

Gujari Language: A Linguistic and Cultural Heritage in the Indian Context

Research scholar - Gaurav Gurjar

Abstract -

The Gujari (Gojri) language, traditionally spoken by the Gurjar community across northern India and Pakistan, represents a rich cultural and linguistic heritage yet remains under-documented in official language records. Although widely spoken in Madhya Pradesh, Rajasthan, Delhi, Haryana, Uttar Pradesh, Punjab, Uttarakhand, Jammu & Kashmir, and Himachal Pradesh, existing scholarship has focused mainly on its etymology, oral traditions, and cultural role while neglecting systematic analysis of its decline and preservation. This study addresses that gap by examining Gujari's linguistic features, socio-cultural functions, and present challenges through qualitative analysis of historical records, language censuses, ethnographic studies, and government reports. Comparative insights from minority languages such as Ahom, Tangsa, and Bodo reveal Gujari's fragile status, with strong oral culture and community identity but weak intergenerational transmission, limited documentation, and inadequate institutional support. The findings underscore the importance of formal recognition, mother-tongue education, and digitalization, alongside grassroots mobilization and policy intervention, as essential strategies for revitalization; without them, Gujari risks marginalization despite its enduring cultural and linguistic value.

Keywords: Gujari language, Gojri, Gurjar community, linguistic heritage, language preservation, minority languages, oral traditions, India, language revitalization, cultural identity

1. Introduction

The Gujari (also Gojri) language has long cultural and historical roots in the Indian subcontinent, i.e., in Jammu and Kashmir and the surrounding region's Gujjar and Bakarwal tribal communities. Gojri is an Indo-Aryan language closely allied with Rajasthani and is popularly spoken in regions like Poonch and Rajouri. It is the third most prevalent language in Jammu and Kashmir after Kashmiri and Dogri (Hussain, 2017). Its unique phonetic features render it difficult to represent fully within the standard script of Urdu, which has given rise to adaptations of the script to better represent the sounds of Gojri. Gojri is an integral medium of the preservation and transmission of oral traditions, religious practices, and social norms. It is intensely

embedded in the identity of the Gujar people, encapsulating their values, folklore, and collective memory. Research suggests that Gojri has some linguistic features for cultural practice and describes its role as an archive of the socio-cultural history of the Gujar community (Bashir & Khan, 2015). Gujjars originated in Gujarat through Rajasthan to the Himalayas, carrying their language and tradition with them. With time, even after embracing Islam and adaptation to the environment, their language has been the reason for their cultural distinctiveness (Tufail, 2014).

2. Research Gap and Objective

Although the Gujar (Gojri) language forms the core of the Gujar and Bakarwal populations' culture and linguistic identity, past research regarding its status remains dispersed. Most of the efforts in research have been towards its historical development or oral culture, and there is a lack of data regarding the actual-time dangers the language is facing due to modernization, lack of education, and lack of digital access. Comparative studies are also in deficit that set Gujar against other vulnerable regional languages in perspective to judge its decline and success of revival programs.

The aim of the present study is to examine the linguistic, cultural, and socio-political characteristics of Gujar in modern India. The research will attempt to find out the reasons for its decline, assess conservation efforts by institutions and communities, and compare its status with other endangered languages. The research will also attempt to propose sustainable interventions to improve the long-term survival and development of Gujar.

3. Historical Background

The Gujar (or Gurjar) are among the most geographically dispersed and historically concentrated ethnic communities of the Indian subcontinent. Their history is one of movement, accommodation, and the construction of a distinctive socio-cultural identity that continues to be dynamic in areas of North and Central India. The history of the Gujar is the subject of historical accounts and popular tradition. It is mostly thought that the Gujjars were the descendants of Central Asian tribes, possibly Scythian or Hun in origin, who entered the Indian subcontinent between the 4th and the 6th centuries A.D. Historical narratives indicate that the Gujjars entered India through the northwestern passes and settled first in regions of the modern-day Pakistan and northwest India (Tufail, 2014). As they stretched themselves across the subcontinent, the Gujjars formed various small principalities and dynasties, mostly in regions now including Gujarat, Rajasthan, and parts of Punjab and Haryana. Some authors propose that the very name "Gujarat" comes from the Gurjar people, indicating their deep historical presence in the region. Political pressures, invasions, and environmental factors over time compelled further migration, driving Gujar populations to

