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	231	82.50	14	28.0	245	74.24
No	49	17.50	36	72.0	85	25.76
Total	280	100.0	50	100.0	330	100.0

Table 6.1.19 shows the perception of parents on girl child education. The majority (74 percent) of the respondents reported that they were in favour of girl child education while 26 percent of them were not in favour of girl child education.

Table 6.1.20 Reasons for not in favour of girl child education by respondents (N=85)

Reasons for not in favour of girl child education	Tribal groups				Total (85)	
	Gujjars (49)		Bakarwals (36)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Religious belief	2	4.08	0	0.0	2	2.35
Girls helpful to domestic works	8	16.33	2	5.56	10	11.77
No one takes the girls' education seriously	4	8.16	1	2.78	5	5.88
No job opportunities for girls	1	2.04	0	0.0	1	1.18
Not interested	34	69.39	33	91.67	67	78.82
Total	49	100.0	36	100.0	85	100.0

Table 6.1.20 shows the reasons for not being in favour of girl child education. 85 out of 330 respondents were not in favour of girl child education. All those 85 respondents mentioned the reasons for not encouraging girl child education. “Majority (79 percent) of the respondents mentioned that they were not interested to encourage girl child education.” About 2 percent of the respondents reported that it was a religious belief. 12 percent of them opined that the girls were helpful to domestic work, nearly 6 percent of the respondents felt that no one was serious about girl child education while 1 percent mentioned that there were no job opportunities for girls. It indicates that there is a need for awareness campaigns to create awareness among these nomadic tribal groups to encourage girl child education.

Table 6.1.21 Measures for promotion of girl child education (N=330)

Measures for girl child education	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Creation of awareness to parents	56	20.0	18	36.0	74	22.42
Providing monetary benefits for girl child education	86	30.72	12	24.0	98	29.70
Girls should be forced to go to school	2	0.71	6	12.0	8	2.42
Good infrastructural facilities	2	0.71	7	14.0	9	2.73
Job oriented schemes and skill development programs for girls are required	126	45.0	0	0.0	126	38.18
No idea	8	2.86	7	14.0	15	4.55
Total	280	100.0	50	100.0	330	100.0

Table 6.1.21 suggests the measures for the promotion of girl child education. About 22 percent of the respondents suggested that the awareness creation among parents, nearly 30 percent of them suggested monetary benefits for girl child education, about 2 percent of the respondents opined that the girl child should be encouraged to go to schools, nearly 3 percent of them recommended good infrastructural facilities in the schools while 38 percent of the respondents suggested that there should be job oriented education and skill development programs for girls to promote girl child education.

Table 6.1.22 Perception towards boy child education (N=330)

Perception towards boy child education	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)		Frequency	Percentage
	Frequency	Percentage	Frequency	Percentage		
Boys are better property for family than girls	10	3.57	5	10.0	15	4.55
Religious belief	1	0.36	0	0.0	1	0.30
Boys and girls are equal in education	96	34.29	3	6.0	99	30.0
Boys are independent	9	3.21	0	0.0	9	2.73
Development and future	6	2.14	0	0.0	6	1.82
Boys are important for job or economic development	144	51.43	2	4.0	146	44.24
No idea	14	5.0	40	80.0	54	16.36
Total	280	100.0	50	100	330	100.0

Table 6.1.22 shows the perception of the parents towards boy child education. About 44 percent of the respondents opined that boys were important for the job or economic development, nearly 5 percent felt that boys were better property for the family than girls. 2 percent reported that boys were independent while 3 percent of them mentioned that boys were meant for the development and future of society. Less than 1 percent opined religious belief to encourage boy child education. 16 percent of the respondents did not mention the reason for favour of boy child education.

Table 6.1.23 School visits by respondents (N=330)

Whether visit schools to know about children's studies or for any other reason	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)		Frequency	Percentage
	Frequency	Percentage	Frequency	Percentage		
Yes	152	54.29	0	0.0	152	46.06
No	128	45.71	50	100.0	178	53.94
Total	280	100.0	50	100	330	100.0

Table 6.1.23 shows the school visits by the parents. “Majority (54 percent) of the respondents reported that they did not visit the schools to know about their children's studies or for any other reason while 46 percent of the respondents mentioned that they visited schools for

different reasons.” No Bakarwal parents visited schools since they were busy with their cattle.

Table 6.1.24 Reasons for not visiting schools by respondents (N=178*)

Reasons for not visiting schools	Tribal groups				Total (178)	
	Gujjars (128)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
No time or no money	56	43.75	7	14.0	63	35.39
Not interested	30	23.42	8	16.0	38	21.35
Illiterate	66	51.56	50	100.0	116	65.17

*Multiple responses

Table 6.1.24 shows the reasons for not visiting schools by parents of school-going children. The reasons for not visiting schools were reported by 178 out of 330 respondents. “It can be noticed that 35 percent of the respondents reported that they did not have time and money to visit schools to ask about their children's performance in class. About 21 percent of them reported that they were not interested to visit schools while 65 percent of the respondents mentioned that they were illiterates to visit schools to ask about their children's performance in studies.”

Table 6.1.25 Reasons for migration by respondents (N=330*)

Reasons for migration	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Cattle rearing	1	0.36	50	100.0	51	15.45
Financial issues	144	51.43	46	92.0	190	57.58
For children education	47	16.79	0	0.0	47	14.24
Employment	23	8.21	0	0.0	23	6.97
Can't say	65	23.21	0	0.0	65	19.70

*multiple responses

Table 6.1.25 shows the reasons for migration. The majority (58 percent) of the respondents reported that they had financial issues with migration. About 15 percent reported cattle rearing as the reason for migration, 14 percent of them reported that they migrated for their children's education while 7 percent of the respondents mentioned employment as a reason for their migration. Only 23 percent of the respondents could not mention the reason. More or less the same trend is seen between these nomadic tribal groups covered in the present study. There is not much variation concerning reasons for migration.

Table 6.1.26 Perception of Mobile School facilities and their working conditions (N=330)

Variables	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Whether mobile school facility is available in the settlements and attending children						
Yes	19	6.79	0	0.0	19	5.76
No	261	93.21	50	100.0	311	94.24
Total	280	100.0	50	100.0	330	100.0
Whether mobile schools properly working (N=19)						
Yes	7	36.84	-	-	7	36.84
No	12	63.16	-	-	12	63.16
Total	19	100.0	-	-	19	100.0

Table 6.1.26 shows the perception of Mobile School facilities and their working conditions. It can be noticed that the majority (94 percent) of the respondents reported that there were no Mobile Schools in their settlements to send their children while 6 percent of them mentioned that there were Mobile Schools in their settlements, especially in Gujjar settlements. Concerning the performance or working conditions of Mobile Schools, 12 out of 19 respondents reported that these schools were not properly working while 7 out of 19 respondents felt that the Mobile Schools were properly working in their settlements. It is observed that the Mobile Schools are not properly managed by concerned government agencies. “The similar observation was made by Suri and Raina (2016) in their study on the educational status of tribal Bakkarwal children of Kalakote Block in Rajouri District of Jammu and Kashmir.” Therefore, the government should strengthen the mobile schools and provide necessary facilities to run the mobile schools effectively where those are required in the settlement of Gujjars and Bakarwals of Jammu and Kashmir.

Table 6.1.27 Advantages of Mobile Schools by respondents (N=330)

Advantages	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
To continue schooling	25	8.93	2	4.0	27	8.18
Knowledge and awareness about social development	41	14.64	0	0.0	41	12.42
Social change	8	2.86	1	2.0	9	2.73
Can't say	206	73.57	47	94.0	253	76.67
Total	280	100.0	50	100	330	100.0

Table 6.1.27 shows the advantages of mobile schools. The majority (77 percent) of the respondents could not mention the advantages of Mobile Schools in their settlements. About 8 percent of the respondents opined that the Mobile Schools were useful to continue schooling, 12 percent of them reported that these Mobile Schools were helping to create awareness about social development while 3 percent mentioned social change.

Table 6.1.28 Sending children to Dar-al-um (N=330)

Whether sending children to Dar-al-um	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	121	43.21	2	4.0	123	37.27
No	159	56.79	48	96.0	207	62.73
Total	280	100.0	50	100	330	100.0

Table 6.1.28 shows that majority (63 percent) of the respondents were not sending their children to Dar-al-um while 37 percent of the respondents reported that they were sending their children to Dar-al-um. The proportion of Dar-al-um children is more among Gujjars (43 percent) than among Bakarwals (4 percent).

Table 6.1.29 Advantages of formal education in the community by respondents (N=330)

Advantages of formal education	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Employment opportunities	75	26.77	3	6.0	78	23.64
Economic development	103	36.79	3	6.0	106	32.12
Important for nation development	47	16.78	1	2.0	48	14.55
Digital transaction is easy	53	18.93	35	70.0	88	26.67
Can't say	2	0.72	8	16.0	10	3.03
Total	280	100.0	50	100.0	330	100.0

Table 6.1.29 shows the perception of the respondents on the advantages of formal education in the community. Nearly 24 percent of the respondents opined that there were employment opportunities with formal education. About 32 percent of the respondents mentioned economic development, 15 percent felt that formal education was important for the nation's development, 27 percent of the respondents opined that the digital transaction was easy with

formal education while 3 percent of them could not mention the advantages of formal education.

Table 6.1.30 Satisfaction with the present school education system by respondents (N=330)

Whether satisfied with current school education	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	50	17.85	4	8.0	54	16.36
No	230	82.15	46	92.0	276	83.64
Total	280	100.0	50	100.0	330	100.0
Reasons for not being satisfied with the current school education system (N=276)						
Reasons	Tribal groups				Total (276)	
	Gujjars (230)		Bakarwals (46)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
No Special schemesfor tribal education	61	21.78	3	6.0	64	23.19
No improvement in school education system	25	8.92	7	14.0	39	14.13
No need based education in the tribal settlements	0	0.0	2	4.0	2	0.72
Not properly managed or this school system is not designed for tribes	5	1.78	2	4.0	7	2.54
Teachers do not give attention to students	6	2.14	1	2.0	7	2.54
Political interference in Schools	19	6.78	0	0.0	19	6.88
No free books and free education	73	26.07	0	0.0	73	26.45
Can't say	41	14.64	31	62.0	72	26.09
Total	230	100.0	46	100.0	276	100.0

Table 6.1.30 shows the satisfaction of respondents with the present school education system. “It is noticed that majority (84 percent) of the respondents were not satisfied with present education system while 16 percent of them were satisfied with the present education system.” In all, 276 out of 330 were not satisfied with the present school education system. About 23 percent of the respondents reported no special schemes for tribal education, 14 percent reported that there was no improvement in the school education system, less than one percent opined that there was no need-based education in the tribal settlements, 3 percent of the respondents reported that the schools were not properly managed or this school system was not designed for tribes, and the teachers did not give attention to students respectively. Nearly 7 percent of them felt there was political interference in the formal schools, 26 percent of them reported no free books and free education while 26 percent of the respondents could not mention the reasons for not satisfied with the current education system.”

Table 6.1.31. Suggestions to improve the present conditions of the education system by respondents (N=330*)

Suggestions	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Infrastructural facilities	42	15.0	6	12.0	48	14.54
Financial support to parents	90	32.14	4	8.0	94	28.48
Curriculum in local language or dialect	64	22.85	3	6.0	67	20.30
Community cooperation to run the school	40	14.28	3	6.0	43	13.03
Skill development courses	91	32.5	5	10.0	96	29.09
Can't say	1	0.36	29	58.0	30	9.09

*multiple responses

The suggestions mentioned by the respondents to improve the present conditions of the education system are presented in Table 6.1.31. In all, nearly 15 percent of the respondents suggested providing infrastructural facilities such as roads, electricity, school, transportation, protecting drinking water, etc. in their settlements to improve the present conditions of the education system. About 28 percent of them mentioned financial support to parents, 20 percent opined that the curriculum should be in the local language or dialect, “13 percent of

the respondents felt that the community cooperation was required to run the schools in these settlements while 29 percent of them suggested that the skill development courses should be introduced to make students productive ones in the society.” 30 out of 330 respondents could not suggest improvement to the present education system. More or less the same trend is seen between Gujjars and Bakarwals concerning opinions on improving the present education system in their settlements.

Table 6.1.32 Type of support get from the community by respondents (N=330*)

Type of support from the community	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Exchange of goods	118	42.14	34	68.0	152	46.06
Moral support	26	9.29	13	26.0	39	11.82
Exchange of services	93	33.21	27	54.0	120	36.36

*multiple responses

Table 6.1.32 shows the type of support received by Gujjars and Bakarwals from their community. 46 percent of the respondents reported that they exchanged goods, about 36 percent mentioned exchanged of service while 12 percent of them stated moral support from their community. The proportion of community support is more among Bakarwals (68 percent) than Gujjars (42 percent).

Table 6.1.33 Different government welfare schemes benefited the respondents (N=330*)

Benefited schemes	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Subsidy loans (Cattle and self-employment)	220	78.57	19	38.0	239	72.42
BPL Ration Card	215	76.79	15	30.0	230	69.69
Student scholarship	265	94.64	13	26.0	278	84.24
Not received any scheme	15	5.36	17	34.0	32	9.70

*Multiple responses

Table 6.1.33 shows the details of beneficiaries of different government welfare schemes. 72 percent of the respondents reported that they got benefitted from subsidy loans such as cattle loans and self-employment schemes, 70 percent of them mentioned the Below Poverty Line (BPL) Ration Card while “84 percent of the respondents reported that their children got

student scholarship. Only 10 percent of the respondents reported that they did not receive any welfare scheme.”The proportion of beneficiaries of subsidy loans is more among Gujjars (79 percent) than Bakarwals (38 percent).

Table 6.1.34 Schemes suggested for the improvement of living conditions by respondents (N=330*)

Required schemes	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Subsidised loans for cattle and self-employment	250	89.29	18	36.0	268	81.21
Government employment for educated youth	10	3.03	4	8.0	14	4.24
Infrastructural facilities in the villages	19	6.79	2	4.0	21	6.36
Medical facility and free health schemes	147	52.5	26	52.0	147	44.55

*multiple responses

The suggested welfare schemes for the improvement of living conditions of selected nomadic tribal groups are presented in Table 6.1.34. It is noticed that the majority (81 percent) of the respondents suggested subsidised loans for cattle and self-employment, about 4 percent of them recommended government employment for educated youth, 6 percent of the respondents mentioned infrastructural facilities in the villages while 45 percent of them sought medical facility at village level and free health schemes for the needy families. More or less the same trend is seen among these nomadic tribal groups in the study area and there is not much variation concerning expected welfare schemes by the respondents.

Table 6.1.35 Health seeking behaviour, knowledge and use of contraception by respondents (N=330)

Characteristics	Tribal groups				Total (330)	
	Gujjars (280)		Bakarwals (50)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Source of drinking water (N=330*)						
Tap/Piped water	265	94.64	46	92.0	311	94.24
Spring/stream water	1	0.36	41	82.0	42	12.73
Ground water/Hand	14	5.0	42	84.0	56	16.97

pump water						
Packaged supplied water	7	2.5	0	0.0	7	2.12
Health problems experienced during the last 3 years (N=330*)						
Seasonal health problems (Cough, cold and fever)	264	94.29	50	100.0	314	95.15
Skin diseases	84	30.0	14	28.0	98	29.70
Cancer	16	5.71	0	0.0	16	4.85
Total	280	100.0	50	100	330	100.0
Whether satisfied with government health care facilities (N=330)						
Yes	128	45.71	34	68.0	162	49.09
No	152	54.12	16	32.0	168	50.91
Total	280	100.0	50	100	330	100.0
Reasons for not being satisfied with government health care facilities (N=168*)						
Reasons	Gujjars (152)		Bakarwals (16)		Total (168)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
No adequate medicines	48	31.58	7	43.75	55	32.74
No good facilities	56	36.84	9	56.25	65	38.69
Doctors/Health Staff are not regular	71	46.71	10	62.5	81	48.21
Long waiting hours	94	61.84	12	75.0	106	63.10
Not comfortable to visit	40	26.32	5	31.25	45	26.79
No transportation facility to reach hospital	78	51.32	11	68.75	89	52.98
Believe in traditional medicine	122	80.26	16	100.0	138	82.14
Whether having a toilet facility in the house (N=330)						
Whether having a toilet facility in the house	Gujjars (280)		Bakarwals (50)		Total (330)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	260	92.85	30	60.0	290	87.88
No	20	7.14	20	40.0	40	12.12
Total	280	100.0	50	100.0	330	100.0
Whether washing hands with soap or any material after defecation (N=330)						

Whether washing hands with soap or any material after defecation	Gujjars (280)		Bakarwals (50)		Total (330)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	269	96.07	47	94.0	316	95.76
No	11	3.93	3	6.0	14	4.24
Total	280	100.0	50	100.0	330	100.0
Whether using footwear while going to washroom/open defecation (N=330)						
Whether using footwear while going to washroom/open defecation	Gujjars (280)		Bakarwals (50)		Total (330)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	271	96.78	36	72.0	307	93.03
No	9	3.21	14	28.0	23	6.97
Total	280	100.0	50	100.0	330	100.0
Age at menarche by female members (330)						
Age at menarche (in years)	Gujjars (280)		Bakarwals (50)		Total (330)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
11	13	4.64	1	2.0	14	4.24
12	24	8.57	3	6.0	27	8.18
13	80	28.57	6	12.0	86	26.06
14	46	16.43	4	8.0	50	15.15
15	9	3.21	2	4.0	11	3.33
Can't remember	108	38.57	34	68.0	142	43.03
Total	280	100.0	50	100.0	330	100.0
Whether daughters or women using sanitary napkins during their menstruation by female members (330)						
Whether using sanitary napkins during menstruation by female members	Gujjars (280)		Bakarwals (50)		Total (330)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	47	16.79	0	0.0	47	14.24
No	233	83.21	50	100.0	283	85.76
Total	280	100.0	50	100.0	330	100.0
The material used during the menstrual period by female members (N=283)						
The material used by women	Gujjars (233)		Bakarwals (50)		Total (283)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Pieces of rags/cloth	233	100.0	50	100.0	283	100.0
Total	233	100.0	50	100.0	283	100.0

Reasons for not using sanitary napkins (N=283*)						
Reasons	Gujjars (233)		Bakarwals (50)		Total (283)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Not affordable	102	43.78	50	100.0	152	53.71
Not available	186	79.83	40	80.0	226	79.86
Not accustomed	109	48.89	50	100.0	159	56.18
Not aware	69	29.61	12	24.0	81	28.62
Knowledge and use of contraception by respondents (N=330)						
Whether aware of family planning methods	Gujjars (280)		Bakarwals (50)		Total (330)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	118	42.14	4	8.0	122	36.97
No	162	57.86	46	92.0	208	60.03
Total	280	100.0	50	100.0	330	100.0
Whether used contraception by respondents (N=330)						
Yes	109	38.93	4	0.0	109	33.03
No	171	61.07	50	100.0	221	66.97
Total	280	100.0	50	100.0	330	100.0
Type of family planning method used(N=113*)						
Family planning methods	Gujjars (109)		Bakarwals (4)		Total (113)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Male condom	36	33.03	0	0.0	36	31.86
Coper T	89	78.76	0	0.0	89	78.76
Tubectomy (Female sterilization)	3	2.75	0	0.0	3	2.65
Traditional method	11	10.09	4	8.0	15	13.27

*multiple responses

Table 6.1.35 shows the health-seeking behaviour and, knowledge and use of contraception by respondents. Concerning the source of drinking water, the majority (94 percent) of the respondents use tap water supplied by the local administration, 13 percent of them use spring or stream water for drinking purposes while 17 percent of the respondents reported that they use groundwater or hand pump. Only 3 percent of the respondents from Gujar tribal group use packaged supplied water. The proportion of usage of tap or piped water supplied by local administration is more among Gujjars (95 percent) than Bakarwals (92 percent).

