



**A SOCIOLOGICAL STUDY OF GENDER INEQUALITY WITH  
SPECIAL REFERENCE TO KASHMIRI WOMEN**

**Thesis Submitted to Bharati Vidyapeeth Deemed University, Pune**

**For the award of the Degree of**

**DOCTOR OF PHILOSOPHY**

**In Sociology**

**By**

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**SOCIAL SCIENCES CENTER, PUNE**

**June - 2014**



### **Certificate of the Guide**

This is to certify that the work incorporated in the thesis entitled **“A Sociological Study Of Gender Inequality With Special Reference To Kashmiri Women”** submitted by Ms. Shazia Tabasum for the degree of Doctor of Philosophy in the subject of **Sociology** under the faculty of Arts, Social Sciences and Commerce has been carried out in the Social Sciences Centre of Bharati Vidyapeeth Deemed University, Pune during the period from June 2009 to June 2014 under my direct supervision /guidance.

**Place: Pune**

**Date: 10/06/2014**

**Dr. G. R. Rathod**

**[Supervision/ Research Guide]**



## CERTIFICATE

This is to certify that the work incorporated in the thesis entitled **“A Sociological Study Of Gender Inequality With Special Reference To Kashmiri Women”** for the degree of ‘Doctor of Philosophy in the subject of **Sociology** under the faculty of Arts, Social Sciences and Commerce has been carried out by Ms. Shazia Tabasum in the Social Sciences Centre of Bharati Vidyapeeth Deemed University, Pune under the guidance of Dr. G. R. Rathod.

Place: Pune

Director

Date: 10/06/2014



## Declaration Certificate

I, Ms. Shazia Tabasum, declare that the thesis entitled, **A Sociological Study Of Gender Inequality With Special Reference To Kashmiri Women** submitted by me for the Degree of Doctor of Philosophy in Social Sciences (Sociology) is the result of bonafide research carried out by me during the period from June 2009 to June 2014 under the guidance of Dr. G. R. Rathod, and has not been submitted to this or any other university for the award of any degree, diploma, associateship and fellowship or higher learning.

I further declare that the material obtained from other sources has been duly acknowledged in the thesis.

Place: Pune

Date: 10/06/2014

Signature of the Candidate

Ms. Shazia Tabasum



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**CHAPTER I**  
**INTRODUCTION**

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## **INTRODUCTION**

In general the term gender refers to the distinction between males and females according to their anatomical sex. The conception of gender discrimination can be further clarified by comparing it with other terms. The gender differentiation points to the process in which biological differences are used as a means of social classification.

Male and female are equal in every human concern in this world. They are equally competing in almost all spheres of work and power are equally achieving the set goals. Culture, economy and polity are same barriers to women for marching ahead with great conviction and confidence. Yet, Indian women's are not able to keep themselves at par with their counter parts in every affair.

Discrimination against women violates the principles of equality of rights and respect for human dignity, is an obstacles to the participation of women, on equal terms with men, in the political, social, economical and cultural life and of human life. Actually women in true sense is the progenitor of human race. But women is not treated at par with men. No doubt, many women have made their presence on different fields, yet discrimination, inequality and crime against women are increasing day by day. Many statutes are enacted to curb these evil practices yet the condition of women has not improved.

Gender discrimination continues to be an enormous problem within Indian Society. Traditional patrician norms have relegated women to secondary status within the household and work place. This drastically affects women's health, financial status, education, and political involvement. Women are commonly married young, and quickly

become mothers, and are then burdened by stringent domestic and financial responsibilities. They are frequently malnourished since women typically are the last member of a household to eat and the last to receive medical attention. Additionally only 54% of Indian women are literate as compared to 76% of men. Still women receive little schooling, and suffer from unfair and based inheritance and divorce laws. These laws prevent women to establish their own security and autonomy.

The theme of the relationship between women and society with special focus on gender differentiation /discrimination has been dealt by numerous sociologists and other social scientists in the previous few decades in the west.

The overall condition of women in general and those in developing countries especially in India in particular, has been far from satisfactory. More than the mere sexual dimorphism, the gender superiority of male has contributed much to the special difficulties that the women face in the sexual division of labor, specific nature of tasks they do at home and outside and even unequal distribution of resources like food within the household which are common features in rural and semi urban areas where every dawn brings with it a long march in search of fuel, fodder and water. It does not matter if the women are old, young or pregnant. Crucial house hold needs have to be met day after weary day.

The sociological and other studies clearly reveal that women were not considered equal to men in the broader society and were not allowed to become equal and active partners in social life. In many traditional societies, though women participated equally in social, economic and culture fields, they were secluded denied important right such as



decision making and control over assets. These views about women were held by men as well as women themselves. In rural part of India, women work for longer hours than men. On an average women in rural part contribute 46% on agriculture industry and domestic work on the contrary, men 37% and children 17 %. But in domestic activities alone, women contribute half the total human hours spent and men children a quarter each. A study from the plains of western Uttar Pradesh an agriculturally prosperous area shows that even pregnant women spent 14 to 16 hours working in a day. In India, women's work in the hills and deserts and arid and in semi arid areas is even harder. The amount of time involving hard physical labour for the two main activities collecting fuel and fodder physical labour for the two main activities collectives fuel and fodder.

The studies from developing countries like Bangladesh, Nepal, Afghanistan, Pakistan, and some under developed African countries, indicate that boys consistently receive more and better food than girls, although the nutritional needs of prepubescent boys and girls are virtually identical. A maternal health status report shows that the major contributor to the poor nutritional status of women is the tradition of feeding men and boy before women and girls, the nutritious food are severed to made members of the family and family and female would then have leftovers.

### **1.1 Various Views About Gender Discrimination**

The theme of the relationship between women and society with special focus on gender discrimination has been dealt by numerous sociologists and other social scientists in the previous few decades in western

countries. In the following paragraphs researches has attempted to take a brief review of some prominent views about women and society.

- (1) **Theodore Caplow's view:** Caplow explain the reasons for the relegation of women to the bottom of the occupational structure. First the primary status of women is determined as mothers and housewives. As such, their careers are discontinuous. It is because they move of the labour market to produce and rear children. Secondly, women are secondary bread winners compared to the male family head. This encourages the attitude that it is right and proper that women should be paid less than men. Thirdly due to the role of mother and housewife, women are unable to move from one place to another, that is women are less geographically mobile than men. The family is much more likely to more house to follow the husband career than that of the wife. This indicates and explain the link between women and her lower status in society, jobs since a successful career often requires residential mobility.<sup>1\*</sup>
- (2) **Helen Mayer Hacker's View** - Hacker considers women a minority group and provides an alternatives approach.<sup>2\*</sup>
- (3) **Talcot Parsons** - According to Talcot Parsons the biological differences between sexes provide the foundation for the sexual division of labour in the industrial society. He characterizes the women role in the family as expressive which means she provides warmth, society and emotional support. This is essential for effective socialization of young.<sup>3\*</sup>
- (4) **G. P. Mudrock** - Upholds the view that the biological difference. Such as the greater physical strength of men and that women bear children determine the gender roles. Given the biological difference between men

and women, a sexual division of labour seems the efficient way of developing social order.<sup>4\*</sup>

In a cross cultural survey of more than two human societies, this ranged from hunting–gathering hands to modern states he found tasks for men and women

- a) Men hunting, lumbering, mining
- b) Women cooking, gathering vegetable products, water carrying and making cloths etc.

By studying the views of these social scientist it is clear that gender discrimination created specific pattern of gender inequality in human society. In its broader framework this situation gave rise to specific gender roles for men and women. In addition to proving deeper and longer social phenomenon, these roles proved unequal in the social order. These we observe a situation gave rise to specific gender roles for the men and women. In addition to proving deeper and longer social phenomenon. Thus, we observe a situation in which men were assigned to perform certain particular jobs (mainly out family jobs) and women were entrusted other jobs (especially in family or domestic jobs). This gender inequality in terms of respective gender roles were upheld by culture, religion, social and other factors. In actuality this proved disadvantageous and disastrous for the entire women society.

This phenomenon stands at the global level, in all societies of the world irrespective of their difference in region, economy polity, culture, education, social structure and language. However it has been observed by sociologists that the practices of gender inequality are comparatively low in developed countries USA, UK and other countries in Europe,

while its degree is higher in developing countries in Asia and Africa. This reveals certain degree of correlation between the degree of gender inequality and level of development.

Gender inequality is constructed both through society's formal laws and statutes and through unwritten norms and shared understanding. It is not only pervasive across all societies but also the most prevalent form of social disadvantage within also the most prevalent form of social disadvantage within societies. It cuts across all other forms of inequality. Such as caste, class and race and because gender is key to the organization of production and reproduction, women are also at the cross roads between economic growth and human development. The argument for addressing gender inequality therefore is not simply that it exists in all but that it exists at all levels of society. It makes the effects of poverty worse for women and biases the form taken by economic growth.

## **1.2 Geography**

The State of Jammu and Kashmir is situated between 32.17 degree and 36.58-degree north latitude and 73.26 degree and 80.30-degree east longitude; the total area of the State of Jammu and Kashmir is 22,22,236 square kilometers. The climate of J&K is just the opposite from the rest of India. In the valley of Kashmir, winter is chilling cold and lasts from November to March. There are strong wind, snowfall and rainfall during this period. Warmer weather starts in the middle of March and lasts till the end of July, but at this period of the year there is a lot of rain leading to landslides.<sup>5\*</sup>



### 1.3 Demography

Female population of J&K State slashed down from 47.15% of the total population in 2001 to 46.88% in 2011. As per details from Census 2011, Jammu and Kashmir has population of 1.25 Crore souls over the figure of 1.01 Crore in 2001 census. Total population of Jammu and Kashmir as per 2011 census is 12,548,926 of which male and female are 6,665,561 and 5,883,365 respectively indicating a reduced sex ratio of

883. The corresponding figures of male and female as per Census 2001 were 5,360,926 and 4,782,774 respectively indicating sex ratio of 892.

The population growth in this decade was 23.71 percent while in previous decade it was 29.04 percent. The population of Jammu and Kashmir forms 1.04 percent of India in 2011. In 2001, the figure was 0.99 percent. This difference indicates a much higher rate of growth in comparison to average All India growth rate. Demographic imbalance between men and women, however, continues to exist and has further deteriorated.<sup>6\*</sup>

**Table No. 1.1: Population of India and J&K**

Population	All India		J&K	
	2001	2011	2001	2011
Total	1,02,87,37,436	1,21,01,93,422	1,01,43,700	1,25,48,926
Males	53,22,23,090	62,37,24,248	53,60,926	66,65,561
Females	49,65,14,346	58,64,69,174	47,82,774	58,83,365
Child Population (0 to 6yrs)	16,38,37,395	15,87,89,287	14,85,803	20,08,642
Male	8,50,08,267	8,29,52,135	7,65,394	10,80,662
Female	7,88,29,128	7,58,37,152	7,20,409	9,27,980
Child Sex Ratio	927	914*	941	859

Source: Census of India (2001-2011)

The Child Sex Ratio at All India level (914) is lowest reordere since independence. The population growth in this decade was 23.71 percent while in previous decade it was 29.04 percent. The population of Jammu and Kashmir forms 1.04 percent of India in 2011. In 2001, the figure was 0.99 percent. This difference indicates a much higher rate of growth in comparison to average All India growth rate. Demographic imbalance

between men and women, however, continues to exist and has further deteriorated.