The Gujjars have made a lasting impact in Indian history and internal politics. In early medieval India, they were famous for their administrative and martial abilities. The Gurjara-Pratihara empire that controlled vast tracts of North India from the 8th to the 11th century is claimed to have Gujjar roots and was the power behind the repulsion of Arab invasions of India.

Peoples of South Asia
Gujjar
Population: 2,695,166
Districts: 80

Population

- Less than 2,000
- 2,000 - 10,000
- 10,001 - 50,000
- 50,001 - 100,000
- 100,001 and above

During colonial and post-independence periods, the Gujjars were politically powerful and kept reappearing in local politics and society. Today, in modern India, they remain a politically active community, mostly in Rajasthan and Jammu & Kashmir, where their demands for affirmative action and representation have dominated local politics (Bhat & Gulzar, 2019). Local community knowledge and sustainable grazing are gaining prominence in academic as well as environmental circles. Gujjars have traditionally practiced grazing patterns which will usher in long-term ecological balance, and thus their lifestyle is not only culturally rich but also ecologically appropriate (Chatterjee & Das, 2016).

4. Linguistic Features

Gujari (or Gojri) is a North-Western Indo-Aryan language predominantly spoken by the Gujjar community in various regions of Jammu and Kashmir, Himachal Pradesh, Uttarakhand, Rajasthan, and certain areas of Pakistan. While being closely related to Rajasthani and Punjabi, Gujari has developed its own distinctive phonological, morphological, and syntactic features. As a guardian of the oral culture and values of the Gujjars, Gujari is not just a linguistically valuable language but also a symbol of ethnic identity and continuity. Gujari is generally categorized under the Rajasthani subgroup of the Indo-Aryan branch of the Indo-European language family. Earlier linguistic surveys, e.g., by Sir George Grierson in the Linguistic Survey of India, had identified Gujari as a Rajasthani dialect, closely allied to Mewati and Mewari (Bailey, 1918). Recent research indicates that Gujari has to be recognized as an independent language with common features from Rajasthani as well as Western Pahari dialects due to geographical and socio-cultural contact (Sharma, 2002).

Phonology:

Gujari has a healthy system that displays influences from both Punjabi and Rajasthani languages. It maintains retroflex and dental consonants typical of Indo-Aryan languages. It also possesses aspirated consonants and a few guttural and harsher phonemes that make it difficult to reproduce accurately in the Urdu script (Hussain, 2017).

Morphology:

Morphologically, Gujari is like Rajasthani in its agglutinative tendencies, particularly in noun and verb inflection. It employs postpositions instead of prepositions and has gender agreement in adjectives and verbs. Plural markers and case markers are like Indo-Aryan ones but with local differences, particularly in those regions where Gojri has contact with Pahari dialects (Sharma, 2002).

Table 1. Comparison of Phonological, Morphological, and Syntactic Features of Gujarati

Feature	Description in Gujarati	Comparison with Related Languages
Phonology	Includes retroflex and dental consonants, aspirated and guttural sounds; hard to represent in Urdu script	Similar to Punjabi and Rajasthani; Urdu script requires modification
Morphology	Agglutinative with gender agreement; uses postpositions, varied case markers	Shares features with Rajasthani; local variations from Pahari dialects
Syntax	Subject-Object-Verb (SOV) order; simple sentence structure; uses auxiliaries and participles	Matches most Indo-Aryan languages; influenced by oral tradition simplicity
Script Usage	Primarily Perso-Arabic; some use of Devanagari; historical traces of Takri script	Rajasthani uses Devanagari; Urdu uses Perso-Arabic
Dialects	Includes Van Gujjari, Kashmiri-influenced variants; lexical borrowing from regional languages	Shows high adaptability like other regional dialects

