



ISSN Print: 2664-8679
ISSN Online: 2664-8687
Impact Factor: RJIF 8
IJSH 2023; 5(1): 01-04
www.sociologyjournal.net
Received: 03-10-2022
Accepted: 07-11-2022

Vishav Kirti
Research Scholar, Department
of Humanities and Liberal
Arts, Rabindranath Tagore
University, Raisen, Madhya
Pradesh, India

Usha Vaidya
Professor, Department of
Humanities and Liberal Arts,
Rabindranath Tagore
University, Raisen, Madhya
Pradesh, India

Corresponding Author:
Vishav Kirti
Research Scholar, Department
of Humanities and Liberal
Arts, Rabindranath Tagore
University, Raisen, Madhya
Pradesh, India

Socio-economic and political conditions among the Gujjars and Bakerwals with special reference to Koteranka (Budhal) J&K

Vishav Kirti and Usha Vaidya

DOI: <https://doi.org/10.33545/26648679.2023.v5.i1a.32>

Abstract

Gujjar and Bakerwals of Jammu and Kashmir State are for the most part reliant upon raising of sheep and goat. Gujjar and Bakerwal is the third biggest ethnic gathering of the state. The way of life of the local area fluctuates from different networks of the state. Individuals had a place with Gujjar and Bakerwal people group are immaculate with the delight of outside world. The political socialization of Gujjar and Bakerwals in the state isn't great when contrasted with different networks. The booked clan of Jammu and Kashmir records the number of inhabitants in 1,493,299, involving 11.90% of the complete population. The housing, sanitation, Education, Electricity, health care facilities are very low sub-standard than other sections of population. The literacy rate among Gujjars and Bakerwals of Koteranka is also very low.

Keywords: Gujjar, Bakerwal, Kotrenka, socio-economic, political

Introduction

The historical backdrop of different clans and social gatherings got comfortable Jammu and Kashmir are migrants from the north-west, east and south. Gujjar and Bakerwals are two ethnic gatherings living in the province of Jammu and Kashmir. They are meandering lower class living on brushing land close to mountains and in high elevation valleys (Bhat, 2018) ^[2]. The traditions and customs of Gujjar and Bakerwals and their financial exercises are not the same as other ethnic gatherings of the state. The Gujjar and Bakerwals are generally attached to the groups of sheep and goats and its items. The fundamental method for creation of this ancestral society (Gujjar and bakerwals) is the raising of sheep and goats (Ahmad and Ahmed, 2015) ^[1]. Gujjar and Bakerwals satisfy their essential prerequisites from this creation. The constitution of Jammu and Kashmir has advised twelve ancestral networks as the booked clans. Among them Bakerwals and Gujjars were advised as the booked clans vide the constitution (planned clans) request (change) Act, 1991. These planned clans of Jammu and Kashmir records the number of inhabitants in 1, 493, 299, including 11.90% of the all-out populace of Jammu and Kashmir State. Ladakh locale of the Jammu and Kashmir state comprise the vast majority of these clans. The Gujjar and Bakerwal clans are a lot more noteworthy number in Kashmir valley. Anyway, these clans are dispersed in practically all areas however the locale of Anantnag, Budgam, Pulwama and Kupwara are generally focused.

The Jammu and Kashmir Gujjars have no dependable verifiable story of their movement. The facts really confirm that the principal reason of their movement was tenacious dry season, non-accessibility of fields, over populace; they collected in the areas were satisfying of chances are accessible for them (Azahar, 2015) ^[3]. The groups of Gujjars are living in the space of Kutha, Poonch, Rajouri, Reasi, Jammu and Udhampur. The Gujjars have moved in those districts after an unexpected fierce unconstrained event of a genuine starvation. They additionally got comfortable the Pir Panjal scopes of Kashmir. The occupations of the Gujjars of Jammu and Kashmir are organized into classes as (1) cultivators; (2) the Dodhi Gujjars (milkman) and Bakerwal Gujjars (raising of Sheep and Goats). The inclines and heaps of the Kashmir valley are spotted or embellished by the Gujjar settlements in the space of Uri, Baramulla, Kupwara, Ganderbal, Kangan, Daksum,

