

Role Of Policy Measures And Non-State Actors For Tribal Upliftment In Jammu And Kashmir: A Socio-Economic Perspective

Danish Gulzar¹, Bazila Shameem², Dr. Javeed Ahmad Bhat³, Dr. Rajvinder Kaur⁴

¹Research Scholar in Department of Political Science Lovely Professional University Punjab

Email: danishgulzar3@gmail.com

²Research Scholar in Department of Public Administration Lovely Professional University Punjab

Email: bazilahassan31@gmail.com

³Associate Professor in Department of Political Science Lovely Professional University Punjab, Email:

javeed.23652@lpu.co.in

⁴Assistant Professor in Department of Public Administration Lovely Professional University Punjab, Email:

rajvinder.27240@lpu.co.in

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Abstract

The union territory of Jammu and Kashmir is the heavenly abode with diversified social setting that hones the multitude of cultures and ethnic communities. In this milieu, the study has explored and analyzed the socio-economic circumstances of tribal communities of Jammu and Kashmir and the role of variety of policy measures and non-state actors for their socio-economic upliftment. The study has adopted qualitative approach and secondary data sources to explore the socio-economic profile of tribals in Jammu and Kashmir and also discusses the policies and programs for STs in Jammu and Kashmir. In this context, the findings of the study have revealed that Scheduled Tribal communities in the union territory of Jammu and Kashmir are socially and economically impoverished, discriminated, and alienated. However, the planned Tribal education has taken on added significance in light of the country's intended growth in human resources. Education is critical for social and economic advancement, and the amount of education impacts career opportunities. Furthermore, the data from the census 2011 and 2001 has revealed that education and literacy rates of the Scheduled Tribes of Jammu and Kashmir are significantly lower than those of tribes at the national level. Unemployment and lack of basic infrastructure seem to be key obstacles to obtaining an education and an effective career opportunity.

Keywords: Discrimination, Economic, Education, Policy, Tribal

1. Introduction

India is a democratic country with a diverse culture, faiths, traditions, and biological stocks. The country's population is made up of several classes, tribes, economic, and linguistic divisions. India, the world's second most populated country, also hosts the world's second-highest concentration of tribal population, perhaps second only to Africa. The tribal community is one of India's greatest financially deprived and neglected communities. The Indian Constitution acknowledged tribes people as a disadvantaged segment of society due to their financial and moral decay and the long history of social injustice and physiological isolation. Although tribal groups are a minority, accounting for around 8.2 percent of India's overall population or 85 million individuals in relative terms, they are being marginalized in terms of socio-economic and political. There are currently about 700 tribal subgroups in India, each having its history, social customs, religion, language, and vocations, and they are spread across all union territories and states except for Haryana, Punjab, Delhi, Chandigarh, and Puducherry.

The tribesmen are primarily centered in the northeastern states, despite constituting a tiny portion of India's total tribal communities. The indigenous inhabitants of the land are known by a variety of names, including Adivasi, Vanyajati, Vanvasi, Pahari, Adimjati, and Anusuchit Jan Jati, the latter of which is the legal name. At the moment of independence, two groups were primarily discussed: colonists and protectorates; however, a third category was disregarded and stayed unappreciated: tribals who lived in forests, highlands, as well as on the plains,

yet isolated from the mainstream of social life (Dube1977). The concept of a tribe was introduced by colonial authorities, Singh (1995) writes. It was part of a global drive to separate indigenous peoples and conquerors, primitive and educated, tribesmen and non-tribals". Several sociologists, like Ghurye (1959), Beteille (1991), and Bailey (1961), believe that a tribe and a caste are not distinct. The definition of the term "tribe" has been a topic of debate among sociologists. The term "tribe" first appeared during the period of Greek city-states and the development of the Roman Empire. Tribes in India are viewed largely in the context of their physical and social isolation from the greater Indian population, rather than in terms of the state.