Syntax:

Gujarati has a Subject-Object-Verb (SOV) word order, similar to most Indo-Aryan languages. It uses auxiliary verbs and forms of participle to make complex tenses. Syntactic patterns are simple, which reflects the oral character of the language and makes the language understandable despite limited formal education among speakers (Ikram, 2023). Due to the wide spread of the Gujarati community, Gujarati has a number of dialectal

variations. One of such major noted dialects is Van Gujjari, used by forest Gujjars of Uttarakhand. This dialect has additional lexical borrowings from local Pahari languages and Hindi. There is also evidence of simplification of phonetics and replacement due to lesser exposure to formalized writing systems and urban linguistic settings (Singh, 2010). Other dialectal variations depend on regional variations such as those among Gujjars of Kashmir, who show influences from Kashmiri and Dogri, and those of Rajasthan and Punjab who use Punjabi or Hindi syntax and lexis. Perso-Arabic Script: This is the most widely used script for Gojri, especially in Jammu and Kashmir, where most Gojri-speaking Gujjars are Muslim. Its narrow phonemic coverage does not provide an adequate representation of some typical Gojri sounds. This has led to adaptations, such as the use of special characters introduced by the Jammu and Kashmir Academy of Art, Culture and Languages (Hussain, 2017). Devanagari Script: Some of the speakers of Rajasthan, Himachal Pradesh, and Uttarakhand use the Devanagari script, i.e., Hindu Gujjars. The script offers better coverage of Gojri sounds in terms of phonology but is utilized less formally and mainly for local publications and texts. Takri Script: The Takri script was utilized in the hill area of North India and may have influenced early written Gojri varieties. Though extremely dated in the contemporary period, its presence is part of the historical development of written Gojri in Western Pahari-speaking regions (Bailey, 1918). Gujari's linguistic profile reveals the complex interaction of historical movement, regional contact, and cultural adaptations. As a language of rich dialectal variation, deep phonological structures, and several writing systems, Gujari is a testament to the linguistic adaptability and cultural heritage of the Gujjar people. The preservation and study of Gujari not only make India's linguistic diversity richer but also safeguard the identity of an historically dominant ethnic group.

Table 2 Hindi – Gujari – English Comparative Vocabulary Table

Hindi – Gujari- English	Hindi – Gujari- English
1. आँख – औख – Eye	21. तुम – तम / थम – You
2. नाक – नौक – Nose	22. पाँच – पोच – Five
3. कान – कौण – Ear	23. थे – हे – Were
4. क्या तुझे पता है? – के तोय पतो है – Do you know?	24. था – हौ – Was
5. कहाँ हो? – कोहों है? – Where are you?	25. खेत – खेतन – Fields

6. कहाँ गया है? – कोहाँ गायो है? – Where has he gone?	26. बाग – बागन – Gardens
7. क्या खा रहे हो? – के खा रौय? – What are you eating?	27. रात – रातन – Nights
8. क्या पी रहे हो? – के पी रोए रौय? – What are you drinking?	28. घर – घरन – Houses
9. कहाँ जा रहे हो? – कोहाँ जा रौय? – Where are you going?	29. बीटोडा – बीटोडा – House made of cow-dung cakes
10. रोटी खा रहा हूँ – रोटी खा रौऊ – I am eating bread	30. जोहड़ – जोहड़ – Pond where buffaloes bathe
11. पानी पी रहा हूँ – पानी पी रौऊ – I am drinking water	31. मुहाण – मुहाण – Beehive / swarm of bees
12. घर जा रहा हूँ – घर जा रौऊ – I am going home	32. किवाड़ – किवाड़ – Traditional village door
13. न – ण – No (short form)	33. छाज – छाज – Sieve for grains
14. नहीं – नो – No / Not	34. न्योणा – न्योणा – Rope tied to cow's legs while milking
15. मुझे – मोय – Me / I	35. न्यार – न्यार – Fodder (straw for cows/buffaloes)
16. तुझे – तोय – You	36. दुकिड़या – दुकिड़या – Sitting place for guests (men)
17. से – त / सू – From / With	37. मोमदस्ता – मोमदस्ता – Stone / iron mortar for grinding
18. रहा – रो – Is doing	38. झौड़ा / ढोकड़ – झौड़ा / ढोकड़ – Group of thorny woods / bushes
19. रहे – रे – Are doing	39. डीबला – डीबला – Lamp / Diya
20. के लिए – कु – For	40. भाजड़ – भाजड़ – Utensil or group of utensils

