



Female Education in Tribal Society: A comparative study of Rajouri and Poonch District

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Abstract

Education is widely accepted as a method of increasing one's ability, well-being, and opportunities, especially among marginalised groups. Various government and non-government efforts in India have resulted in significant advances in tribal regions in terms of educational access and quality. There are still many millions of children who are not in school, mostly because of inadequate infrastructure, teacher absence and attitude, parental poverty, seasonal movement, a lack of parental interest and drive. The tribal education¹ situation is no different from that of the rest of Jammu & Kashmir.

Key words: Education, Tribes, Society, areas, peoples etc.

Introduction

For academics, defining 'tribe' poses conceptual and empirical challenges. Although the word "Schedule Tribes" (STs) is not synonymous with Adivasi in India, Schedule Tribes are often referred to as Adivasi, which means "indigenous people" or "original dwellers." To 'administrate' certain particular constitutional rights,² and to safeguard and benefit certain groups of people who are deemed historically disadvantaged and 'backward,' ST is a phrase used in administrative contexts. Many people believe colonial officials introduced the word "tribe" to English speakers. In general, indigenous peoples and colonisers were dichotomized, as were the savage and the civilised, and the tribals and non-tribals. Many anthropologists have argued that tribes are no different from the rest of the Indian population and are a part of the broader social structure in India, and believe that tribes are backward Hindus. They also regard tribes to be indistinguishable from a caste. Yet some are outraged by the notion of incorporating tribes under a caste system. That's how social scientists, like as historians and anthropologists, have interpreted societal development among the tribes, historically speaking. Although many sections in the Indian Constitution protect the rights of tribes, the term is not defined elsewhere.

Tribes in Jammu and Kashmir

Twelve tribal groups have been designated as scheduled tribes under Jammu and Kashmir's constitution. According to the constitution (Scheduled Tribes) order Act of 1991 the following eight groups were designated as scheduled tribes: Bakarwals, Gujjars, Gaddis, and Sippis were notified as scheduled tribes by the constitution (Scheduled Tribes) notification Act of 1991. During the census of 2001, the population of all twelve scheduled tribes was formally counted for the first time, registering 1,105,979. It was estimated in 2011 that Scheduled Tribes accounted for 1,493,299 people, or approximately 11.9 percent of the state's overall population and roughly 1.5 percent of the country's total tribal population. The Ladakh area of the state is

¹ "D.R. Bandarker, (1905): Wondering culture of Central Asia. J. Royal Asiatic society, p.1"

² "Bhardwaj, A.N, (1994). History and culture of Himalayan Gujjars, jay kay publication, Jammu, pp.1-16"



home to the majority of these tribes. However, the Gujjar and Bakarwal tribes predominate in Kashmir valley.

Tribal Education system in J&K

Twelve Jammu and Kashmiri tribal³ tribes were designated as 'Scheduled Tribes' under Article 342 of the Indian Constitution after Parliament approved two modifications that were subsequently inserted into the Indian Constitution. These amendments were made in 1989 and 1991. In exchange for enlisting in the Special Task Forces, the Union Government has given special privileges to all STs with a provision of 10% reservation in J&K State jobs/promotions and 7% in Central Government-run ministries. These changes have also given constitutional empowerment to J&K's ST communities, enabling them to claim all the rights and advantages enjoyed by other Indian tribal communities.

Low Literacy rate among tribes

According to census statistics, the literacy rates⁴ of certain Jammu and Kashmir tribal tribes, particularly the Gujjars and Bakerwals, are very low when compared to the national and state averages, despite the efforts of the state government to promote education among Scheduled Tribes. According to the Census 2011, 73% of Indians are literate, with just 59% of STs being literate at the national level. However, in J&K, barely half of the tribal population is said to be literate. Poverty, war, geography, and superstitions are all factors in the low literacy rates among tribal populations. Female illiteracy is much below the national norm in this country.

Low Literacy among Gujjars – Bakerwal women

The Gujjar-Bakrwal women are likewise at the bottom of the list of Schedule Tribe women in India and J&K, having the lowest literacy rate. According to Census 2011 data, 82.2 percent of the population is still illiterate⁵, with just 17.8 percent reporting that they can read and write to some degree. Because of the low literacy rate, many Gujjars-Bakerwal women are subjected to abuse, exploitation, and discrimination in society as a whole.