The union territory of Jammu & Kashmir was the only state with its constitution. The J&K constitution has designated twelve groups as scheduled tribes through two (Scheduled Tribes) Order (Amendment) Acts. Balti, Beda, Bot, Brookpa, Changpa, Garra, Mon, and Purigpa were among the eight tribes awarded this status in 1989; and Bakerwals, Gujjars, and Gaddis were announced as scheduled tribes under the legislation (Scheduled Tribes) Order (Amendment) Act, 1991. During the 2001 census, all twelve scheduled tribes were formally enumerated for the first time, producing an overall number of 1,105,979. The scheduled tribes make up 10.9 percent of the UT's overall population and 1.3 percent of the country's tribal population. Most of these tribes are in the state's Ladakh area. The Gujjar and Bakerwal communities, on the other hand, are predominantly located in the state's Jammu and Kashmir provinces. Gujjars and Bakerwals (the focus of this study) can be found in almost every administrative district of the state, but they are predominantly focused in the Jammu province districts of Poonch and Rajouri and the sedentarization process of the transhumant Bakerwal tribals of the Jammu & Kashmir province and in Kashmir valley districts of Anantnag, Badgam, Pulwama, Kulgam, and Kupwara. In this background, the present study will explore the role of policy measures and non-state actors in the socio-economic upliftment of tribal communities in the union territory of Jammu and Kashmir.

2. Objectives of the Study

The union territory of Jammu and Kashmir is the heavenly abode that hones the diversity in terms of culture and ethnic perspective. Considering the magnitude and diversity of subject matter, the extensive review of literature has offered and insight into the socio-economic circumstances of tribal communities in the UT of Jammu and Kashmir. However, the research gap identification under the shadow of review of literature presented an opportunity to delve deep into the socio-economic conditions of tribal communities of Jammu and Kashmir, more particularly Gujjar and Bakerwal community. In this context, following research objectives have been framed:

- To explore the socio-economic characteristics of STs of Jammu and Kashmir more particularly Gujjar and Bakerwal tribal community.
- To explore the socio-economic policy measures upliftment of tribal community of Jammu and Kashmir.
- To analyze the role of Non-State actors more specifically NGO's in the socio-economic advancement of tribal communities of J&K.

3. Research Methodology

The present study is an exploration into the socio-economic conditions of tribal communities of Jammu and Kashmir. Furthermore, the study has explored the policy measures and role of NGO's in the socio-economic upliftment of tribal communities in the union territory of Jammu and Kashmir. In this background the nature of the study is descriptive, explorative and analytical. The study has adopted the qualitative approach to analyze the role of policy measures and NGO's in the tribal upliftment. To draw the precise inferences and to fulfill the above stated objectives, secondary data has been used including research journals, articles, books, newspaper articles and other government published reports. All the subject matter has been presented under the appropriate themes.

4. Review of literature

Dilip S (2013) conducted a study on "a systematic study of policies, strategies and approaches for tribal development" identified the major contributor to the increased diseases amongst tribal population are poverty, low literacy, inadequate health services, poor environmental sanitation, lack of safe drinking water and also found out that numerous programmes for tribal development have been developed and put into action from the start of the first five-year plan to the current twelve-year plan. Countless trillions of rupees have been invested in tribal

development. However, the majority of programmes have either fallen short of expectations or failed to produce results. Razaqi (2014) investigated in his study that the Gujjar and Bakerwal, two of the largest tribes in Jammu & Kashmir, are underprivileged and in poor health. Study also revealed that Compared to the Bakerwal tribe, the Gujjar tribe is better established because the Gujjar community is residing in their own houses where as Bakerwal's are nomadic they move from one place to another in search of fodder for their animals. According to Zaheer et, al (2015) literacy rate among Gujjars was 31.65% and among Bakerwals 22.51% as per 2011 census the study also investigated that Gujjar and Bakarwals socioeconomic and educational circumstances in the state of Jammu & Kashmir are not good. In his study, N.K. Ambasht (1970) notes that social distance between the teacher and the student in tribal areas is the primary factor contributing to the illiteracy of Gujjar and Bakarwal people. According to K.S. Chalam's 1993 study on educational policy for human resource development, educational changes are necessary for the growth of scheduled tribes. S.M. Dubey (1972) studied education, social transformation, and political consciousness among tribal communities in north-eastern India and came to the conclusion that these communities needed to develop political consciousness because they were undeveloped and illiterate. In Jammu and Kashmir, R.P. Khatana (1976) conducted research on marriages and kinship among the Gujjar and Bakerwal tribes and came to the conclusion that these scheduled tribes strictly practice intercommunity and intraclan marriages. Khatana also examined some aspects of transhumance in mountainous traits in 1976.

