

**Empowerment of Tribal Women with special reference to the Economic Development: A Study in District Ganderbal and Bandipora of Kashmir**

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***Abstract***

The bond of the women empowerment through various implications, their participation in economic activities in general and tribal women in particular. Gujjar and Bakarwal are the major cultural group in Jammu and Kashmir establish more than 11.9% of the total population of the state (Census, 2011); scheduled tribe is the only community in the state which sustain its culture and heritage throughout the ages. Various studies and reports indicate that socio-economic and educational status of Gujjar and Bakarwal in Jammu and Kashmir is not at all adequate. In this paper an attempt was made to examine the socio-economic and educational life of tribal in general and Gujjar and Bakarwal in particular. Work participation of scheduled tribe women is higher than national average in rural areas but it is very low in urban areas. Furthermore educational attainment of tribal women has found to be very less from the very beginning. One of common feature among all tribal women that is found is lack of education. This paper discusses status of Tribal women in Kashmir in selected indicators of literacy, sex ratio, Poverty, family occupation, income of family, age of marriage and spending decision in family. This study is based on both primary and secondary sources of data. It studies the occupation pattern of women, their socio-economic conditions, dressing pattern.

**Keywords:** Women Empowerment, Gujjar and Bakarwal, Economic Development, work participation literacy, sex ratio, Decision making.

**Introduction**

The historical contextual of Indian society discloses that in Vedic times a woman was assumed a high status. The place given to women can be seeming in an old saying, "Where women are honoured, gods reside there". She was identified as *Ardhangini*— one half of husband's body. At the age of marriage, she as a bride was entitled to get certain earnest promises from the bridegroom before the ritual fire. No religious ceremony by the

husband could tolerate fruit without her participation. She occupied an honoured place as a mother, wife and sister. She is the essence of love and liking, bravery and confidence, sacrifice and sorrow B. Suresh Lal (2015). In Indian society Women appear to be half of the sky. They are being focus to social, physical, psychological, and domestic violence and other forms of violence, dominance and deprivation B. Suresh Lal (2005).

The women empowerment is necessary for the progress of the society and economy. Currently Women are performing several roles of working but still they are facing inequality to men. Women empowerment includes women awareness of their rights, self-assurance, to have a control over their lives both inside and outside and their capability to bring an alteration in the society. Empowerment has many features which depend upon and relate to each other i.e. social, economic, political and personal. Economic empowerment means to provide the economic rights to women. Social empowerment means status of woman in the society should be equal to man by eradicating injustice, inequality and inequity. Women should honourable value in the society. Political empowerment means women should have contact to political positions from local level to national assemblies and be assumed right to vote along with men without any difference and discrimination. Personal empowerment means women should have freedom in their personal matters Mariam Sohail (2014).

Economic empowerment is the capability of women and men to participate and contribute in economy and benefit from growth processes in ways which identify the value of their contributions, respect their self-esteem and make it possible to assign a reasonable distribution of the benefits of growth Eyben, R (2008). Economic empowerment increases women's admittance to economic resources and opportunities including financial services, jobs, property and other productive resources, skills development and market information. The economic empowerment of women is a requirement for sustainable development, pro-poor growth and the achievement of all the Millennium Development Goals (MDGs). Gender equality and empowered women are catalysts for multiplying development efforts. Investments in gender equality yield the highest returns of all development investments OECD (2010). Women usually invest a higher proportion of their earnings in their families and communities than men. A study in Brazil showed that the likelihood of a child's survival increased by 20% when the mother controlled household income World Bank (2010). The Constitution of India under Article 366 (25) defined "Scheduled Tribes" as "such tribes or tribal communities or parts or groups within such tribes

or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution”.

The valley of Jammu and Kashmir is the Heaven on earth. The Kashmir valley is consisting of ten districts like Anantnag, Baramulla, Budgam, Bandipora, Ganderbal, Kulgam, Kupwara, Pulwama, Srinagar and Shopian. The total population of the valley as per census 2011 was 68, 68, 000 thousand which constitutes 54.76 percent of total population of the state, while the population of state was 1,25,41,302 persons. The sex ratio of Kashmir was 899 females per thousand of males and the literacy was 61.49 percent. As per In the year 1989 vide the constitution Jammu and Kashmir Schedule Tribe order, 1989 following eight groups were declared schedule tribe in respect of our state.