Nationally, 'Tribal Women' have a literacy rate of 50.35 percent, while in the state of J&K, the figure is just 41.08 percent. According to RGI census statistics, women from other tribal groups have higher educational attainment than Gujjar-Bakerwal women. According to RGI statistics, 41.4% of Sippi Tribe women are literate. There are 31.52% Gaddi, 40.79% Changpa, 44.71% Brokpas, 47.28% Purigbassos, 48.53% Bedassos, 49.59% Garrassos, 50.24% Balti, 52.32% Moon and 52.32% Bot women in Ladakh who are literate.

A study of the geographic distribution and demographic characteristics of the Gujjars and Bakarwals in Jammu and Kashmir's Rajouri and Poonch districts, particularly their population and settlement, was conducted. The following are the paper's primary goals: Determine the

³ "Bhat. A.R (2005), Human resource and socio-economic development in Kashmir valley: A Geographical interpretation, Dilpreet publ."

⁴ "Census of India (1961): Gojjari Speaking Population in Jammu and Kashmir, Vol. XXIV. Part II, p.241."

⁵ "M, Hussain, (2000), systematic geography of Jammu and Kashmir, Rawat Publication. New Delhi, pp.121-123."



geographic, climatic, and socioeconomic⁶ variables that have contributed to the dispersion of Gujjars settlements in the Rajouri and Poonch districts. To provide an introduction to the Rajouri and Poonch districts' resource base (land, pasture, forest, water, and minerals), and to talk about the Gujjar and Bakarwal transhumant patterns, It will be necessary to look at what makes up Gujjar culture and the major obstacles that stand in the way of Gujjar and Bakarwals experiencing socioeconomic change. Make a recommendation for an appropriate plan for the Gujjars and Bakarwals of the area in order to ensure that the resources are sustainable and that physical endowments have greater resilience. The Gujjars and Bakarwals' socio-economic plight is caused by the region's mountainous geography, biases, orthodoxy, and widespread illiteracy, as well as their traditional way of life.

Ethnic, linguistic, and religious diversity are all prevalent in Jammu & Kashmir. It's home to a wide range of ethnicities, castes, and religions. They all share similar ancestry and cultural traditions, yet they come from many walks of life and have a strong sense of belonging and cohesion despite being a minority in a larger community⁷. Ethnic groups and communities serve as a reservoir for cultural traditions and practises unique to that group or community. There is no exception to this rule when it comes to the Gujjars of Jammu and Kashmir. This ethnic group is found in Jammu and Kashmir⁸, mostly on the plains and kandis of the lower and upper Himalayas. Gujjars may be found across Jammu & Kashmir, in every region. However, Rajouri and Poonch districts in Jammu division are home to the vast majority of them. Gujjars are the third-largest ethnic group in terms of population density in the state.

Methodology : To study the quantitative research approach. An questionnaire was designed to achieve the desired results.

Respondents : For studying we have selected randomly 50 respondents of **Rajouri and Poonch District**