5. Cultural Significance and Oral Traditions

Gujari (Gojri) language is not only a mode of communication for the Gujjar community but is the very lifeblood of their cultural heritage. Being an oral language, Gujari is the chief medium for the passing on and preservation of lore, songs, proverbs, and spiritual tales from generation to generation. With the lack of any written evidence, oral tradition serves as the greatest source of cultural and historical continuity among Gujjars, mostly those who dwell in the hill tracts of Jammu and Kashmir and Himachal Pradesh. Gujari is an oral treasure that consists of folklore, ballads, riddles, and devotional songs. Oral genres play an important part in the communication of the community's values, history, and social norms. Oral traditions that have been communicated over time mostly include legendary heroes, pastoral world, and ethical teachings from communal ethics. Songs are sung at various stages of life birth, marriage, festivals, and even migration celebrating these events with cultural importance (Hussain, 2017).

These oral stories not only provide entertainment but also strengthen communal identity and solidarity. Most of the traditional Gujari songs are derived from Sufi poetry and devotional songs, connecting spirituality with everyday life. Oral traditions are usually rendered in communal congregations, giving them performative and participatory aspects that enhance their cultural influence (Bashir & Khan, 2015). In Gujjar culture, artistic imagination is interwoven with language and everyday life. Gujari is the pastoral poetry language, spiritual expression language, and oral ritual language. Folk dances and instruments such as the ghara and dholak are employed during the recitation of Gujari melodies during weddings and festivals. The linguistic features such as rhythmic patterns, repeated refrains, and poetic idioms are most suitable for oral delivery, and therefore the language remains embedded in cultural rituals.

Religious and cultural ceremonies, like Eid or seasonal migrations, are often preceded by Gujari chants or verses, illustrating the symbolic and aesthetic function of the language. Some Gujari words bear advanced cultural rites that are difficult to translate into other local languages (Bashir & Khan, 2015). While born out of an oral tradition, the past few decades have seen enhanced efforts at documentation and preservation of Gujari literature. One of the most important milestones in this context has been the establishment of the Gojri Section of the Jammu and Kashmir Academy of Art, Culture and Languages in 1978. The organization has been responsible for the development of Gojri literature through the commissioning of translation of religious literature, promoting original prose and poetry, and publishing periodicals and journals in Gujari (Hussain, 2017). Oral narratives and songs have begun being written down in modified Perso-Arabic and Devanagari scripts. This has rendered the inclusion of Gujari literature in school textbooks and culture festivals feasible and its broader circulation and promotion viable. There remains impediment in the absence

of institutional support and trained writers and teachers knowledgeable in Gujar. People-initiated efforts, like audio recordings, mobile storytelling apps, and social media, have also filled in as major drivers of documentation in the digital age. These efforts, while still in their infancy, have the potential to contribute to the preservation of oral traditions and enhance the spread of Gujar to future generations (Tufail, 2014). The Gujar language is a cultural anchor of the Gujar people, infusing centuries of collective memory in its oral forms. In songs, rituals, and folktales, it carries the emotional and historical life of a pastoral people. Even as there is an increasing number of attempts to record and publish Gujar literature, sustained support is required to safeguard this rich linguistic and cultural heritage for posterity.