Regarding health problems experienced by respondents during the last 3 years, “Majority (95 percent) of the respondents reported that they suffered from cough, cold and fever, nearly 30

percent of them mentioned skin diseases while 5 percent of the respondents reported that they were suffering from cancer during last 3 years. The proportion of seasonal health problems like cough, cold and fever is more among Bakarwals (100 percent) than Gujjars (94 percent).”

In all, “majority (51 percent) of the respondents felt that they were not satisfied with government health care facilities while 49 percent of the respondents mentioned that they were satisfied with government health care facilities.” The proportion of client satisfaction with government health care facilities is more among Bakarwals (68 percent) than Gujjars (46 percent).

Concerning the reasons for not satisfying with government health care facilities, the majority (82 percent) of the respondents reported that they believed in traditional medicine, about 63 percent of them mentioned long waiting hours in health care facilities, 53 percent of the respondents stated that there was no transportation facility to reach the hospital, 48 percent of them reported that the Medical Doctors or Health Staff were not regular, 39 percent felt that there were no good facilities in the government health centres while “33 percent of the respondents reported that there were no adequate medicines in the government health facility.”

The majority (88 percent) of the respondents reported that they have a toilet facility while 12 percent of them reported that they do not have a toilet facility in their house. The proportion of having toilet facilities is more among Gujjars (93 percent) than Bakarwals (60 percent). It is observed that there is an impact of the *Swachh Bharat* Mission (Universal Sanitation Coverage) on this toilet facility in the selected study area.

Regarding washing hands with soap or any material after defecation, the majority (96 percent) of the respondents reported that they washed their hands with either soap, ash, leaves, or clay after defecation and the remaining 4 percent mentioned that they did not use any material to wash their hands after defecation. 93 percent of respondents use footwear while going to the washroom or toilet, while 7 percent of them reported that they did not use footwear while they go to the washroom or toilet. The proportion of good hygienic practices is more among Gujjars (97 percent) than Bakarwals (72 percent).

Menarche symbolises the onset of sexual maturity and is characterized by the onset of the first menstrual bleeding. “It is an important determinant of population size, reproductive performance, and other chronic outcomes. Regarding age at menarche by a female member of selected households, about 4 percent of female members reported that they attained puberty at the age of 11 years, 8 percent of them mentioned 12 years, 26 percent of the

female members stated 13 years, 15 percent of them reported that they attained puberty at the age of 14 years, 3 percent of the female members mentioned 15 years while 43 percent of them could not remember their age at menarche at the time of interview. The average age for menarche is 12.53 years. The proportion of 13 years of age at menarche is more among Gujjars (29 percent) than Bakarwals (12 percent).

Concerning the usage of sanitary napkins during menstruation of female members of the households, the majority (86 percent) of female members of the family do not use sanitary napkins while 14 percent of them use these sanitary napkins. It can be noticed that the Bakarwal women do not use sanitary napkins during their menstrual periods. All 283 women or puberty attained girls reported that they used only pieces of cloth or rags. The reasons for not using sanitary napkins reported by respondents, the majority (80 percent) of the women or female respondents mentioned that the sanitary napkins were not available in their settlements, 56 percent of them reported that they were not accustomed to using sanitary napkins, 54 percent of them stated that the sanitary napkins were not affordable for their economic conditions while 29 percent of the respondents mentioned that they were not aware of sanitary napkins to use during menstrual periods. It is recommended that there is a need for awareness campaign on menstrual hygiene and also sanitary napkins should be distributed to women and puberty attained girls for free by the Department of Women and Child Welfare.

Nearly 37 percent of these female respondents were aware of different contraceptive methods. Such levels of knowledge of contraceptive methods are reported from other studies on tribal groups. Despite the efforts of the government through its vast networking, 60 percent are still ignorant of contraceptive methods. This is one point that should be alarming the programme managers in general (Rao and Babu, 2005).” In all, 33 percent i.e. 109 out of the 330 respondents covered in the study reported that they were using any contraceptive method at the time of the survey. The use of contraceptive methods in the present sample is found to be slightly more among the women covered in this study. Only the temporary methods seem to be more accepted among women. Nearly 3 percent of the women reported the use of sterilization (Tubectomy) while the use of modern spacing methods was reported by the respondents (Coper-T by 79 percent and Male condom by 32 percent). About 13 percent of respondents reported the use of herbal medicine for contraception. It is observed that the use of birth spacing methods is found to be more (63 percent) among Gujjars and Bakarwals who use only traditional medicine for birth control.

As already mentioned, the proportion of current non-users is 67 percent. The major reasons for their non-use are lack of knowledge, religious beliefs, fear of operation/side effects, and

inconvenience of the available method. And also they are not using any contraceptive method as they want to have more children.

SECTION-II: SOCIAL TRANSFORMATION AMONG GIRLS

The data about the social transformation of girls have been collected from 198 girls found in the selected households of Gujjars (158) and Bakarwals (40).

Table 6.2.1 Demographic background of the selected girls (N=198)

The age group of girls (N=198)						
Age (in years)	Tribal groups				Total (198)	
	Gujjars (158)		Bakarwals (40)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
5	4	2.53	5	12.5	9	4.55
6-10	50	31.64	16	40.0	66	33.33
11-15	45	28.48	11	27.5	56	28.28
16-18	59	37.34	8	20.0	67	33.84
Total	158	100.0	40	100.0	198	100.0
Education level of the girls (N=198)						
Not started	6	3.80	11	27.5	17	8.59
Illiterate	16	10.13	22	55.0	38	19.19
Primary	54	34.18	7	17.5	61	30.81
Middle	31	19.62	0	0.0	31	15.66
Secondary	32	20.25	0	0.0	32	16.16
Higher secondary	16	10.13	0	0.0	16	8.08
Dropout (Primary level)	3	1.90	0	0.0	3	1.52
Total	158	100.0	40	100.0	198	100.0
Marital status of the girls (N=198)						
Unmarried	121	76.58	37	92.5	158	79.80
Married	37	23.42	3	7.5	40	20.20
Total	158	100.0	40	100.0	198	100.0
Mobile schools attended by girls (143)						
Whether attended Mobile Schools	Gujjars (136)		Bakarwals (7)		Total (143)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	2	1.47	0	0.0	2	1.4
No	134	98.53	7	100.0	141	98.60
Total	136	100.0	7	100.0	143	100.0
Family Migration by girls (N=198)						
Whether family is migrated seasonally	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	33	20.89	37	92.5	70	35.35

No	125	79.11	3	7.5	128	64.65
Total	158	100.0	40	100.0	198	100.0
Opinion on the perception of parents on girl child education(N=198)						
Whether parents are in favour of girl child education	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	153	96.84	4	10.0	157	79.30
No	5	3.16	36	90.0	41	20.7
Total	158	100.0	40	100.0	198	100.0
Facilities for girl child study at home(N=140)						
Whether having facilities at home for girl child study	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	18	13.53	0	0.0	18	12.86
No	115	86.47	7	100.0	122	87.14
Total	133	100.0	7	100.0	140	100.0
Reasons for dropout of girl students from school(N=198*)						
Reasons for dropout of girl students from school	Gujjars (158)		Bakarwals (40)		Total (198)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
No school facility in the village/School is away from the village	38	24.05	21	52.5	59	29.80
Migrated with family	1	0.63	4	10.0	5	2.53
Parents are not interested to send girl child	71	44.94	30	75.0	101	51.01
Elder sibling to take care of younger siblings at home	1	0.63	2	5.0	3	1.51
Community does not allow to go to school	0	0.0	2	5.0	2	1.01
Family financial commitments	67	42.41	0	0.0	67	33.84
Joined religious school or home schooling	17	10.76	0	0.0	17	8.59

*Multiple responses

The demographic background of the selected girls is shown in Table 6.2.1. It is noticed from Table 6.2.1, that in all, 5 percent of the girls are in the age group of 5 years, and 33 percent are in the 6-10 years age group. 28 percent are in 11-15 years and 34 percent reported 16-18 years.

“Education is one of the means for social transformation of girls. Knowledge gained through formal education is helpful for better living conditions for girls. 28 percent of these girls are illiterates and not stated schooling.” The girls of Gujjar are relatively better of the two groups as the proportion of illiterates is less (14 percent) compared to Bakarwal (83 percent). Among those reported to be literates, nearly 31 percent attained primary level education and 32 percent had upto secondary level. Those reporting education above the secondary level are only 8 percent. Nearly 2 percent of these girls are dropouts of the school education. The proportion of respondents reporting level of education is more among the Gujjars (84 percent) than among Bakarwals (18 percent).

A majority (80 percent) of these girls are unmarried while 20 percent of them are married and attained 18 years. This proportion is 77 percent in Gujjar, and 93 percent in Bakarwal tribal groups. It is observed that girl child marriages are common but that is not reported by the respondents due to repercussions of the Marriage Act in India.

A majority (99 percent) of the girls reported that they did not attend Mobile Schools while only 1 percent of them attended Mobile Schools. It indicates that the Mobile School program is not active and effective in the study area.

Concerning family migration, the majority (65 percent) of the girls mentioned that their family did not migrate seasonally while 35 percent of them reported that they migrated seasonally. The proportion of respondents reporting seasonal migration is more among the Bakarwals (93 percent) than Gujjars (21 percent).

Regarding the opinion on perception of parents on girl child education, In all, 157 out of 198 (79 percent) girls reported that their parents were in favour of girl child education while 21 percent of them reported that their parents were not in favour of girl child education. The proportion of respondents reporting perception of parents on girl child education is more among the Gujjars (97 percent) than Bakarwals (10 percent).

Concerning facilities for girl child studies at home, in all, 140 out 198 (72 percent) girls who currently attend the school was asked about study facilities at home. A majority (87 percent) of the girls mentioned that there were no study facilities at home to complete the homework while 13 percent of them mentioned there were facilities at home for their study purpose. No study facilities were reported more among the Bakarwals (100 percent) than Gujjars (86

percent). It is observed that the houses of Bakarwals are not well furnished to accommodate children to study at home.

Regarding reasons for dropout of girl students from school, 30 percent of the girls mentioned that there was no school facility in the village or the school is away from the village, 3 percent of them mentioned seasonal migration with parents, 51 percent of the girls reported that the parents were not interested to send girl child to school, “nearly 2 percent of them mentioned that the elder sibling did not go to school to take care of the younger sibling at home, 1 percent of girls mentioned that the community does not allow them to go to school, nearly 34 percent of them reported family financial commitments while 9 percent of girls mentioned that the children were sent to a religious school or home schooling. The proportion of respondents reporting unwillingness to send girl child to school is more among Bakarwals (75 percent) than Gujjars (45 percent).”

Table 6.2.2 Factors associated with social transformation (N=198)

Having Bank Account by girls(N=198)						
Whether Bank Accountholder	Tribal groups				Total (198)	
	Gujjars (158)		Bakarwals (40)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	157	99.37	0	0.0	157	79.29
No	1	0.64	40	100.0	41	20.71
Total	158	100.0	40	100.0	198	100.0
Having insurance policies by girls(N=198)						
Whether having insurance policy	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	2	1.27	0	0.0	2	1.01
No	156	98.73	40	100.0	196	98.99
Total	158	100.0	40	100.0	198	100.0
Saving account in Post Office by girls (N=198)						
Whether having saving account in Post Office	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	48	30.38	3	7.5	51	25.76
No	110	69.62	37	92.5	147	74.24
Total	158	100.0	40	100.0	198	100.0
Sukanya Samriddhi Yojana account by girls(N=198)						
Whether holding account of Sukanya Samriddhi Yojana	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage

Yes	1	0.63	2	5.0	3	1.51
No	157	99.37	38	95.0	195	98.49
Total	158	100.0	40	100.0	198	100.0

The factors associated with the social transformation of girls, Table 6.2.2 shows that the majority (79 percent) of the girls were having Bank accounts for financial transactions. The proportion of respondents reporting Bank Accounts was more among Gujjars (99 percent). No girls from Bakarwal tribal group were having Bank accounts. It was observed that there was no impact of education on having a Bank Account among the girls of Bakarwal.

Regarding insurance policies, 99 percent of the girls reported that they did not have insurance policies to pay a premium while 1 percent reported having insurance policy.

Concerning having a saving account in Post Office, 74 percent of the girls reported that they did not have a saving account in Post Office while 26 percent mentioned that they had a saving account in Post Office. The majority (98 percent) of the girls were not holding an account of *Sukanya Samriddhi Yojana* while only 2 percent of them were having an account of *Sukanya Samriddhi Yojana*. It indicates that the savings are treated as *haram* (Prohibited) in Islam which is a reason for not having insurance policies, saving accounts in Post Office and *Sukanya Samriddhi Yojana* accounts. Therefore, there is an influence of dogmas on awareness about savings, and there is no impact of formal education on the saving concept among the selected tribal groups. More or less the same trend is seen between these nomadic tribal groups in the study area and there is not much variation concerning savings by the girls.

Table 6.2.3 Health seeking behaviour among girls (N=198)

Taking shower/bath regularly by girls(N=198)						
Whether take shower/bath regularly	Tribal groups				Total (198)	
	Gujjars (158)		Bakarwals (40)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	2	1.27	0	0.0	2	1.01
No	156	98.73	40	100.0	196	98.99
Total	158	100.0	40	100.0	198	100.0
Reasons for not taking shower/bath by girls (N=198*)						
Reasons	Gujjars (156)		Bakarwals (40)		Total (196)	
No water facility	79	50.64	28	70.0	107	54.59
Cold weather	95	60.90	31	77.5	126	64.29
No time	83	53.21	40	100.0	123	62.76
No need	104	53.06	37	92.5	141	71.94
Wearing washed clothes regularly by girls (N=198)						
Whether wearing	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage

washed cloths regularly						
Yes	2	1.27	0	0.0	2	1.01
No	156	98.73	40	100.0	196	98.99
Total	158	100.0	40	100.0	198	100.0
Awareness about menstrual hygiene among girls (N=198)						
Whether aware of menstrual hygiene	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	102	64.56	2	5.0	104	52.53
No	56	35.44	38	95.0	94	47.47
Total	158	100.0	40	100.0	198	100.0
Use of sanitary napkins in menstruation period by girls(N=198)						
Yes	105	66.46	22	55.0	127	64.14
No	53	33.54	18	45.0	71	35.86
Total	158	100.0	40	100.0	198	100.0
Reasons for not using sanitary napkins by girls (N=71*)						
	Gujjars (53)		Bakarwals (18)		Total (71)	
Reasons	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Expensive	48	90.57	7	38.89	55	77.46
No awareness	37	69.81	10	55.56	47	66.20
Cloth/rag pieces are better	50	94.34	6	33.33	56	78.87
Not available in the villages	29	54.72	16	88.89	45	63.38
Health issues experienced in menstrual periods by girls (N=198*)						
Common health problems in menstrual periods	Gujjars (158)		Bakarwals (40)		Total (198)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Backache	93	58.86	23	57.5	116	58.59
Irregular periods	23	14.56	5	12.5	28	14.14
Pain in abdomen	53	33.54	12	30.0	65	32.83
Excess periods	12	7.59	0	0.0	12	6.06
Headache	9	5.70	2	5.0	11	5.56
Health facility visited during illness(N=198)						
Home remedy	62	39.24	6	15.0	68	34.34
Private health facility	27	17.09	2	5.0	29	14.65
Ignored	69	43.67	32	80.0	101	51.01
Total	158	100.0	40	100.0	198	100.0
The legal age for marriage of girls (N=198)						
	Gujjars (158)		Bakarwals (40)		Total (198)	
Age(in years)	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
13	2	1.27	1	2.5	3	1.52
14	15	9.49	3	7.5	18	9.09

15	18	11.40	2	5.0	20	10.10
16	26	16.46	1	2.5	27	13.64
17	30	18.99	4	10.0	34	17.17
18	39	24.68	8	20.0	47	23.74
19	8	5.06	3	7.5	21	10.61
Don't know	20	12.66	18	45.0	38	19.19
Total	158	100.0	40	100.0	198	100.0
The legal age for marriage of men (N=198)						
Age(in years)	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
16	9	5.70	0	0.0	9	4.55
17	10	6.33	3	7.5	13	6.57
18	15	9.49	1	2.5	16	8.08
19	20	12.66	1	2.5	21	10.61
20	21	13.29	2	5.0	23	11.62
21	27	17.09	7	17.5	34	17.17
22	18	11.40	2	5.0	20	10.10
Don't know	38	24.05	24	60.0	62	31.31
Total	158	100.0	40	100.0	198	100.0
Ideal gap between children by girls (N=198)						
Ideal gap between children (in years)	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	8	5.06	1	2.5	9	4.55
2	24	15.19	4	10.0	28	14.14
3	82	51.90	8	20.0	90	45.45
4	21	13.29	2	5.0	23	11.62
Don't know	23	14.56	25	62.5	48	24.24
Total	158	100.0	40	100.0	198	100.0
Awareness about family planning methods by girls (N=198)						
Whether aware of family planning methods	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	65	41.14	6	15.0	71	35.86
No	93	58.86	34	85.0	127	64.14
Total	158	100.0	40	100.0	198	100.0
Family planning methods to control population growth by girls(N=71*)						
Family planning methods	Gujjars (65)		Bakarwals (6)		Total (71)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Condom (Male)	20	30.77	3	50.0	23	32.39
Coper T/IUD	28	43.08	5	83.33	33	46.48
Oral Pills	5	7.69	0	0.0	5	7.04
Tubectomy (Woman sterilization/buttonhole operation)	15	23.08	1	16.67	16	22.54
Vasectomy (Male)	3	4.62	0	0.0	3	4.23

sterilization/operation)						
Traditional medicine	12	18.46	2	33.33	14	19.72
Awareness about RTI/STI/HIV-AIDS (N=198)						
Whether aware of RTI/STI/HIV-AIDS	Gujjars (158)		Bakarwals (40)		Total (198)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	71	44.94	10	25.0	81	40.91
No	87	55.06	30	75.0	117	59.09
Total	158	100.0	40	100.0	198	100.0
Preventive measures to control RTI/STI/HIV-AIDS (N=81*)						
Preventive measures for RTI/STI/HIV-AIDS	Gujjars (71)		Bakarwals (10)		Total (81)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Safe blood transmission	19	26.76	3	30.0	22	27.16
Use disposable syringes and needles	8	11.27	1	10.0	9	11.11
Personal hygiene	13	18.31	1	10.0	14	17.28
Safe sex	42	59.15	4	40.0	46	56.79
Don't know	21	29.58	4	40.0	25	30.86

*Multiple responses

The details about health-seeking behaviour among girls are shown in Table 6.2.3. In all, a majority (99 percent) of the girls reported that they did not take shower or bathing regularly while 1 percent of them mentioned that they took bathing regularly. The reasons for not taking shower or bathing, 55 percent of the girls reported no water facility, 64 percent reported cold water, 63 percent of them reported that they did not get time to take shower or bathing while 72 percent of the girls reported that there was no need of taking shower regularly in the study area.