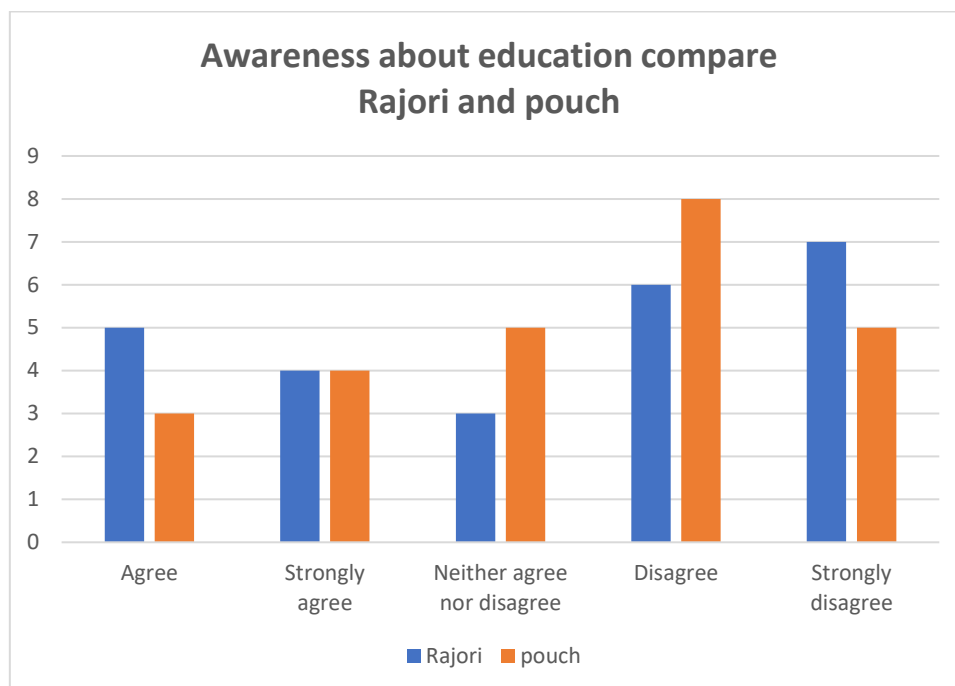
Comparative study of Rajouri and Poonch District

Awareness about education compare Rajori and pouch	Agree	Strongly agree	Neither agree nor disagree	Disagree	Strongly disagree	Total
Rajori	5	4	3	6	7	25
pouch	3	4	5	8	5	25

⁶ "j. Kanedy, (1923): Nomadic Gujjars of Hindukush. J. Gr. Brit. Asiatic society: pp. 153-154"

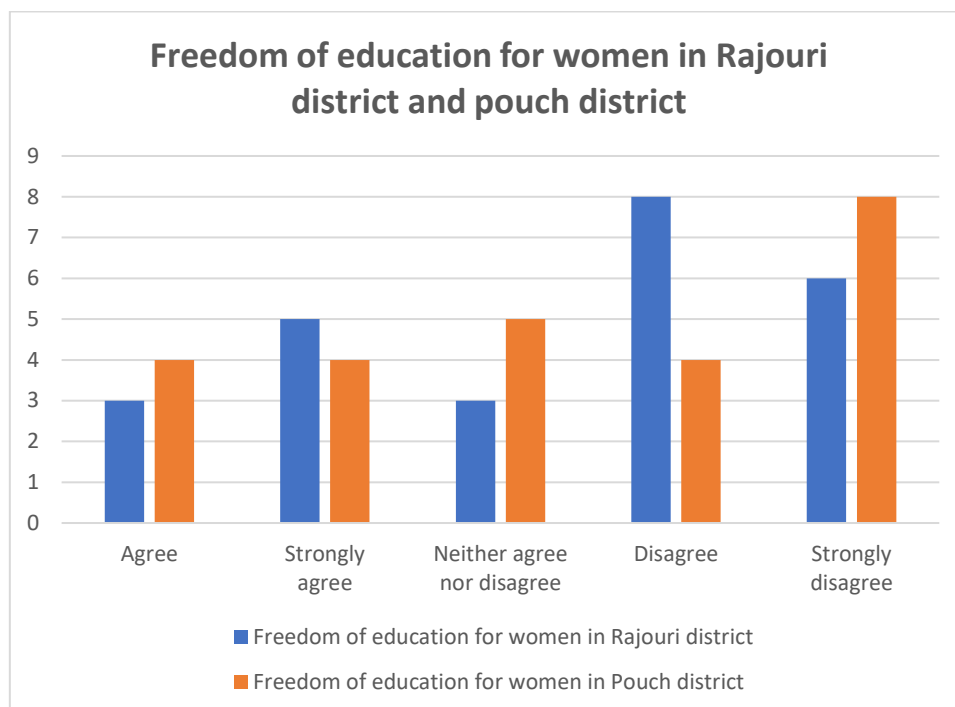
⁷ "R.P., Khatana, (1986). Gujjar Bakarwal Transhumance in Jammu and Kashmir, Arina publ. house, New Delhi, pp.86-115."