Aparna, M. (2008) in her research work has explored the status of women among India's scheduled tribes and found that gender equality within tribal groups is complicated and that tribal women are, on average, less educated. A study on the topography, history, and races from Jammu via Kashmir to Ladakh and Gilgit was undertaken by Drew, F. (1997). According to the author, the Dard were well-proportioned individuals with broad shoulders, a relatively robust frame, and active, tenacious mountaineers, Typically, those with black hair and brown or hazel eyes. They lacked much regard for human life but were yet brave and fierce. In his research of education, social transformation, and political consciousness among the tribes of north-eastern India, Dubey, S. M. (1972), came to the conclusion that the tribes were illiterate and backward, and that political awareness needed to be raised among them. The history of the Gujjar community and the origin of the Gujjar clan were methodically uncovered by Dr. Javaid Rahi (2011). Author also analyses gujjar political empowerment in J&K. Gender equality among tribal groups is a complex phenomena, according to Aparna Mitra's (2008) study on the status of women among India's scheduled tribes, which found that tribal women are less educated than women from other tribes.

To overcome the marginalization and socio-economic backwardness of different communes across India, NGO's in line with governance mechanism have taken a parallel lead. In this background, Krut (1997) points out that Non-Governmental organizations (NGOs) begun as a crucial force globally during 1980s, working towards protection of human rights and provide essential amenities to the destitute. Furthermore, Verghese (1977) points out NGOs in India stimulate and mobilize communities and utilize resources in target population through personal involvement and therefore gradually include the target communities in developmental process. Sen (1999) argues that though the nature of NGO community is heterogeneous, but at the local level, State-NGO relationships can be categorized by the resentment of politicians, local elites, party workers and lower-level workers of the state concerning NGO activity. In context to Jammu and Kashmir, Lone and Ganaie (2016) highlighted problems and remedies of NGOs in Kashmir and how NGOs can play an essential role in bringing peace to valley. Inadequacy of funds, Lack of committed leadership, misappropriation of funds, Insufficient competent personnel, Lack of people's involvement and awareness are some of the major problems faced by NGOs in Kashmir.

5. Theorizing Exclusion and Governance Model

Being poor does not only reflect that a person is not financially stable, or he/she lacks money to support a decent way of life. It has many problems associated such as malnutrition, access to basic hygiene and healthcare facilities, social ostracization, and a lack of inclusion in the process of decision-making. Poverty has a disproportionate impact on various groups of individuals. Despite a period of remarkable economic progress and considerable enhancement in living conditions of the poor and deprived, the World Social Report (2020) by UN underlines wide inequalities both within a nation and across various countries. However, governments play a crucial role in promoting equality in societies by safeguarding the weak and ensuring that the benefits are distributed equally among all sections in an unbiased manner. The choices made by other nations, however, can stifle domestic policymaking in our more interconnected globe. In this background, the theoretical framework as laid down below presents an insight into the exclusion of marginal groups/communities in the socio-economic arena.