Regarding the use of washed clothes regularly, 99 percent of the girls have reported that they do not wear washed clothes regularly while 1 percent of them reported that they wear washed clothes regularly. More or less the same trend is seen among these nomadic tribal groups in the study area and there is not much variation concerning wearing washed clothes regularly for girls.

Regarding awareness about menstrual hygiene among girls, 53 percent of the girls reported that they were aware of menstrual hygiene while 47 percent of them reported that they were not aware of menstrual hygiene. The proportion of respondents reporting awareness about menstrual hygiene among girls is more among Gujjars (65 percent) than Bakarwals (5 percent).

The use of sanitary napkins during the menstruation period is reported by 64 percent of the girls while 36 percent of them are not using sanitary napkins during the menstruation period. The proportion of respondents reporting the use of sanitary napkins during the menstruation period among girls is more among Gujjars (66 percent) than Bakarwals (55 percent).

In all, 71 out of 198 do not use sanitary napkins. “The reasons for not using sanitary napkins by girls are reported by 71 girls. 77 percent of the girls reported that sanitary napkins were expensive to use, 62 percent of them reported that they were not aware of the use of sanitary napkins, 79 percent of them reported that they were using cloth pieces or rags since they were comfortable with them and 63 percent of the girls reported that sanitary napkins were not available in their settlements to use them during menstrual period.” Menstrual hygiene is an issue that needs to be addressed at all levels. Therefore, adolescent girls and middle-aged women should be encouraged to use sanitary napkins during the menstrual cycle to avoid vaginal infections. The health awareness campaigns should be conducted by the concerned authority in the settlements of Gujjars and Bakarwals to make them aware of health and hygiene. However, it is recommended to provide sanitary napkins for free through local health facilities to adolescent girls and middle-aged women of Gujjars and Bakarwals to lessen various vaginal infections (Dilnaz and Rao, 2020a).”

Regarding health issues experienced by girls during menstrual periods, the majority (59 percent) of the girls reported that they were suffering from backache, 14 percent of them reported irregular periods, 33 percent of the girls reported pain in the abdomen and 6 percent each reported excess periods and headache respectively.

Concerning health facilities visited by girls during their illness, 34 percent of the respondents reported that they manage their health issues with the home remedy, 15 percent reported private hospital facilities (Gujjars 17 percent and Bakarwals 5 percent) and 51 percent of them mentioned that they ignored their health problems due to ignorance and economic conditions. The proportion of respondents reporting ignoring health problems is more among Bakarwals (80 percent) than Gujjars (44 percent). No girls mentioned government health facilities to visit when they fall sick. It indicates that they are not in favour of government health facilities to visits. Therefore, there is a need for improvement of government health facilities in the settlements of Gujjar and Bakarwal and these nomadic groups should be made aware of the services provided in the government health centers.

Concerning the legal age at marriage of a girl, in all, “nearly 24 percent of the girls mentioned that the legal age at marriage is 18 years for girls.” Nearly 2 percent of them mentioned 13 years, 9 percent reported 14 years, 10 percent reported 15 years, 14 percent

reported 16 years, 17 percent reported 17 years while 11 percent reported 19 years as the legal age at marriage for girls. About 19 percent of the girls reported that they did not know about the legal age for marriage of girls. It is observed that 76 percent of the girls are not aware of the legal age for marriage of girls. It indicates that there is a need for awareness campaigns on the legal age for the marriage of girls and boys.

Regarding age at marriage of man, in all, “about 17 percent of the girls reported that the legal age at marriage of man was 21 years.” Nearly 5 percent of the girls mentioned 16 years, 7 percent of them reported 17 years, 8 percent reported 18 years, 11 percent reported 19 years, 12 percent reported 20 years, 10 percent reported 22 years while 31 percent of the girls mentioned that they did not know about the age at marriage of man.”

45 percent of the girls reported that the ideal gap between children was 3 years. 24 percent of them reported 4 years, 14 percent of them reported 2 years, 11 percent of the girls reported 4 years while 5 percent of the girls reported 1 year as the ideal gap between birth intervals. And 24 percent of the girls mentioned that they did not know about the ideal gap between children. The proportion of respondents reporting the ideal gap of 3 years between children is more among Gujjars (52 percent) than Bakarwals (20 percent).

64 percent of the girls were not aware of family planning methods while 36 percent of the girls reported that they were aware of family planning methods. In all, 71 out of 198 mentioned the family planning methods to control population growth. 46 percent of the girls reported Copper T, 32 percent of them reported male condoms, 7 percent of them reported Oral Pills, 23 percent of girls reported tubectomy (Female sterilisation with buttonhole operation), 4 percent of them reported vasectomy (Male sterilisation) while 20 percent of the girls reported traditional medicine for controlling the birth rate. The proportion of respondents who have awareness about Copper T is more among Bakarwals (83 percent) than Gujjars (43 percent).

Regarding awareness about Reproductive Tract Infection (RTI)/Sexually Transmitted Infection (STI)/ HIV-AIDS among girls, the majority (59 percent) of the girls reported that they were not aware of these infectious diseases while 41 percent of them reported that they were aware of RTI/STI/HIV-AIDS. The proportion of respondents reporting awareness about RTI/STI/HIV-AIDS among girls is more among Gujjars (45 percent) than Bakarwals (25 percent).

Concerning preventive measures to control RTI/STI/HIV-AIDS, out of 81 girls, the majority (57 percent) of the girls mentioned safe sex to prevent these infectious diseases, 27 percent of the girls reported safe blood transmission, safe disposable syringes and needles were reported

by 11 percent of the girls, 17 percent of the girls reported personal hygiene, and 31 percent of the girls could not mention the preventive measures to control RTI/STI/HIV-AIDS.

6.4. FORMAL EDUCATION AND SOCIAL TRANSFORMATION AMONG GIRLS

In all, a total of 143 educated girls were covered from the selected households. Out of which 136 educated girls are from Gujjars and the remaining 7 educated girls are from Bakarwals.

Table 6.2.4 Awareness of girls about social issues through education (N=143)

Knowledge of child marriageby educated girls (N=143)						
Whether child marriage is illegal	Tribal groups				Total (143)	
	Gujjars (136)		Bakarwals (7)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	36	26.47	4	57.14	40	27.97
No	29	21.32	2	28.57	31	21.68
Don't know	71	52.21	1	14.29	72	50.35
Total	136	100.0	7	100.0	143	100.0
Reasons for child marriage by educated girls (N=143)						
Reasons for child marriage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Illiteracy	33	24.26	2	28.57	35	24.48
Girl child is a burden for family	15	11.03	1	14.29	16	11.19
Not aware of legal age at marriage	38	27.94	3	42.86	41	28.67
It is a tradition	10	7.35	0	0.0	10	6.99
Don't know	40	29.41	1	14.29	41	28.67
Total	136	100.0	7	100.0	143	100.0
Knowledge of child labour by educated girls (N=143)						
Whether child labour illegal	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	57	41.91	3	42.86	60	41.96
No	37	27.21	1	14.29	38	26.57
Don't know	42	30.88	3	42.86	45	31.47
Total	136	100.0	7	100.0	143	100.0
Means of child abuse (N=143*)						
Means of child abuse	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Physical violence of child	26	19.18	2	28.57	28	19.58
Emotional abuse	4	2.94	0	0.0	4	2.80
Maltreatment by an adult	17	12.5	0	0.0	17	11.89
Neglect the child	20	14.71	0	0.0	20	13.99
Domestic violence of a child	23	16.91	3	42.86	26	18.18

Sexual molestation	12	8.82	0	0.0	12	8.39
Can't say	34	25.0	2	28.57	36	25.17
Total	136	100.0	7	100.0	143	100.0
Reasons for female infanticide/foeticide(N=143*)						
Reasons	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Low status of women	12	8.82	0	0.0	12	8.39
Poverty	57	41.91	4	57.14	61	42.66
Deformed infants	3	2.21	0	0.0	3	2.10
Dowry	7	5.15	0	0.0	7	4.90
Illegal births	13	9.56	2	28.57	15	10.49
Don't know	44	32.35	1	14.29	45	31.47
Total	136	100.0	7	100.0	143	100.0
Awareness about sexual exploitation (N=143)						
Whether aware of sexual exploitation	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	69	50.74	3	42.86	72	50.35
No	67	49.26	4	57.14	71	49.65
Total	136	100.0	7	100.0	143	100.0
Reasons for sexual exploitation (N=143)						
Reasons for sexual exploitation	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Sex based discrimination	43	31.62	3	42.86	46	32.17
Mental health issues	5	3.68	0	0.0	5	3.50
Social and financial inequalities	22	16.18	0	0.0	22	15.38
Poverty	55	40.44	4	57.14	59	41.26
Prostitution	9	6.62	0	0.0	9	6.29
Pornography and trafficking for sexual purposes	2	1.47	0	0.0	2	1.40
Total	136	100.0	7	100.0	143	100.0
Awareness about human rights(N=143)						
Whether aware of human rights	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	48	35.29	1	14.29	49	34.27
No	88	64.71	6	85.71	94	65.73
Total	136	100.0	7	100.0	143	100.0

All the 143 educated girls (girl respondents) were asked to mention different social issues related to girls and women in society. Their responses are shown in Table 6.2.4. In all, 28 percent of the girls reported child marriage was illegal. Nearly 22 percent of them mentioned that child marriage was legal while 50 percent of the girls were not aware of child marriages.

It is observed that there is an influence of backwardness and culture on knowledge about child marriage in the study area.

Concerning the reasons for child marriage, about 24 percent of the girls mentioned that the illiteracy was the reason for girl child marriages, 11 percent mentioned that the girl child was a burden to the family, nearly 29 percent of them mentioned that the community was not aware of legal age at marriage while 7 percent of the girls mentioned that it was a tradition to encourage girl-child marriage. It is noticed that the parents of girl children feel that their girl child is a burden for them after attaining puberty.

42 percent of the girls reported that the child labour was illegal, 27 percent of them mentioned that it was legal while 31 of the girls were not aware of child labour. It is noticed that 58 percent of the girls are not aware of child labour.

Regarding the means of child abuse, 20 percent of the girls reported physical violence to the child, 3 percent of them mentioned emotional abuse, 12 percent reported maltreatment by an adult, 14 percent reported the neglecting child, 18 percent reported domestic violence and 8 percent reported sexual molestation as means of child labour. About 25 percent of the girls were unable to mention the means of child abuse.

Concerning the reasons for female infanticide, about 8 percent of the girls mentioned the low status of women, 43 percent of them mentioned that the poverty was one of the reasons for female infanticide, 2 percent mentioned deformed infants, 5 percent reported dowry in the form of gifts as a reason for female infanticide while 10 percent of them mentioned that the illegal births were the reason for female infanticide. About 31 percent of the girls were not aware of female infanticide.

About 50 percent of the girls were aware of the concept of sexual exploitation and the remaining 50 percent of them reported that they were not aware of the concept of sexual exploitation. The same trend is seen among these nomadic tribal groups in the study area and there is not much variation in the concept of sexual exploitation.

The reasons for sexual exploitation were mentioned by girls, 32 percent of the girls reported that the sex-based discrimination, 4 percent of them mentioned mental health issues, 15 percent reported social and financial inequalities, 41 percent mentioned poverty, 6 percent mentioned prostitution and 1 percent mentioned pornography and trafficking for sexual purposes as reasons for sexual exploitation.

Concerning awareness of human rights, “majority (66 percent) of the girls were not aware of human rights while 34 percent of the girls were aware of human rights and the remaining.” It indicates that there is no impact of education on awareness of human rights. The proportion

of respondents reporting awareness about human rights is more among Gujjars (35 percent) than Bakarwals (14 percent).

Table 6.2.5 General Knowledge about State and district by girls (N=143)

Characteristics	Tribal groups				Total (143)	
	Gujjars (136)		Bakarwals (7)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Know about the State capital city (N=143)						
Yes	57	41.91	1	14.29	58	40.56
No	79	58.09	6	85.71	85	59.44
Total	136	100.0	7	100.0	143	100.0
Know about District headquarter (N=143)						
Yes	84	61.76	4	57.14	88	61.54
No	52	38.24	3	42.86	55	38.46
Total	136	100.0	7	100.0	143	100.0
Know about Tehsil headquarter (N=143)						
Yes	79	58.09	5	71.43	84	58.74
No	57	41.91	2	28.57	59	41.26
Total	136	100.0	7	100.0	143	100.0
Aware of right to information (RTI) act(N=143)						
Yes	29	21.32	2	28.57	31	21.68
No	107	78.68	5	71.43	112	78.32
Total	136	100.0	7	100.0	143	100.0
Watching Television by girls (N=143)						
Yes	109	80.15	1	14.29	110	76.92
No	27	19.85	6	85.71	33	23.08
Total	136	100.0	7	100.0	143	100.0
Reasons for not watching Television by girls(N=33*)						
Reasons for not watching Television	Gujjars (27)		Bakarwals (6)		Total (33)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Television poisons belief system	16	59.26	5	83.33	21	63.64
Wasting time	5	18.52	1	16.67	6	18.18
Missing social interaction	9	33.33	0	0.0	9	27.27
It degrades self-control and discipline	11	40.74	4	66.67	15	45.45
Reading newspaper daily (N=143)						
Yes	47	34.56	1	14.29	48	33.57
No	89	65.44	6	85.71	95	66.43
Total	136	100.0	7	100.0	143	100.0

Use of mobile by girls(N=143)						
Yes	112	82.35	5	71.43	117	81.81
No	24	17.65	2	28.57	26	18.18
Total	136	100.0	7	100.0	143	100.0
Use of the internet by girls(N=143)						
Yes	96	70.59	3	42.86	99	69.23
No	40	29.41	4	57.14	44	30.77
Total	136	100.0	7	100.0	143	100.0

Table 6.2.5 shows the general knowledge of educated girls about their local administration headquarters, the Right to Information Act, etc. The majority (59 percent) of the girls were not aware of their State capital city while 41 percent of them were aware of it. It is noticed that the educated girls are not familiar with their State headquarters.

The majority (62 percent) of the girls were aware of their district headquarters while 38 percent of them were not aware of it. The proportion of awareness about district headquarters is more among Gujjars (62 percent) than Bakarwals (57 percent).

Concerning awareness about Tehsil headquarters, the majority (59 percent) of the girls were aware of their Tehsil headquarters while 41 percent of them were not aware of their Tehsil headquarters.

The majority (78 percent) of the girls were not aware of the Right to Information (RTI) Act while 22 percent of the girls reported that they were aware of RTI. It is noticed that the girls are not having good orientation about general knowledge and recent Policies and Acts passed by the government. Therefore, it is recommended that the teaching and learning process should be effective in schools with good teaching plans.

It can be noticed that the majority (77 percent) of the girls reported that they were watching Television at home and the remaining 23 percent of them reported that they were not watching Television. The reasons for not watching Television were reported by 33 girls. The majority (64 percent) of the girls mentioned that the Television poisons their belief system, 18 percent of them reported that it was a waste of time to watch Television, about 27 percent of the girls mentioned that they missed social interaction due to watching Television while 45 percent of them reported that it degraded self-control and discipline.

Reading habit of the daily newspaper is reported by 34 percent of the educated while 66 percent of them do not read newspaper daily. The proportion of respondents reporting reading daily newspapers is more among Gujjars (35 percent) than Bakarwals (14 percent).

The majority (82 percent) of the educated girls reported that they were using mobiles and the remaining 18 percent of them reported that they were not using mobiles. The proportion of respondents reporting using mobiles is more among Gujjars (82 percent) than Bakarwals (71 percent).

Regarding the use of the internet by educated girls, the majority (69 percent) of the girls use the internet and the remaining 31 percent of them are not using the internet facility. The proportion of respondents reporting usage of the internet is more among Gujjars (71 percent) than Bakarwals (43 percent). Dilnaz and Rao (2020b) observed that the usage of social media was relatively low compared to well-connected areas due to the low level of literacy among Bakarwals.

Table 6.3.1 Cultural factors on Social transformation by girls (N=143)

Cultural factors in social transformation	Tribal groups				Total (143)	
	Gujjars (136)		Bakarwals (7)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Decision making in the family (N=143)						
Senior male member or his delegate	113	83.09	5	71.43	118	82.52
Senior female member or her delegate	3	2.21	1	14.29	4	2.80
Both male and female members	16	11.76	0	0.0	16	11.19
Don't know	4	2.94	1	14.29	5	3.50
Total	136	100.0	7	100.0	143	100.0
Reasons for not allowing women to decide for the family (N=143*)						
Male dominance/patriarchal	73	53.68	3	42.86	76	53.15
Gender inequality	100	73.53	2	28.57	102	71.33
Tradition/Religious belief	81	59.56	3	42.86	84	58.74
Don't know	24	17.65	1	14.29	25	17.48
Freedom to select a life partner (N=143)						
Yes	17	12.5	0	0.0	17	11.89
No	119	87.5	7	100.0	126	88.11
Total	136	100.0	7	100.0	143	100.0
Reasons for not choosing life partners by girls (N=126*)						
Reasons for not choosing a life partner	Gujjars (119)		Bakarwals (7)		Total (126)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Father/elder male member of the family have influence to	98	82.35	3	42.86	101	80.16

choose						
Religious belief	59	49.58	2	28.57	61	48.41
Love marriages are not allowed	62	52.10	1	14.29	63	50.0
Parents should not get hurt with girl's decision	47	39.50	1	14.29	48	38.10
Can't say	12	10.08	1	14.29	13	10.32
Willingness to join jobs to earn money(N=143)						
Yes	128	94.12	4	57.14	132	92.31
No	8	5.88	3	42.86	11	7.69
Total	136	100.0	7	100.0	143	100.0
Reasons for not allowing to join jobs(N=11*)						
Reasons	Gujjars (8)		Bakarwals (3)		Total (11)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Gender discrimination	2	25.0	0	0.0	2	18.18
Religious beliefs	5	62.50	2	66.67	7	63.64
Not confident to get job	2	25.0	1	33.33	3	27.27
Not eligible as per educational qualification	2	25.0	2	66.67	4	36.36
Not interested	3	37.50	1	33.33	4	36.36
Can't say	1	12.50	1	33.33	2	18.18
Role of women in the family by girls (N=143*)						
Reasons	Gujjars (136)		Bakarwals (7)		Total (143)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Mother	84	61.76	6	85.71	90	62.94
Wife	63	46.32	3	42.86	66	46.15
Advisor/Leader	40	29.41	0	0.0	40	27.97
Financial manager in family	39	28.68	0	0.0	39	27.27
Don't know	27	19.85	1	14.29	28	19.58
Mention your activities in the family(N=143*)						
Involving in decision making	3	2.21	0	0.0	3	2.10
Kitchen work/housekeeping	115	84.56	4	57.14	119	83.22
Agricultural works	98	72.06	4	57.14	102	71.33
Freedom of girls to buy cosmetics or garments by girls (N=143)						
Yes	67	49.26	1	14.29	68	47.55
No	69	50.74	6	85.71	75	52.45
Total	136	100.0	7	100.0	143	100.0

*multiple responses

The cultural factors on social transformation reported by educated girls are presented in Table 6.3.1. Concerning decision making, the majority (83 percent) of the girls mentioned that the senior male member or his delegate decides on the family as per the culture. 3 percent of them reported that the senior female member or her delegate is supreme to decide for the family where there is no male head in the family due to his demise. About 11 percent of the girls mentioned that both male and female members make decisions in the family. Nearly 4 percent of the girls mentioned that they are not aware of decision-makers in the family. The proportion of respondents reporting decision-making by a senior male member or his delegate in the family is more among Gujjars (83 percent) than Bakarwals (71 percent).