Kulgam, Pahalgam and Anantnag divisions. During the summers these individuals arrive at the Pir Panchal and more prominent Himalayas of Kashmir. The houses are made of mud known as Kothas are not quite the same as Kashmir houses, are appropriated on the inclines covered by maize fields. Anyway, all the Gujjars of Jammu and Kashmir instructor profess to be educated with regards to Islam, still they keep the peaceful images, restrictions and emblems. Greater part of Gujjar keeps on putting stock in Pirs The Gujjar hangs on dead Pir than living Pir and accepts upon will help as indicated by our points and goals.

Bakerwals are migrant individuals struggling from one spot to another for work and looking for pastoral land. Bakerwals wears a similar dress as of Gujjars aside from the individuals who communicate in Pashto. The vast majority of the Bakerwals living under transitory settlements until the hour of touching is finished. Greater part of Bakerwals are dropouts from schools on account of inaccessibility of instructive and wellbeing offices. The Bakerwals have a place with a similar nationality as the Gujjars, and between marriages occur among them. In spite of the fact that, Bakerwals have same gotra or family like Gujjars, numerous neighborhood shepherds, who may not basically have a place with the local area, are regularly named as Bakerwal Economy and Society.

The essential unit of social construction among the Gujjar-Bakerwal is the dera unit. A dera generally comes when an individual is hitched and needs to have autonomous upon five to six individuals as indicated by their age and sex. There is division of work among them. The ladies of this rank are occupied in homegrown errands of cooking, washing, getting of water, childhood of youngsters, assortment of wood and turning and making of woolen articles of clothing (Tufail, 2014) ^[8]. The guys are occupied in raising of dairy cattle, assortment of grass, furrowing and reaping of harvests. A few deras (families) establish a genealogy (father potra). The fields are distributed to the genealogy and not to the people (Tufail, 2014b) ^[9]. The ancestry, in this way, comprises of a few ages and incorporates cousins and far off family members. The ancestry unit is stopped strong managerial unit. Every genealogy comprises of head who gets the financial and political exercises of his gathering (Warikoo, 2000) ^[10].

Objectives of the study

1. To study the socio- economic conditions of Gujjar and Bakerwals of Koteranka (Budhal)
2. To explore the level of participation of Gujjar and Bakerwals in Jammu and Kashmir politics
3. To study the livelihood pattern among Gujjar and Bakerwals of Koteranka (Budhal)

Methodology

This paper is mainly based on secondary data. No primary data has been collected as collection of primary data. For collection of secondary data, available literature in the form of Books, Newspapers, along with published and articles and research papers have been selected.

Socio-Economic and Political conditions of Gujjar and Bakerwals of Koteranka (Budhal).

Social

Gujjar and Bakerwals of Jammu and Kashmir are socially much in reverse in contrast with different networks of state.

The Gujjar and Bakerwals of Jammu and Kashmir state carries on with a straightforward life are gotten comfortable houses made of wood and mud with paddy and timberland grass rooftop. The public activity of Gujjar and Bakerwals are for the most part connected to their strict life. They play out their significant assignment like marriage, passing, and so on in basic habits based on religion in help of Maulvi (minister). They are without a doubt beautiful individual and are liberated from insidiousness or culpability. The people group have confronted a wide range of adjustments of nature however the public authority of state has found a way no real way to correct their politico-financial and socio-culture life. The people group spin under the flagellum of destitution and backwardness. The Gujjar and Bakerwal individuals are tall with traditionalism mind possessed in the uneven region. The Gujjar and Bakerwals are likewise called 'nature's own kids' and 'masters of woodland'.

The Gujjar and Bakerwal people group are socially in reverse when contrasted with different networks of Jammu and Kashmir State. The Gujjar and Bakerwals of Jammu and Kashmir are as yet residing in houses made of mud with paddy and woods grass rooftop. Anyway a few houses in towns are presently made of blocks and stones. During winters they move towards the plain regions and in summers they arrive at the areas where pastures are accessible. In winters they are worried about issues of nourishment for dairy cattle and their vocation. The spicing up states of bakerwals are not quite the same as those of Gujjars. They convey their things and other exchange products by ponies and arrive at the mountains by walking with their sheep and goats.