1. Balti
2. Beda
3. Bot, Bota
4. Brokpa, Drokpa, Dard, Shin
5. Changpa
6. Garra
7. Mon
8. Purigpa

Following four more groups have also been included in the list of Schedule tribe in respect of our state in the year 1991 by the government of India.

9. Gujjar
10. Bakerwal
11. Gaddi
12. Sipp

### **Review of Literature**

According to Agarwal, Deepti (2001), "Women must be observed not just as recipients but as active contributors in the development and change. Women Empowerment could be prepared into groups for public participation as well as for declaration of their rights in various services associated to their socio-economic wellbeing". Duflo, (2012) stated that less chances within the labor market may, indeed, contribute to women's inadequate treatment

within the household and causes parents to have lower hopes for daughters. It also strengthens the idea that women have less requirement for services such as education and healthcare if there is no place for them outside the home Moudio, (2013). Women can specially benefit from contributing in organised courses where they learn how to communicate with informal stockholders and successfully existing their investment projects. One related example is the training platform developed by the “European Ready for Equity!” project which marks both entrepreneurs and angel investors Piacentini, (2013). The Bangladesh Experience’, Gita Sabharwal (1990). Inspects the nature of women's empowerment encouraged by MFPs working from the simple and integrated framework across Bangladesh. “Women make 66% of the world’s work, and produce 50% of the food, up till now earn only 10% of the income and own 1% of the property. Whether the matter is improving education to develop the world, or combat global climate change, or we face, talking nearly any other Problem or challenge, empowering women is a critical aspect of the equation” (Bill Clinton, 2009). It is not only the right thing to Investing in women to do, but the smart thing to do (Ban Ki Moon, 2008).

**National Policy for the Empowerment:** The Indian government has approved the National Policy for the Empowerment of Women on 20<sup>th</sup> March 2001. The main aim of this policy is to bring about the advancement, development and empowerment of women, to eradicate all forms of discrimination and differences against women and to confirm their active participation in all arrays of life and activities.

Empowerment of marginalized groups includes not only the procedure of formation of a political place for these groups by the state and civil society of country, but one can say that it is a process of freedom from manmade domination through continued struggle and resistance. It also signifies consciousness of hopes and dreams of excluded groups for a social environment free from inequalities, which push them politically, economically and socially. The issue of empowerment is also related with features like equality, liberty and fraternity. Thus, the concept of “Empowerment” is fairly new and the concept of ‘Empowerment of Tribal Women’ has been contextualized and attained new meanings in current years among social scientists, policy makers, development activists and politicians B. Suresh Lal(2005).

Existing literature on tribals social, economic and education status in Jammu and Kashmir restates that their prestige is unsatisfactory as compared and matched to others segment of the society. Suri (2014) mentions in her study that social, economic and educational status of

Gujjar and Bakarwal is unsatisfactory as compare as match to other segments of society. She further mentions that lack of educational amongst Gujjars and Bakarwals which is one of the maincauses for their poverty, ignorance and overall backwardness.

**Economy of Gujjar and Bakarwal women In Kashmir valley:** In UT Jammu and Kashmir, Gujjars and Bakarwals tribes are nomadic and wondering, their economy is mostly concentrated around cultivation. Agriculture is the leading source of livelihood and occupation. Women, child deliveries are performed at private hospitals. Women adopted family planning and having decision making power. Women participate in family affairs and they mob animals like sheep, goats and buffaloes. However, few of them get to be inactive and own cultivable grounds yet have a couple of buffaloes and other animals (VIRENDER-2014) .Majority of the Gujjars and Bakarwals rear cattle for a various of purposes but when people breed and rear cattle for commercial purpose and makes it the source of livelihood, they may be called to be living under pastoral economy. The pastoralists mostly do not lead a stable life and become wanderers and nomads only under the force of changing weather. The pastoral tribes who supresses mountainous region travel to the plains along with their cattle during drastic winters but go back to their permanent residence at the beginning of summer. (Ruhi, 2014) The Gujjars associated in milk production, living largely in Subtropical zone (Jammu region). As per the estimates of Integrated Sample Survey (ISS) of major livestock products, the production of milk in Jammu and Kashmir state for the year 2007-08 was estimated at 1515.29 thousand metric tonnes. Currently the per capita availability of milk is about 341 grams per day (Anonymous, 2009). In Jammu region the main milk producer are Gujjars. (Singh, 2012) .A chief proportion of the Gujjars and Bakarwals of Jammu and Kashmir depend on animal husbandry for their livelihood in lower, middle and the higher mountain regions. Animals like sheep, cow, and goat are kept for saleable purposes. The Jammu and Kashmir economy is heavily dependent on agriculture and animal husbandry. One of the prominent economic segment of the UT, Jammu and Kashmir animal husbandry has donated hugely to the financial improvement of the UT.