The reasons for not allowing women to decide for the family as reported by girls are, male dominance or patriarchy (53 percent), gender inequality (71 percent), and tradition or religious beliefs (59 percent). About 17 percent of the girls mentioned that they were not aware of the reasons for not allowing women to involve in decision-making.

Regarding freedom of selecting a life partner, the majority (88 percent) of the girls mentioned that they were not allowed to select their life partner by their family while 12 percent of them reported that they were allowed to choose their life partner by their family. The proportion of respondents reporting no freedom to select a life partner is more among Bakarwals (100 percent) than Gujjars (88 percent).

In all, 126 girls mentioned the reasons for not allowing them to choose their life partner. 80 percent of the girls mentioned that the father or elder male member of the family decides the bridegroom through the middle man, 48 percent of them mentioned that it is a religious belief not to select their life partners, 50 percent reported that the love marriages are not allowed, about 38 percent of the girls mentioned that the parents of the girl should not get hurt with their daughter's decision for choosing her life partner. About 10 percent of the girls reported that they were not aware of the reasons for not allowing girls to choose their life partner.

The majority (92 percent) of the girls are willing to join jobs to earn money while 8 percent of them are not interested to join jobs due to their family reasons. The proportion of respondents reporting willingness to join jobs is more among Gujjars (94 percent) than Bakarwals (57 percent).

The reasons for not allowing to join the jobs were reported by 11 girls. In all, the majority (64 percent) of the girls mentioned religious beliefs, 36 percent of them mentioned that they were not eligible for jobs as per their educational qualifications, 27 percent of girls mentioned that they were not confident, 18 percent each mentioned gender discrimination and do not know respectively.

All the 143 educated girls (girl respondents) were asked to mention the role of women in the family. In all, the majority (63 percent) of the girls mentioned their mothers, 46 percent of them mentioned a wife, 28 percent of the girls mentioned an advisor or leader, 27 percent of them mentioned a financial manager, and 20 percent of the girls were not aware of the role of woman in the family.

Concerning activities of educated girls in the family, the majority (83 percent) of the girls mentioned that they were involved in kitchen work or housekeeping, 71 percent of them mentioned agricultural work while 2 percent of girls mentioned that they were involved in decision making in the family. The proportion of respondents reporting kitchen work or housekeeping is more among Gujjars (85 percent) than Bakarwals (57 percent).

The majority (52 percent) of the educated girls reported that they did not have the freedom to buy cosmetics or garments and the remaining 48 percent of them reported that they were allowed by their family to buy cosmetics or garments. The proportion of respondents reporting no freedom to buy cosmetics or garments is more among Bakarwals (86 percent) than Gujjars (51 percent).

Table 6.3.2 Impact of formal education on social transformation of girls (N= 143)

Characteristics	Tribal groups				Total (143)	
	Gujjars (136)		Bakarwals (7)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Awareness on different social issues						
Child marriage is illegal	36	26.47	4	57.14	40	27.97
Child labour is illegal	57	41.91	3	42.86	60	41.96
Sexual exploitation	69	50.74	3	42.86	72	50.35
Human rights	48	35.29	1	14.29	49	34.27
State capital city	57	41.91	1	14.29	58	40.56
District headquater	84	61.76	4	57.14	88	61.54
Tehsil headquater	79	58.09	5	71.43	84	58.74
Right to information act	29	21.32	2	28.57	31	21.68
Usage of media						
Watching Television	109	80.15	1	14.29	110	76.92
Reading newspaper	47	34.56	1	14.29	48	33.57
Using mobile	112	82.35	5	71.43	117	81.81
Using internet	96	70.59	3	42.86	99	69.23
Cultural factors						
Women involvement in decision making	16	11.76	0	0.0	16	11.19
Freedom to select life partner	17	12.5	0	0.0	17	11.89
Willing to join jobs	128	94.12	4	57.14	132	92.31
Freedom to buy cosmetics	67	49.26	1	14.29	68	47.55
Average	66	48.53	2	28.6	68	47.55

Table 6.3.2 depicts the awareness levels of literate girls on different social and cultural issues. Nearly 48 percent of literate girls were aware of illegal child marriage, illegal child labour, sexual exploitation, human rights, the capital city of State, District and Tahsil headquarters, usage of media; cultural factors such as women's role in decision making, selection of bridegroom, willing to join job both government and private sector, and freedom to buy cosmetic items and garments. These findings fall under Rogers's (1962) Late Majority

adopter category. **Late Majority**-These people are resistant to change, and will only adopt an innovation after it has been tried by the majority. Therefore, there is a need for sensitisation of Gujjar and Bakarwal nomadic tribal groups on different social and cultural issues which makes the changes in the lives of girls and women.

IMPACT OF GOVERNMENT SCHEMES AND POLICIES ON GIRL CHILD

Table 6.4.1 Impact of government schemes and policies on girl child rights and privileges by girls (N=143*)

Impact of government schemes and policies	Tribal groups				Total (143)	
	Gujjars (136)		Bakarwals (7)		Frequency	Percentage
	Frequency	Percentage	Frequency	Percentage		
Girl child education is encouraged	66	48.53	3	42.86	69	48.25
Protection of girls	85	62.5	5	71.43	90	62.94
Social transformation	91	66.91	2	28.57	93	65.03
Multiple roles in the family and society	37	27.21	2	28.57	39	27.27
Equal participation in decision making	64	47.06	4	57.14	68	47.55
Providing economic independence	103	75.74	6	85.71	109	76.22

*multiple responses

Table 6.4.1 shows the impact of government schemes and policies on girl child rights and privileges. The majority (76 percent) of the educated girls mentioned that the government schemes and policies provide economic independence to the girl child. 65 percent of them mentioned social transformation of girls, 63 percent of girls reported protection of girls, 48 percent each reported that the girl child education was encouraged and equal participation in decision making respectively while 27 percent of the girls mentioned multiple roles of girls in the family and society. It can be noticed that there is an impact of government schemes and policies on child rights and privileges but these schemes and policies should reach the doorstep of needy ones in the society without lacuna.

Table 6.4.2 Suggestions to improve the social conditions of girl child by girls (N=143*)

Suggestions	Tribal groups				Total (143)	
	Gujjars (136)		Bakarwals (7)			
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Special reservation for girl child education	51	37.5	2	28.57	53	37.06
Separate residential schools for girls	47	34.56	1	14.29	48	33.57
Toilet facilities in the schools and free supply of sanitary napkins	124	91.18	4	57.14	128	89.51
Awareness of health and hygiene through School Health Programs	39	28.68	1	14.29	40	27.97
Introduce skill oriented courses for girls	25	18.38	1	14.29	26	18.18
Free transportation facilities for school going girls	94	69.12	5	71.43	99	69.23
Special policy for the rights of girls	31	22.79	1	14.29	32	22.38
Micro finance and self-employment schemes for girls	62	45.59	3	42.86	65	45.45
Monthly financial support to girls from the government	92	67.65	1	14.29	93	65.03
Government	57	41.91	3	42.86	60	41.96

financial assistance to marriage aged girls						
Girl child saving schemes have been borne by the government	26	19.12	2	28.57	28	19.58

*multiple responses

The Suggestions to improve the social conditions of the girl child are presented in Table 6.4.2. The majority (90 percent) of the girls suggested that the toilets facilities for girls in the schools should be improved and a free supply of sanitary napkins should be made available in the school for school girls. 69 percent of them mentioned that free transportation facilities for school-going girls should be provided by the government. 65 percent of the girls suggested monthly financial support to girls from the government. About 45 percent of the girls suggested microfinance and self-employment schemes for the promotion of girl children in society. 42 percent of them sought government financial assistance for marriage-age girls. 37 percent of girls mentioned special reservations for the promotion of girl child education. 34 percent of the girls suggested separate residential schools for girls, 28 percent of the girls suggested creating awareness on health and hygiene among school girls through School Health Programs, about 22 percent of them mentioned special policy for the rights of girls, 20 percent of the girls suggested girl child saving schemes borne by the government while 18 percent of the girls suggested introducing skill-oriented courses for girls to make them stand on their own feet. More or less the same trend is seen among these nomadic tribal groups in the study area and there is not much variation concerning suggestions to improve the social conditions of the girl child.

6.5. ROLE OF NGOs FOR GIRL CHILD PROTECTION

No Non Governmental organisations are working on girl child welfare in Baramulla District. It is noticed that only government welfare schemes are being implemented related to women and child development by the government agencies in the study area.

6.6. CASE STUDIES

The Case Studies have been recorded from the selected respondents to elicit the information on the impact of formal education on the social transformation of girls among Gujjars and Bakarwals of Baramulla district of Jammu and Kashmir.

CASE STUDY-1

Mr. Yaar Mohammad is 70 years old and is living at Nowgam Kandi village of Baramulla Tahsil. He belongs to the Gujjar tribe (semi-nomadic). He is a farmer and shepherd. He has 6 children (1 male and 5 Females), His son and two daughters are married; and two daughters are students of Higher Secondary level. According to him, female education is significant in only a few cases, especially when the education helps the girl to land a decent job. Education is a must for boys since they have to run the family after their marriage. But female education is not important unless the government provides jobs to educated girls near their father's homes. He feels that free education is also a major part of this decision for education as he is not able to provide financial support to the girl child.

CASE STUDY-2

Mr. Shareef Ahmad Jungle is 52 years old and is living at Kawhar Bulbulabad village of Baramulla Tahsil. He belongs to the Gujjar tribe semi-nomadic. He is labour and shepherded. He has 6 children (3 male and 3 female), and his son and daughter are married. He sent only his sons to school and he did not send his 3 daughters to a school who are illiterate. But he sent his sons to school upto middle school. He opined that the community did not allow the girl child to go to school and this was the reason not to send his daughters to school. He has also mentioned that the educated girl does not get married easily since most of the community men are labours and young men prefer to marry educated girls, and it is very difficult to find a groom for their educated daughters. The educated grooms are all from rich families and it is difficult to organize and attain their expectations which are more expensive since he is poor labour.

CASE STUDY-3

Mrs. Shabnaam Bano is the daughter of Mushtaq Ahmad, 21 years old and is living at Badana resident of Village Kahwar. She is unmarried and currently doing graduation (year 3). She has stated that the girl child education is really important and she felt empowered with the education she received but as she explained the education for the Gujjar girls of this area is very difficult. First thing is that the transportation facility in this area is very poor and she has to wait for hours to get a bus, and travelling by taxi is very expensive. Travelling by bus takes almost 3 hours to reach college which means 6 hours journey in a day. And taking care of

cattle and livestock, and domestic works make her busy at home. The summer migration is also a major bump in education as that forces girls to be absent from the College for months.

CASE STUDY-4

Nageena Bano is the daughter of Sultan Mohammad Famda, 21 years old and is living at Nowgam kandi village of Baramulla Thasil. She was a dropout student from school at the middle school level. She mentioned the reason for dropout from school was domestic work, her mother's health issues, and her elder sister was at the college level. She had to dropout to continue her sister's studies. The other reason was the level of discrimination she had to face from the school since she was from the Schedules Tribe and her classmates made her feel bad about herself.

CASE STUDY-5

Lyaqat Shab is 32 years old and he is the religious leader of the village Sultanpora Kandi who belongs to the Gujjar community. According to him, the girls' education is not significant but there is no harm if there are special schools for girls with only female staff. According to him, instead of more technological study, the girls should be taught about domestic works and religious literature which should be made mandatory in school as it is the most important study per his perception.

CASE STUDY-6

Mushtaq Ahmad is 35 years old and he is working as a teacher at a Middle-level school in Bandibala village. According to him, there are ample facilities for girls' education and enrolment of girls is significant till middle school level, as the girls grow up, the load of domestic work increases and also their attendance decreases. The major reason for tribal girls education is lower in higher classes is that they do not get much time to study at home and that made them get poor in academics which majorly de-motivates them and made them lose interest in studies.

CASE STUDY-7

Mohammad Ajmal is a 73 year old who belongs to the Bakarwal Tribal group. He follows the conservative traditions associated with it. According to him, girls' education is not important for the Bakarwal tribal group as they mostly spend their time with livestock. According to him, most of the girl's study and they stop taking care of animals which is an extra workload

on the family members. And also he believes that the girls who are going to school resist the culture of migration since seasonal migration forces them to leave school for a few months.

CASE STUDY-8

Pathani Begum is 55 year old who belongs to Bakarwal tribal group. She migrates with her livestock and she leaves her sons in the family for their schooling. But she keeps one of her grandchildren with her for assistance in packing household items while they move with their cattle. According to her, most of the Bakarwal families are poor to send their children including boys. And earnings of their families are reduced significantly to encourage their children to school education since it is expensive to bear its cost. She also mentioned that migration is also one of the factors for low literacy among Bakarwals.

CASE STUDY-9

Shubnum Bano, daughter of Jamal is 15 years old and belongs to Bakarwal tribal group. She was a dropout case at primary level schooling. The major reasons for her to dropout of school were the domestic work and migration that she had to do with the family. According to her, the value of education is important to make a phone call and fill out the application forms in the Banks and hospitals. She stated that her family elders are more conservative in thinking and they oppose sending girls to school. And also these elders force her parents not to send this girl to school. She says that the perception of parents towards formal education should be good to encourage their girl child to go to school since the migration and culture are more important for them. And the other children from different social categories in the classroom discriminate against the students of nomadic tribal groups. Even the school teacher does not understand the concerns of the Bakarwal students in the class. The teachers also beat these Bakarwal children in the class. “Therefore, this is also one of the reasons for girl children to escape from the Schools which leads to their dropout rate from the schools.”

CASE STUDY-10

Uzma, daughter of Gulam Mohammad is 20 years old. She is Illiterate and got married. She has to migrate with her family and take care of the elders of the family, especially her Mother-in-law. According to her, she never went to school because the elders of the family never allowed the girls to go to school and forced them to follow the culture of the Bakarwal community. She is worried about her daughters’ education since the elders of the family may restrict her not to sending her daughters to School. She is willing to send her daughters to

school for good education. According to her, the only way forward for the Bakarwal tribe is that the new generation to take control and promote education in their community.

CASE STUDY-11

AsmatBano is 22 years old and working as a Mobile School teacher for the Bakarwal tribal community. According to her, the attendance of the Bakarwal children at her Mobile School is very low as most of the children spend their time with domestic work at home or rear their livestock. She stated that the infrastructural facilities are very few and the number of Mobile Teachers is very low. She is not satisfied with her salary which is less and she feels insecure about her job since it may be stopped anytime due to some reasons. She opined that the students of Mobile Schools are disadvantaged due to single teachers and also they do not get a quality learning process that is expected in a well-equipped school in her area.

CASE STUDY-12

Layaqat Shab is 35 years old and he is a religious leader in the tribal area of Bakarwals. According to him, the Bakarwal people need to follow their religious customary law and they will make progress. According to him the girls in Bakarwal tribal community should stay at home and they should not migrate as traveling is not right for young girls. The girls should stay at home. And the girls of Bakarwals should study in their religious schools or special schools for girls facilitated by the government. According to him, the girls should learn Qur'an and domestic works.

It indicates that the elders of the Gujjar and Bakarwal communities are not in favour of girl child education and their social transformation as per their religious beliefs, social difficulties, socio-economic and geographical conditions. And girls of these nomadic tribal groups are not able to attain the school education through a few mobile primary schools that have been introduced by the government due to a lack of adequate motivation, incentives, and their continuous movements in their surrounding hills. Therefore, there is a need for special educational schemes and programs by the government for the promotion of girl child education and their social transformation in the areas of Gujjar and Bakarwal communities.

Summary, conclusion and recommendations were discussed in the next Chapter Seven.

CHAPTER SEVEN

SUMMARY AND CONCLUSION

7.1. SUMMARY

“Education today is globally regarded to be a system of social formation which has the responsibility of making individuals be productive not only to them but the society at large. Although, the balance between these functions of education has extensively varied over time and continues to vary across countries and regions of the world. No doubt, education played a major role in reproducing the good and transforming the bad even though the question of good and bad is value judgemental and inherently political. In other words, the prevailing form of government and power relations reflected in the educational system and the socio-political system determine the context of education. However, twentieth-century has witnessed and recorded radical social transformations, thus this century has post an economic order in which knowledge has now taken the place of raw material or capital, a key resource and social order in which inequality based on knowledge has now become a major challenge; and a political system in which government can not be looked to for solving social and economic problems.” “Formal education, purposed to prepare man for the good life, achieves this by grooming students to acquire skills relevant to social life and the labour markets opined by the functionalist that the primary role of education is to preserve and pass on knowledge and skills, thus the key role of education as an agent of social transformation (Rogers, 1962).” Similarly, Bourdieu states that various forms of capital tend to transfer from one generation to the next through formal education, therefore, children of unprivileged backgrounds may have no education to equip them with these dispositions. However, as clearly highlighted by Durkheimian and subsequent modern sociologists like Rogers, Bourdieu and Coleman. Education in modern society plays the vital role of both preserving and serving as an agent of social and cultural change. The theorists believed that students’ progress through college and beyond, usually becomes increasingly liberal as they encounter a variety of perspectives. Thus, a more educated and Coleman education makes the individual children acquire social capital which is useful for the cognitive or social development of a child or young person. This is not the case in most societies especially the less modernised societies where formal education is neither to better the lives of the trained nor of the society. Although tribal people suffer from different issues mainly poverty, malnutrition and illiteracy. However, tribal societies are relatively free from gender problems hence, the tribal child problem cannot be

more than that of having access to formal education since their societies are not exposed to modernity.” Thus, “the importance of education to tribal development who are living under acute illiteracy and ignorance due to superstitions and concluded that educational status of tribal girl child is fragile due to economic status and female were backward educationally.”

Therefore, “the impact of formal education among such nomad and tribal people cannot be overemphasised, even though theoretically, tribal societies are not ordered around the same values as most modern societies in values such as sexuality, equality, and especially freedom of speech as most Western society’s percept”. “The education of tribal girls not only helps them achieve their potential but also helps to break intergenerational cycles of poverty and disadvantage. When girls have access to education, they develop the knowledge, confidence and life skills necessary to navigate and adapt to an ever-changing world. Therefore, the present study has investigated the impact of formal education on the social transformation of girls among Gujjar and Bakarwal tribal groups of Jammu and Kashmir in India.”