- **Sex Ratio**

Sex ratio (females per thousand of males) is an important indicator of the social conditions particularly with respect to women's status in any society. Low sex ratio shows indulgence of artificial interventions, distorting the biological trend and natural balance in terms of number of females per thousand males. An important concern in the present status of Jammu and Kashmir's demographic transition relates to adverse sex ratio. The sex-ratio as per census 2001 is 892 which is very unfavorable to the women of the State. The sex-ratio as per census 2011 was 883 which is a matter of great concern and needs to be addressed on priority. The following Table sheds light on percentage change in the sex ratio over the period.

**Table No. 1.2: Comparison of Sex Ratio**

<b>Area</b>	<b>2001 Census</b>	<b>2011</b>	<b>Percentage change</b>
<b>India</b>	933	940	0.75
<b>J&amp;K</b>	892	883	-1.01

Source: Census of India (2001-2011)

#### **1.4 Status of Women In India**

A Historical perspective wants to investigate the conflicts to which modern Indian women are exposed because of their taking up new roles socially not provided for up to now, then one cannot do so without historical and socio cultural analysis of the traditional position of

women in India. Therefore in the following paragraphs researcher has presented a brief historical review regarding status of women in India. The review has been taken according to the periods that is Ancient period, Medieval period and period of British rule.<sup>7\*</sup>

**(1) Ancient Period** - Though out history role status and position of women has been far from static, ranging from what is thought to have been a position of considerable sub esurience. In the early Aryan Society the Aryans developed a healthy family which rested upon the sacred ties of marriage. They knew no more tender relation than that between husband and wife. Women enjoyed a fair amount of personal freedom and equality with men during this period. The wife though subject to the husband was the mistakes of the house hold and participated in all religious ceremonies with her husband. There was no 'Parda' system and the women spoke to the people gathered at the husband's house. They attended the social festivities and gaily decocted ornamented themselves. There were hardly any restrictions about marriage and boys and girls enjoyed considerable freedom in choosing their partners in life. Women played a more active economic role and participated in rituals.

The general position of women changed for the worse in later part of Ancient period that is post Vedic period. They lost all their sacraments. Her status and dignity were lowered a great deal during this period. A submissive wife who would keep her mouth shut and dine after her husband was held up as the ideal. The birth of a daughter was most unwelcome she was regarded as a source of misery and a son alone was considered the savior of the family.

During the epic period further changes were witnessed in the position of women. The idea that knowledge and learning were not the proper



sphere of a woman was gaining ground. The discouragement of the remarriage of widows was accompanied by the growth of custom of *sati* that is burning of the widow with her death husband. The women did not had any right to property and inheritance. They were confined to the house and household duties so they do not go astray. Their freedom was restricted and they were not allowed to actively participate in social life resulting in their seclusion with a larger social fabric. In this period instance of atrocities and violence against women also be found. Women reduced to becoming object of lust and enjoyment.

- (2) **Medieval Period** – Due to the Muslim rule the breakdown of social institutions, the upsetting of traditional political structure, the vast migration of people, the economic depression in the country and general depression of social life, especially among women was observed in this period. Evils such as polygamy, *sati*, child marriages and the prevention of widows from remarrying considerably lowered the status of women, increasing atrocities and violence against women. Child marriages were extremely wide spread and a child bride was merely transferred from one large home to another.

Education for women in Medieval period almost did not exist. Child marriages, early motherhood and household duties put a stop to any form of enlightenment of the mind. The formal education seems to have been more common among the women belonging to Brahmin, Rajput, Kayastha families. However, the percentage of Hindu women who were educated in any form of learning was very low. As for the education of Muslim women it seems that young Muslim girls were taught by elderly teachers at home itself. They were expected to be able to recite the Quran.

With the advent of Muslim rule in India, customs such as 'Parda' enveloped Indian women with all its force. This system came to be followed to such an extent that rigorous seclusion of women became the rule. The women of high caste went out into the streets in palanquins and litters.

**(3) Period of British Rule** – At the time of advent of British rule, the position of women in India was at its lowest ebb. Various atrocities were prevalent in the traditional Indian Social System. Child marriages were in vogue. Prevalent of customs such as 'Parda' and 'Sati' was evident. Feminine literacy was considered a source of moral danger. Almost all the Hindu temples openly or surreptitiously harbored 'Devdasis'.

The status and position of women in India was affected by two major movements – the 'Social Reforms movement' and 'The National movement'. The social reformers felt that, social evils can be eradicated only by raising consciousness of people and by making them sensitive towards the plights of Indian women.

Another important movement that changed the status and attitude towards women was the nationalist movement. The participation of women in the nationalist movement became a significant mobilization for the society as a whole. The Social reform movement began the emancipation of women, criticized the out dated social evils and made the people to think about these evil from rational and humanitarian criteria. Great stress was put on the education of women as liberalization and enlightening activity. The social reform movement and nationalist movement received the confidence of Indian women in their own strength and gave them the courage to fight for their won cause rather

than to depend upon benevolent men of the society to promote their cause.

In the British rule period marked the beginning of awareness of the sufferings of women due to oppressive social customs. During this phase a favourable climate was created to improve the status of women through legal reforms. Many laws were enacted that tried to eradicate social evils, such as 'Sati', 'Child Marriage' etc.

- 4) Women after Independence** - The Constitution of India is firmly grounded in the principles of liberty, equality and justice. It emphasizes the importance of greater freedom for all and contains a number of provisions for the empowerment of women. Women's right to equality and non-discrimination are defined as justifiable fundamental right. The constitution explicitly clarifies that affirmative action programmes for women are not incompatible with the principle of non-discrimination on the ground of sex.

The Constitution of India provides not only equality to women but also empowers the state to adopt measures of positive discrimination in favour of women for neutralizing the socio-economic, educational and political disadvantages they could be facing. Despite all these legal rights women are still facing various kinds of atrocities and violence in the society. Though in India, women are way ahead of their counterparts elsewhere in the matter of social legislations. But the law granting rights to women have not been implemented properly. These laws have made the process of granting rights and justice to women so slow and confusing that women are not able to catch up with men socially, politically and economically. Indian women while in theory have been

granted equality with men but in actual practice men remain all powerful and thrive at the expense of women.

Today the reality of the subordinate position of women is indicated through adverse sex ration, growing domestic violence, increasing number of dowry deaths etc. This subordinate position of women can be identified at three levels that is family, society and state.

The practice of both female infanticide and feticide result in imbalance in the sex ration. The state legitimizes the proprietary rights of men over women, providing a legal bases to the family and the community to perpetuate these relation. The state does this through the enactment of discriminatory laws and policies or through the discriminatory application of law.<sup>8\*</sup>

In spite of constitutional guarantees on women's equality and the government's ratification of the contention of elimination of all forms of discrimination against women gender inequality persists in India. While it is true that Indian women's condition has improved since independence with respect to literacy, life expectancy and maternal morality they continue to occupy a subordinate position vis-à-vis Indian men in all spheres of life – economical, social and political. In fact, the decline sex ratio over the last four decades points to the possibility that the position of Indian women have worsened during this period in some ways. Even the gains in terms of basic human development seem to have occurred predominantly in South India. Women landless labours and dalit and tribal women have seen only marginal improvement in their day to day conditions.

Women constitute 48% of the total population of India. Their welfare and development has been a matter of great concern. The constitution of

India has made certain provisions to protect the interest of the female population. Besides, series of legislations have been enacted from time to time to provide protection to women against social discrimination, violence etc., but yet, due to many reasons women have not been able to take full advantage of constitutional privileges and statutory rights so far. The reasons are the existing social structure, discrimination against women, lack of education, poverty, economic dependency etc. The social institutions, like the family and community, have defined the duties of women, but failed to recognize their rights.

### **1.5 Status of Women in Various Religions**

The religious traditions have a deep bearing on the role and status of women.

- (1) **Hinduism:-** In Hinduism, a multitude of derogatory attributes have been described to women. She must not study the Vedas or perform any sacrifices. Women are viewed solely as mother and the wife and these roles are idealised. Practices like giving away of girls in marriage and the importance attached to the sons for maintaining continuity of the line have strengthened the matrilineal social structure of Hinduism. Since marriage and motherhood are considered essential, a Hindu woman is expected to perform special rituals to obtain long life and special protection for her husband and sins. A widow, on the other hand, is associated with misfortune and is regarded as inauspicious. She can not participate in socio-religious activities as they may bring misfortune to others. The Hindu male is not subjected to any restrictions or conditions. He does not wear any diacritical marks to indicate his married state and does not observe fast for his wife and suffers form no restriction on remarriage. A widower is not considered inauspicious.

**(2) Islam:-** The 'Quran' regards men and women as being equal and does not regard women as an impediment in the part of religion. Though it provided women with a much higher status than was prevalent at the time, various interpretations of Quran injunctions over the centuries accorded women an inferior position in many aspects, reflecting the cultural norms of those periods. Though equal as a believer, a woman cannot be a priest, nor can she lead the prayers. She has no place in the formal religious organization and legal affairs of the community, and cannot be a Kazi. Seclusion imposed many restrictions on Muslim women's behaviour and deprived them of the right to participate in communal prayers.

The marriage contract gives very unequal rights to men and women, permitting polygamy and unilateral right to divorce to the husband. Religion makes the husband, the family head, and demands obedience and service from wife. Islam recognizes women's right to inherit property in practice these rights are not upheld. Women lose their rights because of ignorance and inability to assert them.

**(3) Christianity:-** The basic tenets of Christianity have intermingled with local traditions of various communities which follow this religion. The Biblical image of women as the temptress and seducer has strengthened the husband's right to control the wife and her property. Women is free to move with her husband, and it is recognised that her primary relationship is with her husband.

Emphasis on monogamy is the one enduring factor which has raised women's status in Christianity. However, the concept of permanency of marriage with no place for divorce has affected adversely the status of women among Catholic and some other groups. The bible emphasises

certain qualities of women such as her capacity to work, caring for her family, kindness and charity for needy outside the family and wisdom. She can participate in all religious ceremonies, though she has not been granted full ecclesiastic responsibility in the church organization (except Methodists).

Christianity does not emphasize marriage as a women's sole destiny. She has an independent moral entity and responsibility. Because of this tradition, christen women were the first to enter the field of education and employment. Though the taboos on women are less in Christianity the basic concept of their inferiority to men is beyond dispute.<sup>9\*</sup>

#### **1.6 Women in Kashmir**

In the traditional Kashmiri society, women generally remained confined to or around the family. Their world of activities was restricted to the borders of their patriarchal or patri-local household. While not considered equal inside and outside their families, they were usually subjugated, abused, discriminated and maltreated in the social life. They could not develop their individual personality or be independent from their males. Actually, they remained dependent throughout their lives. As daughters, they remained dependent on fathers/male guardians; as wives, on their husbands; and as mothers, on their sons. The lifecycle of female dependency was supported by culture and religion. Their income was usually considered the family income and was often spent by male members of the family. Though women were economically active in the traditional occupations and handicrafts in rural and urban areas, this had hardly elevated her to a higher status.

The complete domination of men over women crudely reflected in the maltreatment which the latter got at the hands of the former. The women, especially wives, were sometimes beaten in some families and there was not any collective protest against this brutal practice. Women in the domestic framework were not allowed to participate in the decision-making about all important matters of the family. This was exclusively the area of male domain.