Social Exclusion Theory: Social exclusion refers to the various ways in which persons might be cut off from full participation in society. Red Lenoir of France first used the term "social exclusion" in the 1970s; nevertheless, the theory did not become widely known until the 1980s. The process of denying individuals or groups full access to rights, resources, and opportunities that are regularly available to members of other communities and are essential for the social existence is known as social exclusion. A social rupture is caused by social exclusion, which is a multifaceted notion. It prohibits members of the excluded community from participating in daily activities and deliberations in the social setting in which they reside (Byrne, 2005). Social exclusion prevents the afflicted individuals or community from contributing to the socio-economic and political organisations of the society in which they reside. In this respect, social exclusion may cause the excluded community to rebel through lobbying, protests, and demonstrations (Sen, 2000). According to Giddens (1998:104) "Exclusion does not concern gradations of unfairness, it was about procedures that act to separate distinct groups of individuals from the justice theory".

Collaborative Governance Model: In formal terms, governance refers to “the approaches of social organization through which actors involve in rule making and execution”. Collaboration on the other hand can be described as the “manner in which organizations with a stake in a problem strive for a mutually agreed resolution (by pursuing) aims that they could not accomplish operating alone” (Sink, 1998). Behaviourally, the state should be the sole decision making authority and carry them out autonomously, without seeking any external help i.e. in theory, a state alone should decide on the allocation, and administration of services in a society. However, according to empirical evidence, as problems get more complicated, networks of public, commercial, and not-for-profit organisations are increasingly spreading in industrialised countries to replace markets and hierarchies. NGOs can affect how well governments function in public administration when NGOs and governments collaborate.

Government agencies are requesting contribution from all actors of civil society in development process and awareness so that they may serve the community better. The World Bank boosted the proportion of its plans and projects including civil society organisations (CSOs), especially NGOs, from 21% to 72% from the year 1990 and 2006 and to 81% by 2009. This increase reflects the bank's confidence in NGOs. Similarly, the “Fineman’s Theory of Vulnerability” also focuses on the collaboration of both government and non-state actors to for safety, security and upliftment of vulnerable communities. In the above theoretical background, the present research will be explore the marginality of tribal communities of Jammu and Kashmir from the socio-economic perspective. Furthermore, the “Collaborative Governance Model” will act as a safety valve to explore the role of NGO’s in the governance and developmental avenues of tribal communities across the administrative regions of J&K.

6. Tribal Profile of Jammu and Kashmir

According to 2011 census statistics, Eleven percent of the state's population constitutes tribal groups, having presence in scattered pattern across J&K. For example, the Balti tribe is primarily found in the Kargil and Leh districts (Kaul, 1998). Another tribe from J&K is the Beda; the majority of them live as nomads in Leh (Mann, 2002). Another tribe in J&K, the Boto, is thought to be of Mongolian ancestry. The main economic activities carried out by this tribe include agriculture, raising herds of cattle, and flocks of sheep. According to census 2001 the population of Gujjar and Bakerwal Tribal’s is higher than other tribal communities.

Table 1: Tribal Population of Jammu and Kashmir

| Tribal communities | Population | Percentage |
|--------------------|------------|------------|
| Bakerwal | 113198 | 8.19 |
| Balti | 51918 | 3.75 |
| Beda | 420 | 0.03 |

| | | |
|---------|--------|-------|
| Boto | 91495 | 6.62 |
| Brokpa | 48439 | 3.50 |
| Changpa | 2661 | 0.19 |
| Gaddi | 46489 | 3.36 |
| Gara | 504 | 0.03 |
| Gujjar | 980654 | 70.97 |
| Mon | 829 | 0.05 |
| Purigpa | 391010 | 2.82 |
| Sippi | - | - |

Source: Raqesh Sharma (2016)

7. Characteristics of Schedule Tribe's of Jammu and Kashmir

The diversified Indian communes are differentiated by a range of characteristics that are inherent or developed based on socialization. The definite characteristics of a particular group/commune makes it unique as compared to other groups/communities. In this context, the tribal population of Jammu and Kashmir is fragmented and subdivided into 12 tribal groups with unique cultural and value system. The tribal population is completely ill-assorted with each clan holding its own designation and culture, rituals, location based activity, and way of life. One of their unique attributes bulk of people live in dispersed and tiny dwellings in isolated and inaccessible habitations hilly and forestry areas. The main characteristics of these tribal communities include: primitive manner of life, dwelling in distant and inaccessible locations, and migratory habits and a penchant for drinking and dancing. In (1952), the Commissioner of Scheduled Castes and Scheduled Tribes listed eight characteristics of Indian tribal groups:

- They are always found in inaccessible areas including forest and highlands, away from the developed society.
- They are classified into three stocks: Negritos, Australoids, and Mangoloids.
- They share a regional accent.
- They favour simple jobs like hunting, and harvesting forest resources.
- The majority of them are predatory or follow migratory way of livelihood.
- They prefer to live openly .
- They have a rural life and like drinking and dancing.
- They prefer the primitive religion known as "Spiritualism," in which shadows and spirits are revered as the most critical parts.

In view of above characteristics, the tribal communities of Jammu and Kashmir more importantly the Gujjar's and Bakerwal's are backward in terms of education and economic perspective. These communities are living a primitive mode of life and do subsistence farming at small scale. Both the communities and engaged in seasonal migration where goats are mainly reared by Bakkerwal community and Sheep and other animals are reared by Gujjar community. These communities are living at the periphery of urban habitations and have minimal presence in urban areas. Considering the case of girl child education Showkeen (2013) has highlighted that several tribal families do not want their daughters to attend co-educational schools, particularly at the upper secondary level. Therefore, make it challenging for indigenous girls to attend schools in adjacent villages (Gul and Khan, 2014).

8. Socio-Economic Profile of Tribes in J&K

Economic Perspective: The Socio-Economic Status (SES) of a person refers to how well off he/she is in terms of material possessions, cultural assets, level of respect, authority, and influence in the society in which they live (Eshleman and Cahion, 1985). The Gujjars and Bakerwal's are migratory tribes in the J&K state, mostly depend on agriculture for their livelihood. Animals like sheep, goats, and buffalo are herded by them. Few of them, though, manage to acquire cultivable land and a few buffaloes and other animals while remaining passive (Virender, 2014). The majority of Gujjars and Bakerwal's raise cattle for a variety of reasons, but when they do it for profit and depend on it for their life, it may be argued that they are part of the pastoral economy. Typically, pastoralists do not live fixed lives and only become nomads and wanderers as a result of push or pull factors. During harsh winters, the pastoral tribes that live in mountainous areas move to the plains with their cattle, but they return to their permanent homes at the beginning of summer (Ruhi, 2014). The Gujjars, who are primarily found in the Subtropical (Jammu Region) zone produce milk. Gujjars are the primary milk producers in the Jammu region (Singh, 2012). In the lower, medium, and upper mountain regions, the Gujjars and Bakarwals of Jammu and Kashmir rely heavily on animal husbandry as their primary source of income. For commercial purposes, animals including sheep, cows, and goats are kept. The raising of animals is a major component of the economy of Jammu and Kashmir. Animal husbandry in Jammu and Kashmir, one of the state's key economic sectors, has significantly improved the state's financial situation.

Educational Perspective: Education is a fundamental human right and a key driver of children's, communities', and nations' growth. In comparison to other state residents, the Gujjar and Bakarwal educational levels are too low. Already, the population of these tribal villages is falling behind that of the other tribes in the troubled area. While frequently more severe, some of the difficulties in providing educational services to transhumant communities are comparable to those faced by other rural and disadvantaged households in the area. These include militancy, nomadism, and a lack of educators ready to work in the volatile environments present in these regions, inadequate infrastructure and uninspired educators, households dependent on livestock, and families with young children.

