

A study of educational status of tribal gujjar children of Vijaypur Block in Samba District of Jammu and Kashmir

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Abstract: *Gujjar and Bakarwals are two nomadic tribes of Jammu and Kashmir who have been given Scheduled Tribe (ST) status due to their migratory and backward nature. The gujjars are primarily nomads who move from plains to the higher altitudes with their cattles as part of their annual season journeys with their livestock. The literacy rate among the gujjars community is low in comparison to other twelve scheduled tribe communities in the state. The present paper stresses on the status of education among the nomadic gujjar children in Samba district. The study aims to find out the reasons behind educational backwardness among gujjar tribes. It also seeks to find out the measures taken by the Jammu and Kashmir government to provide education to gujjar tribes.*

Key Words: *gujjars, education, nomads, backwardness.*

1. INTRODUCTION:

The state of Jammu and Kashmir is in fact a blend of several ethnic groups like Kashmiri, dogras, gujjars and bakerwals, dards, baltis, gaddis, ladakhis, Pothwari speaking Muslims and non-muslims and Chibalis. Kashmiris are mainly concentrated in the Kashmir valley; Dogras are spread all over the Jammu region while gujjars and Bakerwals inhabit the mountainous and kandi area of the state. Gujjars and Bakerwals are mostly herd men. They are said to have migrated from Rajasthan and embraced Islam. They trek along with their sheep, goats and cattle from the plains to the higher region in search of green pastures in summer. The Dard and Balti Muslims have their abodes in the Gurez, tilel and Dras. Gaddis inhabit the south east of the middle mountain region of the Jammu region. Pothwari speaking Muslims and non- Muslims and Chibalis live between Chenab and Jhelum and ladakhis inhabit the trans- Himalayan Ladakh. Moreover there are numerous small ethnic groups like Bhatas, Gaddis and Sikhs which have significant concentration in isolated pockets of the state. Gujjars and Bakerwal of Jammu and Kashmir are nomads. Gujjars and Bakerwals are two names of one tribe popularly known as Gujjars in Indian sub-continent. Gujjars form an important ethnic and linguistic group in Jammu and Kashmir and constitute 20 percent of total population of the State Scattered in all most districts of the State; J&K Gujjars who are mainly Muslims carry with itself the age old traditions and customs of prehistoric time. The Jammu and Kashmir state is located mostly in the Himalayas and shares its border with the states of Himachal Pradesh, Punjab. Internationally, it shares the borders with China and Pakistan. It is further divided into 22 districts, 10 in Jammu region and 10 in Kashmir region and remaining two in Ladakh region. The state of Jammu and Kashmir consists of three regions: Jammu, Kashmir valley and Ladakh. As per Census 2011, Jammu and Kashmir has population of 1.25 crores which is an increase from figure of 1.01 crores in 2001 census. The total population of Jammu and Kashmir, as per Census 2011, is 12,541,302 including male population 66, 40, 662 and female population 59, 00,640 respectively. In 2001, total population was 10,143,700 in which males were 5,360,926 while females were 4,782,774. The total population growth in this decade was 23.64 percent while in the previous decade it was 29.04 percent. The population of Jammu and Kashmir forms 1.04 percent of India in 2011. In 2001, the figure was 0.99 percent.

Jammu and Kashmir is the only state in India with a Muslim- majority population. According to the Census 2011, Islam is practised by about 68.3 percent of the state population while 28.4 percent follow Hinduism and small minorities follow Sikhism (1.9 percent), Buddhism (0.9%) and Christianity (0.3 %). Jammu and Kashmir is inhabited by a number of tribal communities who have settled down in all parts of this Himalayan state. All the three regions of Jammu, Kashmir and Ladakh are inhabited by various tribes which make up the authentic and characteristic ethnic culture of this state and its tribal culture. The Scheduled Tribes (STs) constitute 11.9 % of the total population of the state. The state of Jammu and Kashmir has twelve tribes including Gujjars, Bakarwals, Balti, Beda, Bot (Boto) ,Brokpa (Drokpa), Changpa, Garra, Mon, Purigpa, Gaddi and Sippis. Gujjars are the most populous tribe in the state having a population of 7, 63,806 thus 69% of the total scheduled tribes population of J&K. Bot is the second major tribe having a population of 96,698; followed by Bakarwals which are 60,724 in number. Jammu and Kashmir state had no Scheduled Tribes (STs) before 1989. It was only in 1989 that eight communities vide the Constitution (Jammu & Kashmir) Scheduled Tribes Order, 1989 and four communities, namely Gujjar, Bakarwal, Gaddi and Sippi were notified as the Scheduled Tribes vide the Constitution (Scheduled Tribes) Order (Amendment) Act, 1991. These twelve hill tribes living in Jammu and Kashmir which were granted ST status are Balti, Beda, Bot (Boto), Brokpa