Women in the traditional Kashmiri society were considered unequal, inferior and weak [mentally and physically]. These notions were supported by myths, dogmas and belief systems. Many women too believed in these men-created notions and ideas, which had a strong impact on the entire behavior of women. However, the practice of endogamy kept the women in close contact with their parental/paternal families. This type of relationship between families put a serious restraint on extremely bad treatment of women at the hands of their husbands and in-laws family members.

Though Islam allowed the practice of polygamy with certain conditions and limitations, it was never a common practice among the Kashmiri Muslims. The practice was socially insignificant and was generally considered 'undesirable' because of its abuse by some individuals. Moreover, factors like meager income, underlying feeling that justice cannot be done to more than one wife at a time, and constant tension in the family reduced further the occurrence of polygamy in Kashmir. Similarly, the practice of divorce, religiously allowed with certain obligations on husband, was not common in the Kashmiri society. The concerned experts feel that divorces were rare in the valley and their number was socially negligible. In actuality, the practice of divorce is



generally considered as an ‘undesirable’ social phenomenon. Though the inheritance rights for women in Kashmir existed in theory, as the Islamic Shariah gave a particular share to women from their parental property, these were denied to them in practice. Again, though the Maher stood as a legal right of women, it was usually denied to them in part or full.

In reality, women in Kashmir in the past were caught in a paradoxical situation. While their social role was projected as minimal, they participated actively in social, economic and other activities. In urban areas, while the women of sayid and hojja families were confined to their homes and were not allowed to perform any manual labour outside their homes, women belonging to various occupational groups and communities worked with their men both within and outside their homes for earning sufficient amount of money required to fulfill the family needs. In the rural areas, all women worked side by side with their male members in the agricultural fields.<sup>10\*</sup>

The women in Kashmir generally did not practice purdah which meant the wearing of the formal burqa from head to toe. This practice applied to all groups of the Kashmiri society except the sayyid and hojja women who practiced various forms of purdah for social and economic reasons also. Generally, there prevailed no segregation between men and women in the traditional society of Kashmir. The interaction between the opposite sexes usually took place at all levels, in all fields and in all sections of society. In fact, the institutional arrangement of the occupations in the valley was developed in such a way that the male-female interaction, both with insiders and outsiders, seemed must.

## **1.7 Present Status of Kashmiri Women**

Women constitute around 47% of the total population of the State. The development of women, no doubt, has been a part of the development planning process right from inception of Five Year Plans but the shift in approach from welfare to development toward women took place in a focused manner in the 6th and 7th Five Year Plans. The 8th Five Year Plan promised to ensure that benefits of development do not bypass women. The 9th Five Year Plan changed the strategy for women from development to empowerment and emphasis on preparation of separate Women Component Plan (WCP) by identifying specific Schemes/Projects having direct bearing on welfare and development of Women. The 10th Five Year Plan further strengthened the implementation of Women Component Plan (WCP). Moreover, the Women and Child Development Department in the Ministry of Social Justice and Empowerment has also enjoined upon the states to monitor closely the flow of benefits of various schemes for the empowerment of women on regular basis. These initiatives have helped in improving the status of women in various spheres to a great extent, but the imbalance still exists which needs to be addressed over the years.

The 11th Plan had taken numerous steps forward. However, the targets set out could be only partially achieved. In the 12th plan, the Government's priority would be to consolidate the existing initiatives and interventions relating to women, build upon the achievements and also move beyond to respond to new challenges.

Most of the women spoke of the unbearable odds against conducting such safe, healthy, normal lives. But all of them, without exception, also spoke, in one way or the other, about their battles against these odds.

About their anger and frustration; their protests; their plans of action; their travel in search of support. These women have had to make the language of resistance their mother tongue.<sup>11\*</sup>

As always, the women bear the brunt of prolonged armed conflict; of crackdowns, cordon and search operations and all kinds of “security checks”. Rape is the pre-eminent instrument of punishment, intimidation, coercion and humiliation, and it is used freely. Bringing the rapist to book is practically impossible. To begin with, the police are reluctant to register FIRs against members of the troops.

Then there are “enforced disappearances” and “half-widows”. Strange new terms become current when the inexcusable happens over years and years. Thousands of people, many of them married men, have been “subject to enforced disappearance by state agencies”. In other words, they have been picked up by the troops. These men have mothers, sisters, daughters, wives. In the absence of information about them, the wives become half-widows. Half-widows bear extra suffering: they are left without entitlement to land, homes, inheritance, pensions or social assistance. They face the constant threat of destitution. And, of course, they are more vulnerable to harassment by the troops.

Psychiatric disorders thrive in such a climate of unpredictability. Trauma and wounds are not always visible. In the post-1989 years, there has been a sharp increase in mental illness among women – from sleeping disorders to depression to Post-traumatic Stress Disorder (PTSD). The lone psychiatric hospital in the valley is in Srinagar. In 1989, about 1,700 patients visited this hospital; by 2003, the number had gone up to 48,000. It does not take an expert to visualise which way the numbers go between 2003 and 2012. And these numbers account for one

single hospital in one single city, and for women who are lucky enough to make it to a hospital at all.<sup>12\*</sup>

There was a lady Parveena (name changed), who could have been anyone's ordinary but beloved mother. But Parveena is far from ordinary. Her son, Javaid (name changed), was picked up by the security forces in 1990; she has heard nothing of him since. Worry and grief did not stun her into acceptance. In 1994, she set up the APDP, the Association of Parents of Disappeared Persons. She goes wherever she can to tell her story and the stories of other parents. She spoke for all of them when she asked us, "Where are our children? Where is our justice for them?" For twenty-two years, she has been leading protests in a park every month. She will not stop her work, she told us, till all the missing children get justice. Search for our children! Her full-throated cry haunted us long after we left the room.

Two decades of conflict have not only resulted in irreparable loss to life and property, but also trauma for women in Kashmir. Half-widows, full widows. We heard of visit to Dardpura Village. Ironically apposite, this cruel name: the place of pain. Close to the Line of Control, Dardpura in Kupwara epitomises what happens to a place when regular skirmishes over two decades make conflict a way of life. The little village has come to be called the village of widows – the pain in Dardpura personified by the lives the widows have had to lead. One woman took to begging so her daughter could survive; another was heartbroken that she could not pay for a shroud for her dead husband. Still another – who got no "compensation" because her dead husband was described as a militant – had to support four sons on a salary of Rs 650.

The participants including myself heard a Kashmiri Pandit who had to leave the valley. Panditha, a teacher, talked poignantly of the Kashmiri Pandits' right to return. Their suffering should also be counted. They want to return without having to support any faction.

Researcher heard Saima (name changed), a gentle-voiced doctor who did not speak "politics". She spoke about the women patients who come to her, many of them victims of a range of mental disorders. The more experienced activists in the room hastened to place the situation Tehmeena described in a larger context. What does "militarisation" really mean? Few participants asked me. They answered the question themselves. It means the security forces, and sections of the Kashmiri military and police, are growing more brutal by the day. It means that Kashmir and Kashmiris are subject to the "militarisation of place, body and mind." If this does not change, no other change is possible. As these women spoke, two language registers sat uncomfortably beside each other. For our benefit perhaps, the women referred to the security forces. But when one of them asked us dryly, "Where is the security?" what we heard was occupying forces.

Researcher had ample evidence of the direct link between the plight of Kashmiri women and the state of conflict they have lived in and continue to live in. Women have suffered terribly because of the security forces and the oppressive laws in force; and because the state has completely failed in providing its citizens justice, compensation and rehabilitation.

The newly set up "Working Group for the Justice and Empowerment of the Women of Jammu and Kashmir" discussed ways to highlight the problems facing the women of Jammu and Kashmir. How was public

opinion to be mobilized? How was that one-sided perception of Kashmir as a land of terrorists to be made more complex, more real, more true? People round the table listed the inevitable strategies: joint action in the form of statements, public meetings and protest demonstrations. And to what end? Above all, de-militarisation; the withdrawal of AFSPA, PSA and all other laws that affect the citizen's right to free movement, livelihood, education, health and the right to live with dignity; the immediate trial and punishment of security personnel and all others accused of rape and molestation; the establishment of support structures such as hospitals and employment schemes, especially for half-widows; the compilation of detailed missing persons records; and the appointment of a Commission of Inquiry, under an impartial judge and experts, into the present condition of women in Jammu and Kashmir, with time bound implementation of recommendations.

### **1.8 Change Among Women in Kashmir**

The situation of women explained above prevailed for centuries in the Kashmir valley and has been recorded by some historians, missionaries, tourists and travellers. It is generally believed by the experts that conditions in Kashmir in general and the Kashmiri women in particular started undergoing change from the early decades of the 20th century. Two major sets of factors are mainly responsible for the initiation of this broader and deeper change. First, at the endogenous level, emerging political consciousness, expanding modern education, spreading of cultural awareness, deteriorating economic conditions and large-scale social awakening created a situation in which women felt concerned about their position. They also started thinking about their rights in the broader social context. Second, at the exogenous level, there was a strong impact of the process of neubremization which refers to a process of impact of the outside developments on the inhabitants in the valley. Accordingly, all political, social, economic and other

developments in the Indian sub-continent, especially erstwhile United Punjab and Delhi, had necessary impact on overall situation in the Kashmir valley. Interaction with and exposure to the outsiders/aliens made adoption of change easy, contextual and relevant.

1. Mass change among women in Kashmir started from early decades of the present century, especially from early 1930s when the freedom movement started in the state. The women in the valley in general participated in that movement against the feudal rule of the *Maharaja* dynasty in large numbers and their men put no restriction on them. That was the first time in Kashmir history when women in large numbers came out of their homes and participated in a social-political movement. It was essentially in the context of that movement that women in Kashmir [and in the state of Jammu and Kashmir at large] were provided equal rights [to men's rights] which were enshrined in the Naya Kashmir Programme in 1938 that guided all post-independence period governments in J and K state. In that changing context, while the sayyid-hojja women responded early and fully to the changing processes, other women, belonging to lower socio-economic groups/classes responded to change very late.

2. After 1947, when the local political leadership assumed political power, successive governments in J&K state, irrespective of political and ideological differences, attempted to improve the conditions of women here. Many efforts in this direction were started. Free education, including technical and professional education, was provided to the women from primary to the university level. Women were assured jobs in government offices, technical – professional entertainments. The government also safeguarded political, commercial and economic and

social rights of women.

However it was observed that these programmes for women's welfare were neither properly planned nor carried out with Commitment and seriousness. The political instability in the state in the entire post-1947 period was mainly responsible for this situation.

In the post-independence decades in J&K state three major developments related to women took place. These developments were:

First there emerged a mass consciousness among women [and other members of society too] about their rights within as well as outside their homes. This had a qualitative impact on the family life, especially in relation to the status and role of women.

Second, the Kashmiri women in general and belonging to all classes, groups and communities achieved a fair degree of social and cultural mobility which also helped in the fast breakdown of the institutional structure of the traditional family. In this situational context, women felt relatively easy to deviate from the traditional practices and enlarge their role.