For the rural and Tribal people, both Union and state government launched various income generating programmes. These generating income programmes are intended to improve the income of the beneficiaries. The programmes are strategic keeping consonance with the

present income level of the recipients. The programmes are planned in such a way that they offer a continuous source of income to the beneficiaries. (Ruhi, 2014)

In this category, a few specific programmes are as follows:

1. Integrated Tribal Development Programme
2. Bonded Labour Rehabilitation Programme
3. Self-help Scheme
4. Integrated Rural Development Programme
5. Programme for Small and Marginal Farmers
6. Economic Rehabilitation of the Rural Poor

A few specific employment-generation programmes are as follows:

1. Indira Awas Yojna
2. Self-Employment for Educated Unemployed Youth (SEEUY)
3. Training of Rural Youth for Self-Employment (TRYSEM)
4. Jawahar Rojgar Yojna
5. Programme of Execution of Lift Irrigation
6. Sampoorna Grameen Rozgar Yojana (SGRY)

### **Objectives of the Study**

1. To study the economic background of tribal women of Kashmir.
2. To assess the livelihood and occupational patterns.
3. To evaluate the economic empowerment of tribal women.

### **Research Methodology**

A Research studies attempts to achievement of new knowledge and to discover solution to problem by using descriptive and Evaluative. Descriptive research is research conducted for a problem that has been studied more clearly and helps determine the best research design, data-collection method and selection of the subjects. A qualitative and quantitative method was employed in this study. The data and information collected through primary and

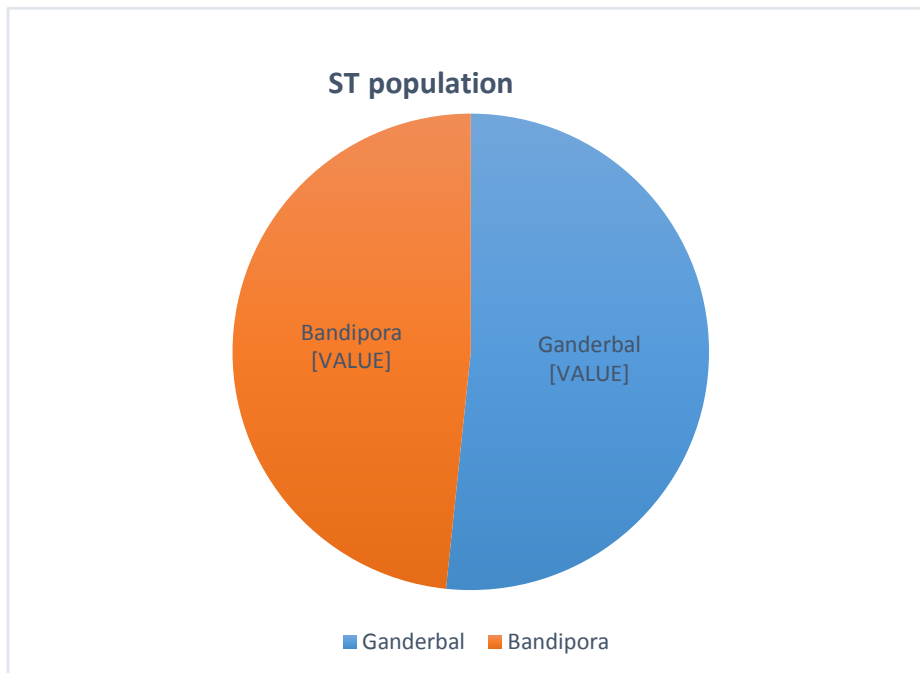
secondary sources. The respondents were females having different villages of district of Kashmir valley. Women were selected from various sectors to bring variation in sample. Women were selected as a sample of the study. Women were contacted through structured schedule. The schedule/ questionnaires consisted of demographic characteristics of Tribals and open-ended questions that were asked to Tribal women.