“The attitude of the Gujjars and Bakarwals towards formal education is not positive, particularly towards the girl’s education since they lead a nomadic life. Girls do not study due to social reasons and a nomadic way of life. Though a few mobile primary schools have been introduced by the government to provide education to their children, this programme was not successful due to their stay in one camp and their frequent movement to new places having extreme climates and difficult access. Most of the girls are illiterate among Bakarwals compared to Gujjars due to their lack of infrastructural facilities and nomadic life.”

7.1.2. The Problem

Based on the above background, it was proposed to study the challenges of girl child education and the impact of formal education on girl child education and their social transformation among Gujjars and Bakarwals tribes in Baramulla District of Jammu and Kashmir since there are no adequate studies conducted in this area. “The basic aim of this study is to identify the socio-cultural and economic conditions of girls and to analyse the efforts of the government to promote the girl child education and social transformation of girls in Gujjar and Bakarwal tribal groups of Jammu and Kashmir.”

7.1.3. THEORETICAL FRAMEWORK

This study is based on the functionalist perspective; Durkheim was the exponent of this theory of Sociology of Education. “Functionalist sociologists particularly Durkheim saw Education performed crucial functions in advanced industrial societies. He believed that education transmits shared values of society. Hence the theory sees the manifest function of education as conveying basic knowledge and skills to the next generation. Durkheim coined

the term moral education to mean socialisation of people into society's mainstream and also helped form a more cohesive social structure by bringing together people from diverse backgrounds, which echoes social transformation."

"Modern functionalists pointed out that education in modern society plays a dual role in both preserving and changing culture. The theory believed that the students, who progress through college and beyond, usually become increasingly liberal as they encounter a variety of perspectives. Thus, more educated individuals are generally more liberal, while less educated people tend toward conservative. The primary role of education is to preserve and pass on knowledge and skills; hence education is in the business of transformation."

"Although Durkheim was also the first to use the phrase social system, his idea of functionalism was also used by Rogers (1962) in explaining transformation. He named his theory Diffusion of Innovation (DOI) Theory which was developed to explain how, over time, an idea gains momentum and diffuses through the social system. The result of this diffusion according to him is, that people as part of a social system, adopt a new idea or behaviour. Adoption of a new idea or behaviour does not happen simultaneously in a social system; rather it is a process whereby some people are more apt to adopt the innovation than others. The theory believed that there are five established adopter categories, and while the majority of the general population tends to fall in the middle categories:"

"Innovators – These are people who want to be the first to try the innovation. They are venturesome and interested in new ideas.

Early Adopters – These are people who represent opinion leaders. They enjoy leadership roles and embrace change opportunities.

Early Majority – These people are rarely leaders, but they do adopt new ideas before the average person.

Late Majority – These people are resistant to change, and will only adopt an innovation after it has been tried by the majority.

Laggards – These people are bound by tradition and very conservative."

However, as clearly highlighted by Durkheim's functionalist perspective and subsequent modern sociologists like Rogers, Bourdieu and Coleman, education in modern society plays the vital role of both preserving and serving as an agent of social and cultural change. The theorists believed that students' progress through college and beyond, usually becomes increasingly liberal as they encounter a variety of perspectives. Thus, more educated individuals are generally more liberal, while less educated people tend toward conservatism. The primary role of education is to preserve and pass on knowledge and skills; hence

education is in the business of transformation. The functionalist idea of Rogers (1962) explained the key role of education as an agent of social transformation. Bourdieu (1986) also employs some technology used in economics to analyse the process of social and cultural reproduction of how various forms of capital tend to transfer from one generation to the next. For Bourdieu, formal education represents the key example of the process. According to Bourdieu, education entails a whole range of cultural behaviour including dress, or accent which privileged children have learned; and the children of unprivileged backgrounds have not. Education equips children with the dispositions of manner as well as thought which ensure they can succeed within the educational system and can then reproduce their parents' class position in the wider social system. Added to this Coleman (1990) discussed the set of resources found in family relations and a community's social organisation. Coleman believed that social capital is useful for the cognitive or social development of a child or young person. Therefore, the present study findings fall under the theory of Diffusion of Innovation (DOI) of Rogers (1962) i.e. **Late Majority** adopter category-These people are resistant to change and will only adopt an innovation after it has been tried by the majority since the awareness of girls about different social and cultural issues is showing 48 percent.

After reviewing the earlier literature, it was found that there was no specific study on the problem. Hence, this study fills the gap and adds some more phrases to the available literature.

7.1.4. Research Gap

It is an assertion that there is an impact of formal education on the social transformation of girls. This concept of social transformation among nomadic tribal girls has been the source of inspiration for taking up the present study. Secondly, there are no systematic and in-depth studies in this area of research from Jammu and Kashmir, especially Baramulla district, which harbours a fairly good number of nomadic tribal populations. There are two nomadic tribes such as Gujjars and Bakarwals inhabit in the Baramulla area. After reviewing the earlier literature, it is found that there is no comprehensive study on the problem. Hence, this study fills the gap and adds some more phrases to the available literature.

7.1.5. STUDY DESIGN

“The present study has been taken up to understand the socio-cultural and economic background of the girls among Gujjar and Bakarwal tribes in Baramulla district. Apart from the socio-cultural and economic background of the girls among Gujjars and Bakarwals it also tried to explore the possibility of suggesting social transformation measures suitable to these tribal groups. The main curiosity is centered on knowing about the impact of formal

education on the social transformation of girls and their empowerment among the nomadic tribal groups in the study area. Therefore, the present study has been designed to be purely descriptive and analytical. The study has been taken up with the following objectives.”

7.1.5.1. Objectives of the study

“The following are the specific objectives of the study:

- To know the socio-cultural and economic background of the girls among Gujjar and Bakarwal tribes
- To understand the local conditions of girls in accessing school education among Gujjars and Bakarwals
- To assess the impact of seasonal education camps on girl child education in selected tribal groups
- To evaluate the role of Non-Governmental Organisations (NGOs) on girls' education in the selected area
- analyse the impact of education and developmental programmes on culture, promotion of girl child education and development of girls in Gujjar and Bakarwal tribes”

7.1.6. METHODOLOGY

The setting of the study is the Baramulla district of Jammu and Kashmir where the nomadic tribal groups are found. “For this study, a semi-structured interview schedule was administered separately for the household; and girls age group between 5 to 18 years covering various aspects such as socio-economic characteristics, occupation, awareness about schemes and rights for girls, social transformation, etc. The household survey was conducted on an enumeration basis, covering households randomly in the selected area. Purposive sampling was used to cover girls from the selected households. And the key informants were selected by using purposive sampling under this study.”

This study adopted a mixed approach i.e. “both qualitative and quantitative methods were used to collect the empirical data among the selected households.” The ethnographic method was followed to document the socio-cultural background of the Gujjar and Bakarwal tribal groups. A semi-structured interview schedule, Observation (non-participant), Case Study method and Focus Group Discussions (FGDs) were used to collect empirical data from the selected households, and girls found in selected households. “Secondary sources of data were collected from the earlier published books, Monographs, Journals, Project Reports, etc. The purposive sampling method was followed in the selection of field villages, girl respondents

and key informants from Gujjars and Bakarwals found in the Baramulla district of Jammu and Kashmir. A simple random sampling method was used for the selection of households of Gujjars and Bakarwals in the Baramulla district of Jammu and Kashmir. A sample of 330 households was covered (50 percent of total households of Gujjars and 50 percent of total households of Bakarwals i.e. 280 and 50 respectively) in the Baramulla District of Jammu and Kashmir. Intensive and in-depth interviews were conducted with the key informants such as village leaders, religious leaders, teachers and knowledgeable people. Quantitative data analysis was done using SPSS 20.0 package. The qualitative data was transcribed and manually analysed according to themes. A cross-cultural comparison method was employed to trace the similarities and differences between Gujjars and Bakarwals.

7.1.7. EDUCATIONAL SCHEMES

It is observed that “the Gujjars and Bakarwals are already lagging behind the rest of the tribes and population of Jammu and Kashmir. Some of the challenges in the provision of educational services to transhumant areas are similar to those faced by other rural and marginalised households in the region, although often more severe. These include nomadism, militancy, lack of teachers willing to work in the conflict situations found in these areas, poor infrastructure as well as poorly motivated teachers, a household economy dependant on livestock, with children spending long periods away from their homes and schools and transhumant mobility.” The tribal girl child education is not satisfactory since the education schemes are not area-specific, and that are centralised. Therefore, there is a need for the area and culture-specific programmes and good governance to meet the targets of girl child education among Gujjars and Bakarwals in Jammu and Kashmir.

7.1.8. MAJOR FINDINGS OF THE STUDY

As discussed above, a total of 330 households (Gujjars-280 and Bakarwals-50) living in Baramulla district in Baramulla of Jammu and Kashmir were interviewed for the collection of primary data. And 198 girls (Gujjar-158 and Bakarwals-40) were covered from the selected households to analyse the impact of formal education on social transformation among girls of Gujjars and Bakarwals in Jammu and Kashmir.

7.1.8.1.

Objective 1: The socio-cultural and economic background of the girls among Gujjar and Bakarwal tribes

Generally, it is understandable that the nomadic tribal groups are economically backward and placed relatively, at a disadvantageous position in the society. Even their share in procuring the benefits of various developmental programmes is not much, since the advanced tribal

communities tend to grab most of the benefits and opportunities. Despite the implementation of some special programmes exclusively for these groups, the development of the nomadic tribal groups is not at an expected pace and they are encountering a variety of problems in their day-to-day life.

The Gujjars completely rely on cattle rearing, selling milk and milk products, agriculture, woolen work and government service for their subsistence. It was noticed that the culture of Gujjars was relatively influenced due to the influence of modern lifestyles and interaction with other community groups around their settlements. The government programmes like Women and Child Development, and Reproductive and Child Health influenced the traditional way of life of Gujjars in Jammu and Kashmir. There is a change in their socio-economic conditions under the modern education system in improving their living conditions. It was observed that the youth among the Gujjars was interested to join the government service to make some changes in their socio-economic conditions.

The main subsistence economy of Bakarwals is the rearing of sheep and goats. They are friendly with their neighbouring tribal and non-tribal communities since they roam around in search of green pastures. They do not have access to formal education and modern health care facilities since they rely on nomadic life. The government is striving to implement different programmes like Mobile Schools and Mobile Health Clinics etc. for their upliftment but this community is not able to make use of these facilities due to their lack of awareness and their geographical conditions except for a few individuals. Mostly they rely on money lenders, other tribal groups and non-tribal groups to meet their needs. Therefore, the Bakarwals are not regularly available in their settlements to get government welfare schemes like housing and other financial benefits since they roam around their surroundings with their cattle and they lead a nomadic life.

It is noticed that all Bakarwals in the selected area are nomads, and Gujjars are semi-nomadic tribal groups. 77 percent of the respondents were living in a concrete house, 19 percent were living in a mud house and the remaining 4 percent were living in a tin house. Among Bakarwals, 45 households (90 percent) out of 50 households were living in mud houses, and the remaining 5 households (10 percent) living in tin houses. The primary occupation of the respondents appears to be either agriculture or agricultural work which accounts for about 77 percent of the respondents. Out of these, about 15 percent reported their occupation as cattle rearing, nearly 7 percent reported government employment and less than one percent reported unemployed or no work. The main subsistence economy of Bakarwals is cattle rearing and no salaried employment is found among them. It indicates that the Gujjar is a little better

economically, compared to Bakarwals. Concerning the secondary occupation of the respondents, the majority (79 percent) of the respondents rely on cattle rearing, about 12 percent reported wage labour and less than one percent reported domestic labour works. 8 percent of the respondents reported no secondary occupation. 93 percent of Gujjars reported cattle rearing alone. Among Bakarwals, only 39 respondents out of the 50 reported that they were working as casual labour in the private sector. It shows that these nomadic tribal groups are not benefited from the government employment opportunities as per their level of education. About 22 percent of families fall in the income group of ₹ 30001 - ₹40000. The proportion of landless is more among Bakarwals (54 percent) than among Gujjars (2 percent). It was found that the cropping pattern and yields of each crop in a calendar year. It was observed that the yields of all the crops were very low due to the low fertility of soils and using age-old technologies. 46 percent of the respondents reported less quantity of yielding, nearly 30 percent of the respondents reported that their crops got affected by insects and 20 percent of them mentioned that less profit with market rates. The proportion of respondents experiencing less profit with market rates is more among the Bakarwals (87 percent) compared to Gujjars (14 percent). Those reporting less quantity of yielding are more among Gujjars (48 percent) than among Bakarwals (13 percent). The proportion of crops affected by insects is more among Gujjars (31 percent) than among Bakarwals (9 percent). These nomadic tribal groups sustain agriculture which is affected by-periodic rains and water resources. In the absence of these, they do not have sufficient crops and all they have is usually not sufficient for 6 months of living. This scarcity of food leads to indebtedness and land alienation. In other words, the problems of these groups are more interlinked with the adequacy of food.

It must be mentioned here that whatever may be the occupation of the head of the family; the other members engage themselves in agricultural or casual labour and non-timber forest produce collection and also participate in agricultural operations. It was also observed that a large majority of the families were unable to meet the food requirements of their members with limited sources of income throughout the calendar year.

It is heartening to notice that 8 percent of the total respondents could save some amount. No savings were reported by Bakarwals. Among Gujjars (27 out of 330) who reported savings, 5 percent of the respondents reported saving of ₹50001 and above. About 4 percent of the respondents reported saving of ₹50000 or low. It indicates that there is an influence of religious belief on savings since the savings are prohibited in Islam known as *haram* (Prohibited).

Regarding welfare schemes for the improvement of living conditions, majority (81 percent) of the respondents suggested subsidised loans for cattle and self-employment, about 4 percent of them recommended government employment for educated youth, 6 percent of the respondents mentioned infrastructural facilities in the villages while 45 percent of them sought medical facility at village level and free health schemes for the needy families. More or less the same trend is seen among these nomadic tribal groups in the study area and there is not much variation concerning expected welfare schemes by the respondents. Therefore, the government should implement area-specific programmes to uplift these nomadic groups.

It is also observed that the culture of the Gujjars and Bakarwals is more or less similar but there is a difference in some aspects of lifecycle ceremonies based on their socio-economic conditions since the Gujjars are educationally and economically relatively more than Bakarwals. Therefore, there is a need for further studies to understand the changing patterns of culture among these nomadic tribal groups of Jammu and Kashmir. However, the concerned Research and Training Organisations and academic institutes should record and document the ethnographic details of Gujjars and Bakarwals to make available them for future generations since the native culture of these nomadic tribes is endangered due to their interaction with different tribal and non-tribal groups.

7.1.8.2.

Objective 2: The local conditions of girls in accessing school education among Gujjars and Bakarwals

The majority (65 percent) of the respondents reported that they sent their children to Qur'anic school as part of their belief system. The proportion of sending children to Quranic schools was more among Gujjars (73 percent) than among Bakarwals (24 percent). The majority (77 percent) of the respondents reported that their children were attending government school apart from Qur'anic school. The proportion of sending children to school was more among Gujjars (95 percent) than among Bakarwals (26 percent). It was observed that the children of Bakarwals were not able to attend the schools since their parents rely on cattle rearing who roam around their hilly regions. 27 percent of the respondents were spending their time with children at home to monitor their children's studies. No parents were monitoring their children's studies at home among Bakarwals since they were illiterate. The proportion of spending time with school-going children at home is more among Gujjars (60 percent) than among Bakarwals (26 percent). It was noticed that 44 percent of the respondents were illiterate to monitor or advice their children's studies at home. About 28 percent of the respondents mentioned that they did not have time to monitor their children's education at

home. 27 percent reported that they were not interested to check their children's study performance at home while 1 percent of them felt that they were unable to monitor their children's studies at home since they were away from home due to cattle rearing.

The majority (55 percent) of the respondents opined that their children were able to understand the lessons in the school and the remaining 45 percent of the respondents mentioned that their children were unable to understand lessons in the school due to the language barrier. The majority (73 percent) of the respondents reported Urdu as the medium of instruction in the school, 19 percent of the Gujjars mentioned the English language as the medium of instruction while 8 percent reported Kashmiri as the medium of instruction.

A majority (74 percent) of the respondents reported that they were in favour of girl child education while 26 percent of them were not in favour of girl child education. 85 out of 330 respondents were not in favour of girl child education. All those 85 respondents mentioned the reasons for not encouraging girl child education; majority (79 percent) of the respondents mentioned that they were not interested to encourage girl child education, about 2 percent of the respondents reported that it was a religious belief, 12 percent of them opined that the girls were helpful to domestic work, nearly 6 percent of the respondents felt that no one was serious about girl child education while 1 percent mentioned that there were no job opportunities for girls.

About 44 percent of the respondents opined that boys were important for the job or economic development, nearly 5 percent felt that boys were better property for the family than girls. 2 percent reported that boys were independent while 3 percent of them mentioned that boys were meant for the development and future of society. Less than 1 percent opined religious belief to encourage boy child education. A similar observation was made by Suri and Raina (2016) in their study on the educational status of tribal Bakkarwal children of Kalakote Block in the Rajouri District of Jammu and Kashmir.

The majority (63 percent) of the respondents were not sending their children to Dar-al-um while 37 percent of the respondents reported that they were sending their children to Dar-al-um. The proportion of Dar-al-um children is more among Gujjars (43 percent) than among Bakarwals (4 percent).

The majority (84 percent) of the respondents were not satisfied with the present education system while 16 percent of them were satisfied with the present education system. About 23 percent of the respondents reported no special schemes for tribal education, 14 percent reported that there was no improvement in the school education system, less than one percent opined that there was no need-based education in the tribal settlements, 3 percent of the

respondents reported that the schools were not properly managed or this school system was not designed for tribes, and the teachers did not give attention to students respectively. Nearly 7 percent of them felt there was political interference in the formal education schools, 26 percent of them reported no free books and free education while 26 percent of the respondents could not mention the reasons for not satisfying with the current education system. To improve the present conditions of the education system, 15 percent of the respondents suggested infrastructural facilities such as roads, electricity, school, transportation, protecting drinking water, health facilities, etc. in their settlements to improve the present conditions of the education system. About 28 percent of them mentioned financial support to parents, 20 percent opined that the curriculum should be in the local language or dialect, 13 percent of the respondents felt that the community cooperation was required to run the schools in these settlements while 29 percent of them suggested that the skill development courses should be introduced to make students productive ones in the society. 30 out of 330 respondents could not suggest improvement to the present education system. More or less the same trend is seen between Gujjars and Bakarwals concerning opinion on improving the present education system in their settlements. It indicates that there is a need for good infrastructural facilities in all settlements of these nomadic tribal groups; development of curriculum in the local language or dialect; awareness creation through campaigns among these nomadic tribal groups to encourage girl-child education; and there should be job oriented education and skill development programmes for girls to promote girl child education and their social transformation in the settlements of Gujjars and Bakarwals of Jammu and Kashmir.

7.1.8.3.