Language

The Gujjar and Bakerwal people group of Jammu and Kashmir state talks the Gujari (Gojri) language comes from the Rajasthan, having impact of different dialects like Punjabi, Urdu, Hindi and Phari. The Gujjar and Bakerwal individuals cooperate with one another on account of the language Gojri. The Gujjar and Bakerwals of Jammu and Kashmir State requesting incorporation of Gojri in the eighth booked of the Indian constitution due to inescapable communicating in language all through the Indian sub mainland.

Celebrations

Celebrations have extraordinary appearance among Gujjar and Bakerwals. Gujjar and Bakerwals have extraordinary confidence on religion and commend their celebrations with incredible confidence, appeal and flourishing. They acclaim every one of the festivals with staggering festival and energy. Gujjar and Bakerwals commend these celebrations with extraordinary tunes and food, customs and culture.

Customs and Rituals

Customs and custom are one more significant component of Gujjar and Bakerwals. Custom has self-produced approaching. Davis characterizes it as practices that have been off rehased by a huge number of age. These practices are followed essentially in light of the fact that they have been continued in past. Greater part of the Gujjar and Bakerwals follows these traditions and customs stringently.

Wedding Ceremonies

Various people group have various societies of their wedding functions. Marriage establishes a significant image of the general public. Relationships among the Gujjar and

Bakerwals are fixed at an age of 17-18 years among young men and 14-15 years among young ladies. The Gujjar and Bakerwals hold their relationships in basic habits with old customs. The family members and neighbors send curd as a characteristic of gift to the family commending the wedding. The wedding family utilizes a great deal of curd for example Dahi and salt in their suppers. The lady of the hour is designed with silver adornments like silver chain, silver studs, bangles, silver rings and silver pieces of jewelry. The spouse wears head wear like lungi, midsection coat, and shirt and shalwar other than red tissue in his grasp and "SHERA" on brow which adds to his effortlessness and brilliance.

Dress Code

Gujjar wear generally their conventional traditions and adornments. Ladies people wear shirt spotted with assortments of buttons and weaving on it with dark shalwar, dupatta with different shadings and round cap with a preliminary obviously over string. Ladies wear neckband with a three-sided pendant, dabbed with a wonderful stone in the middle.

Food habits

Gujjar and Bakerwals are generally reliant upon milk items, cereals, wheat and maize. They are veggie lovers and non-vegans. Maki ki roti, ganhar, sarsoon ka droop, lassi, kalari, and so on are most loved dishes of Gujjars.

Occupation

Gujjar and Bakerwals group creatures like sheep, goats and bison. Gujjar and Bakerwal are for the most part reliant upon the raising of cows and their items. They relocated to upper pieces of Himalayas with their steers during summer season and returned to fields during the winters.

Economy

The Gujjar and Bakerwals of Jammu and Kashmir State additionally called wandering clan is financially reliant upon development and raising of dairy cattle. They herd creatures like sheep, goats and bison. The Gujjar and Bakerwals may involve the bison with the end goal of development. They back dairy cattle for business reason and make it their work. The people group lives under the peaceful economy. The Gujjars and Bakerwals are not having an extremely durable existence because of climatic circumstances, fill in as itinerant life move with their steers to fields during winters and relocates rocky districts during hot spell of the year.