**The Area of the Study -A:** The Ganderbal and Bandipora district has been selected for the study on Economic Empowerment of Tribal Women. These districts are predominantly by tribal population in the Kashmir areas. Ganderbal and Bandipora are most backward districts for tribal development is concerned.

**Table 1**

**Distribution of ST Male and female Population across various C.D. Blocks in Ganderbal and Bandipora district (as per Census 2011).**

<b>Districts/CD Block</b>	<b>Total population</b>	<b>Total ST population</b>	<b>Male ST population</b>	<b>Female ST population</b>
District Ganderbal	297,446	61,070	32,554	28,516
Lar	45,505	5,835	3,151	2,684
Kangan	111,700	52,376	27,894	24,482
Wakura	62,797	977	511	466
Ganderbal	77,944	1,882	998	884
District Bandipora	392,232	75,374	39,398	35,976
Gurez	37,992	31,094	16,342	14,752
Hajan	108,036	2,937	1,544	1,393
Bandipora	177,738	41,443	21,447	19,806
Sumbal	68,486	100	75	25

**Fig1**

As per the census report of 2011, the tribal population in the district Ganderbal was recorded comprising (61,070) 20.53% of the total population (297,446) of the district and Bandipora was recorded comprising (75,374) 19.21% of the total population (392,232) of the district. In these districts the number of tribal communities are found were Gujjar and Bakarwals are settled down for more than one decades now. Six Tribal settlements among them were purposively selected for this study— villages of Vurpach, Chittergul and Malshahibagh in Ganderbal district and in Bandipora villages of Bazipora (Ajas), Arogam (Hanjin) and Chetthibandi. The main reasons behind this are that majority people have illiteracy, ignorance, poverty, migration, prostitution etc.

**Table 2****District wise sex ration of Kashmir division.**

S.No	District	SexRatio
1	Anantnag	920
2	Badgam	931



3	Bandipora	913
4	Baramulla	863
5	Ganderbal	875
6	Kulgam	909
7	Kupwara	905
8	Pulwama	909
9	Shopian	929
10	Srinagar	779
Total	Kashmir	921

Sources: 2011 census.

The table 4.2 reveals that sex ratio of schedule tribes of Kashmir division is 921 females per 1000 of males. The highest among the schedule tribes of Kashmir division was found in district Budgam with (931) followed by Shopian (929), Anantnag (920) and lowest sex ratio in district Srinagar (779), followed by Baramulla 863 females per 1000 of males. The sex ratio of Ganderbal is 875 and district Bandipora is 913. Lowest schedule tribe sex ratio in Srinagar may due to immigration of male schedule population for employment purpose.

**Table 3**

**District wise Poverty of Kashmir division.**

S.No	District	Rural	Urban	Total
1	Anantnag	44.86	0.00	44.86
2	Baramulla	80.09	15.00	77.82
3	Badgam	99.99	0.00	99.99
4	Bandipora	41.92	0.00	41.92
5	Ganderbal	53.37	0.00	53.37
6	Kulgam	58.47	0.00	58.47
7	Kupwara	36.24	0.00	36.24
8	Pulwama	80.69	0.00	80.69
9	Shopian	0.00	0.00	0.00
10	Srinagar	0.00	0.00	0.00
Total	Kashmir	49.89	16.75	49.81

Table 4.4 reveals district wise poverty rate of schedule tribes in Kashmir both for rural as well as urban areas, which shows that the total poverty of Schedule tribes of Kashmir division was found 49.81 %. The highest poverty found in district Badgam is 99.99% followed by Pulwama district is 80.69, Baramulla is 77.82% and Kulgam is 58.47%. In District Srinagar and Shopian found zero percent poverty.