Objective 3: The impact of seasonal education camps on girl child education in selected tribal groups

A majority (94 percent) of the respondents reported that there were no Mobile Schools in their settlements to send their children while 6 percent of them mentioned that there were Mobile Schools in their settlements, especially in Gujjar settlements. Concerning the performance or working conditions of Mobile Schools, 12 out of 19 respondents reported that these schools were not properly working in their settlements. It was noticed that the girls of these nomadic tribal groups were not able to attain a school education though a few mobile primary schools were introduced by the government due to a lack of adequate motivation, incentives and their continuous movements in their surrounding hills. It was observed that the Mobile Schools were not properly managed by the concerned government agencies. A similar

observation was made by Suri and Raina (2016) in their study on the educational status of tribal Bakkarwal children of Kalakote Block in the Rajouri District of Jammu and Kashmir. Therefore, the government should strengthen the mobile schools with a proper monitoring mechanism and provide the necessary facilities to run the mobile schools effectively where those are required in the settlements of Gujjars and Bakarwals of Jammu and Kashmir.

7.1.8.4.

Objective 4: The role of the Non-Governmental Organisations in girls' education in the selected area

There were no Non Governmental Organisations working on girl child education and child welfare in the study area. It was noticed that only government welfare schemes were implemented related to women and child development by the government agencies in the study area.

7.1.8.5.

Objective 5: The impact of education and developmental programmes on culture, promotion of girl child education and development of girls in Gujjar and Bakarwal tribes

i) Education is one of the means for the social transformation of girls. The knowledge gained through formal education is helpful for better living conditions for girls. 28 percent of these girls were illiterates and had not started schooling. The girls of Gujjar were relatively better of the two groups as the proportion of illiterates is less (14 percent) compared to Bakarwal (83 percent). Among those reported to be literates, nearly 31 percent attained primary level education and 32 percent had upto secondary level. Those reporting education above the secondary level are only 8 percent. Nearly 2 percent of these girls were dropout of school education. The proportion of respondents reporting level of education is more among the Gujjars (84 percent) than among Bakarwals (18 percent). A majority (99 percent) of the girls reported that they did not attend Mobile Schools while only 1 percent of them attended Mobile Schools. The proportion of respondents reporting seasonal migration is more among the Bakarwals (93 percent) than Gujjars (21 percent). It indicates that the Mobile School program is not active and effective in the study area.

157 out of 198 (79 percent) girls reported that their parents were in favour of girl child education while 21 percent of them reported that their parents were not in favour of girl child education, especially, the elders and religious leaders of these communities were not in favour of girl child education and their social transformation as per their religious beliefs, social difficulties, socio-economic and geographical conditions. The proportion of

respondents reporting perception of parents on girl child education is more among the Gujjars (97 percent) than Bakarwals (10 percent). Concerning facilities for girl child studies at home, a majority (87 percent) of the girls mentioned that there were no study facilities at home to complete the homework while 13 percent of them mentioned there were facilities at home for their study purpose. No study facilities at home were reported more among the Bakarwals (100 percent) than Gujjars (86 percent). It is observed that the houses of Bakarwals are not well furnished to accommodate children to study at home. Regarding reasons for dropout of girl students from school, 30 percent of the girls mentioned that there was no school facility in the village or the school was away from the village, 51 percent of the girls reported that their parents were not interested to send girls child to school, nearly 34 percent of them reported family financial commitments while 9 percent of girls mentioned that they were sent to a religious school or home schooling. The proportion of respondents reporting unwillingness to send girl child to school is more among Bakarwals (75 percent) than Gujjars (45 percent).

ii) The factors associated with the social transformation of girls, the majority (79 percent) of the girls were having Bank accounts for financial transactions. The proportion of respondents reporting Bank Accounts was more among Gujjars (99 percent). No girls from Bakarwal tribal group were having Bank accounts. It was observed that there was no impact of education on having a Bank Account among the girls of Bakarwal. Regarding insurance policies, 99 percent of the girls reported that they did not have insurance policies to pay the premium. 74 percent of the girls reported that they did not have a saving account in Post Office while 26 percent mentioned that they had a saving account in Post Office. The majority (98 percent) of the girls were not holding an account of *Sukanya Samriddhi Yojana* while only 2 percent of them were having an account of *Sukanya Samriddhi Yojana*. It indicates that the savings are treated as *haram* (Prohibited) in Islam which is a reason for not having insurance policies, saving accounts in Post Office and *Sukanya Samriddhi Yojana* accounts. Therefore, there is an influence of religious beliefs not to have savings for interest, and there is no impact of formal education on the saving concept among these selected tribal groups.

In the details of health-seeking behaviour among girls, the majority (99 percent) of the girls reported that they did not take shower or bathe regularly. The reasons for not taking shower or bathing were; no water facility (55 percent), cold water (64 percent) and did not get time (63 percent) to take shower or bathing while 72 percent of the girls reported that there was no need of taking shower regularly in the study area. Regarding the use of washed clothes

regularly, 99 percent of the girls reported that they did not wear washed clothes regularly. More or less the same trend is seen among these nomadic tribal groups in the study area and there is not much variation concerning wearing washed clothes regularly for girls. Regarding awareness about menstrual hygiene, 53 percent of the girls reported that they were aware of menstrual hygiene while 47 percent of them reported that they were not aware of menstrual hygiene. The proportion of respondents reporting awareness about menstrual hygiene among girls is more among Gujjars (65 percent) than Bakarwals (5 percent). The use of sanitary napkins during the menstruation period was reported by 64 percent of the girls while 36 percent of them were not using sanitary napkins during the menstruation period. The proportion of respondents reporting the use of sanitary napkins during the menstruation period among girls is more among Gujjars (66 percent) than Bakarwals (55 percent). 71 out of 198 girls reported that they did not use sanitary napkins. The reasons for not using sanitary napkins by girls were reported by 71 girls; 77 percent of the girls reported that sanitary napkins were expensive to use, 62 percent of them reported that they were not aware of the use of sanitary napkins, 79 percent of them reported that they were using cloth pieces or rags since they were comfortable with them and 63 percent of the girls reported that sanitary napkins were not available in their settlements to use them during menstrual period. Menstrual hygiene is an issue that needs to be addressed at all levels. Therefore, adolescent girls and middle-aged women should be encouraged to use sanitary napkins during the menstrual cycle to avoid vaginal infections which affect their reproductive health. The health awareness campaigns should be conducted by the concerned authority in the settlements of Gujjars and Bakarwals to make them aware of health and hygiene. However, it is recommended to provide sanitary napkins for free through local health facilities to adolescent girls and middle-aged women of Gujjars and Bakarwals to lessen various vaginal infections. 34 percent of the respondents reported that they managed their health issues with a home remedy, 15 percent reported private hospital facilities (Gujjars 17 percent and Bakarwals 5 percent) and 51 percent of them mentioned that they ignored their health problems due to lack of knowledge and economic conditions. The proportion of respondents reporting ignoring health problems is more among Bakarwals (80 percent) than Gujjars (44 percent). No girl mentioned government health facilities to visit when they fall sick. It indicates that they are not in favour of government health facilities to visit. Therefore, there is a need for improvement of government health facilities in the settlements of Gujjar and Bakarwal and these nomadic groups should be made aware of the services provided in the government health centers.

iii) Regarding awareness about social issues, 24 percent of the girls mentioned that the legal age for marriage was 18 years for girls. It was observed that 76 percent of the girls were not aware of the legal age for marriage of girls. Concerning the age at marriage of man, 17 percent of the girls reported that the legal age at marriage of man was 21 years and 31 percent of the girls were not aware of the age at marriage of man. It indicates that there is a need for awareness campaigns on the legal age for the marriage of girls and boys in the settlements of Gujjars and Bakarwals since it affects their reproductive life.

45 percent of the girls reported that the ideal gap between children was 3 years, and 24 percent of the girls mentioned that they did not know about the ideal gap between children. The proportion of respondents is more among Gujjars (52 percent) than Bakarwals (20 percent). 64 percent of the girls were not aware of family planning methods. 71 out of 198 mentioned the family planning methods to control population growth. 46 percent of the girls reported Copper T, 32 percent of them reported male condoms, 7 percent of them reported Oral Pills, 23 percent of girls reported tubectomy (Female sterilisation with buttonhole operation), 4 percent of them reported vasectomy (Male sterilisation) while 20 percent of the girls reported traditional medicine for controlling the birth rate. The proportion of respondents who have awareness about Copper T is more among Bakarwals (83 percent) than Gujjars (43 percent).

The majority (59 percent) of the girls reported that they were not aware of Reproductive Tract Infection (RTI)/Sexually Transmitted Infection (STI)/ HIV-AIDS. The proportion of respondents reporting awareness about RTI/STI/HIV-AIDS among girls is more among Gujjars (45 percent) than Bakarwals (25 percent). Concerning preventive measures to control RTI/STI/HIV-AIDS, out of 81 girls, the majority (57 percent) of the girls mentioned safe sex to prevent these infectious diseases, 27 percent of the girls reported safe blood transmission, safe disposable syringes and needles were reported by 11 percent of the girls, 17 percent of the girls reported personal hygiene, and 31 percent of the girls were not aware of preventive measures to control RTI/STI/HIV-AIDS.

iv) Formal education and social transformation among educated girls

In all, a total of 143 educated girls were covered from the selected households. Out of which 136 educated girls were from Gujjars and the remaining 7 educated girls were from Bakarwals. All the 143 educated girls (girl respondents) were asked to mention different social issues related to girls and women in society. 28 percent of the girls reported child marriage was illegal. Nearly 22 percent of them mentioned that child marriage was legal while 50 percent of the girls were not aware of child marriages. 24 percent of the girls

mentioned that the illiteracy was the reason for girl child marriages, 11 percent mentioned that the girl child was a burden to the family, nearly 29 percent of them mentioned that the community was not aware of the legal age at marriage while 7 percent of the girls mentioned that it was a tradition to encourage girl-child marriage. It is noticed that the parents of girl children feel that their girl child is a burden for them after attaining puberty. It is observed that there is an influence of backwardness and culture on knowledge about child marriage in the study area.

42 percent of the girls reported that child labour was illegal, and 31 of the girls were not aware of child labour. It was noticed that 58 percent of the girls were not aware of child labour. 25 percent of the girls were unaware of child abuse. 31 percent of the girls were not aware of female infanticide. 50 percent of them reported that they were not aware of the concept of sexual exploitation. The same trend is seen among these nomadic tribal groups in the study area and there is not much variation in the concept of sexual exploitation. Majority (66 percent) of the girls were not aware of human rights while 34 percent of the girls were aware of human rights. It indicates that there is no impact of education on awareness of human rights. The proportion of respondents reporting awareness about human rights is more among Gujjars (35 percent) than Bakarwals (14 percent).

The majority (59 percent) of the girls were not aware of their State capital city. It was noticed that the educated girls were not familiar with their State headquarters. The majority (62 percent) of the girls were aware of their district headquarters. The proportion of awareness about district headquarters is more among Gujjars (62 percent) than Bakarwals (57 percent). The majority (59 percent) of the girls were aware of their Tehsil headquarters. The majority (78 percent) of the girls were not aware of the Right to Information (RTI) Act. It was noticed that the girls were not having good orientation about general knowledge and recent Policies and Acts passed by the government. Therefore, it is recommended that the teaching and learning process should be effective in schools with good teaching plans.

23 percent of the girls reported that they were not watching Television. The reasons for not watching Television were reported by 33 girls; majority (64 percent) of them mentioned that the Television poisons their belief system, 18 percent of them reported that it was a waste of time to watch Television, about 27 percent of the girls mentioned that they missed social interaction due to watching Television while 45 percent of them reported that it degraded self-control and discipline. Regarding newspaper reading habit, 34 percent of the educated girls read the daily newspaper while 66 percent of them do not read the newspaper daily. The proportion of respondents reporting reading daily newspapers is more among Gujjars (35

percent) than Bakarwals (14 percent). The majority (82 percent) of the educated girls reported that they were using mobiles and the remaining 18 percent of them reported that they were not using mobiles. The proportion of respondents reporting using mobiles is more among Gujjars (82 percent) than Bakarwals (71 percent). The majority (69 percent) of the girls used the internet and the remaining 31 percent of them were not using the internet facility. The proportion of respondents reporting usage of the internet is more among Gujjars (71 percent) than Bakarwals (43 percent). Dilnaz and Rao (2020b) observed that the usage of social media was relatively low among the Bakarwals compared to well-connected areas due to their low level of literacy.

v) The cultural factors on social transformation reported by educated girls were the majority (83 percent) of the girls mentioned that the senior male member or his delegate made decision in the family as per the culture. The proportion of respondents reporting decision-making by the senior male member or his delegate in the family is more among Gujjars (83 percent) than Bakarwals (71 percent). Regarding the freedom of selecting a life partner, the majority (88 percent) of the girls mentioned that they were not allowed to select their life partner by their family. The proportion of respondents reporting no freedom to select a life partner is more among Bakarwals (100 percent) than Gujjars (88 percent). The majority (80 percent) of the girls mentioned that the father or elder male member of the family would decide on the bridegroom through the middle man.

The majority (92 percent) of the girls were willing to join jobs to earn money while 8 percent of them were not interested to join jobs due to their family reasons. The proportion of respondents reporting willingness to join jobs is more among Gujjars (94 percent) than Bakarwals (57 percent). The reasons for not allowing to join the jobs, out of 11 girls, the majority (64 percent) of the girls mentioned religious beliefs, 36 percent of them mentioned that they were not eligible for jobs as per their educational qualifications, 27 percent of girls mentioned that they were not confident, 18 percent each mentioned gender discrimination and they were not aware of it respectively. About the role of women in the family, the majority (63 percent) of the girls mentioned mother, 46 percent of them mentioned wife, 28 percent of the girls mentioned as advisor or leader, 27 percent of them mentioned financial manager, and 20 percent of the girls were not aware of the role of woman in the family.

Concerning activities of educated girls in the family, the majority (83 percent) of the girls mentioned that they were involved in kitchen work or housekeeping. The proportion of respondents reporting kitchen work or housekeeping is more among Gujjars (85 percent) than Bakarwals (57 percent). The majority (52 percent) of the educated girls reported that they did

not have the freedom to buy cosmetics or garments. The proportion of respondents reporting no freedom to buy cosmetics or garments is more among Bakarwals (86 percent) than Gujjars (51 percent).

An average of 48 percent of literate girls were aware of illegal child marriage, illegal child labour, sexual exploitation, human rights, the capital city of State, District and Tahsil headquarters, and the usage of media; cultural factors such as women's role in decision making, selection of bridegroom, willing to join job both government and private sector, and freedom to buy cosmetic items and garments. These findings fall under Rogers's (1962) Late Majority adopter category. Therefore, there is a need for sensitisation of Gujjar and Bakarwal nomadic tribal groups on different social and cultural issues which makes the changes in the lives of girls and women.

vi) The impact of government schemes and policies on girl child rights and privileges

The majority (76 percent) of the educated girls mentioned that the government schemes and policies provide economic independence to the girl child. 65 percent of them mentioned social transformation of girls, 63 percent of girls reported protection of girls, 48 percent each reported that the girl child education was encouraged and equal participation in decision making respectively while 27 percent of the girls mentioned multiple roles of girls in the family and society. It can be noticed that there is an impact of government schemes and policies on child rights and privileges but these schemes and policies should reach the doorstep of needy ones in the society without lacuna.

The majority (90 percent) of the girls suggested that the toilets facilities for girls in the schools should be improved and a free supply of sanitary napkins should be made available in the school for school girls. 69 percent of them mentioned that free transportation facilities for school-going girls should be provided by the government. 65 percent of the girls suggested monthly financial support to girls from the government. About 45 percent of the girls suggested microfinance and self-employment schemes for the promotion of girl children in society. 42 percent of them sought government financial assistance for marriage-age girls. 37 percent of girls mentioned special reservations for the promotion of girl child education. 34 percent of the girls suggested separate residential schools for girls, 28 percent of the girls suggested creating awareness on health and hygiene among school girls through School Health Programmes, about 22 percent of them mentioned special policy for the rights of girls, 20 percent of the girls suggested girl child saving schemes should be borne by the government while 18 percent of the girls suggested introducing skill-oriented courses for girls to make them stand on their own feet. More or less the same trend is seen among these

nomadic tribal groups in the study area and there is not much variation concerning suggestions to improve the social conditions of the girl child. It is found that the tribal girl child education is not satisfactory since the education schemes are not area-specific and culture specific, and that are centralised. Therefore, there is a need for the area and culture-specific programmes and good governance to meet the targets of girl child education and social transformation of the girls among the Gujjars and Bakarwals in Jammu and Kashmir.

7.2. CONCLUSION

It is observed that the educational level of Gujjar's is significantly higher than the Bakarwals. The Bakarwals follow their nomadic tradition and that conservative thinking reflects in the education of their girl child. The progress of the country depends on girl child education but the girls are still being suppressed by some communities in the society as are a patriarchal society and they do not give importance to girl child education due to ignorance and religious beliefs. Girl child education leads to improved self-esteem and gives them more opportunities to pursue their career which leads to their social transformation. Therefore, the promotion of girl child education is an essential precondition for the continued existence of human society. "In light of the findings of the study, the education of tribal girls needs a desperate new approach to able to improve." Effective functioning of mobile schools; development of curriculum in the local language or dialect; job-oriented education and skill development programs for girls need to be planned for the promotion of girl child education and social transformation of the girls in the settlements of Gujjars and Bakarwals in Jammu and Kashmir. The nomadic tribal communities need to be sensitised about the importance of girl child education and women's education. Basic infrastructural facilities such as schools with good facilities, blacktopped roads, free transportation facilities for girl students, electricity, protected drinking water, health center etc. need to be provided by the government in the settlements of nomadic tribal groups. The promotion of girl child education needs to be taken into consideration by the communities, religious leaders, concerned government agencies and Non-Governmental Organisations. And the area-specific and culture specific educational programmes with some incentives to families of girl students should be implemented by involving the local communities to promote the girl child education and their social transformation among Gujjars and Bakarwals of Jammu and Kashmir.

7.3. RECOMMENDATIONS

The need for different in-puts reported to be required is: more or less similar among these Gujjar and Bakarwal tribal groups. Hence, to meet their requirements for the social transformation of girls the following measures are suggested:

- The communities should be sensitised about the rights of the girl-child
- The infrastructural facilities should be improved to access girls to schools
- The education of tribal girls needs a desperate new approach to able to improve
- Special educational schemes with quality teaching and learning process for girls need to be implemented
- The curriculum needs to be developed in their native language or dialect
- Skill development and job oriented courses need to be introduced for girls to generate income for their empowerment
- The girls should be encouraged by the community to pursue their career
- The parents of the girl students should be paid some compensation by the government for sending their girl child to school as an encouragement
- Free and special transportation facilities exclusively for school girls need to be arranged by concerned government agencies
- Health education with free supply of sanitary materials, access to clean water and installing safe, private and separate latrines for girls near the school buildings.
- Girls need to be provided with nutritious meals in the school as a mid-day meal
- Mobile schooling system needs to be strengthened and monitored periodically
- The school-going girls should be provided free books, bags, school uniforms, ties, shoes by the government
- The promotion of girl child education needs to be taken into consideration by the communities, religious leaders, concerned government agencies and Non-governmental organisations. The community leaders and religious leaders should be involved in the promotion of girl child education
- Government subsidy schemes like live stock, agriculture-in-put, horticulture etc. need to be planned by the local governments under area and culture-specific programmes
- A separate development institutional framework is needed to look after the welfare of the nomadic tribes exclusively
- The health status of the nomadic communities should be strengthened through Intervention and Participatory Action Research

- The local NGOs need to intervene in tribal areas to create a safe and child-friendly learning environment for tribal girl children.
- Further studies can be conducted on various aspects of formal education and its impact on the social transformation of girls and remedial measures to improve the living conditions of girls.