Third, most important, the Kashmiri women at large developed motivation and interest in coming out of their homes for various purposes like education, employment and entertainment. As a result of this development, many women were recruited in various employment sectors. In actuality, there emerged a general pattern in rural as well as urban areas according to which all educated girls sought education, and subsequently, employment necessarily.

**3.** It is important to note here that the above-mentioned changes among women were directed towards their change and development. In



totality, these changes contributed step-by-step to their emancipation. However, these changes were associated with other problems for women and their family members. Prominent among these problems include problems of child-bearing and child-rearing, their undesirable socialization and uncontrolled behaviour, women's dual role and post-marital conflict/mal adjustment and their discrimination and harassment in out-home situations. It follows that women in the traditional Kashmiri society faced one set of problems such as total dependence on men, lower social status, confining their role to their homes, imposition of ideas and behaviour related to the women. Now, in the changing situation, women faced another set of problems which included women's dual role, childbearing and child-rearing problems, and marital disharmony. In this situation, the women's problems became complex and their complexity increases day-by-day. Moreover, the short-term and long-term implications of these problems are completely undesirable for women and the society at large.<sup>13\*</sup>

### **1.9 Overview of Employment Scenario in J&K**

Unemployment is a social issue of serious concern at the present, both at National as well as State levels. The state of Jammu and Kashmir like most of the states of the country has been facing the problem of unemployment, since long. The population of the state increased from 59.87 lakhs in 1981 to 101.44 lakhs in 2001. The number of workers also registered an increase of 39% during the same period.

According to 2011 census, the sex wise position of total workers, main workers and marginal workers for J&K vis-a-vis All India is given in the table below:

Table No. 1.3: Employment Scenario in J&K

Sr. No.	Area	Persons	Total Workers	Main Workers	Marginal Workers
1	J&K	Total	3753815	2608668 (69.49%)	1145147(30.51%)
		Males	2679941(71.39%)	2226958 (85.37%)	452983(39.56%)
		Females	1073874 (28.61%)	381710 (14.63%)	692164 (60.44%)
2	All India	Total	402234724	313004983	89229741
		Males	275014476	240147813	34866663
		Females	127220248	72857170	54363078

Source: Census of India, 2001-2011

According to 2011 census, the number of total workers in J&K stood at 37.54 lakhs of which the main workers constitute 26.09 lakhs (69.49%) and the number of marginal workers constitutes 11.45 lakhs (30.51%). The share of main and marginal workers in the total work force has remained by and large constant during the last two censuses (1981 and 2001).

Female workers constituted 28.61% of the total work force. The share of female in the Main workers is only 14.63% as against 60.44% in marginal workers category in J&K.

Further classification of workers as per Census during 2001, shows that 42.4% of the total workers are cultivators, 6.56% are agricultural labourers and the remaining 51.04% are workers engaged in other

activities including household industries.

Work opportunities, however, have not kept pace with the increasing population. The problem of unemployment gains more importance because of higher incidence of unemployment among the educated section of youth in the State. Almost 70% of the population is directly or indirectly dependent on agriculture and allied activities which continue to be a subsistence sector. However, it may be mentioned that near about 70% of the said marginal workers are associated with the Agricultural and allied sector contributing very marginally to the total production thus giving rise to the disguised unemployment in Agriculture. To avoid this situation, out of the said 11.45 lakh of marginal workers, half of this working force suffers from disguised unemployment who can contribute positively on being shifted to the other sectors of economy without affecting the total agricultural production and yield productivity in the State. In the absence of desirable industrial growth and limited scope for absorption in the private sector, many have been rendered unemployed and have joined the ranks of job seekers. The District Employment Exchanges renamed recently as District Employment & Counselling Centres spread all over the state maintain qualification-wise data on job seekers.

### **1.10 Unemployment Rate in J&K**

The term used for measuring unemployment is the 'unemployment rate', defined by NSSO as the number of persons unemployed per 1000 persons in the labour force (which includes both the employed and the unemployed). For calculation of unemployment rate, person-days as per the Current Daily Status (CDS) approach is followed. This, in effect,

gives the unutilized position of labour force. Thus, it is a more refined indicator of employment situation in a population than the 'proportion unemployed', which is merely the number of unemployed per thousand persons in the population as a whole.

The quinquennial survey on employment - unemployment carried out by NSSO provides estimates on various characteristics pertaining to employment and unemployment at the National as well as State level. The data on Unemployment-employment scenario across the state has also become a regular feature of all the NSSO Survey rounds on some selected parameters.

The latest NSS Survey- 66<sup>th</sup> round conducted during July, 2009 - June, 2010 throughout the country constitutes an important source of information on unemployment. The unemployment rates revealed by 66<sup>th</sup> round of NSS for J&K State in comparison to all India figures are given in the following table:-

Table No. 1.4: Unemployment Rate for J&K

S. No	Area	J&K(%)			All India (%)		
		Male	Female	Persons	Male	Female	Persons
1	Rural						
	UPS	3.1	19.3	4.9	2.0	2.5	2.1
	CWS	3.0	5.7	3.9	3.4	3.7	3.5
	CDS	3.8	10.3	5.1	6.7	8.3	7.0
2	Urban						
	UPS	5.0	14.5	6.5	3.0	7.3	3.7
	CWS	5.2	13.1	6.9	3.7	7.7	4.3
	CDS	5.5	15.0	7.3	5.2	9.6	5.9
3	Combined (Rural+Urban)						
	UPS	3.6	17.1	5.3	2.3	3.6	2.6
	CWS	3.6	7.1	4.6	3.4	4.6	3.6
	CDS	4.2	11.1	5.6	6.2	8.5	6.7

Source: J&K Planning Commission, Economic Survey  
 UPS: Usual Principal Status; CWS: Current Weekly Status; CDS:

Current Daily Status; Unemployment rate per 100 persons

The unemployment indicators have been worked on the following three basic principles;

a) Usual Principal status (UPS)- Indicator of chronically unemployed. b) Current Weekly Status (CWS)- Indicator of chronic and seasonal unemployment. c) Current Daily Status (CDS)- Indicator of unemployment on a day of the conduct of Survey,

The analysis of data reveals that the Unemployment Rate for Rural+Urban (Combined) under UPS (5.3%) and CWS (4.6%) while-as the indicator for CDS was (5.6%). As against this the All India level indicator was lower than that of State level under UPS as well as CWS status. However, under CDS the unemployment rate for All India level was higher when compared to the State figures as indicated in the above table.

At State level, the unemployment rates for females as per all the three approaches viz UPS, CWS and CDS were on the higher side when compared to corresponding figures for males. Thus the results shows that the problem of Unemployment is more prevalent amongst females in the State of J&K.

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**CHAPTER II**  
**REVIEW OF LITERATURE**

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- 2.1 Research Studies on Women
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## REVIEW OF LITERATURE

### 2.1 Research Studies on Women

Not many academic and scholarly studies about gender inequality and gender roles in the Kashmiri society have been carried out. In reality, there are only a few studies/books which we review briefly in the following:

- 1) The famous colonial administrator and visitor, Sir W. W. Lawrence, in his book entitled “The Valley of Kashmir” [1895], has given general details of women’s situation in Kashmir in late 19<sup>th</sup> century. These details are impressionistic and reflects extreme poverty and overall backwardness and harsh conditions of life of women in Kashmir.
- 2) A systematic and academic treatment of the topic of gender situation in the Kashmiri society has been given by eminent sociologist, Dr. Bashir Ahmad Dabla, While his books portray real gender situation in Kashmir, he also presents the present-day gender change with detailed statistical support/evidence. Dr. Dabla has written following books on gender situation in Kashmir:

[i] **Working Women in Kashmir [1982]** : - This book deals with the central theme of emergence of the role of working women in Kashmir. It focuses on women’s changing attitudes, behavior-patters and their problems. This is the first book researches about problems of women in the sociological perspective, while its methodology stands highly scientific. Though its empirical findings were highly relevant in early 1980s, these need to be observed in the updated form.



**[ii] Gender Discrimination in Kashmir Valley [1988]:** - stands for sociological presentation of this phenomenon in the Kashmiri society in its historical and contemporary context. He puts forward various findings of empirical research to the high-level expert group in a national conference in Srinagar in 1997. The conference debated the findings and recommended to the J&K government for implementation. It may be interesting to note here that it was on the recommendation of this conference that the J&K State Women's Commission was established. In brief, this book presents gender discrimination and its problems to the governmental and non-governmental organizations. While the methodology of this study stands relevant and scientific, the themes enquired by the author are important to the women's life.

**[iii] Multi-dimensional Problems of Women in Kashmir [2005]:** - This book of Dr. Dabla, entitled Multi-dimensional Problems of Women in Kashmir, is based on a research study carried out in the valley and sponsored by the Planning Commission. This empirical study has observed a highly representative sample of 5,500 women from all districts of the valley and highlighted six sets of their crucial problems, i.e. economic, educational, social, cultural, discriminations and health problems. For each set of problems, a lot of necessary statistics/data have been provided in support of his propositions and conclusions. Dr. Dabla's book is an important contribution for developing an understanding in perspective about gender situation in the valley. This study has adopted detailed scientific methodology and presented relevant conclusions and suggestions

[iv] **Domestic Violence against Women in Kashmir [2007]:** - This book is again a research based study of women's general discrimination in the Kashmiri society, particularly in the domestic framework. Through highly scientific and intensive methodology, the author has critically and sociologically analyzed various aspects of domestic violence, torture, harassment,, domination, wife-beating, dowry demand, threat to divorce, denying economic independence, unjust treatment and other negative practices in the family. After studying a representative sample of 200 Kashmiri women belonging to the valley through questionnaire or interview, the author has arrived at certain critical propositions and conclusions regarding gender violence in the home situation. He draws a clear picture in the pre-and post independence period about emancipation and empowerment of women in Kashmir. Finally, the author has formulated certain solid, relevant and practical suggestions for the govt. and NGOs to resolve these problems.

- 3) **Nyla Ali Khan**, a Kashmiri professor in the USA, has produced a book about the Kashmiri women entitled "Islam, Women and Kashmir". In her book, she talks about Kashmiri women's past[ in the context of secular, human and tolerant culture shaped by the Islami9c religious ethos here] and the present [in the context of political violence directed against women during last two decades. Though the book does not deal directly with the gender issue, she puts forwards some its aspects.
- 4) **Seema Qazi** has produced a book entitled "Gender and Militarization in Kashmir" in 2009. This book, based on her Ph.D. thesis submitted in London School of Economics, deals mainly with the impact of militarization on gender in the conflict situation in Kashmir in the last

two decades. She has well documented cases of mass rape, rape, molestation and intimidation of women by Indian security forces in last 20 years of armed conflict. Though the book is not directly related to gender inequality, it gives details and analytical account of this situation in the valley with empirical evidences.

- 5) **The book titled “Girl Child in Indian Society” edited by Mita Bhadra (1999)** Published by Rawat Publications. This book is an excellent collection of Articles on different aspects of Indian girl child. The main focus is on the prevailing inequalities, discriminatory parties against the girl child and her gender margin allegations. The book emphasis on girl child, the gender dimensions of the girl child, including her neglect and socialization in the family and society. The main focus on the girl child while my research many aspects of women are included working, house-wife or any other. It will be a valuable source of research in Gender roles.
- 6) **The book titled “Indian Women Education and Development” edited by Usha Agarwal (1995).** Published by D. K. Vaid for the India publications. This book deals with the problem of women development with special referee to India. This book emphasis on women education. However, my research is dealing with the gender discrimination problems of women at different places be it home or working place.
- 7) **The book titled “Indian Women Present Status and Future Prospectus” edited by Rajkumar Pruthi, Raneshwari Deni and Romalia Pruthi, Jaipur (2003).** This book deals wit the social status of Indian women like from purdah to modernity, status of Hindu as well as Muslim women. And this books deals with family welfare and family planning programme.