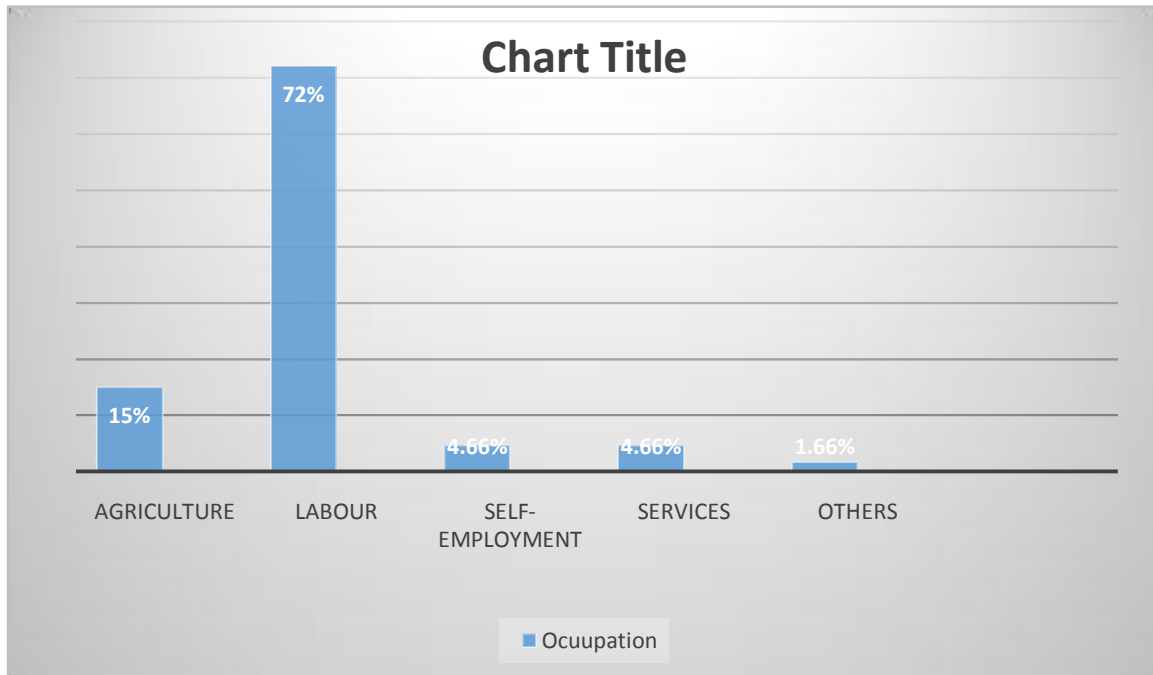
### **Sampling**

A sample of 120 households was randomly selected from the villages of two districts Ganderbal and Bandipora. Out of 60 households in villages of Vurpach, Chittergul and Malshahibagh in Ganderbal district 50 were randomly selected, and similarly, 40 households were selected from 60 households in Bandipora villages of Bazipora (Ajas), Arogam (Hanjin) and Chetthiband for this study.

**Table 4**

Table showing the occupation of Tribal family in District of Ganderbal and Bandipora.

<b>Occupation</b>	<b>No. of samples of Tribals</b>	<b>Percentage of Income</b>
Agriculture	18 samples	15%
Labour	86 samples	72%
Self-employment	6 samples	4.66%
Service	8 samples	6.66%
Others	02 samples	1.66%
Total	120 samples	100%

**Fig 2**

The above table shows that the tribals economy is based on agricultural occupation is 15%, labour occupation is 72%, self-employment occupation is 4.66%, service occupation is 6.66% and other based occupation is 1.66%. It means that the tribals have very less agricultural land and not to effort of economy of his family. Their economy is only based on labour, because they are poor people and they have no alternative resources to manage his own family. The tribals have lack of availability of working in workplaces and run to work in more distance places. They are those people who have less opportunities of employment in govt. sector and private sector. Because they are maximum illiterates people and not emphasizes the children to get education. There are no any facility of craft centers for women in tribal areas of Kashmir valley.