(Drokpa, Dard, Shin), Changpa, Garra, Mon, Purigpa, Gujjar, Bakarwal, Gaddi and Sippis. Of these, eight communities are located in Ladakh including Balti, Beda, Bodh or Bot, Brokpa, Champa (or Changpa), Garra and Mon. All the twelve Scheduled Tribes (STs) were enumerated officially for the first time during the 2001 census. The STs are predominantly rural as 95.3 per cent of them reside in villages. Among the districts, Kargil has, at 88.3 per cent, the highest proportion of Scheduled Tribes followed by Leh which has 82 per cent population; Poonch has 40 per cent while Rajouri has 33.1 per cent. Out of twelve Scheduled Tribes of J&K, Gujjar is the most populous tribe having a population of 763,806, thus forming 69.1 percent of the total ST population. Balti, Purigpa and Gaddi together form 10.2 per cent of the total ST population. Five tribes Sippi, Changpa, Mon, Garra and Beda along constitute the residual proportion (1.9 per cent). Among all the tribes, Beda is the smallest group with a population of 128. The Gujjars and Bakarwals tribes are the two nomadic tribes which form the third largest community in Jammu and Kashmir and constitute 8.1 percent of the total population in the state, according to the census of India 2001. In Jammu and Kashmir in India, Gujjars and Bakarwals are found in all the three regions of the state including Jammu (comprising districts of Jammu, Kathua, Udhampur, Poonch, Rajouri etc), the Kashmir Valley (comprising the districts of Srinagar, Baramulla, Kupwara, Pulwama, Budgam and Anantnag) and Ladakh (comprising Kargil). According to census 2011 there are 7, 63,806 Gujjars in Jammu and Kashmir which is 69% of the total scheduled tribes population. The word Gujjar in the literature of India is maintained to have occurred in the 7th century A.D. The word "Gujjar" is believed to be the derivation of 'Gurujar' which is Sanskrit word meaning a valiant out to crush the enemies further believe that these word derived from Gauchar: Gau means cow and Char means Graze. Gujjars were primarily a nomadic community who have now settled down to a large extent and have become sedentarized or settled in permanent villages in the plains bordering the foot hills and have taken to cultivation of land as their primary occupation. Besides, there are semi-settled or sedentary transhumants Gujjars who combine the cultivation of land with pastoralism. They move to the lower and middle mountain areas and Pir Panjal pastures in the summer with their flock of buffalos where they engage in cultivation and come back to the plains in the winters. In Jammu and Kashmir, Gujjars move from place to place of shifting of habitation in search of subsistence. Despite tremendous effort of government of India and State Government, have not much change their thinking and living style. Only a fraction of Gujjars have come up with modernization and have acquired the modern and scientific approach of life and are going on an equal pace with the race of modern agriculture.

The main languages spoken by Gujjars and Bakarwals are Gojri and Bakarwali. The literacy rate of Jammu and Kashmir as per the census of 2011 is 68.74 %. The education in the state is divided into different levels – primary, high secondary, college and university level. The overall literacy rate of the scheduled tribe of the Jammu and Kashmir is 37.5% this is much lower than the national average of 47% aggregated for all scheduled tribes. The Male and female literacy rates (48.2% and 25.25 %) are much below if compared to those records by all scheduled tribes at the national level (59.2 % and 34.8%). Similar trends are discovered in these tribes in respect of female literacy also. The Gujjars and Bakarwals are the cattle rearing transhumant (people practicing seasonal migration) who oscillate to the different altitude of mountain with their herds in the valleys of Jammu and Kashmir. Their habitat is in the hilly terrain of North Western Himalayas. The natural pastures utilized by the Gujjars and Bakarwals are seasonal. The pastorals economy of Gujjar and Bakarwals are seasonal. The pastoral economy of Gujjar and Bakarwals depends on availability of these pastures. Winter and summer pastures have different climatic condition which results in their oscillation. While advent of summer they take the folks during this period to the pastures of high altitude, locally known as Dhoks, in the North when the highland pastures are covered with snow and ice and health of folk affected by serve cold at high altitudes, they started migrating to the lower altitude. The major oscillation channels of Gujjar and Bakarwal are through Pir Panjal.