- 8) **The book titled status of girl child and women in India by Nitanjan pant published by S.B. Nandia for APH publishing. New Delhi. (1995).** Therefore, the initial portion of the book provides a profile of Uttar Pradesh dealing with its physiographic, natural resources cultural Millie, demographic people, economy and poverty alleviation measures taken by the central and the state government. This is followed by an account of life situation through successive stages in the life cycle. It was decided to start with life before and around both. Its then proceeded by a discussion of infancy and early years followed by the state of girl child and leading to the portrayal of the adolescent girl. This represents an age group which has generally been neglected in development works but its of decisive importance for changing the situation of women and female children.
- 9) **The book titled violence against women by Dr. Kanika Parmar, published by Shiv Kumar Sharma, Ruth publications, (2011).** In this book, the author dealt with the violence against women has a ling lasting and has come to be accepted by everyone as natural destiny even by the victims themselves(women) especially in the third world countries. These are many studies related to violence against women but most of them stress on violence against wife. Not much sociological work has been reported sp far on the causes types and degree of violence against women as well as strategies and combating measures adopted by victims of violence. The focus of the study is to find out the facts only a humble attempt in the direction. The main focus of the study is on the selected aspects of the problem is expected to contribute much to the understanding of sociology of violence. The author has emphasis or the causes and conditions of the Atricitities and violence against women. This

particular book is useful for students who are working on women issues. And in particular was very useful for this topic especially gender inequality.

10) **The book titled “Violence against women + dynamics of conjugal Relations” by Madhurima, published by Gyan publishing house, (1996).** This book is an excellent work done by the author regarding violence against wives is quite wide-spread in conjugal relationship. People generally exaggerate withdrawal, psychological and verbal violence and do not treat them as violence. It is physical violence which is treated as violence and also attracts societal censure. In other words domestic violence is one form or the other is not considered seriously unless it involves homicide or physical injury against an intimate wives perception that other alternative ways of living e.g. single, divorce or separated are no substitute for married life forces them to develop tolerance towards violence and they continue living with their abusive spouses with a hope that things may improve.

11) **The book titled “Muslim Women: Emerging identity” by Shaukath Azim, published by Rawat Publications, (1997).** The author points out that the Muslim community, in the name of religion has developed certain innocent notions about women’s employment and shows that there is no inherent contradiction between the two. The study identifies education by one of the decisive factors in sensitizing and concertizing Muslim men and women. The findings of the study would be immense use to all those who have concern for Muslim women and also convection and determination to convert such concern into action.

12) **The book titled “Women empowerment” by R. K Dutta, published by Refreshes press, New-Delhi (2003).** Through this book intended to

provide a detailed account of women's problems, discusses the strategies for their empowerment and tries to awaken them to work for their rights, powers and progress. Its hoped that this book will be beneficial for scholars, activists and policy makers in the field of women's rights and education.

- 13) **The book titled "Women in India", by Farhat Jahan, published by Anmol publications Pvt. Ltd., New- Delhi, (2002).** This book deals with women in India has been subject of concern in India for decades. The scholars, academics, sociologists and even politicians have been pondering over the issue and searching for a readymade solution for an over all impaction and empowerment of the female folk in this country. However, little has been done in concrete terms. Nobody can deny that the women the better half of one population have a definite role to play in our social frame-work and they have been doing so for years now still they are neglected lot, ever today. They are being treated as the worse half of the society.
- 14) **The book titled G.B. Reddy's "Women and the law" by Gogia law agency, published by K.E.Gogia (H.U.F), M/S Gogia Law publications, (1997).** This book is a humble endeavor to analyze the position and rights of women in India with regard to their personal rights, constitutional rights and other legal rights. This work contains two parts via, commentary and appendices. The commentary contains the analysis of various laws and the leading judicial decision related there to. The Appendices include the relevant provisions of the laws discussed in the commentary and also the full tent of certain latest laws which will be useful for ready reference. This book is equally useful for law students not sociology students. And useful for women's rights

groups and NGO's. In this book the author discussed women, in our country belongs to a class of society which is in a disadvantaged position on account of several social berries and impediments.

15) **The book titled “Women and Social order”, A profile of major indicators and determinants by Sara Ranganathan, publish by Kanishka publishers, New-Delhi, (1998).** This book deals with the women in many forms of repression and subjugation of women have been the result of the male dominated social order, the parameters of the status and standing of women are defined to a large extent by the social mores and sociological trends of the day. The present publication seeks to provide useful lights into the position of women vis-à-vis the interactions they experience in the workplace. Thus, the materials brought together in the present publication serve to indicators and determinants of women and the prevailing social order. The carefully selected articles, papers, essays, reviews and experts have for their subjects a wide range of issues that concern the new women- the medics of achievement, the contours of liberation and social responsibility the workplace culture and the renewal harassment of women workers women an exceptional circumstances such as widow-hood and divorces and particularly an area study of women an rural areas of several countries. The publication provides a well- conceived focus in the study of this emergent issue.

16) **The book titled “Status of women in India”, by Shobana Nelaseo, published by Deep and Deep Publications Pvt. Ltd, New-Delhi, (2010).** In this book the author has focused on empowerment of women in India and their historical status of women in India, women status in Ancient India and women status in Medieval period. Its historical

practices like Sati, when women were forced to die with her husband in Hindu religion like wise Jaguar is practiced . In Rajasthan where women prefer to die along with her husband. And other problem in medieval was child marriage. Below 18 years of age girls used to get married at an early age even this practice is going on still in some states but not in Jammu and Kashmir state.

- 17) **The book titled “Domestic Women Workers” by Dr. Taniya Trivedi”, (2009),** Published by Jnanda Prakashan, New Delhi. In this book the author has highlighted female workers in the era of liberalization, the condition of women in the house work, division of women in house work. In this book, author talk about the housework as responsibility. The cultural roots of housework, reintegration of female domestic workers and a sociologist perspective of women in agriculture, their social protection for unorganized workers.
- 18) **The book titled “Women Empowerment in globalised 21<sup>st</sup> century” by Dr. S. K. Jha, 2010,** Published by Satyam Publishing House, New Delhi. This book deals with women empowerment as women is recognized as a symbol of patience, peace, politeness, progress and power. As we know that women is the companion of man gifted with equal mental capacity. Every effort is being made to bring women – folk at par with male fraternity and today women are better entrepreneurs and development managers in all spheres of activities. However unless the women feels empowered both in rural and urban areas and is allowed to take independent decision, full potentialities of this section of the human resources cannot be achieved at optimal level.
- 19) **The book titled “Towards Women’s Rights Protection” by Trilok Singh (2011)** published by Cyber Tech Publishings, New Delhi. In this



book the author focused on crimes against women and violence against women like marital violence and such violence exists everywhere be it development or underdeveloped countries.

## **2.2 Constitutional Safeguards for Women and Laws Related to Women:**

Constitutional Provisions:

- Equality before law for women (Article 14)
- The prohibition of discrimination by the State over the religion, race, caste, sex, place of birth or any of them (Article 15 (i))
- The State should make special provision in favor of women and children (Article 15 (3))
- Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16)
- Prohibition of women traffic and other form of force labor (article 23).
- The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood (Article 39(a).
- Equal pay for equal work for both men and women (Article 39(d))
- The State to make provision for securing just and humane conditions of work and for maternity relief (Article 42)
- To promote harmony and to renounce practices derogatory to the dignity of women (Article 51 (A) (e).

## **2.3 Laws Related to Women**

- The Special Marriage Act, 1954
- Immoral Traffic (Prevention) Act, 1956
- The Maternity Benefit Act, 1961 (Amended in 1995)

- Dowry Prohibition Act, 1961
- The Equal Remuneration Act, 1976
- The Prohibition of Child Marriage Act, 2006
- Commission of Sati (Prevention) Act, 1987
- The Protection of Women from Domestic Violence Act, 2005.

Despite having such Constitutional legal safeguards, Indian women are still suffering on different grounds. In our society problems of crime against women are deep rooted.

#### **2.4 Type of Crime Against Women**

**1) Kidnapping and Abduction:** Kidnapping means removing of a minor away from lawful custody without the guardian's consent. The victim has to be a minor i.e. below the age of 18. In this sense the kidnapped child could not know he or she taken away from their parents. They demand ransom for release, if the demand is not fulfilled, they kill the abducted child or threw into begging or sold at brothels. Abduction forcefully compelled a girl or a woman to go from any place deceitfully to sex or compelling her to marry a person against her will. The victim could be a major or a minor.

**2) Rape and murder:** Rape and murder are the fastest growing crime in the country today. This is heinous crime committed with girl or women of any age group. The rapist satisfies his sexual desire over the victims. In 10 per cent case the crime becomes more heinous when the rapist kills the victim after rape just for the reason that the victim had threatened him of reporting the matters to her parents or police. It is a sorry state of affairs that 90 per cent rape crimes are committed by relatives, friends and lovers. In other words 90 per cent rapists and victims are known to each other.

**3) Female feticide:** It is a termination of the life of a fetus within the womb on the ground that it is female. In India, there are less than 93 women for every 100 men in the population. It is the main cause of imbalance in the sex ratio. The main cause of female feticide in India is the age old custom of dowry system. If the status of women increases the practice of female feticide will automatically decrease.

**4) Dowry Death:** Marriage is a heavenly dream for every young girl. The tradition of dowry giving in India has led to massive amount of violence toward women. Dowry was a custom invented by women for women, a marker for their status.

Dowry Death is the death of young women unable to bear the continuous harassment and torture, driven to suicide, murdered or burnt alive by her matrimonial members or husbands or in-laws in failing to fulfill of dowry demand from bride families. Though Dowry Prohibition Act, 1960 and Domestic Violence Act, 2005 are there to give the full protection of married women but the case of dowry death and divorce and murders are still increasing day by day.

Besides this women are still facing molestation, pulling hair, eve-teasing, bad remarks etc in their day to day life at the time of going schools and college and in public transports and markets.

Source\*: Crime in India, 2007, National Crime Record Bureau

Pornography is a systematic practice of exploitation and subordination based on sex that differentially harms and disadvantages women through dehumanization. Pornography diminishes the worth and civil status of women and damage mutual respect between the sexes. If you have ever viewed pornographic material, it is clear that not only does pornography

cause violence against women, but the material itself is violence against women.

Pornography also sends out the message to men that women enjoy being beaten, abused and raped. It is unfortunate, but over the last few years the violence portrayed in pornographic material has increased greatly. The material also tries to send the message that women secretly enjoy the abuse. Many studies have proven that pornography can lead to crime against women.

## **2.5 Steps Taken by Government to Reduce Crime Against Women In India**

India has seen a rise in crime against women drastically in the last few decades. According to several research reports, crime against women in India will certainly rise significantly because of the ever-increasing gender gap. The situation is not dire yet, but significant steps need to be taken immediately to control this situation before it worsens further.