Figure 2. 1Illustration of Gujar Folk Performance or Festival

6. Current Status and Challenges

The Gujar (Gojri) language, which is rich in oral tradition and historical depth, is now facing serious challenges in terms of preservation, use, and official status. As modernization and sociolinguistic transformation change the cultural environment of the Gujar community, Gujar is increasingly endangered, especially by the younger generations. Gujar is mostly spoken by the Indian Gujar and Bakarwal community, especially in Jammu and Kashmir, where it is the third most widely spoken language after Kashmiri and Dogri (Hussain, 2017). It also occurs in some parts of Himachal Pradesh, Uttarakhand, Rajasthan, and western Uttar Pradesh, and cognate varieties are spoken across the border in Pakistan. While exact figures are variable, census reports and ethnographic surveys suggest that the number of Gujar speakers is in several

million, largely because of the extensive geographical extent and semi-nomadic lifestyle of the Gujar community. Despite these figures, the actual intergenerational transmission of the language is actually in decline in some sections due to social pressures and institutional neglect (Tufail, 2014). One of the biggest challenges facing Gujar today is a lack of official status at the national level. While it is employed in local radio shows and is accepted as part of the cultural programs of Jammu and Kashmir, Gujar is not listed in the Eighth Schedule of the Indian Constitution, which denies it access to resources including standardized textbooks, academic development, and legislative representation (Hussain, 2017). Educational issues are particularly acute. Most schools within Gujar-speaking villages do not offer education in the language, and children are frequently educated in Urdu, Hindi, or English, which accelerates language shift. Seasonal migration practices also disrupt regular schooling, making it difficult for Gujar-speaking children to learn to read and write in the mother tongue (Naikoo et al., 2018). Concerning representation through media, there is little content of Gujar. While part of the content of All India Radio and Doordarshan Kendra Srinagar is in Gujar, it is rare and limited in terms of digital, cinematic, or print products in the language. Limited content of Gujar on common platforms also restricts it further for youth who are exposed to mainstream languages more, such as Hindi and Urdu (Kumar & Rabindranath, 2017).

Modernization has posed opportunities and challenges on the Gujar language. Opportunities include access to education, health care, and digital technologies, which have enhanced the life quality of the majority of Gujjars. Challenges are that the progress comes at the cost of linguistic heritage. Gujar youth increasingly prefer Hindi, Urdu, or English as a route to socio-economic mobility, limiting the functional areas of Gujar in daily life. Language shift is most prominent in urban and semi-urban areas, where Gujar is "less useful" to ascend the socio-economic ladder (Ganie, 2018). Infrastructural constraints and digital illiteracy in Gujar areas block the language from flourishing on the Internet. Without documentation, digital content, and online videos, Gujar is poised to become ever more irrelevant in the digital age (Chatterjee & Das, 2016). In spite of being spoken by millions, Gujar is seriously disadvantaged by not being included in institutional support, limited educational resources, and modernization forces. Its loss of use in daily life by the youth generation is a harbinger of a wider cultural shift, endangering the viability of the language. To save Gujar, collective action in policy, education, media, and community mobilization is the hour of the need.

7. Institutional Efforts and Revitalization Initiatives

Conservation of the Gujar (Gojri) language has now become a critical concern in the backdrop of socio-political marginalization and language change. Multiple institutional, academic, and state interventions have been proposed to make its revival feasible. Most significant among them include efforts by cultural

foundations, those of eminent scholars like Javaid Rahi, and various policies adopted by the Jammu and Kashmir state. Tribal Research and Cultural Foundation (TRCF) has been perhaps the most vibrant and vocal non-governmental organization advocating for the linguistic and cultural heritage of Gujjars. Established with the objective of documenting, conserving, and developing the tribal languages like Gujari, the foundation has worked tirelessly to: Publish books and translate religious and historical work into Gujari. Conduct seminars, language awareness camps, and literary meets. Digitally record folklore, oral traditions, and proverbs of the Gujjar community.