Table 2: J&K Scheduled Tribe Literacy Rate: 2001-2011 (Percentage Wise)

| State/Country | Literacy Rate: 2001 | | Gap in Literacy Rate | Literacy Rate: 2011 | | Gap in Literacy Rate |
|----------------|---------------------|------|----------------------|---------------------|------|----------------------|
| | Total | ST | | Total | ST | |
| J&K | 55.5 | 37.5 | 18.0 | 67.2 | 50.6 | 16.6 |
| India | 64.8 | 47.1 | 17.7 | 73.0 | 59.0 | 14.0 |

Source: Census of India, 2001 & 2011

The above table illustrates the national and state level literacy rate among the general and ST population in the erstwhile state of Jammu and Kashmir. The data unveils the dark side of literacy rate among the ST population of J&K. According to above statistics, the literacy rate at state level in J&K in 2001 was 55.5% which is 18% higher than ST population. In the similar fashion, the literacy rate of J&K in 2011 was 67.2% which is 16.6% higher than ST population. In this context it can be inferred that literacy rate of ST population of J&K is quite minimal as compared to their counterparts. However, the year 2011 has witnessed upward trend in terms of literacy rate as compared to 2001 among the ST's. while comparing the literacy rate of ST's at national level and J&K level, it came to notice that literacy of ST's at national level is quite impressive than ST's as state level in J&K. Therefore, the educational backwardness among ST's in J&K presents the sad picture. Keeping in view the educational backwardness of ST's in J&K, the government has undertaken variety of policy measures for their upliftment.

9. Barriers in the education of Gujjars and Bakarwals in jammu and kashmir

There are multitude of reasons that have altered the routine educational standards of ST's in Jammu & Kashmir. In this context, following important issues were discovered based on previous study and government reports in Jammu and Kashmir's tribal districts.

Monetary Barrier: The Gujjar and Bakarwal tribes are migrants that dwell in the mountains. They have no means of income, and the girls in these communities always assist their parents with home tasks. In these circumstances, their parents exploit their employment in domestic responsibilities, making it harder for the girls to gain entrance to schools.

Lacking of Infrastructure: Even though the administration has established seasonal schools for migrants, the state of these schools is terrible. There is sufficient infrastructure for these institutions, which lack basic educational tools such as blackboards, whiteboards, chairs, and benches. Moreover, children at these schools do not have facilities, which adds to the problems for these pupils who participate in seasonal schools (Suri, 2014).

Basic Barrier: Because the Gujjar and Bakarwals are migrants, they graze sheep and buffalos and move from one location to another in quest of grazing area. They spend the bulk of their lives in highland places remote from villages; there is also no transportation links in these hilly regions. As a result, these structural impediments

10. Policies and Programs for ST's of Jammu and Kashmir

Marginalization is "an experience that occurs when a person/group of people are less able to do things or having limited access to basic services or opportunities in a formal setting". Marginalized groups/people are within the society which is most vulnerable to poverty and discrimination. In context to Jammu and Kashmir, there are various groups/communities that are vulnerable in terms of education, healthcare, employment and other aspects. To overcome their marginalization, the government has put in various policy measures to uplift them socially and economically. Accordingly following policy measures have been undertaken in terms of education and employment oriented

Van Dhan Scheme: On the involvement of Lieutenant Governor Manoj Sinha, the Government of India has commenced the process to extend the scheme's benefits to J&K for the first time. It will greatly aid tribal populations who rely on the forest. The Tribal Affairs Department had developed a concept to broaden the Prime Minister's Van Dhan Scheme to J&K, with the goal of giving livelihood support to tribal people, mainly women. The Scheme intends to build clusters of Tribal Self-Help Groups (SHGs) in tribal concentration pockets, allowing communities to take advantage of a variety of livelihood prospects. SHGs with 20 members will really be formed, and that each region of 15 SHGs will obtain a grant of Rs 15.00 Lakh as explicit support, as well as necessary facilities of Rs 20.00 Lakh annually. A special emphasis is also being focused on constructing SHGs of transitory communities. In the first phase the initiative, which is being implemented in the districts of Rajouri, Poonch, Reasi, Ganderbal, and Shopian, seeks to provide financial assistance, business development, packaging and value addition assistance, promotion, and support infrastructure including over 10,000 nomadic adolescents, women, and entrepreneurs. Doda, Kishtwar, Udampur, Ramban, Kathua, Anantnag, Pulwama, Bandipora, Kulgam, and Kupwara would be completed in phase II. To help the participating entities and districts, TRIFED has appointed and authorized a help desk agency. The plan is suggested to be executed by districts in collaboration with JKSRML and other departments.