- 1. Involvement of the Voluntary Organizations and NGOs:** The Voluntary Organizations and NGOs should be involved to provide counseling facilities to the married couples so that their mutual understanding could be establish and certain major and minor conflicts could be settled between husband and wife.
- 2. Strengthening of Women Commission:** The National Commission for Women and the State Commission for Women should be given constitutional status with magisterial powers to deal strictly with the dowry seekers and wife beaters.
- 3. Role of National Human Right Commission:** The National Human Right Commission should make efforts for the upliftment of women's status and protection of women's rights in society.

- 4. Provisions of Strict Punishments for culprits:** Rapists should be given life imprisonment if the rape is confirmed against them. The honor killing should be declared as a horror killing and the culprits should be given death penalty. The kidnappers and the abductors should be given at least ten years' imprisonment with heavy fine.
- 5. Empowerment of Women:** The term 'empowerment' allow us to consider various aspects of life. It raises women's status in society. If the women are economically independent, she is given all respect by all family members. For this Government should open such training centers from where they could get professional training i.e. tailoring, embroidery, beautician etc and should be given financial help as grants and loans.
- 6. Women's Self-Defense Tips:** Women have always been crime targets, it has therefore become necessary for every woman to know some truths about self defense. Women have always been considered the weaker gender that may be the reason why most of the violent crimes are against women. All women live with some level of risk for violent attack, ranging from mobile phone snatching to rape. Most crimes against women are perpetrated by people close to them. So it is necessary to take steps to counter any violent attack.
- 7. Rethinking of Male Roles:** Many men are re-evaluating their own role in the family and in society. Some are asking themselves why some men are violent, and how can they be helped to end their violent behavior. UNICEF has launched initiatives to work with men on improving knowledge about the male role in the family. And men's groups in many countries are taking the lead to examine cultural and social assumptions on masculinity, and develop strategies to help men curb violent behavior.

**8. Expansion of Women Education:** To make women economic independents and to make them to aware of their rights and freedoms and law to protecting them from domestic violence etc. State Government and Government of India should open more educational institutes. Scholarship should be given to girl students generously for higher education. Special attention should be given to the women residing in remote, backward and distant areas of the country.

## **2.6 National Policy for Empowerment of Women**

The National Policy for Empowerment of Women has set certain clear-cut goals and objectives. The objectives of the policy include:-

Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential. The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres-political, economic, social, cultural and civil. Equal access to participation and decision making by women in social, political and economic life of the nation.

Equal access of women to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc. Strengthening legal systems aimed at elimination of all forms of discrimination against women. Changing societal attitudes and community practice by active participation and involvement of both men and women. Mainstreaming a gender perspective in the development process. Building and strengthening partnerships with civil society, particularly women's organization.

The approaches for empowerment of rural women can be broadly

classified into following heads:

- Educational Empowerment,
- Social Empowerment,
- Economic Empowerment, and
- Technological Empowerment.

## **2.7 Schemes for Kashmiri Women**

The initiatives include National Programme for Education of Girls at Elementary level (NPEGEL), Establishment of Kasturba Gandhi Balika Vidyalas(KGBVs), Free Text-Books/ Scholarships, Community mobilization, Establishment of Women ITIs and Women wings in the existing ITIs, reservation of half of the seats for females in the Medical Colleges, Focus on adult female illiterates under *Saakshar Bharat Mission* (SBM) etc. As a result of these measures, the State has been able to break this impasse and put a halt to the ever increasing trajectory of gender gap for the first time during the decade 2001-2011 when the gender gap got reduced to 20.25%. This was possible only due to higher rate of increase in the female literacy viz; by 15.01% as against 11.66% recorded for males during 2001-11.

Ever since the launch of Sarva Shiksha Abhiyan (SSA), Mid Day Meal Scheme (MDMS) and initiation of host of steps like provision of free text-books, scholarships, various educational facilities at an easy reach etc, the State has been able to reduce the drop-out rate. The dropout rate in the State has declined to 11% in 2012-13. It is hoped that the dropout rate will certainly come down further and that too quite steeply in near future.

## **2.8 Women Welfare Schemes**

### **1) Support to Training and Employment Programme**

In order to ameliorate the status of women, the government took the following initiatives:-

Support to Training and employment programme (STEP) has been launched to provide updated skills and new knowledge to poor, asset-less women in 10 traditional sectors viz. Agriculture, Animal Husbandry, Dairying, Fisheries, Handlooms, Handicrafts, Khadi and Village industries, Sericulture, Social Forestry and Waste land Development, through mobilizing them into cohesive groups. To facilitate employment of women and to support the working women living away from their homes/towns, who come in the cities and towns for under going short term training courses, Working Women Hostels with day care centres and crèches have been setup in the State for catering to social needs of the destitute. In J&K State, 5 hostels for working women have been sanctioned, out of which, two have been completed (one in Jammu and other in Kashmir). The works on the remaining 3 hostels are in progress.

### **2) State Women Development Corporation Schemes**

The State Women Development Corporation has been declared the channelizing agency for implementation of the schemes for welfare of women. The State Women Development Corporation, J&K is implementing schemes for social and economic upliftment of the women living below the poverty line.

The following schemes are in operation through SWDC:-



### **i) Empowering Skilled Young Women Scheme**

J&K State Women Development Corporation, launched Empowering Skilled Young Women Scheme (ESW) on 8th march, 2010, on International Women's Day, which forms a part of Sher-i-Kashmir Employment and Welfare Programme. Against the total release of ` 6.50 crore, JKWDC has sanctioned `6.46 crores in favour of 403 women entrepreneurs belonging to different districts of the state for establishment of gainful income generating units on nominal interest rate of 6%. The entrepreneurs availed the loan facility for the following trades:-

- Readymade garments
- Aromatic Medicinal Plants
- Boutique
- Fashion Designing
- Cosmetic Shop
- DTP
- Medical Health Care
- Mushroom Cultivation
- Floriculture/Agriculture etc.

### **ii) Schemes financed by National Minorities Development and Finance Corporation (NMDFC)**

J&Ks Women Development Corporation is raising loan from NMDFC and releasing the term loans to female beneficiaries for starting income generating units. `

### **iii) Schemes financed by National Backward Classes Finance and Development Corporation (NBCFDC)**

Under this scheme, loans are advanced to females of backward classes for setting up of their income generating units financed by NBCFDC. During the year 2008-09, 209 beneficiaries with financial assistance of Rs. 91.80 lacs have been benefitted. During the year 2009-10, 103 beneficiaries have been benefitted with financial assistance of Rs. 53.55 lacs. During the year 2010-11, 217 beneficiaries were covered with financial assistance of Rs. 122.04 lacs. During the year 2011-12, 257 beneficiaries have been covered with an expenditure of Rs. 168.28 lacs. An amount of Rs. 104.75 lacs has been spent up to November 2012 with coverage of 122 beneficiaries during 2012-13.

**iv) Schemes Financed by National Handicapped Finance & Development Corporation (NHFDC)**

J&K State Women Development Corporation sanctions loan with refinance support of NHFDC in favour of eligible females at nominal rate of interest for setting up their own income generating units. The Corporation provided an assistance of Rs.18.74 lakhs to 25 beneficiaries during the year 2008-09. During 2009-10, 29 beneficiaries with financial assistance of Rs.19.23 lakhs, were benefitted. During the financial year 2010- 11, 34 beneficiaries were covered with a financial assistance of Rs. 38.50 lakhs. During the year 2011-12, 48 women beneficiaries have been benefitted with an expenditure of Rs. 60.60 lakhs. During the year 2012-13, 32 women beneficiaries have been benefitted with an expenditure of Rs.74.73 lakhs up to ending November 2011.

**v) Schemes for Skill Development financed by NMFDC & NBCFDC**

J&K State Women Development Corporation seeks loan from NMFDC & NBCFDC for setting up training centers for skill development of

artisans/women beneficiaries. Thereafter, women are brought under micro credit net to display & sell their products in exhibition-cum-melas which are organized by the State Women Development Corporation, both inside and outside the State. These meets give opportunities to women to sell their products.

### **3) Social Welfare Department**

Social Welfare Department is also implementing various schemes for development of women which are enunciated below:-

#### **i) Development of Vocational Skills**

Females in the age group of 15 to 35 years are imparted trainings in various crafts through Social Welfare Training Centres. At present, 150 Social Welfare Centres which are engaged in imparting training to women folk. The number of inmates in each centre is 25. The duration of the training to inmates is 11 months and stipend @ Rs. 100/- per month is provided to the women folk.

#### **ii) Lady Vocational Training Centres**

Apart from this, there are four ladies vocational trainings centres in the State one each at Jammu, Srinagar, Kargil and Leh. In these centres, besides imparting advanced trainings in various crafts, training in stenography is also imparted.

### **4) Indira Gandhi Matritiva Sahyog Yojana (IGMSY):-**

Two districts of the state viz, Anantnag and Kathua have been brought under Indira Gandhi Matritiva Sahyog Yojana (IGMSY) on pilot basis to improve health and nutrition status of pregnant and lactating women cash incentive of Rs. 4000/- to be provided to beneficiaries for first live two births..

**5) Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (SABLA):-**

Five districts of the state viz, Anantnag, Kupwara, Leh, Jammu & Kathua have been brought under SABLA- Rajiv Gandhi Scheme on pilot basis for Empowerment of Adolescent Girls to improve their health & nutrition status, upgrade their skills & enhance their educational status through formal and non formal education.

**6) Voluntary Service Allowance (VSA):**

The State Government provides, by way of financial support, a monthly Voluntary Service Allowance (VSA) to all unemployed educated youth having educational qualification of matriculation and above for the next three years. Age for eligibility is 26 years to 37 years and annual family income should not exceed Rs. 1.50 *lakh* under the said scheme.

VSA is paid, on a monthly basis, through the concerned District Employment and Counselling Centers, on a non-cash basis (through bank transfer); with effect from April 1, 2010 as per the following gradation:-

- a) Rs. 600/- per month in favour of each eligible person who has passed the matriculation examination but not 10+2 examination;
- b) Rs.650/- per month in favour of each eligible person who has passed 10+2 examination;
- c) Rs.700/- per month in respect of eligible persons who have passed 10+2 examination and possess additional skill based qualifications such as ITI/ and other equivalent qualification;
- d) Rs.850/- per month in case of eligible persons having passed 10+2 examination and who have additional professional qualification

(recognized) equivalent to a three year diploma from a recognized polytechnic institution;

- e) Rs.1000/- per month in favour of eligible graduates and above below the postgraduation level; and
- f) Rs.1200/- per month in respect of post-graduates and engineering and medical graduates and equivalent levels in the field of computer science, technology and education.

### **7) Jammu and Kashmir State Self Employment Scheme**

As an alternative to wage-paid employment, various self employment schemes have been introduced in the J&K State for providing self employment to the unemployed educated youth. The “Jammu and Kashmir State Self Employment Scheme” being implemented by Employment Department provides loan assistance to the educated unemployed youth of the State for establishing their own employment generating units since 1995.

### **8) Self Help Group Scheme**

The State Govt. launched a scheme during the year 2003 for allotting work contracts to Self-Help Groups of unemployed Degree/Diploma engineers. The following guidelines have been laid down for formation of Self-Help Groups:-

1. The number of members of each Self-Help Group should not be less than 5 and not more than 10.
2. The Self Help Groups should be registered with the Registrar of Firms (Director I&C) as firms.
3. Members should necessarily be Diploma Engineer (3 years) or Degree holders.