⁸ "M.L ,Lidhoo, (1985). Gujjars: Their Attitude towards Social Change, Education and Modernization, pp.2-15"



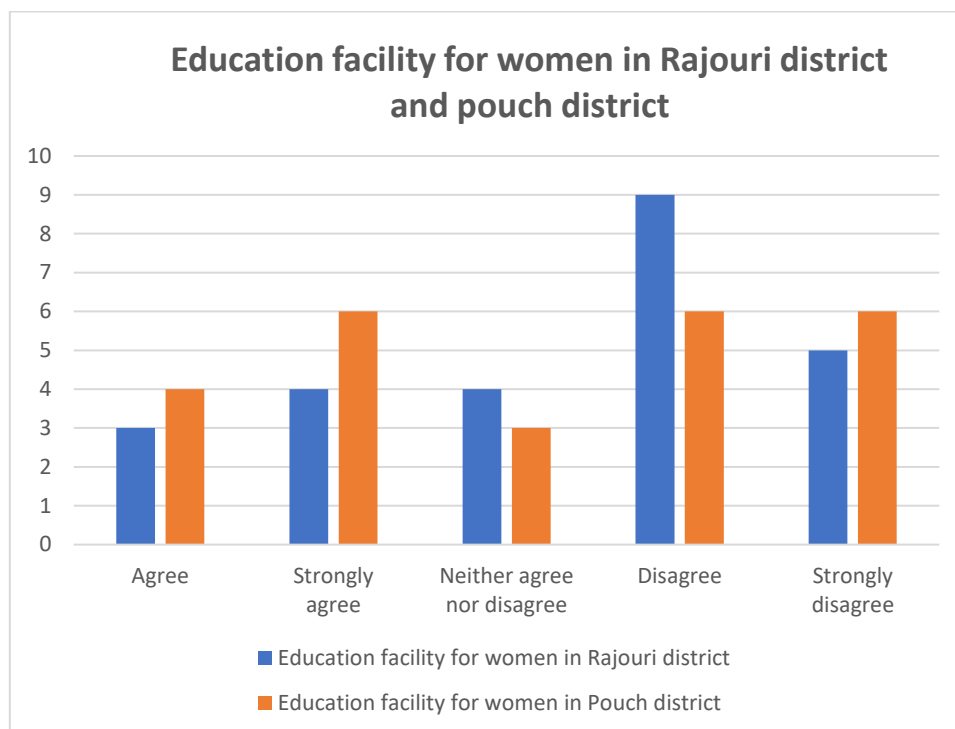
From the analysis and the details mentioned in the above graph/ tables and it states that the sample data is concerned about 50 respondents. In this it was observed about - " Awareness about education compare Rajori and pouch " 7 Rajori and 5 pouch respondents responded Strongly disagree, 6 Rajori and 8 pouch respondents responded Disagree, 3 Rajori and 5 pouch respondents responded Neither agree nor disagree and 5 Rajori and 3 pouch respondents responded Agree and 4 Rajori and 4 pouch respondents responded Strongly agree.

	Agree	Strongly agree	Neither agree nor disagree	Disagree	Strongly disagree	Total
Freedom of education for women in Rajouri district	3	5	3	8	6	25
Freedom of education for women in Pouch district	4	4	5	4	8	25