If the nomadic tribals realise the value of education, then they voluntarily try to send their children to schools without dropout. They need to develop this kind of attitude to achieve social change and development. The sociological perspectives of community development approaches are much suitable and useful for planning the programs to achieve girl child education and their social transformation and alleviate poverty among these nomadic tribes. The prime focus should be on girl child education at every nomadic tribal family level. If it is attained, they live comfortably, without discrimination in their physical environment. Once their educational needs are fulfilled, automatically they focus on their career and empowerment, and voluntary involvement in this direction helps them to achieve social transformation. In turn, it paves way for their social change.

REFERENCES

- Abass, Z. Ahmed, J & Ahmed, I. (2015). Socio-Economic and Educational Status of Tribal (Gujjar and Bakarwal) of Jammu and Kashmir: An Overview. *The International Journal of Humanities & Social Studies*.3(4):35-41.
- Abrol, P. C (1988). Constraints in the Educability of the Tribes - Gaddis, Gujjars and Bakarwals in the Jammu Region. Fifth Survey of Educational Research. NCERT. New Delhi.
- Ambasht N. K, 1970. A Critical Study of Tribal Education. New Delhi, S. Chand and Company.
- Andrabi, A.A. (2013). Development of Education of Scheduled Tribes in Jammu and Kashmir. *International Journal of Social Science Tomorrow*. 2(4):1-6.
- Annual Status of Education Report-Rural, (2011).Survey Results.ASER Center, Pratham.As published in Northwestern University Law Review, Vol. 84, pp. 542-597, 1990.
- Arun.J.V.&Premkumar.A (2020).Tribal Education in North Eastern States of India. *Research and Reflections on Education*. 19(1):1-8.
- Babar, A.V. (2016). Analytical Study of the Impact of Globalization on Tribal Communities in India with Reference To Economic Justice, All Inclusive Growth and Social Transformation. *Journal of Poverty, Investment and Development*. 21:31-39.
- Bell, D. (1999). The Coming of Post-Industrial Society: A Venture in Social Forecasting , New York: Basic Books.
- Bernard (1990). Is Corporate Law Trivial? A Political and Economic Analysis.Northwestern University Law Review, 84:542-597.
- Berg, B.L. (2001). Qualitative Research, Message for the Social Sciences. 4th Edition, Allin and Bacon, Boston, 15-35. https://mthoyibi.files.wordpress.com/2011/05/qualitative-research-methods-for-the-social-sciences__bruce-l-berg-2001.pdf. Accessed on 31/05/2021
- Bhat, K. A.(2017).The Arrival and Origin of Gujjars andBakarwals of Jammu and KashmirState. *International Journal of Research in Social Sciences*, 7(11), 186-194.
- Bourdieu, P. (1986). The Forms of Capital.In J. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241–258). New York: Greenwood.

- Broome, R. (1982). *Aboriginal Australians* (pp. 87-100). Sydney: Allen & Unwin.
- Casimir, M. J., & Rao, A. (1995). Prestige, possessions, and progeny. *Human Nature*, 6(3), 241-272.
- Castles, S. (2001). Studying Social Transformation. *International Political Science Review*, 22(1), 13-32.
- Census of India, 2001. Government of India. New Delhi.
- Census of India, 2011, Government of India. New Delhi.
- Chuenpagdee (1998). Damage Schedules for Thai Coastal Areas: An Alternative Approach to Assessing Environmental Values. EEPSEA Research Report Series, Singapore. *Open Journal of Marine Science*, 4(2).
- Coleman, J. S. (1988). Social capital in the creation of human capital. *The American Journal of Sociology*, 94(1) Supplement: Organizations and institutions: Sociological and economic approaches to the analysis of social structure, 95-120.
- Creswell, J. W. (2009). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (3rd ed.). Thousand Oaks, CA: Sage Publications. *Creative Education*, 7(7).
- Danda, D. G. (2000). Transformation of Onge Women Through Development. *Indian Anthropologist*, 30(1/2), 47-56.
- Dashora R (1995), Status of Tribal Girl Child, *Soc. Change*, 25 (2-3): 207-216.
- David, L. L., (2002). *Education and Sociology: An encyclopaedia*. Routledge Falmer: New York London.
- Denis, V. S. (2013). Feminism is for everybody: Aboriginal women, feminism, and diversity. *Gender and women's studies in Canada: Critical terrain*, 16.
- Denzin & Lincoln (1994). *Handbook of qualitative research*. Thousand Oaks, Calif : Sage.
- Desjardins, R. (2015). Education and social transformation. *European Journal of Education*, 50(3), 239-244.
- Dilnaz & Rao, P.D. (2018). Gujjars of Baramulla District in Kashmir Union Territory: An Observation. *Journal of Emerging Technologies and Innovative Research*. 5(11): 857-862.
- Dilnaz & Rao, P. D. (2020a). Cultural Practices of Menstrual Hygiene among Bakarwals of Kashmir, *Journal of Information and Computational Science*, 13(10):77-83.
- Dilnaz & Rao, P.D. (2020b). Perception and Usage of Social Media among Bakarwalsof Jammu and Kashmir. *Journal of Information and Computational Science*, 13(10):34-40.

- Dilnaz & Rao, P. D. (2021). Bakarwals of Kashmir: An Observation. *Psychology and Education Journal*, 58(2), 11491-11495.
- Directorate of Economics and Statistics (2011-2012). Economic Survey. Jammu and Kashmir Government.
- Doorewaard & Verschuren (1999) Designing a Research Project: Second Edition 2nd Edition. Eleven International Publishing: pp312.
- Dutton, W.H. (2004), Social Transformation in an Information Society: Rethinking Access to You and the World, UNESCO
- Ghosh, B. 2011. Cultural Changes and Challenges in the Era of Globalisation: The Case of India, *Journal of Developing Societies*, 27 (2): 153-175.
- Ghosh, B. (2012). Globalization and Social Transformation: Yogendra Singh on culture change in contemporary India. *Modernization, globalization and social transformation*, 242-256.
- Ghurye, G.S. (1943), The Tribals so called and their Future, Gokale Institute of Politics and Economics, Poona.
- Government of India (2001). Planning Commission. New Delhi.
- Grady, M. P. (1998). Qualitative and action research: A practitioner handbook. Phi Delta Kappa International.
- Gupta, N.L. (2003). Women's Education through Ages. Concept Publications Co., New Delhi.
- Gupta, P. (2017). Tribal Education in India: Issues and Challenges.
- Hand Book of Statistics, Baramulla District, 2011 Census, p.14.
- <https://courses.lumenlearning.com/sociology/chapter/theoretical-perspectives-on-education/> Accessed on 3/08/2019.
- Human Rights Watch. (2014). 'They Say We're Dirty': Denying an Education to India's Marginalized, April 2014, p.3.
- Hussain, F&Afsana, I.A. (2019). Socio-Economic and Political Condition of Tribal (Gujjars And Bakerwals) In Jammu And Kashmir, *International Journal of Social Science and Economic Research*. 4(4):3072-3089.
- Kaur, R.K. (2020). Role of Education in the Empowerment of Tribal Women. *IJARIE*. 6(5):638-642.
- Kendall, P. C. (1990). Toward a cognitive-behavioral model of child psychopathology and a critique of related interventions. *Journal of Abnormal Child Psychology*, 13:357-372.
- Krejcie, R. V., & Morgan, D. W. (1970). Determining sample size for research activities. *Educational and psychological measurement*, 30(3), 607-610.

- Kreuger (1988) Social Network Analysis and Strategic Planning: A Case Study from the Italian Local Context. *American Journal of Applied Psychology*.1(2): 26-32.
- Kumar, A. (2001). *Social Transformation in Modern India*. Sarup & Sons. P.26.
- Lakshmi, A. (2018). The Role of NGOs in Providing Non Formal Primary Education: A Case Study of Khammam District in Telangana. *International Journal of Research in Social Sciences*, 8(6):210-219.
- Lidhoo, M. L (1987). *Kashmir Tribals*. Minakshi Publishers. Srinagar.
- Mahipal (2017). Educating the world's largest tribal population is a challenge for India, *India Today* <https://www.indiatoday.in/education-today/featurephilipia/story/tribal-education-and-its-challenging-issues-in-india-965832-2017-03-16>
- Majumdar, D.N (1944). *Races and Cultures of India*. Asia Publishing House, Delhi.
- Marshall & Rossman (1989). *Designing Qualitative Research*. Newbury Park, CA: Sage. *Creative Education*.5(16).
- Manzoor , M. Padder , B.M. Dubey, M.C. & Gyanendra, G. (2014). *Effect of Modernization on Lifestyle of Gujjars of Pahalgam*, Rahi, J (ed), *The Gujjars*. Vol.4. J&K Academy of Art, Culture and Languages. Srinagar. pp.318-324.
- Miller (1991). Artificial Adaptive Agents in Economic Theory. *American Economic Review*. 81(2): 365-371.
- Ministry of Human Resource Development (2016). National Policy on Education 2016: Report of the Committee for Evolution of the New Education Policy. Government of India, New Delhi.
- Ministry of Human Resource Development (2021). Government of India, New Delhi. <https://www.devex.com/organizations/ministry-of-human-resource-development-india-52556>
- Ministry of Tribal Affairs (2006). Scheme of Strengthening Education among Scheduled Tribe (ST) Girls in Low Literacy Districts, G.O. No. 22040/10/2006/NGO/Education, Ministry of Tribal Affairs, Government of India.
- Ministry of Tribal Affairs (2017). Change in Criteria for inclusion in ST List, posted on 28 December 2017. Press Information Bureau. Delhi.
- Muraina, M .2015. Oral Tradition as a Reliable Source of Historical Writing: Arguments for and against and Implications for Historical Writing in Education Department of Educational Foundations, Guidance and Counseling, in *Journal of the Historical Research Letter*, Vol.22, University of Uyo, Akwa Ibom State, Nigeria.
- Nambissan, G. B. (2009). *Exclusion and discrimination in schools: Experiences of dalit children*. Indian Institute of Dalit Studies and UNICEF.

- Nayar, U. (1993). Universal Primary Education of Rural Girls in India. New Delhi: National Council of Educational Research and Training.
- New Education Policy 2020. Ministry of Human Resource Development. Government of India.(<http://www.peoplegroupsindia.com/profiles/gujjar/>)
- New Education Policy, 2020 (<https://www.google.com/amp/s/thedailyguardian.com/new-education-policy-gender-its-time-to-have-the-talk/amp/>) retrieved on 6/8/2021.
- Oommen, T. K. 2005. Challenges of Modernity in an Age of Globalization“, in Ben-Rafel and Yitzhak Stemberg (eds.), *Comparing Modernities: Pluralism Versus Homogeneity* (149- 169). Leaden and Boston: Brill.
- Ota, A. B., & Mohanty, R. P. (2020). Education of Tribal Girl Child: Problems and Prospects. Scheduled Castes and Scheduled Tribes Research and Training Institute, Bhubaneswar.
- Peter, F. & Drucker (995). The age of social transformation.Centre Canadian de gestion.
- Rafiq ,Ruhi (2014). Socio-economic profile of Dodhi Gujjar in Jammu and Kashmir. IRC’S International Journal of multidisciplinary Research in social management science.
- Ragavayya V (1968). “Nomads” Bharathiya Adimajathi Sevak Sangh. Delhi.
- Rajesh, M. R., & Jayaraman, K (2018). A Study on Education Quality of Scheduled Tribes in Pachamalai Hills. *Literacy*, 620: 023.
- Rao, Aparna (2003). Fredrick Barth in an interview with Aparna. The Long Walk V. Pastroal Nomads and Anthropology: An interview with Barth, nomadic peoples, Vol. 7.
- Rao B.S.V. & Gupta P.V. (2007). “Nomadics and their Empowerment” in *Practices and Approaches in Empowering Nomads*.Andhra University. Visakhapatnam.
- Rao, P.D. (2019). Ethnographic Note on Porjas of Andhra Pradesh.*History Research Journal*,5(6):1024-1031.
- Rao, P. D. & Babu, M. S (2005). Knowledge and Use of Contraception among RachaKoyas of Andhra Pradesh.*The Anthropologist* 7(2): 115-119.
- Rao, P. D., Babu, M. S., & Rao, V.L. N. (2006). Persistent Traditional Practices among the Tribals of North Coastal Andhra Pradesh. *Studies of Tribes and Tribals*, 4(1), 53-56.
- Rathnaiah, E.V. (1977). Structural Constraints in Tribal Education.Sterling Publishers. New Delhi.
- Rogošić, S., &Baranović, B. (2016). Social capital and educational achievements: Coleman vs. Bourdieu. *Center for Educational Policy Studies Journal*, 6(2), 81-100.

- Roma Chatterjee (2020). India 2020: A Reference Annual. 64th Edition. Compiled by New Media Wing, Publications Division, Ministry of Information and Broadcasting, Government of India.
- Rupavath, R (2016). Tribal Education: A Perspective From Below. *South Asia Research*. 36(2): 206-228.
- Sachdeva, S. (2015). Reading solutions for girls. *Center for Universal Education*.
- Sahu, K.K (2014). Challenging Issues of Tribal Education in India. *Journal of Economics and Finance*. 3(2):48-52.
- Samatar, A. I. (2000). Social transformation and Islamic reinterpretation in Northern Somalia: The women's mosque in Gabiley. *The Arab World Geographer*, 3(1), 22-39.
- Selltiz, Marie, & Deutsch (1995). Research Methods in Social Relations. New York : Holt, Rinehart and Winston.
- Seth P (1995). Girl Child and Social Change. *Soc Change*. 25 (2-3): 107-115.
- Shah Amita & Sah D. C (2004). 'Poverty among Tribals in South West Madhya Pradesh: Has anything changed over time?'. *Journal of Human Development* 5(2):249-293.
- Shah B.V (1979). Education and Social Change among Tribals in India. *Sociological Bulletin*. 28(1-2):25-45.
- Shah, G. R (1970). An Investigation into the Causes of Educational Backwardness of Gujjar Tribe of Dechhenpora Area of Tehsil Anantnag, University of Kashmir, Srinagar.
- Sharma A.N.(2003). 'Tribal Development in Andaman Islands' I Edition. Sarup and Sons, New Delhi.
- Sharma, A., Allana, N. J.& Chaudhuri, D. (2009). *The Bakkarwals of Jammu and Kashmir: Navigating through Nomadism*. Niyogi Books.
- Sharma, B. D (1977). Planning for Educational Development in Tribal Areas. Ministry of Home Affairs. New Delhi.
- Sharma, V. (2014). Education and Women Empowerment among Gujjars, Bakerwals and Gaddis in Jammu Region of Jammu and Kashmir. *International Journal of Research*. 1(4):452-467.
- Shashi, S.S. (1978). The tribal women of India, (2-9 & 100-113). Sandeep Prakashan. Delhi.
- Singh, K. S. (2003). *People of India* (Vol. 25). Anthropological Survey of India. Pp:80-86.
- Singh, M.R (2006). Tribal Development in 21 century. Mithal Publication. New Delhi.
- Sofi, U. J. (2013). Paradox of tribal development: A case of Gujars and Bakarwals of Jammu & Kashmir (India). Available at jsswnet.com, 1.

- Sofi, U. J. (2014). Educational Status of Tribals of Jammu & Kashmir: A Case of Gujjars and Bakarwals. *International Journal of Social Sciences*, 3(3), 275-284.
- Stewart, D.W., & Shamdasani, P. N.(1990). Focus groups: Theory and practice. *Applied Social Research Methods Series*. Thousand Oaks, CA: Sage Publications, Inc.
- Suri, K (2011). Voices Unheard-Women, Conflict and Kashmir. Shubhi Publications, Gurgaon.
- Suri, K (2014). Teaching the nomads in the wild: an analysis of seasonal educational camps for nomadic populations in Jammu and Kashmir. *Asian Journal of Multidisciplinary Studies*, 2 (3):29-33.
- Suri, K (2016), *Impact of Violence on Women's Education in Kashmir*, WISCOMP, New Delhi. p.63.
- Suri, K. & Raina, P. (2016). A study of educational status of tribal Bakkarwal children of Kalakote Block in Rajouri District of Jammu and Kashmir. *Asian Journal of Multidisciplinary Studies*. 4(11):72-81.
- Tylor EB (1991). Dictionary of Anthropology (Sp.) Indian Ed. reprinted, Goil Saib, Delhi.
- Vanderstoep, S. W., & Johnson, D. D. (2008). *Research methods for everyday life: Blending qualitative and quantitative approaches* (Vol. 32). John Wiley & Sons.
- Veal (1992). Research Methods for Leisure and Tourism: A Practical Guide. Leisure management series Longman/ILAM leisure management series. Institute of Leisure & Amenity Management (Great Britain). Edition illustrated, reprint. Publisher Longman.
- Vidyarthi L.P (2002). Applied Anthropology in India- Principles, problems and case studies. Kitab Mahal, Allahabad.
- Wani, N. A. (1992). Problems of Education among Gujjars in Valley of Kashmir: A Case Study of Block Breng, DEPA/NIEPA. New Delhi.
- Warikoo, K.(2000). Tribal Gujjar of Jammu and Kashmir, Himalayan & Central Asian Studies, pp. 1-59.
- Wayne, W. L. (2019). Behavioural change model. Boston University School of Public Health. http://phweb.bumc.bu.edu/otlt/MPH_Modules/SB/BehavioralChangeTheories/BehavioralChangeTheories4.ht. Accessed on 16/05/2020
- William, F & Nico, W. (2020), Social Change, Encyclopaedia Britannica <https://www.britannica.com/topic/social-change> Accessed on 18/10/2021
- Xaxa, V. (2004). Women and Gender in the Study of Tribes in India. *Indian Journal of Gender Studies*, 11(3), 345-367.

- Xaxa, V. (2014). Report of the High Level Committee on Socio-Economic, Health and Educational Status of Tribal Communities of India, Ministry of Tribal Affairs, Government of India, Pp: 154-190.
- Yamane, T. (1967).Elementary sampling theory prentice Inc. *Englewood Cliffs. NS*, USA, 1(1), 371-390.
- Yin (1993).Research on the Time When Ping Split into Yin and Yang in Chinese Northern Dialect.

ANNEXURE-I

Interview Schedule

DEPARTMENT OF SOCIOLOGY
SCHOOL OF HUMANITIES
LOVELY PROFESSIONAL UNIVERSITY, PHAGWARA, PUNJAB-144411.
Confidential
(Research purpose only)

Title of the study:

Formal Education and Social transformation: A Study of Gujjar and Bakarwal Girls in Jammu and Kashmir

Household Sl. No. _____

I. Socio-economic background details

1. Name of the respondent : _____
Gender _____ Age _____ Education _____
Primary Occupation _____ Secondary occupation: _____
Annual Income _____ Source of income _____
2. Name of the Community: _____.
3. Nomadic / Semi Nomadic : _____.
4. Clan/ Caste/ Sub-caste : _____.
5. Religion : _____.
6. Mother Tongue/Dialect : _____.
7. Other Languages Known : _____.
8. Primary occupation/Traditional Occupation : _____.
9. Have you (head of the family) migrated to present location? Yes/No
10. If yes from where : _____.
11. Reason for Migration _____.
12. Type of house : Tin/tiled/concrete
13. Type of Family (Joint /Extended/ Nuclear/Neo-local) : _____.