Khadi and village scheme : The Jammu and Kashmir Khadi and Village Industries Board (KVIB), established in 1962, is vital in creating jobs for the state's rural poor, jobless people, and poverty stricken tradesmen by supplying monetary and technical assistance for the formation of micro and small scale industrial production units. The following programmes are run by the board under its auspices: (i) Prime Minister's Job Creation Initiative (PMEGP), (ii) Funding scheme for the revitalization of traditional industries (SFURTI) and other programmes.

Milk Village: The administration has designated Jerri village in Reasi district as the Union Territory's first 'Milk Village,' and has approved 57 new dairy farms for the settlement under the Integrated Dairy Development Scheme (IDDS). The community, which has 73 separate dairy units and 370 cows, would provide economic security to the small growers. Milking machine, bulk milk cooling unit at 50% subsidy (maximum Rs 5 lakh), paneer making

machine, khoya making, Dahi making, cream separator, ice cream making machine, butter and ghee making machine (maximum subsidy Rs 3.5 lakh), milk van (maximum subsidy Rs 2 lakh), milk ATM subsidy of Rs 5 lakh are also included in the scheme.

Scheme with Bank Assistance (BANK TIE-UP SCHEME): The Scheduled Tribes Category persons who are permanent resident of J&K State, living Below the Poverty Line (BPL) and are not defaulters of any financial institution can avail this scheme to establish the income generating unit costing upto Rs.1.00 Lac. The corporation sponsors loan proposals of eligible persons to various banks in accordance with the “SERVICE AREA APPROACH” for financing. The corporation provides subsidy upto 50% of the project cost subject to maximum Rs. 10000/- per beneficiary under Special Central Assistance (SCA) to Tribal Sub- Plan (TSP) and rest of the amount of unit cost is the Bank Loan.

Skill Development Programme: The Jammu and Kashmir Scheduled Castes, Scheduled Tribes & Backward Classes Development Corporation Limited has been undertaking various skill development programmes by imparting training to the candidates of the target groups to develop their skills and knowledge with a view to enhance their competence for wage employment /self employment. Under the scheme the corporation arranges need based vocational training/ skill development programme with the financial support from National Scheduled Tribes Finance & Development Corporation (NSTFDC), New Delhi or other sources. The corporation bears 100% cost of training.

Book Bank Scheme for ST Students: The Government of Jammu and Kashmir has established book bank in Universities and Professional College for ST students. The sets of expensive books and Almirahs are provided for ST students studying in the professional colleges and universities. The sanctioning authority for these books is Director Social Welfare. These libraries act as reservoirs of knowledge for ST students and enable these students to access to books in different subjects.

Reservation in Educational Institutes: The administrative council of Jammu & Kashmir had revised the reservation policy of the UT in December 2019. The Administrative Council has pegged 10 percent reservation for Scheduled Tribes (STs) of the UT. The reservation should be applicable in direct recruitment, admission in professional institutions and distribution of seats in professional institutions at the PG level in Medical, Engineering, Agriculture and similar other post graduate courses.

Hostels for ST Boys and ST Girls: The scheme of construction of hostels aims to supplement the efforts of the State Governments for creating a congenial study atmosphere free from the shackles of domestic shores, so as to encourage students belonging to the target groups to pursue their education career without dropping out.

11. Assessment and Consideration of Specific Improvement Programs

Any training program launched to eradicate poverty and economic backwardness will fail to fulfill its goals unless it is successfully executed. The benefits of all poverty reduction efforts have not produced the anticipated results in the past. In truth, the advantages have not been distributed to the affected populace. The effectiveness of any growth plan, rather than its mere introduction, determines its success or failure. The benefits of all poverty reduction efforts have not produced the anticipated results in the past. In truth, the advantages have not been distributed to the affected populace. The effectiveness of any growth plan, rather than its mere introduction, determines its success or failure.