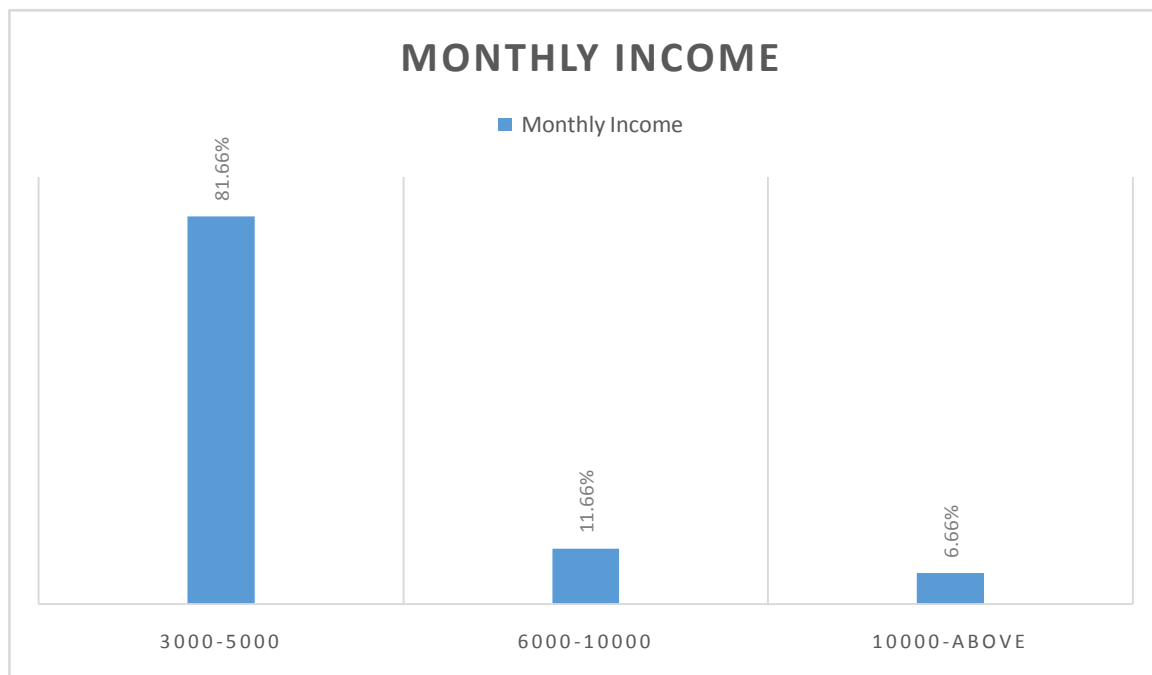
Labor force participation rate is higher in Jammu and Kashmir for male in urban areas but it is slightly lower in rural areas. Work participation rate is higher in both rural and urban areas. Person unemployed are higher than nation average in rural areas but lower in urban areas. For women labor force participation rate is very low in urban areas but it is very higher in urban areas. Thus it can be said that women in rural areas of Jammu and Kashmir play an active role as an in work alongside with male but at the same time unemployed women is found more in urban areas than in rural areas in Jammu and Kashmir as compared to national average. See in detail in table above (LFPR) labor force participation rate, (WPR) worker

population ratio and person unemployed (PU) in both rural and urban areas NSS Report No. 543: Employment and unemployment situation among social groups in India.

**Table 5**

**Table shows the monthly income of Tribal families in District Ganderbal and Bandipora of Kashmir valley.**

Monthly Income	No. of respondents	Percentage
3000-5000	98respondents	81.66%
6000-10,000	14respondents	11.66%
10,000-above	8 respondents	6.66%
Total	120 respondents	100%

**Fig 3**

The above table reveals that the monthly income of tribals family of Gujjars and Bakarwals. It shows the 98 (81.66%) respondents those family whose income is 3000-5000, and 14(11.66%) respondents those families whose income is 6000-10000 and 8 (6.66%) respondents of those families whose income is 10000-above. It means that the tribal families

in Kashmir valley is so poor and they have no other resources to increase his income. They have lack of financial support by Government and NGOs and no security for job opportunity.