4. None of the members or the group leader should be employed elsewhere.
5. The members of the Group should not be listed in more than one Self-Help Group in the same District or some other District.
6. All original documents be verified by Officer in-charge personally.
7. On the fulfillment of these conditions, the group is registered as a Self- Help Group and an Identity Card is issued to the Self Help Groups.

#### **9) Skill, Empowerment and Employment Scheme for J&K**

The Expert Group in consultation with the Ministry of Rural Development (MoRD), GoI has developed a special placement linked, market driven skill training programme for the J&K youth. The scheme will provide placement-linked, market driven skill training to 50,000 to 1,00,000 youth in 3 to 5 years. The objective of the special scheme is to provide options and opportunity to all youth in J&K regardless of their educational qualification to select training program for salaried or self-employment as per their interest.

#### **10) Special Industry Initiative (SII J&K)**

J&K has a large talent pool of youth who are well educated but are unable to find employment due to lack of soft skills or lack of practical/hands-on training. To engage the youth, one initiative could be to identify 10-20 companies across industry sectors to partner with an educational institution and run special training programs to enhance employability of 8000 youth per annum in J&K over a five year period. This would translate to 40,000 youth in J&K becoming employable in various sectors across India. This could be operationalized through a

scheme to be executed in the PPP mode with 50:50 cost-sharing between the government and the private sector.

#### **11) Special Scholarship Scheme of J&K (SSS J&K)**

- The Expert Group recommends that 5000 scholarships per annum may be awarded for the next 5 years. Out of the total, 4500 scholarships (90%) could be for general degree courses, 250 for engineering (5%) and 250 for medical studies (5%). This will benefit 25,000 students.
- If the capacity of the educational institutions in J&K is to be built up, it is essential to enhance the faculty skill set. One important dimension to this is the interaction of the academicians with the industry to understand their expectations of entry level student skills. An interesting example of this connect is the Faculty Enhancement Programme (FEP) conducted by the Infosys Development Centres which have trained 4900 faculty members from engineering institutions.
- IGNOU has agreed to launch an interactive platform for registering students in J&K for job placements. They will establish Regional Placement Cells (RPC) in Srinagar and Jammu which will provide a platform for prospective employers to communicate with job seekers of Jammu, Srinagar and Leh through virtual job portal, job fairs, placement drives and walk-ins, provide career specific counselling and guidance, carry out competency mapping of all job aspirants.

**CHAPTER III**  
**RESEARCH METHODOLOGY**

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## **RESEARCH METHODOLOGY**

The study is based on primary and secondary data .The primary will be collected through the interview schedule and the secondary data will be collected from the records, registers, reports from the Government offices and books, journals and any other sources at the library. The interview will be conducted by the researcher with various women's staying in selected districts of Kashmir region. This is the descriptive type of research on gender inequality .All Sociological perspectives will be applied in this study in order to explain the existing reality of Gender Inequality in Kashmir Province.

### **3.1 Social Research**

Social research is clearly the discovery of casual relationships in human behavior. It is generally acknowledged that in human behavior, as much as in natural phenomena, a large degree of miserable and predictable sets of large associations occur. Social science research then like research in physical and natural sciences, seeks to establish, major, analyze and predict these associations in all the variety and intensity (Thomas 1968, 294).Social research however, assumes a distinct character of its own in a significant measure when it comes to the application of scientific process, characteristics of research in natural and physical sciences to establish phenomena.

In social research, it is difficult to segregate the cause and effect. It is because many a time the causes also the effect hence it makes no sense to say which is the cause and which is the effect.

The above exposition makes it clear that the social data typically pose certain problems when it comes to measurement, precision and

prediction in social research. In the present study there are so many reasons of gender inequality observe in Kashmir region which affects the day today life of Kashmiri women. The sociological study also explains that there are major issues related to women, but in general it is kept aside and shows that there is no gender issue either in the Muslim or Hindu Families in Kashmir region.

### **3.2 Selection of The Topic**

It is tragedy that women who are supposed to be equal to men and the most important part of the society are being mistreated not only in Jammu and Kashmir or India but throughout the world. The problem of women in the context of gender discrimination is not only the national problem but also an international problem especially in the less developed and developing countries.

A large number of studies have been conducted so far to point out the problems of women in less developed countries including India. But very few studies have been conducted on Gender inequality in India and especially in Jammu and Kashmir State. It is the high time that there should be more intensive study on the gender inequality in Jammu and Kashmir State. We must resolve the true mystery behind the fact despite adaptation of a series of measures to prohibit the system of gender inequality, it still continues ever where. There should be a separate study of the gender inequality in Kashmir region especially in the rural areas, that should theoretically examine, what primarily motivates women to accept their present situation of gender discrimination.

The present research study is an attempt to examine and describe the socio economic condition, nature of discrimination, problems of women ,causes of discrimination, effects of discrimination, educational status

etc. It is observed that it is a serious type of human deprivation. Hence, different inter -disciplinary approaches and policies to eliminate the human deprivation only can solve this problem. The problem of gender inequality cannot be tackled in a mere isolated manner. Its solution is linked with the solution of the problem of human deprivation.

The problem of gender inequality in urban and rural areas have become serious issue in the society. The Govt. and policy makers are also not taking proper care to eliminate the gender inequity in various states of the country. It is necessary to know the problems of gender inequality in rural areas of Kashmir region. The Kashmir region is famous for his beauty, nature, climate and favorite tourist destination worldwide. It is necessary to explore the type and nature of discrimination and other issues of women in Kashmir region.

Since the researcher belong to the Kashmir province and being the student of sociology felt this topic more appealing as gender inequality exists in Kashmiri society in higher as well as in lower section of the society. However its extreme form can be found in lower level and moreover not much work has been done in respect of the said topic. By keeping all the above mentioned aspects in mind, the researcher has selected this topic for the research study

### **3.3. Purpose of the Study**

The topic discussed above stands at the centre of understanding the process of social transformation among women in Kashmir in modern times. In fact, slow and fast changes in the traditional pattern of gender inequality reveal the basic nature of social transformation in this society. It seems very difficult, even impossible, to negate or to limit the role and importance of this change among women here. But, despite

having basic importance, this topic has not been researched sufficiently and all of its aspects have not been evaluated by academicians, experts and professionals. Even a few empirical and scientific studies about this topic are not available. It is essentially in this context that the study of gender inequality in Kashmir is highly needed in the academic framework. In reality, this study also stands needed in order to formulate the relevant policy, plans, programmes and schemes on the part of the government and beginning of various initiatives on the part of NGOs and other societal groups.

The problem of gender inequality is alarming in India. Today the country is having almost 50% population of women; Jammu and Kashmir is not exceptional. The research topic stands at the centre of understanding the process of social transformation among women in Kashmir in modern times. In fact, slow and fast changes in the traditional pattern of gender inequality reveal the basic nature of social transformation in this society. It seems very difficult, even impossible, to negate or to limit the role and importance of this change among women here. But, despite having basic importance, this topic has not been researched sufficiently and all of its aspects have not been evaluated by academicians, experts and professionals. Even a few empirical and scientific studies about this topic are not available. It is essentially in this context that the study of gender inequality in Kashmir is highly needed in the academic framework. In reality, this study also stands needed in order to formulate the relevant policy, plans, programmes and schemes on the part of the government and beginning of various initiatives on the part of NGOs and other societal groups.

### **3.4 Statement of the Problem**

The phenomenon of Gender inequality exists in the human society since decades and such practice were allowed and legitimized by Kashmiri society.

Everyday women are physically humiliated, threatened, sexually abused and even murdered by their partners or by their family members. But often we don't hear about this violence because women being victims of violence feel ashamed, lonesome and afraid to speak out. Women are subjected to violence at every stage of their lives in and outside their homes and even in their mothers' wombs.

The society does no longer understand the problem of Gender Inequality and doesn't feel its pain. Instead the society blames women for it and considers it as their destiny. Once we understand and declare it as "Gender Inequality" we will be ready to change and solve this problem. No individual has the right to suppress the power of another individual as it is a violation of human rights. No religion allows its believers to add to the miseries of women but to extend them their love and care.

### **3.5 Objectives of the Study**

India today is facing many problems based on gender inequality. The women of India constitutes almost 50% of the population, hence this research study attempts to examine and describe the problems of women in Kashmir region with reference to following objectives.

- 1) To study and analyze the socio economic profile of Kashmiri women.
- 2) To assess the problems of the Kashmiri women based on gender inequality.

- 3) To find out the causes and factors of gender inequality in Hindu, Muslims and other religions in Kashmir region.

### **3.6 Hypothesis of the Study**

Hypothesis is a tentative generalization, the validity of which remains to be tested. Hypothesis is usually considered as the principle instrument in research. In social science where direct knowledge of population parameter is rare, hypothesis testing is the often used-strategy for deciding whether a sample data offer such a support for hypothesis that generalization can be made. The hypothesis may not be proved absolutely, but in practice it is accepted if it has withstood a critical testing. The researcher has given importance to the hypothesis for scientific and effective study.

About the gender inequality of Kashmiri women the following hypothesis have been formulated.

- 1) The phenomenon of gender inequality and changing gender roles existed in the human society from inequity and the related practices were upheld and legitimized by the society.
- 2) The situation of gender inequality and emergence of changing gender roles have been observed in the Kashmiri society at higher as well as lower level in the present context.
- 3) Higher rate of literacy and awareness of the women rights leads to the minimize the practice of gender inequality.

### **3.7 Scope of the Study**

The present study is mainly descriptive type which covers problems of women related to gender inequality of Kashmir region in J & K State.

The study can be helpful at the large level for the elimination of women issues in India.

### **3.8 Area of the Research**

For the attainment of objectives of the present study Kashmir region is selected. This study has covered only the married women between the age group of 20-45 years of age and resides in the Kashmir region, which includes 10 Administrative Districts i.e. Srinagar, Anantnag, Baramulla, Kupwara, Bandipora, Pulwama, Shopian, Ganderbal, Kulgam, Budgam.

### **3.9 Universe of the Study**

The study is confined to Kashmir region of Jammu and Kashmir State which includes 10 Districts. The total population of married women between the age group of 20-45 years is 3325 from the selected 10 villages is the Universe of the present study. This figure has been taken from the District Census of 2011. It is supported by the list of married women collected from the Gram Panchayats office of selected villages.

### **3.10 Sampling Design**

In the present study samples are selected in two stages. The Kashmir region consists 10 Districts. In the first stage one Tehsil randomly selected from each Districts (10 Tehsils) and one village selected from each Tehsil.

In the second stage the total population of married women in the age group of 20-45 years is 3325 and the sample size is 10% i.e. 332. These 332 samples have been proportionally selected from the 10 villages.