2. BRIEF PROFILE OF THE AREA:

Samba is a district of Jammu region came into existence Vide Govt. Order no. 1345 GAD of 2006 dated 27-10-2006 with only one tehsil and 382 villages in Jammu province. It is located 26.4 Km from Jammu District. It is one of 22 districts of Jammu region. The district comprises of six tehsils namely Vijaypur, Samba, Ramgarh, Ghagwal, Rajpura and Bari Brahmana and nine blocks including Purmandal, Samba, Vijaypur, Ghagwal, Ramgarh, Rajpura, Bari Brahmana, Sumb and Nud. Each block consists of a number of panchyats. Though Dogri, Hindi and English are the main mediums of instruction, the other dialects such as Gojri, Bakarwali, and Pahari are also spoken. Dogri is the local language here but people also speak Gojri and Bakarwali. No. of villages: 381, No. of Panchayats: 100. Total Scheduled Tribe population in Samba District is 0.18 lakhs. Literacy rate of Samba: 82.48 Male: 89.77 female: 74.39 Gujjar and bakarwals represent about 5% of total population of the district. As per 2011 census total population of Samba 3.19 lakhs which includes population of male 1.69 lakhs and female 1.50 lakhs.

3. RATIONALE OF THE STUDY:

The present study which has been undertaken in Samba district of Jammu province is quite relevant as it is important to understand the status and levels of education among gujjar boys and girls. The literacy rate and the education levels among the tribes of Jammu and Kashmir especially Gujjars and Bakarwals are already quite low.

Nomadism has also contributed to their lagging behind in the field of education. Therefore it is very important to explore the reasons and circumstances which compel the gujjar children to quit their studies even at the different levels. The study is significant as it is important to explore the challenges being faced by the gujjar community and then also suggest some measures to overcome the same. The proposed study is of much significance as never before such kind of research work has been undertaken in Samba district which has addressed the following many questions. Have gujjar boys and girls really suffered in the field of education? Have the political conditions prevailing in the state since past 26 years impacted the educational attainment level of gujjar children? What role has the state and central government played for educational upliftment of the gujjar children?

4. OBJECTIVES OF THE STUDY:

- To study the educational status of tribal gujjar children of Samba
- To study the educational conditions/facilities for gujjar children in Samba
- To study the reasons behind educational backwardness among gujjar tribes.
- To explore the attempts made by the Jammu and Kashmir government to provide education to nomads/gujjar tribes.
- To study how far the gujjars have utilized the benefits given by the government for their educational upliftment through various schemes.
- To suggest some measures/strategies for the betterment of the educational practices of gujjar tribes.

5. REVIEW OF RELATED LITERATURE:

Sharma D. (1988) study on “Education and socialization among the tribes” he find out that the socialization process among the Gujjars is mostly unconscious and is sorted in the primarily institutions of the society like family, Kafila’ community and the Kinship. The proportion of gujjar children go to school is very low. The girls are not sent to school. Changes have started taking place in the life style of Gujjars but these changes are very few and only in small percentage of people. **Ananda G. (1995)** researched on “Wastage in primary education among tribal children” and found that absenteeism rate decreased in classes 2nd to fifth and it was highest in class Ist. The mean stagnation of class Ist was more than all other classes. The average dropout was higher in lower classes and lower in higher classes. **Mukhopadhyay, Rabindranath and Gosh , Sudeshna, (2002)** studied “ Quality of Indian tribal literacy” and found that all India level’ literacy rate was much lower for the tribal population women literacy is much rampant compared to male illiteracy both for tribal and general community.