These efforts have helped generate more awareness regarding the threatened status of Gujari and the need for culturally appropriate literacy and education efforts (Hussain, 2017). Javaid Rahi, one of the extremely popular figures among Jammu and Kashmir tribal researchers, linguists, and activists, has been playing a leading role in recording and popularizing Gujari. Publishing Gujari dictionaries, grammars, and literature anthologies as main materials for teachers and linguists. Lobbying to get Gujari added to the Eighth Schedule of the Indian Constitution to receive official approval and fund support. Developing multimedia platforms like radio programs, YouTube channel videos, and social media campaigns to make Gujari popular among new generations of tech-savvy youth. Rahi has also collaborated with government departments to have Gujari included in school curricula, state publications, and tribal development schemes (Tufail, 2014). The Government of Jammu and Kashmir has also made significant, but limited, efforts to promote the Gujari language: In 1978, the Jammu and Kashmir Academy of Art, Culture and Languages (JKAACL) created a distinct Gojri section, which publishes literature, patronizes writers, and facilitates folklore documentation. The Academy also standardized the Perso-Arabic script to facilitate specific Gojri phonemes (Hussain, 2017). Mobile and Seasonal Schools have been initiated to provide education to nomadic Gujjar children. These can potentially involve mother-tongue education, although their coverage and inclusion in the curriculum remains limited (Naikoo et al., 2018). State- and NGO-sponsored cultural festivals and language days offer platforms for Gojri poets, musicians, and storytellers to perform. Yet, even with these efforts, lack of sustained funding, political will, and integral language policy continues to restrict long-term success. Gujari continues outside of university courses, teacher education programs, and mass media. Revitalization of the Gujari language transcends cultural recognition it needs institutional mainstreaming, curricular reforms, and information technology interventions. Initiatives by institutions like the Tribal Research and Cultural Foundation, academics like Javaid Rahi, and government programs are key stepping stones. For the Gujari language to survive and thrive, these need to be scaled up and complemented by cross-cutting policy support and civil society engagement.

8. Comparative Analysis with Other Regional Languages

The linguistic disadvantage of Gujarati is not unique in India. Several Indian minority languages are endangered by socio-political marginalization, institutional neglect, and rapid language shift. Comparisons may be made with other minority languages to find out the conditions under which languages survive and perish and learn positive lessons in language revival. Gujarati is not singular in its plight as other minority languages such as Ahom, Tangsa, and Majhi, spoken by small groups in Northeast and central India, are in its precarious situation. The language of a ruling dynasty in Assam, the Ahom language, has not been spoken as a mother tongue for over 200 years. Its revival today is on the basis of religious and historical texts and not on day-to-day communication such as the limited written and ritual use of Gujarati in some areas (Morey, 2014). The Majhi language, although spoken in Nepal, is a similar case study. It started as a case of stable bilingualism with Nepali, but modernization and changing group identities resulted in sudden language shift despite favorable language policies. This is a similar case with the Gujarati community, where policy frameworks exist (e.g., in Jammu & Kashmir), but modernization leads to a shift towards dominant languages such as Urdu and Hindi (Chalise, 2022). Linguists have identified numerous common determinants that influence the maintenance or extinction of minority languages: Institutional Support: Languages with institutional support in education, media, and administration tend to survive. Gujarati, like most Indian minority languages, has no official status and widespread educational use (Fas.eetal.,1993)

Community Attitudes: Community pride and active involvement depend greatly on language maintenance. West Bengal research supports the fact that communities that are undertaking revitalization activities thrive more frequently (Bhattacharjee, 2019). Transmission at Home: Generation-to-generation transmission remains the best predictor of the survival of languages. As seen in Malaysian Telugu communities, language thrives where language is used every day at home irrespective of differences in literacy or media use (Polamarachetty & Riget, 2023).