14. Household particulars

S. No	Name	Relationship with respondent	Gender	Age	Education level	Present educational status Continue/dropout	Primary occupation	Secondary occupation	Monthly income	Remarks

15.Total family income per annum _____

16.Who makes decisions at home?_____

17.Who is head of your family?_____

II. Landholding particulars

1)Do you have agricultural land? Yes/No

If yes, how many acres of land do you have?

Dry_____(in acres) Wet_____(in acres)

Jhum/Podu_____(in acres) other_____(in acres)

2)Cropping pattern:

Name of the crops raised during 2019-2020	Irrigated or rainfed	Sowing period	Harvesting period	Total in-put cost	Total out-put cost	Total bags/kgs

2.1 Did you use HYV seeds? Yes/No

2.2 Did you use fertilizers? Yes/No

2.3 Did you use of pesticides? Yes/No

2.4 Did you borrow crop loans for agriculture purpose? Yes/No

If yes, borrowed loan amount (in rupees)_____ Source of loan _____

2.5.What is your opinion about organic farming?

Advantages _____

Disadvantages _____

Horticulture

1.Do you have your own fruit bearing trees/orchard? Yes/No

If yes, specify their benefits and generated income per annum from this source_____

2.Mention the **items collected from forest resources**(during 2019-2020)

Item name	Quality used	Quantity marketed	Approx. value of the item(in Ruprees)

III. Animal Husbandry

3.1 Do you have domestic animals?

If yes, no. of livestock: _____.

Cows:_____ Oxen:_____ Calf:_____ Buffalos:_____ Bison:_____ Sheep:_____

Goats:_____ Hen/cock_____ Others(Specify):_____

3.2.Did you get cattle loan from the government? Yes/No

If yes, specify the scheme, unit cost, year_____

3.3..Have you got benefitted by this loan/scheme? Yes/No

Mention your opinion on this scheme/unit _____ -

3.4. Do you have permanent assets? Yes/No

If yes, mention moveable property_____

Mention immovable property_____

3.5. Do you think that you can survive without the support of other communities? Yes/No

If yes, reasons_____

If no, reasons_____

3.6.Do you have savings? Yes/No

If yes, Saving Amount :_____ (in rupees) Name of the institutes_____

3.7.Do you have other debts? Yes/No

If yes, Amount borrowed (Rs)_____ Source:_____ rate of interest_____

3.8.Have you ever received any developmental scheme(s) from the government other than cattle loans?

If yes, mention the schemes/programs and their details:

3.9.Have you got benefitted with this/these scheme(s)? Yes/No

If yes, mention_____

If no, reasons_____

IV. Education

4.1. Do you send your children (less than 5 years age) to Quran/Sunday school? Yes/No

If yes, where do they go? _____ What do they learn there? _____

4.2. Are you sending your children to school? Yes/No

If yes, type of institution:

- i) Governmental
- ii) Semi- Governmental
- iii) Private
- iv) Other, specify _____.

4.3. Do you give time for your children studies?. Yes/No

If yes, mention the activity _____

If no, the reason _____

4.4. Are your children able to understand the lessons in the school? Yes/No

If no, reasons _____

4.5. Are your children taught in mother tongue/dialect? Yes/No

If no, what is the medium of instruction? _____

4.6. Do you feel gender discrimination in your house? Yes/No

If yes, why _____.

4.7. Are you in favour of girl child education?

If yes, reasons _____

If no, reasons _____

4.8. In your opinion, how can we promote girl child education? _____

4.8. What measures should be taken up by the government for encouraging girl child education?

4.9. Do you in favour boys education than girl education? Yes/No

4.10. Do you believe in girls' freedom in their Education : Yes/No

If yes, reason _____

4.11. Do you visit your child school regularly: Yes/No

If yes, the reason _____

If no, the reason _____

4.12. Do you migrate in summer: Yes/No

if yes, the reason _____

If no, the reason _____

4.13. Do you have mobile school in summer: Yes/No

4.14. Do your children go to mobile school: Yes/No

if no, reason _____.

- 4.15. In your opinion, what are the advantages of mobile schools in your settlements?
- 4.16. Did you send your children to Dar-al-um? Yes/No
If yes, reasons _____
If no, reasons _____
- 4.17. What is the importance of formal education in your community? _____
- 4.18. Are you satisfied with the current school education system in your area?
If yes, reasons _____
If no, reasons _____
- 4.19. What is your opinion on mid-meal program? _____
- 4.20. Are your children attending the mid-day meal program daily? Yes/No
- 4.21. Are you satisfied with the mid-day meal program? Yes/No
If yes, specify _____
If no, specify _____
- 4.22. Are your children getting scholarship from the government every year?
If yes, mention: _____
- 4.23. Do you send your children to mobile school? Yes/No
If yes, reasons _____
If no, reason _____
- 4.24. Are you in favour of seasonal/mobile education scheme? Yes/No
If no, reasons _____.
- 4.25. What is the impact of seasonal/mobile education scheme in your area?
_____.
- 4.26. What is the impact of current education system on your community? _____
_____.
- 4.27. In your opinion, what is required to improve the present conditions of education system?
_____.
- 4.28. What does your family need from the government to improve your living conditions?
_____.
- 4.28. Which programs are required to development your area?

V. Health and Hygiene

- 5.1. What is health in your opinion?
_____.
- 5.2. What are the common health problems in your area?
_____.
- 5.3. Has any member(s) in your family suffer from illness or disease during last 3 years? Yes/No

Relation	Gender and	Name of the	Place/Mode of	Amount spent	Remarks
----------	------------	-------------	---------------	--------------	---------

	age	disease	treatment		

5.4 Has any family member(s) died in your family during last 3 years?

If yes, mention the reason for death _____

5.5. Are you satisfied with the governmental health facilities? Yes/No

If no, reasons _____ .

5.6. Do you use traditional medicine for health problems? Yes/No

If yes, mention the parts of plants and animals, and their therapeutic usage _____

_____ .

Sanitation

5.7. Do you have bathroom facility in your house? Yes/ No

If no, reason _____.

5.8. Do you have toilet facility in your house? Yes/No

If no, reason _____.

If no, where do you go for defecation? _____ .

5.9. Do you wash your hands with soap after using toilet/open defecation? Yes/No

If no, what do you use for cleaning hands _____?

5.10. Do you use footwear while going to washroom/open defecation? Yes/No

5.11. Do you/your daughter(s) use Sanitary Napkins in your/their menstruation period? Yes/No

(Not applicable to male respondents)

If no, reasons _____ .

If no, what do you use _____ .

5.12. What is your opinion on usage of modern sanitary napkins during menstruation?

5.13. Type of cooking fuel: Firewood/LPG gas/both/other(Specify) _____

5.14. Cooking place/ kitchen:

- i. Open place
- ii. With living unit
- iii. Separate kitchen
- iv. Other, specify _____.

5.15. Source of drinking water: _____.

5.16. Use of drinking water(Filtered/ boiled/ Raw) : _____.

5.17. Is any member in your family disabled? Yes/No

If yes, specify _____.

5.18. Does this person get benefits from government for his/her disability? Yes/No

If yes, specify _____

VI. Family Planning

6.1. What was your age at menarche? (Applicable to female respondents only) _____ (in years)

6.2. What is the ideal gap between children? _____

6.3. Are you aware of planning methods? Yes/No (Multiple responses)

If yes _____

6.4. Have you ever used any family planning method? Yes/No

If yes, specify methods and their source _____

6.5. Do you use traditional medicine to control births? Yes/No

If yes, mention the reasons and source this medicine _____ .

VI. Ethnographic details:

7.1. Brief about your kinship system (lineage/residence) _____

7.2. Lifecycle ceremonies

What are the cultural practices with reference to Child birth: _____

7.2.1. What is the age at marriage as per your culture? For a Boy _____ (in years)

For a Girl _____ (in years)

7.2.2. What is the legal age at marriage for a boy? _____

7.2.3. What is the legal age marriage for a girl? _____

7.2.4. Do you practice parallel cousin marriages? Yes/No

If yes, mention the reasons _____

If no, mention the reasons _____

7.2.5. What was the type of your marriage? _____ (Arranged/Love/Service/specify _____)

7.2.6. Specify the marriage practices like life-mate selection such as bride price/dowry/wedding ceremony in your culture _____

7.2.7. Is exogamy allowed in your community? Yes/ No

If yes, Reason _____

If no, Reason _____

7.3. Brief about the last rites of the body in your culture _____

7.4. Specify the religious fairs and festivals in your culture _____

7.5. Mention if there are any changes in kinship system and life cycle ceremonies such as birth, marriage and death _____

Any other observation/Remarks

PART-II

INTERVIEW SCHEDULE FOR GIRL RESPONDENT

Household Schedule Number _____

Name of the respondent: _____ Age: ____ Education: _____ Marital Status: _____

Father's education: _____ Mother's education: _____

Father's occupation: _____ Mother's occupation: _____ Family annual income: _____

EDUCATION AND FACILITIES

Are you continuing your studies? Yes/No

If no, reasons for dropout of school _____

If yes, What is the name of the school and its place _____

What is the distance between school and home? _____

How do you reach school regularly? On foot/personal vehicle/public transport/others _____

Do you migrate in summer? Yes/No. If yes, from where to where? _____

If yes, do you attend Mobile School in summer? Yes/No

How are the facilities of Mobile school? _____

Do you get any scholarship from the government? Yes/No. If yes, mention _____

Do you feel that the teaching at school is community/tribe biased? Yes/No

If yes, mention _____

Do you feel that the teaching in school is gender biased? Yes/No. If yes, details _____

Are your parents in favour of your education? Yes/No

If No, reasons _____

Do your parents visit School often Yes/No. If no, the reasons _____

Do you spend time studying at home? Yes/No. If No, reasons _____

Do you have minimum facilities in house for your studies? Yes/No

Do you feel gender discrimination at home? Yes/No. If yes, mention _____

FACTORS ASSOCIATED WITH SOCIAL-TRANSFORMATION

What do you mean by girl _____ (Girl is a female under aged 18 years)

Do you have Bank Account? Yes/No. If yes, Name of the Bank Account _____

Do you have LIC Policy? Yes/No. If yes, Name of the Policy _____ Instalment amount per year _____ since _____

Do you have saving account in Post Office? Yes/No. If yes, details of account _____

Have you heard about SukanyaSamriddhiYojana? Yes/No. If yes, details _____

Do you have SukanyaSamriddhiYojana account? Yes/No. If No, reasons _____

Mention various government schemes for girl child:_____

HEALTH AND HYGIENE

Do you take shower/bathing every day? Yes/No. If no, reasons_____

Do you wear washed cloths regularly? Yes/No. If no, reasons_____

Are you aware of menstrual hygiene? Yes/No If yes, specify_____

Do you use sanitary napkins in your menstruation periods? Yes/No. If no, reasons_____

What are the common health problems in menstrual cycle? _____

Do you experience any problems related to menstrual cycles? Yes/No

If yes, specify_____ Source of treatment_____

What is the legal age at marriage for a girl _____(in years) for a boy_____ (in years)

What is the ideal gap between children? _____ (in years)

Are you aware of Family Planning methods? Yes/No. If yes, specify_____

Are you aware of the Reproductive Tract Infection/Sexually Transmitted Infection/HIV-AIDS? Yes/No

If yes, mention how to prevent these diseases_____

SOCIAL ISSUES

Is child marriage illegal? Yes/No

Have you heard about child marriages in your area? Yes/No

If yes, why do they practice?_____

Are you aware of child rights? Yes/No. If yes, mention the child rights_____

Is child labour illegal? Yes/No.If yes, mention any incidence(s) you noticed_____

In your opinion, what is child abuse? _____

Do you know about female infanticide/foeticide? Yes/No

If yes, mention_____

Are you aware of sexual exploitation? Yes/No

If yes, mention _____(performing sexual activities/trafficking)

What are the reasons for sexual exploitation? _____

Are you aware of human rights? Yes/No. If yes, mention them _____

GEOGRAPHY AND MEDIA

Do you know your State Capital city? Yes/No. If yes, mention _____

Do you know your District headquarter? Yes/No. If yes, mention _____

Do you know your Block/Tehsil headquarter? Yes/No. If yes, mention _____

Are you aware of right to information (RTI) act? Yes/No. If yes, what is it about? _____

Do you have Television? Yes/No. If yes, what is your favourite program?_____

Do you watch T.V. News? Yes/No. If yes, mention the preferred news item_____

Do you use mobile? Yes/No. If yes, mention your favourite social groups _____

Do you use internet? Yes/No. If yes, mention the need_____

Do you read Daily News Paper? Yes/No. If yes, preferred news item in paper _____

CULTURAL ISSUES

Who is head of your family?_____ Who makes decision in family?_____

Do female members have freedom in your family to make decision? Yes/No

If no, reasons_____

Are you allowed to select your lifemate by your family? Yes/No

If no, reasons_____

Are you allowed to join the job by your family?Yes/No

If no, reasons _____

What is the role of women in the family?_____

Do you actively participate in your family activities? Yes/No.

If yes, mention your role in the family_____

Are you allowed to buy your own cosmetics/ cloths by family? Yes/No

What is your opinion on several beneficial schemes and policies for the girl child in India?

What do you suggest to improve the social conditions of girl child in India?

Letter of Candidacy



Center for Research Degree Programmes

LPU/CRDP/EC/240120/0148

Dated: Friday 24, Jan 2020

Dilnaz

Registration Number: 41800920

Programme Name: Ph.D. (Sociology) [Part Time]

Subject: Letter of Candidacy for Ph.D.

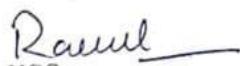
Dear Candidate,

We are very pleased to inform you that the Department Doctoral Board has approved your candidacy for the Ph.D. Programme on September 20, 2019 by accepting your research proposal entitled: "Formal Education and Social Transformation: A Study of Gujjar and Bakarwal Girls in Jammu and Kashmir" under the supervision of Dr Pedada Durga Rao.

As a Ph.D. candidate you are required to abide by the conditions, rules and regulations laid down for Ph.D. Programme of the University, and amendments, if any, made from time to time.

We wish you the very best!!

In case you have any query related to your programme, please contact Centre of Research Degree Programmes.


HOS

Centre for Research Degree Programmes

Jalandhar-Delhi G.T.Road, Phagwara, Punjab (India) - 144411

Ph : +91-1824-444594 E-mail : drp@lpu.co.in website : www.lpu.in

Ph : +91-1824-444594 E-mail : drp@lpu.co.in website : www.lpu.in



CERTIFICATE OF PUBLICATION OF PAPERS FOR Ph.D.

This is to certify that Ms. Dilnaz pursuing Ph.D. (**Part Time**) programme in Department of Sociology with Registration Number 41800920 under the Guidance of Professor Pedada Durga Rao has the following Publications / Letter of Acceptance in the Referred Journals / Conferences mentioned thereby fulfilling the minimum programme requirements as per the UGC.

SNO	TITLE OF PAPER WITH AUTHOR NAMES	NAME OF JOURNAL / CONFERENCE	PUBLISHED DATE	ISSN NO/ VOL NO, ISSUE NO	RDP REMARKS
1	Dilnaz and P. Durga Rao, "Gujjars of Baramulla District in Kashmir Union Territory: An Observation"	<i>Journal of Emerging Technologies and Innovative Research</i>	20/06/ 2020	ISSN-2349-5162 (UGC CARE) 5(11) : 857-862, 2018.	
2	Dilnaz and P. Durga Rao, "Perception and Usage of Social Media among Bakarwals of Jammu and Kashmir"	<i>Journal of Information and Computational Science,</i>	10/10/2020	ISSN: 1548-7741 (UGC CARE) 13 (10):34-40, 2020.	
3	Dilnaz and P. Durga Rao, "Cultural Practices of Menstrual Hygiene among	<i>Journal of Information and Computational Science,</i>	22/10/2020	ISSN: 1548-7741(UGC CARE) 13 (10):77-83, 2020.	

	Bakarwals of Kashmir”				
4	Dilnaz and P. Durga Rao, “Bakarwals of Kashmir: An Observation”	<i>Psychology and Education</i>	7/05/2021	ISSN: 00333077 (Scopus) 58(2): 11491-11495, 2021.	
5	Dilnaz, “Covid-19: Digital Education, Issues and Challenges among Bakarwals of Kashmir”,	Latest innovation for future education life in 2021- <i>Thickest Book in the World: Recent Multidisciplinary Research</i> , Banuchandar, J (Ed), ESN Publications, ISBN: 978-81-947019-0-3	16/08/2021	ISBN: 978-81-947019-0-3 Pp.10501-10507. 2021.	
6	Dilnaz and P. Durga Rao, “The Bakarwals of Kashmir: An Observation”	International Conference on Current Research Trends in Engineering, Science & Management, organized by Sambhram Institute of Technology (SaIT) held on 29-03-2021 at Sambhram Institute of Technology (SaIT). (www.conferenceworld.in) ISBN: 978-81-948668-4-8	23/06/2021	Pp: 28-33. ISBN: 978-81-948668-4-8	
7	Dilnaz and P. Durga Rao, “Perception and Usage of Social Media among Bakarwals of Jammu and Kashmir”	First Online International Multidisciplinary Conference on Latest Research Trends, International Association of Research and Developed Organization (IARDO) under the banner of India Educational Charitable Trust (Regd), held on 10-10-2020 at SNTD			

		Women's, Mumbai.(www.conferenceworld.in)			
8	Dilnaz and P. Durga Rao,Cultural Practices of Menstrual Hygiene among Bakarwals of Kashmir”,	First Online International Multidisciplinary Conference on Latest Reseach Trends, International Association of Research and Developed Organization (IARDO) under the banner of India Educational Charitable Trust (Regd),held on 22-10-2020 at SNDT Women's, Mumbai.(www.conferenceworld.in)			
9	Dilnaz, “Inequality Education of Girl Child in Gujjar and Bakarwal Tribes”	International Conference on Equality, Diversity and Inclusivity: Issues and Concerns organized by School of Education & School of Humanities, Lovely Professional University, Punjab.	25/09/2021		
10	Dilnaz	Attended Training Program on Data Visualization with Tableau Organized by Lovely Professional University during August 22, 2020 - September 06, 2020.	During August 22, 2020- September 06, 2020.		
11	Dilnaz and P. Durga Rao, “Changes in the Marriage System of	(in press) Note: Submitted to RDC LPU for publication			

	Gujjars in Jammu and Kashmir”	through School of Humanities			
12	Dilnaz and P. Durga Rao, “Girl Child Education among Nomadic Tribes of Jammu and Kashmir”	(in press) Kakatiya University Journal of Social Sciences			

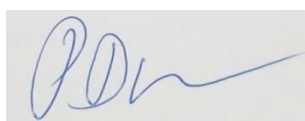

(Dilnaz)

Date: 7/05/2022

Signature of Candidate with Date

Registration No:41800920

Email ID: quadirdilnaz@gmail.com



Signature of Guide with Date& UID

7/05/2022