Baba, A.R’s (1992) research on “Educational achievement and social awareness of Gujjar and Bakkarwal boy of Srinagar district – A comparison between hostellers and non- hostellers” found that the boys studying in the hostels had a higher percentage of marks than the non –hostellers. The awareness towards health and hygiene was very much more prominent among the hostel group as compared to non-hostel groups. **Dubey (2009)** studied on scheduled tribes and concluded that scheduled tribes are facing the problem of poverty and malnutrition and there is need to pay attention to them. **Suri, K. (2014)**, in her study on “The seasonal educational schools for nomadic population in Jammu and Kashmir” found that the seasonal school are in a bad condition and lack proper infrastructure, stationary is not provided at the right time, the mid-day meal facility was also not available to the seasonal school children and there was corruption at the ZEO level. She found that poverty is one of the key factor for the educational backwardness of tribal children (Gujjar and Bakkarwal in Jammu and Kashmir). **Dr Javid Rahi, (2011)**, systematically revealed the origin of Gujjar tribe, their tribal identity, and history of Gujjar community. Political empowerment of gujjars in J&K is also analysed by the author. **Anita Sharma (2009)**, explores the community life of bakerwals, their religion, their power and reciprocity, knowledge, tradition, language, art, craft, music and dance in a detailed way, also a brief summary about the valley of Kashmir is given. **Aparna Mitra(2008)**, studied on the status of women among scheduled tribes in India and concluded that tribal women are less educated comparatively and gender equality among tribal group is a complex phenomenon.

6. RESEARCH METHODOLOGY:

The present study entitled “Educational Status of Tribal Gujjar children in Samba District” was conducted in Vijaypur block of Samba district. The present study was conducted in the villages of Barian Camp, Rakh Barotian and Barian of the block.

Sampling Technique: Purposive sampling technique was used to select the villages for the present study. The respondents were selected randomly for gathering information. Qualitative method of data collection was used.

Sample Size: The sample size for the present study was 50 respondents from 50 household (Deras).Both men and women were included in the samples. The sample comprised of 50 people who were above 15 years. The young children were not included in the study as they were very young, in most of the cases below 7 or 8 years and hence could not elicit proper and adequate response. Tools for Data Collection: The research tools of Questionnaire, interviews and case study were used for data collection. First of all, a well- structured questionnaire was prepared for the data collection after doing a field survey first (before the commencement of the study) which comprised of

background information of the respondents, question regarding their education of children, their socio-economic condition, life style etc. The questionnaire used for data collection was divided into different sections to collect the required information. Questions were regarding general information like name, age, and educational status, type of family, income of the family, route for nomadism etc., educational status of Gujjar community and other social issues which ultimately impact education among Gujjar boys and girls..

Data Collection: The data was collected in the month of March 2015 and April 2015 from the selected areas. Several visits were made to these areas and data was collected by using questionnaire, interviews, and case studies. A rapport was built with the respondents and the purpose of the study was explained to them. Two types of data was collected from the selected areas by adopting purposive sampling method –one was primary data which including collecting first hand information from the gujjars of these villages while the other was secondary data. The secondary data was collected from books, journals, websites, research papers, and few resource persons. The research tools were administrated as per the convenience of the gujjar community members which included time available with them. Local language was used for the administration of the tools. As the researcher hails from Samba district itself only, it was not difficult talk to the community members and collect the data. Later, the data was analysed using qualitative analysis.

7. RESULT AND DISCUSSIONS:

The data which was collected and analysed, gave the researcher a fairly good assessment about the educational status or levels among the gujjar children of the community.

The number of people, both men and women belonging to Gujjar community hailing from the villages of Barian camp, Rakh Barotian and Barian in the vijaypur block. The data which was taken from 50 households, had mostly male as the interviewees. The number of females was comparatively less as they were not very forthright in giving interviews. Out of 50, 15 interviews were done with the females and 35 with male tribal members. The researcher took 17 houses (deras) from village Barian Camp, 25 houses (deras) from village Rakh Barotian and 8 houses from village Barian.