Table 3 .Comparison of Minority Languages in India

Language	Approx. Speaker Count	Institutional Support	Script Availability	Notes
Gujari (Gojri)	2–3 million (India & Pakistan)	Limited (State-level in Jammu & Kashmir)	Perso-Arabic, Devanagari, Modified Takri	Active oral literature; not in Eighth Schedule

Tangsa	~35,000 (Northeast India)	Very limited	Recently developed Latin-based script	Strong community-based preservation efforts
Ahom	~200 fluent speakers	Revitalization efforts only	Ancient Ahom script (revived), Latin	Taught liturgically; no daily use
Majhi	~12,000 (Nepal, parts of India)	Weak (some academic interest)	No standard script; uses Devanagari	High language shift toward Nepali
Bodo	~1.5 million	Strong (recognized, in school education)	Devanagari; earlier Latin	Successful revival with state policy support

Some cases provide lessons for Gujarati language revitalization: Tangsa Languages (Northeast India): Despite the absence of writing systems until recently, these languages are resilient due to community-led initiatives like Bible translations, self-driven education, and literacy building. Gaelic in Scotland: Immersion education has been central to the revival of Gaelic, demonstrating that consistent schooling in the mother tongue from childhood is essential. This model could be transferred to Gujarati through seasonal or mobile schools in nomadic regions (Sugrue, 2020). Digital and Social Media: Minority languages in nations like Wales and Ireland have been resuscitated through social media, YouTube, and podcasting. Sites hosting Gujarati content in particular targeting youth could turn the language shift around (Cunliffe, 2018). A comparison of Gujarati with other minority languages demonstrates that while language loss is propelled by the same driving forces modernization, bad policies, and limited intergenerational use revitalization is feasible through active community participation, institution support, and creative educational and digital strategies. Gujarati's future depends on taking these lessons and adapting them to its specific socio-cultural context.

9. Conclusion and Recommendations

Gujari (Gojri) is a living store of cultural identity, oral tradition, and historical continuity among the Indian Gujjar and Bakarwal communities. Despite its significance and wide geographical distribution, Gujari continues to face a widespread decline in use, institutional neglect, and minimal formal recognition. The current study uncovers the reality that despite the fact that the language has a rich phonology, numerous dialects, and a robust oral literary tradition, its very existence is increasingly threatened by socio-economic modernization, poor educational integration, and digital marginalization.

The comparison with other threatened regional languages strengthens the argument that language survival is not as much community pride as institutional patronage over the years, mother-tongue education from childhood, and use on new communication media. The Gujari experience also indicates that policy without working implementation machinery is nothing.

Efforts by organizations such as the Tribal Research and Cultural Foundation and researchers such as Javaid Rahi are appreciated but need to be replicated on a large scale through national-level policy efforts, especially with addition to the Eighth Schedule of the Indian Constitution. In addition, inclusion in primary school books, developing standard digital content, and employing multimedia platforms can be of immense assistance to fill the intergenerational gap.

In short, Gujari is not just a cultural expression dialect but a language worthy of full-fledged revival programs. For its survival, joint efforts by policy, academia, and community mobilization are needed. Conservation of Gujari is not a linguistic activity it is a commitment towards safeguarding the pluralistic and inclusive cultural heritage of India. For preservation and reviving of the Gujari (Gojri) language, a chain of definite steps are needed. Gujari needs to be added to the Eighth Schedule of the Indian Constitution to gain official recognition and access to resources. Mother-tongue education needs to be initiated in primary schools in Gujari areas through local-level trained teachers. Standardized Gujari content textbooks, storybooks, and learning modules need to be prepared in Perso-Arabic and Devanagari scripts. Digital media needs to be harnessed by developing Gujari apps, podcasts, YouTube content, and audiobooks, particularly to engage the younger generations. Periodic cultural festivals, literary competitions, and oral history documentation programs can foster community pride and involvement. Coordination among government agencies, NGOs, and universities needs to be ensured to facilitate research, develop teacher training modules, and provide support to Gujari in the mainstream media. These can make language transmission possible and fill gaps experienced today.

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