In view of above background, the census 2011 has highlighted that, literacy rate at state level is 67.16%, while as literacy rate for ST's 60.6%. There is improvement in the literacy rate of all the groups/communities in J&K including tribal communities and the rate of change is quite impressive. But, despite the continuous efforts of central and state government to encourage education among the ST's, the literacy rate of some tribes such as Gujjars of Jammu and Kashmir is extremely low (47.3%) as compared to state average (67.16%). From the economic perspective, Bhat (2018) stated that economy of tribal communities most importantly Gujjar tribal economy is fragile and they are still doing primitive jobs like cattle rearing. Furthermore,

the tribal communities have minimal presence in Household Industries as compared to other communities of J&K. From the above discussion, it can be inferred that tribal communities lie at the periphery of socio-economic development. But the showcase of policy benefits also presents an impressive image and they play a lead role to uplift the marginal communities.

12. NGO's and Social-Economic Development of Tribals: A Governance Perspective

A dynamic, active, and vocal civil society especially NGOs is the cornerstone of democracy and a defense mechanism against bad governance. Verghese (1977) points out that NGO's are able to stimulate and mobilize communities and utilize resources in target population through personal involvement and therefore gradually include the target communities in developmental process. NGOs are helping to supplement the government's attempts to ensure that the advantages of the multiple development programs and policies reach as many individuals as possible. In context to Jammu and Kashmir, there are multitude of NGO's working for socio-economic development, environment protection and peace building.

In line with the above framework, the members of the Gujjar community have also initiated some reformative measures for the advancement of their community. The prominent ones include:

Jammu and Kashmir Tribal United Forum: is a registered NGO working in the field of tribal welfare. The foundation was laid down in 2010 and focus was pressed upon sustainable development.

Tribal Research and Cultural Foundation (TRCF) is a community-supported non-profit organisation working for the socio-economic and political uplift of Gujjars and Bakerwals of Jammu and Kashmir. The organisation was established in the year 1998. The organisation also contributes to Gujjar studies and their culture by promoting national collaboration through research.

Gurjar Desh Charitable Trust (GDCT): The conceptual framework for GDCT was laid down in 1992. The primary focus of the trust is to spread the education among the Gujjars of J&K and to make them aware about their rights and privileges. The trust is also associated with the preservation and promotion of Gujjar culture, art, literature, language and music etc. The central theme of the trust is to restore the glory and grandeur that once belonged to the Gujjar community.

13. Way Forward

The study exposed that the Gujjar tribe is more firmly established than the Bakerwal tribe. The majority of Gujjars live in villages that are close to major marketplaces, raise buffalo, are farmers, and have their own homes. As a result of having convenient access to a variety of amenities, including those for transit, health, and education. Because of their nomadic lifestyle, the Bakerwal Clan frequently roams the upper Himalayas in search of grazing land for their goats. As a result, they are removed from society's bustle and unaware of the different policies and programmes that are accessible to them. Comparing the Gujjars and Bakarwals to other groups in society, their literacy percentage is excessively low. While frequently more severe, some of the difficulties in providing educational services to transhumant communities are comparable to those faced by other rural and disadvantaged households in the area. In order to draw a conclusion, it is stated that the socioeconomic and educational level of Gujjar and Bakarwal in the state of Jammu and Kashmir is not sufficient. Although a small number of families have achieved success in schooling, the bulk of tribal members continue to struggle owing to their illiteracy and poverty.

In the above background, the following recommendations and policy changes are must for improving the educational and economic aspects of tribal communities of J&K.

- Policy measures should be communicated to tribal communities by conventional and modern means of communication.
- NGO's should take a lead to educate and impart the tribal communities for creating an inclusive society.
- Government and NGO's should work in collaboration mode for garnering greater efficiency in the policy implementation.

- Consultation of all stakeholders including members of tribal communities, media and NGO's is must while framing any tribal policy.

14. References

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