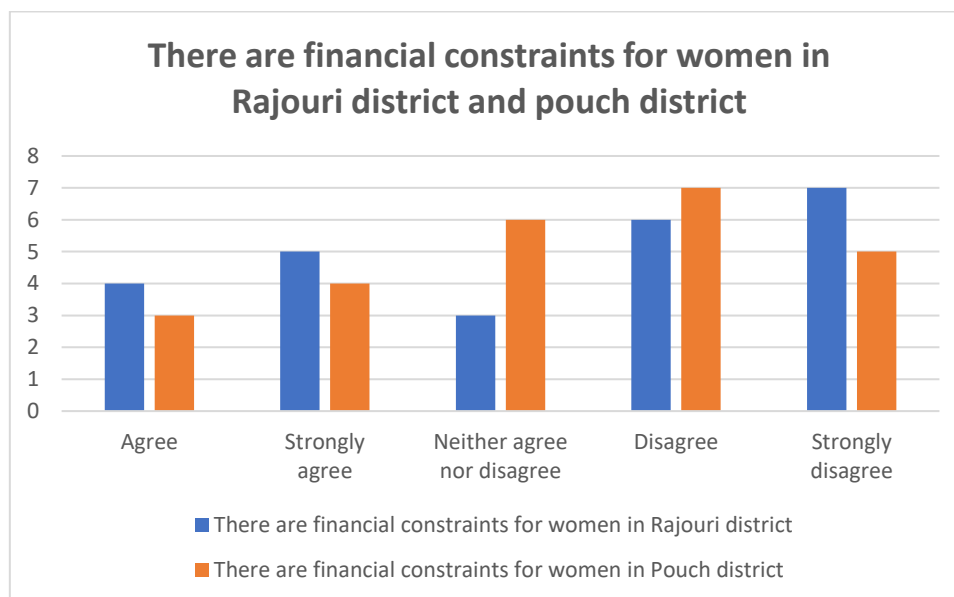
From the analysis and the details mentioned in the above graph/ tables and it states that the sample data is concerned about 50 respondents. In this it was observed about - " Freedom of education for women in Rajouri district and pouch district " 6 Rajori and 8 pouch respondents responded Strongly disagree, 8 Rajori and 4 pouch respondents responded Disagree, 3 Rajori and 5 pouch respondents responded Neither agree nor disagree and 3 Rajori and 4 pouch respondents responded Agree and 5 Rajori and 4 pouch respondents responded Strongly agree

	Agree	Strongly agree	Neither agree nor disagree	Disagree	Strongly disagree	Total
Education facility for women in Rajouri district	3	4	4	9	5	25
Education facility for women in Pouch district	4	6	3	6	6	25



From the analysis and the details mentioned in the above graph/ tables and it states that the sample data is concerned about 50 respondents. In this it was observed about - " Education facility for women in Rajouri district and pouch district " 5 Rajori and 6 pouch respondents responded Strongly disagree, 9 Rajori and 6 pouch respondents responded Disagree, 4 Rajori and 3 pouch respondents responded Neither agree nor disagree, 3 Rajori and 4 pouch respondents responded Agree, 4 Rajori and 6 pouch respondents responded Strongly agree

	Agree	Strongly agree	Neither agree nor disagree	Disagree	Strongly disagree	Total
There are financial constraints for women in Rajouri district	4	5	3	6	7	25
There are financial constraints for women in Pouch district	3	4	6	7	5	25



From the analysis and the details mentioned in the above graph/ tables and it states that the sample data is concerned about 50 respondents. In this it was observed about - " There are financial constraints for women in Rajouri district and pouch district " 7 Rajori and 5 pouch respondents responded Strongly disagree, 6 Rajori and 7 pouch respondents responded Disagree, 3 Rajori and 6 pouch respondents responded Neither agree nor disagree, 4 Rajori and 3 pouch respondents responded Agree, 5 Rajori and 4 pouch respondents responded Strongly agree

Conclusion

There is a lack of educational opportunity for Gujjar and Bakarwal in Jammu & Kashmir. Yes, there are a few well-educated families in the tribe, but the bulk of tribal members are still illiterate and poor as a result. According to the census, the indigenous people are mostly impoverished, illiterate, and technologically backward. According to the 2001 census, 31.65 percent of Gujjars were literate, whereas 22.51 percent of Bakarwals were. When compared to the rest of the population, it has a literacy rate of 55.52 percent. In the lower, middle, and upper mountain areas, most Gujjars and Bakarwals rely on agriculture and livestock for their living. Challenges in providing educational services to rural and disadvantaged families in the region have some similarities, but they are frequently more severe. Nomadism, a lack of funding for infrastructure, and uninspired instructors are just a few examples. Because of this, tribe members are uninformed. As part of the endeavour to raise educational knowledge and alter attitudes towards tribal among the general public, the involvement of tribal families, community leaders, and the media should be highlighted. Government and civil society initiatives have made little progress in tribal development, but more has to be done.

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