**Table 6**

**Table shows the age and Education of Tribal women in district Ganderbal and Bandipora.**

<b>Category</b>	<b>No. of Respondents</b>	<b>Percentage</b>
<b>AgeandEducation</b>		
18-24 age	21 Respondents	17.5%
25-30	33 Respondents	27.5%
31-40	40 Respondents	33.33%
40-above	26 Respondents	21.66%
<b>Total</b>	120 Samples	100%
<b>Education</b>		
Literacy	84 Respondents	70%
Illiteracy	36 Respondents	30%
<b>Total</b>	120 samples	100%

The above table shows that the 17.5% of tribal women whose age is 18-24, the 27.5% of that tribal women their age touches to 25-30. The age 31-40 of that tribal women become to 33% and 40-above women touches to 30%. The tribals in Kashmir valley are educationally backward and more than population are illiterates. As per 2011 census, tribal literacy rate of Ganderbal district is 2.02% and Bandipora district is 2.63% of the total literacy rate of Jammu and Kashmir. In tribal areas, the women are engage in domestic work, and parents does not wish to give education to daughter in more. Because they give less importance of education and so, the girl are not able completed the education. Moreover we find the tribals are doing early marriage of their girls and they can't completed the degree and to make no opportunities of any job. Lack of education leads to lack of economy and lack of economy leads to poverty.

**Table 7**

**Table shows Child marriage of Tribal girls of District Ganderbal and Bandipora.**

<b>S. No</b>	<b>Respondent opinion</b>	<b>No. of Responses</b>	<b>Percentage</b>
1.	Yes	8 Responses	6%
2.	No	112 Responses	94%

Table 4.8 shows that the percentage of child marriage of is 6% of 8 (Yes) responses of Tribal women in Gujjars and Bakerwals of district Ganderbal and Bandipora and 94% of 112 (No) responses. It means that in present time the practice of child marriage is very low among the tribals in Kashmir. The tribals are aware and know about the limitation of child marriage. In past time the practice of child marriage very high. Now a days the tribals, marry to girl at age of 20 years or above and tribal women have opportunity to get the education in much more time.

### **Results and Discussion**

WomenEmpowerment has appeared as an important topic in current times. Economically, womenempowerment is being viewed these days as a essential actionfordevelopment for a country; hence, the issue of economic empowerment of women is of chiefsignificance and reformation. Taking the features into attention, an effort has been made in this paper to judge the socio-economic status of the tribal women respondents of Kashmir valley.

The Kashmir Valley is frequently concentrated with Gujjars and Bakerwals. All these schedule tribe groups are deprived and disadvantaged in socially as well as economically and have not basic facilities of life. In Kashmir valley, the poverty rates of schedule tribes are more as compared to the rate of general population.

Occupation has a role to play in deciding the economic status and living conditions of women in India. As the society is large patriarchal, the husband's economic status defined the economic status of women. Married women were in large population butwidow anddivorced women are in minority. It appears thenuclear family are in majority while other smaller joint family life. As the living situations have become mob to bear, even the tribal women are interested to have smaller families. No skill and available in tribal areas for upliftment of

tribal women. In any family, Decision-making plays an important role for its upliftment. But in Tribal areas lack of tribal women participate decision making, where the decisions are taken by the husband.

**Conclusion:**

Socio-economic status of Gujjar and Bakarwal Women in the UT of Jammu and Kashmir is not satisfactory. Indeed a lack of women have good achievement in education but in large of tribal women still suffer due to their illiteracy and poverty. There is an extensive spread illiteracy, poverty and backwardness among the tribal people which is apparent from the census report. As per 2011 census report 49.81 percent poverty are found among Gujjar and Bakarwal in Kashmir valley. Mainstream population of the Gujjars and Bakarwals of Jammu and Kashmir depend on their agricultural productions and cattle for their occupation in mountain regions. Some of the problems are faced in the facility of educational services to transhumant's areas are parallel to those faced by other rural and marginalized families in the region. These include nomadic, wandering, lack of infrastructure as well as poorly motivated teachers. So, we can say that there is a poor awareness among the tribal community. The problems of dowry and early marriages are to be controlled by creating awareness among the tribal women. To make strength to create awareness of education and changes in attitude among the people concerning tribal, the role of tribal families, leaders in tribal community and media deserves special attention here. Circumstance of women should be improved for the welfare of society. Male and females both are components of a society are dependent to each other, the holistic approach of 'live and let live' must be the main motive of the human being in the 21<sup>st</sup> century.

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