Table No. 1a: Profile of Bakkarwal community members interviewed

Age of Respondents (in years)	Frequency	Percentage
15-35	18	36
35-55	21	42
55-75	11	22

Table 1 (a) shows that age between 15-35 years were 18 respondents (36%) and age between 35-55 years were 21 respondents (42%) and age between 55-75 years were 11 respondents (22%)

TABLE No. 2: Occupation of tribal gujjar villagers of Samba

S.No	Nomads (dependence on Livestock)	Labour work	Seasonal Agriculture
1	50	30	10

This Table shows that the income of the tribal Gujjars is mostly dependent upon their livestock. They have sheep, goats and few horses which they use during their annual seasonal migrations twice in a year from the plains of Jammu to the heights of Pir Panjal range and even further up to Dras and Kargil . Majority of them are buffalo-herders while a few of them also work as labour when they are back in hills in the winter months (October- March) each year. They have to earn some money as they are mostly very poor and thus they work as labourers as money is required for their livelihood. The data shows that almost 100 % of them are nomads and have sustenance on nomadism but they almost 60 % of them also work as labourers and 20% engaged in seasonal agriculture.

TABLE No. 3: Income status of tribal gujjar villagers of Samba

S.No	Less than Rs 5000	Less than Rs 10000	Rs 10000 and above
1	40	10	Nil

This Table throws light on the economic status of the Bakkarwal people. The data shows that they all are living in very poor conditions. Their income levels are also very low. Out of 50 households, 40 households have an income of less than Rs 5000 which is 80 % of the total data while only 10 households (20 %) had income of Rs 10,000. However, there was no single household having an income of above Rs. 10,000. The tribal people, during the data collection, said that poverty was also one of the reasons they could not send their daughters and sons to the schools, most of whom quite studies after few years of schooling for lack of funds.

TABLE No. 4: Educational status of tribal gujjar villagers of Vijaypur block of Samba District

S.No	Primary	Matric	Higher Secondary	Graduation & above
1	42	5	3	Nil

The above mentioned table shows that the members of Bakkarwal community are highly illiterate. The elders have not much interest in education and they do not understand its importance too. This is also one of the reasons that they do not think that sending their children to the school is important. And if at all they have to make a choice of sending their wards to the schools, they would choose their boys. Out of 50 gujjar community members interviewed, 42 informed that their children go to school and these all are mobile schools and after that no child goes to school because they have no interest and their parents also have no interest. Out of 50, only 5 parents said their children continued their study up to 7th standard or 8th standard and only 3 parents said his son continued his study up to 11th standard and after that he also quit his study.

TABLE No.5: Preference of education for gujjar boys/girls

S.No	Respondents(Girls/women)	Respondents(Boys/men)
1	15	35

Table No.5 shows that the gujjar parents have lack of interest in the field of education and they have not much awareness about its importance too in their lives. The researcher found out that out of 50 respondents, only 15 households (30% of the total sample) wanted that their girls should go to school while in case of boys, 35 respondents (70 % of the total sample) wanted that their boys study and settle down.

TABLE No. 6: Involvement in Household work including routine chores/attending to animals etc. for gujjar boys/girls

S.No	Respondents(Girls/women)	Respondents(Boys/men)
1	30	20

Table no.6 shows that most respondents want their children to work with them. In case of girls, parents want that their girls should work with them at home and do house hold chores like cooking food, fetching water, take care of little brother and sister etc. They are not interested in the education of the girls as it would affect the work in the household. For the boys, 20 respondents wanted their boys to work with them and help in jobs like herding cattle.

TABLE No.7: Marriage age for gujjar boys and girls

S.No	Girls (in years)	Boys(in years)
1	18-20	22-24

Table no.7 shows that the marriage age of girls is between 18-20 years because their parents think that their girls are not safe if, something wrong happen with her nobody marry with her. The marriage age of boys is between 22-24 years. The parents want that their son should start his own family, buy more livestock and help the family with it

TABLE No. 8: Custom of dowry for gujjar boys/girls

S.No	Girls	Boys
1	50	nil

Table no.8 shows that in this community, dowry is given to the girls and this is reason that the parents want to save money for her dowry and do not want to spend on her education. There is no demand of dowry from bridegroom's side.

TABLE No. 9: Gujjar-women's role in decision-making in household

S.No	Men	Women
1	45	5

Table no.9 shows that the women in this community do not play any role in decision making. 90 % males of the community take majority of the decisions including marriage for the daughter, selection of the groom, etc. Only 10% Women's decision is considered in their households works like cooking food etc. This shows that even if the

women of the family want to get their children, especially their daughters' education, they have no voice in their family decision and cannot even force the family to send her to the schools.