Political

Politically socialization of Gujjar and Bakerwals in Jammu and Kashmir State isn't great when contrasted with other local area of the state. One who engaged with governmental issues straightforwardly or by implication is a political member. The overall degree of contribution in a general public is the degree to which individuals all in all are dynamic in legislative issues. Political investment brings about more prominent steadiness of political culture and political framework. In each political framework cooperation in governmental issues is a significant component. In each general public the political power is constrained by not many office heads. The word legislative issues is taken from Greek word 'polis' which implies little

city-states. Polis has been deciphered as city-states. In this way, legislative issues imply getting information on city-state. Johnson characterized as "governmental issues is a specialty of administering the humanity by beguiling them." The political interest of Gujjar and Bakerwal is concerned; they were enthusiastic towards Maharaja of Jammu and Kashmir in pre 1947 period. Before autonomy Gujjar and Bakerwals were set apart by an agonizing way, keeps away from thoughtful mentality by government officials. However, after freedom a confident and agreeable fate of Gujjar and Bakerwal in India was noticeable. The Gujjar and Bakerwals trusted that post freedom period will accompany expectations and desires and disposal of backwardness and neediness. Some of them got together with congress, hardly any Gujjar pioneers carried into concurrence with National gathering and a few joined Peoples Democratic Party and Bahartiya Janta Party and so forth cooperation of Gujjar and Bakerwal is significant element of enabling the local area of the state. Yet, because of obliviousness of legislature of Jammu and Kashmir State, there is no booking of seats either in Lok Sabha or in the State Assembly for Gujjar and Bakerwals. Gujjar and Bakerwal people group has additionally illuminated different missions to feature its requests and political reservation. However, the public authority guaranteed to satisfy the requests of Gujjar and Bakerwals. Gujjar and Bakerwal people group is by and large migrant in nature that impacts the political support of local area. To work on the eventual fate of Gujjar and Bakerwal the public authority has begun a few plans and projects.

Conclusion

Gujjar and Bakerwals of Jammu and Kashmir are for the most part drawn in with raising of steers. The financial states of the local area are exceptionally poor and are reliant upon dairy cattle. Socially Gujjar and Bakerwals of Jammu and Kashmir are extremely in reverse. Likewise, it is observed that their instructive status isn't great. They are serving their life awkward because of the obliviousness of states. State run administrations should make vital strides for the upliftment of Gujjar and Bakerwals. The housing, sanitation, Education, Electricity, health care facilities are very low sub-standard than other sections of population. The literacy rate among Gujjars and Bakerwals of Koteranka is also very low. So, government should take proper steps so that they can live a quality life.

References

1. Ahmad I, Ahmed J. Socio-economic and educational status of tribal (Gujjar and Bakerwal) of Jammu and Kashmir: An over view. International journal of humanities and social Science. 2015;3(4):35-41.
2. Bhat RA. Socio-economic and Political Conditions of Gujjar and Bakerwals of Jammu and Kashmir. Historical Research Letter. 2018, 44.
3. Azahar D. Socio-economic conditions of Gujjar and Bakerwal tribes of Kashmir" International Journal of recent research in social sciences and humanities. 2015, 2. ISSN NO2349-7831
4. Rafaqi M. A study of school achievement among the Gujjar and Bakerwal tribes of Jammu and Kashmir" Bangladesh e- journal of sociology, 2015, 12.
5. Shahabaz S. Participation of Gujjar and Bakerwals in state politics: problems and prospects Journal of

- business management and social science research, 2015,4. ISSN NO2319-5614.
6. Sofi UJ. Educational status of tribal's of Jammu and Kashmir: A case of Gujjar and Bakerwals. International journal of Social Science. 2014;3(3):275-284.
 7. Sofi UJ. Paradox of Tribal development; A case of Gujjar and Bakerwals of Jammu and Kashmir (India)' journal of sociology and social work. 2013;1(1):1-8.
 8. Tufail M. An over view of the economic characteristics of the Gujjar and Bakerwals: A case study of Jammu and Kashmir international journal of humanities and social science invention. 2014, 3(6). ISSN NO 2319-7722.
 9. Tufail M. Demography, Social and Cultural Characteristics of the Gujjar and Bakerwals: A case study of Jammu and Kashmir". IOSR Journal of Humanities and Social Science. 2014b, 19(1). ISSN NO2279-0845.
 10. Warikoo K. Tribal Gujjars of Jammu and Kashmir. Journal of Himalayan research and cultural foundation, 2000, 4. ISSN NO0971-9318.