TABLE No. 10: Awareness about Govt's schemes for education like SSA/RMSA or other schemes for STs of J&K including gujjar

S.No	Men	Women
1	0	0

Table No.10 shows that in these community members, both men and women, are not aware about the schemes started by the government for their development. The government has various provisions under centrally sponsored schemes like SSA for these tribal people. Residential schools have been opened for girls with a focus on tribal girls under Kasturba Gandhi Balika Vidhyalaya (KGBV) but the tribals have no awareness about it, neither would they send their daughters to study along in a residential school.

8. CONCLUSIONS AND RECOMMENDATIONS:

The present study throws light over the fact that even in the 21st century, the condition of gujjar community is not so good. They are highly backward in education socio-economic field etc. Their source of income largely depends on their livestock. They have no agricultural land. The literacy rate among the gujjar is too low as compared to other inhabitants of the state. The interviews with the elders of the community, mostly parents of the age of school-going children, both boys and girls, highlighted the fact that they have no knowledge awareness about the importance of education in their life. Their children mostly do not go to school. Even though government has made various efforts to improve their conditions but their children do not go to school. A large number of boys and girls quit school in class 4th, 5th and 8th standard because during summer months from April to October, they have to herd buffaloes, goats, etc. to the higher reaches while during winter when they are in plains, they admit their students in schools and at that time their children go to school.

The government started Mobile schools for gujjar and Bakarwal community but due to lack of knowledge their students not go to mobile schools. One of the main reasons for their lack of education is the lack of interest of their parents in education and lack of knowledge about the importance of education. In Jammu and Kashmir, mobile primary schools not been able to deliver on ground. Almost all the schools are functioning in worst conditions and few steps have been taken to improve their functioning and providing teaching staff. There are hardly any facilities in these schools. No matting to sit on. No tents for protection from rain and sunshine. no black boards and no uniforms. Children of these nomadic communities are unable to pursue education due to their lifestyle and low level of income. Transhumance practices is the biggest impediment for those who went to ensure formal education for children. Frequent seasonal migration is one of the biggest hurdles in the education of the Gujjar community. During the migratory life most of them leave their education in primary level. Since they have mobile schools and they are upto 5th standard only, which keep moving with community members during the migration, after class 5th there is no education facility which force the community members to left the education. There is a dearth of good teachers who can devote their time to education these gujjar children. Teachers hesitate to move with these nomadic Gujjars due to which most of them largely remain illiterate. There is no doubt that the mix of the government apathy and the effects of insurgent violence have led to the fall in the education standards over the last decade, affecting the educational prospects of gujjar children. Those students who go to the school are mostly boys. A very less number of girls go to the school. Their parents themselves are not interested that their girls should go to school. They are interested only their girls work at home and take care of their little brothers and sisters make foods and do others household works. They thought that they are highly insecure in every place mostly their girls. These communities marriage their girls in early age between 16 to 18 years. The researcher during her research interviewed a 80 year old lady who favoured girls getting married at 15-16 years of age. When asked about the reasons, she replied that as they were nomads and used to go to the mountains, their daughters were not safe and anything wrong could happen with them. Thus, it was better to marry her at very young age. There were many parents who said if they would send their daughters to the schools, who would take care of their cattles and tend to them or do the household chores. The tribal communities have not taken advantage of the government schemes for them like residential schools for tribal girls. The research shows that education backwardness among the nomadic communities which is one of the key factors for their poverty, ignorance and overall backwardness should have been addressed on top priority basis from the very beginning. On the basis of the findings of the study following suggestions are being made which would help to improve the functioning of the government and in turn would help the development of gujjar community.

- The government programmes for the development of gujjar should be made really meaningful and successful.
- Efforts to enhance literacy level in these areas should be given priority.
- Necessary steps should be taken to solve the problem related to nomadism. Therefore, for the betterment of the nomadic communities, correction measures must be taken by the govt.

- The government needs to encourage private sector to invest in education in order to contribute effectively too access to education in nomadic communities. This may be achieved by providing incentive to private sectors with interest in investing in education in nomadic pastoralist's communities.
- 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 non gojiri medium of instruction , there is need to link the child home language with the school language of instruction.
- There is need for adaptation of mother tongue education upto primary level to achieve the goal of universalization 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.
- The state government should take some steps to promote and strengthen the mobile schools.
- The department should increase the number of mobile school at different places so that more children get benefited.
- Urdu must be made compulsory and there should be provision of urdu in every school.

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