**Table No. 3.1: Selection of Samples**

Sr. No	Name of District	Name of Tehsil	Name of Village	Population	No. of Females in selected villages	Married Women in the age group of 20 -45	10 % Sample
1	Srinagar	Srinagar	Maloor	3320	1427	428	43
2	Kupwara	Handwara	Jaggerpora	2990	1286	385	38
3	Baramulla	Sopore	Takya Khan Mundji	410	176	52	05
4	Pulwama	Pampore	Shar Shali	4283	1841	552	55
5	Budgam	Chadoora	Hasipora	1514	651	196	20
6	Bandipora	Bandipora	Panzigam	3451	1483	445	45
7	Kulgam	Kulgam	Brazloo Jageer	2900	1247	374	37
8	Anantnag	Anantnag	Bon Dailgam	3085	1326	399	40
9	Shopain	Shopian	Pinjura	2356	1013	304	30
10	Ganderbal	Ganderbal	Khanihama	1479	636	190	19
Total				25788	11086	3325	332

Source: - District Census Handbooks, 2011 and Gram Panchayats Office

### **3.11 Sources of Data Collection**

In order to carry out the research study on the concerned topic, the researcher has collected data from the respondents through Interview Schedules observation and focus group.

The information has been collected from both primary and secondary sources.

**a) Primary Data:** Primary data which includes first hand information collected from the women respondents by using interview schedules.



**b) Secondary Data:** The secondary but main data was drawn from Tehsil office, Directorate of social welfare Kasmhir, Child Development Office, Gram Panchayats office, Block Development Office NGO'S, various publications on gender inequality, Officail documents and also from the personal discussions held with the officers working in child and women development department and experts working for the betterment of women. Besides this the researcher has used observation and focus group method for the collection of data.

### **3.12 Tools of Data Collection**

The following tools were used for data collection.

- a) Interview Schedule: The structured interview schedule was prepared in English for women respondents but questions were asked in Kashmiri and Urdu languages, which is their mother tongue. The interview schedule covered personal information, family information, Information related to gender inequality, Social Information, Health information, Employment related information and Govt. Schemes related to women.
- b) Observations: Being a study on women issues it was very difficult to get all information through interview schedule only, therefore the researcher has collected data by observing the situation in which these women are subjected to gender inequality. Observations relevant to the study were recorded in the form of filed notes, which become fruitful in drawing some meaningful conclusions. Thus all endeavors have been taken to make the study just appropritte, genuine so as to generalize the findings of the study in similar backgrounds prevailing in other parts of the country for the purpose of policy formulation.

c) Focus group discussion: The researcher has made group of 10-15 married women in selected villages and interacted with them on women issues related to gender discrimination. It was recorded in the field note book and collected data of focus group.

### **3.13 Data Processing**

The data was analyzed with the help of SPSS package and on the basis of frequencies and correlation ships etc. has applied for the test of the relationship between the variables

### **3.14 Chapterization**

**The study has been organized in the following chapters.**

**Chapter-1** : Introduction

**Chapter-2** : Review of Literature

**Chapter-3** : Research Methodology

**Chapter-4** : Socio-Economic Profile of Kashmiri Women

**Chapter-5** : Gender Inequality in Kashmir

**Chapter-6** : Findings, Conclusion and Suggestions

### **3.15 Limitations of the Study**

During the research work of data collection and undeniable outcome of limitations has unintentionally destructed which effect the normal work.

- 1) The total number of married women between the age group of 20-45 was not available, therefore the researcher has made visits to the gram Panchayats office of selected villages and a manual list was prepared with the help of Gram Sevek and Sarpunchs.

- 2) Most of the females were illiterate which could not help in getting accurate information on gender inequality.
- 3) With regard to certain personal matters such as discrimination by the husband, mother in law, father in law and other family members, more persuasion was used.
- 4) Due to lack of time rapport with women respondents could not be established.
- 5) During the interview time, most of the respondent's family members were present, due to which respondents could not give true information about their problems.
- 6) Due to some family restrictions most of the females could not express their views about the problems which they are facing at their home.
- 7) Since the researcher belongs to the conflicted zone so it was very difficult for the researcher during continuous strikes and curfews imposed by the government affected the daily routine at times.
- 8) It was difficult in meeting the respondents during their work or before and even after their work and the reason was some respondents feel it futile exercise and some respondents reacted negatively.
- 9) Researcher also faced difficulty due to some personal questions which they did not answer properly.

Nevertheless all attempts were made to get full responses of the respondents. It is hoped that the study would help the policy makers and researcher in raising certain issues of academic significance as well as for policy formulation in taking the problems of women of Kashmir region as well in the country.

**CHAPTER IV**  
**SOCIO-ECONOMIC PROFILE OF KASHMIRI WOMEN**

**CONTENTS**

- 4-A Personal Information
- 4-B Social Information
- 4-C Educational Information
- 4-D Economic Information
- 4-E Health Status of Women

## SOCIO-ECONOMIC PROFILE OF KASHMIRI WOMEN

### 4-A Personal Information

#### 4.1 Age Group of Respondents

Table No. 4.1: Statement Showing the Age of Respondents

Sr. No.	Age Group	No. of Respondents	Percent
1	21-25	39	11.7
2	26-30	80	24.1
3	31-35	50	15.1
4	36-40	43	13.0
5	41-45	120	36.1
	Total	332	100

It is found that 36.1% of the respondents were between the age group of 41-45 years of age and 24% were between the age of 26-30 years and only 11.7% were between the age group of 21-25. More over it was also observed that early marriage is not prevalent in Kashmir.

#### 4.2 Religion and Caste of Respondents

Table No. 4.2: Statement Showing the Religion and Caste of respondents

Sr. No.	Religion	Caste	No. of Respondents	Percent
1	Muslim	Dar	60	18.1
		Bhat	58	17.5
		Mir	27	8.1
		Khan	25	7.5
		Wani	15	4.5
		Khanday	11	3.3
		Magray	11	3.3
		Others	118	35.6
2	Hindu	Bhat/Pandhita	7	2.1
Total			332	100

The above table shows that there are so many castes among Muslims in Kashmir. Among 332 respondents the main castes were Dar, Bhat, Mir, Khan, Wani, Khanday, Magray. Maximum 35.6% were from other castes as mentioned in table above.18% were from Dar,17.8% Bhat followed by other castes respectively as shown in above table.

### 4.3 Social Category of the Respondents

Table No. 4.3: Statement Showing the Category of the Respondents

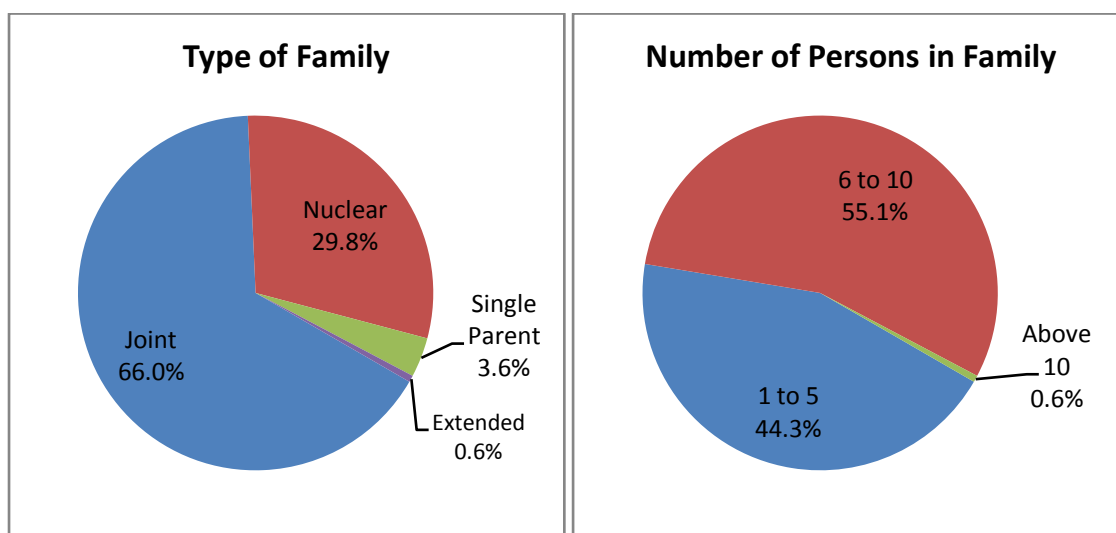
Sr. No.	Category	No. of Respondents	Percent
1	Open	252	75.9
2	Scheduled Caste	48	14.5
3	Other Backward Class	32	9.6
	Total	332	100

It is found that there were only three categories in the selected area, among which maximum 75.9% belongs to open category followed by 14.5% of schedule castes and 9.6% of backward classes.

#### 4.4 Type of Family

Table No. 4.4: Statement Showing the Type of Family and Number of Persons in Family

Sr. No.	Type of Family	No. of Respondents		No. of Persons in Family					
				1 to 5		6 to 10		Above 10	
		N	%	N	%	N	%	N	%
1	Joint	219	64.6	66	19.9	151	45.5	2	0.6
2	Nuclear	99	30.7	71	21.4	28	8.4	0	0
3	Single Parent	12	3.9	10	3	2	0.6	0	0
4	Extended	2	0.6	0	0	2	0.6	0	0
	Total	332	100	147	44.3	183	55.1	2	0.6

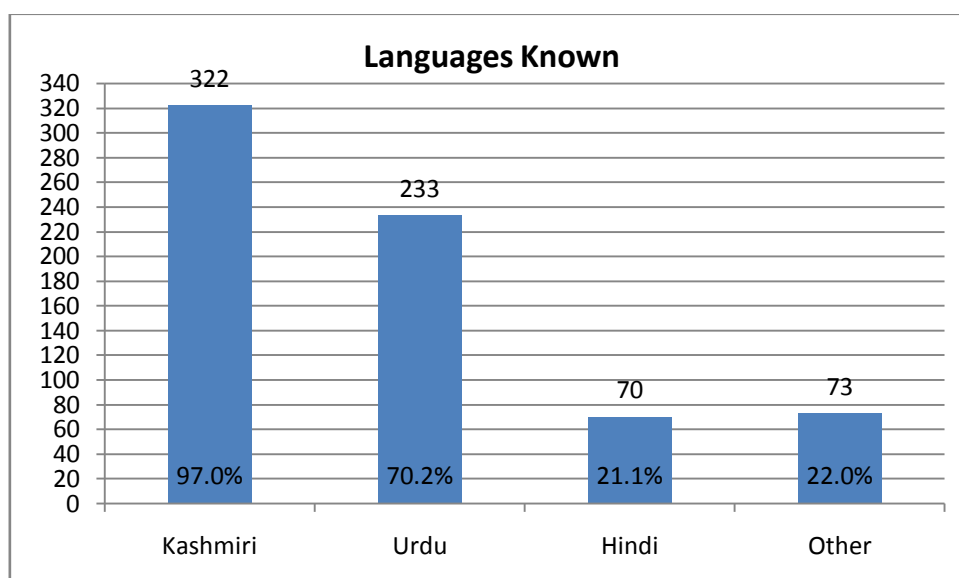


It can be noted from the above table that 64.6% of the respondents from the target group belongs to joint family and 30.7% having having nuclear family and followed by 3.9% of single parent.

## 4.5 Languages known

Table No. 4.5: Languages known

Sr. No.	Languages	No. of Respondents	Percent
1	Kashmiri	322	97
2	Urdu	233	70.2
3	Hindi	70	21.1
4	Other	73	22



Maximum 97% respondents were speaking Kashmiri language followed by Urdu 70.2% and minimum 21.1% of the respondents were speaking Hindi language.

## 4-B Social Information

Care and protection of women in distress is another focused area. To ensure security, development and well being of women in every sphere of life and implementation of steps against gender discrimination,



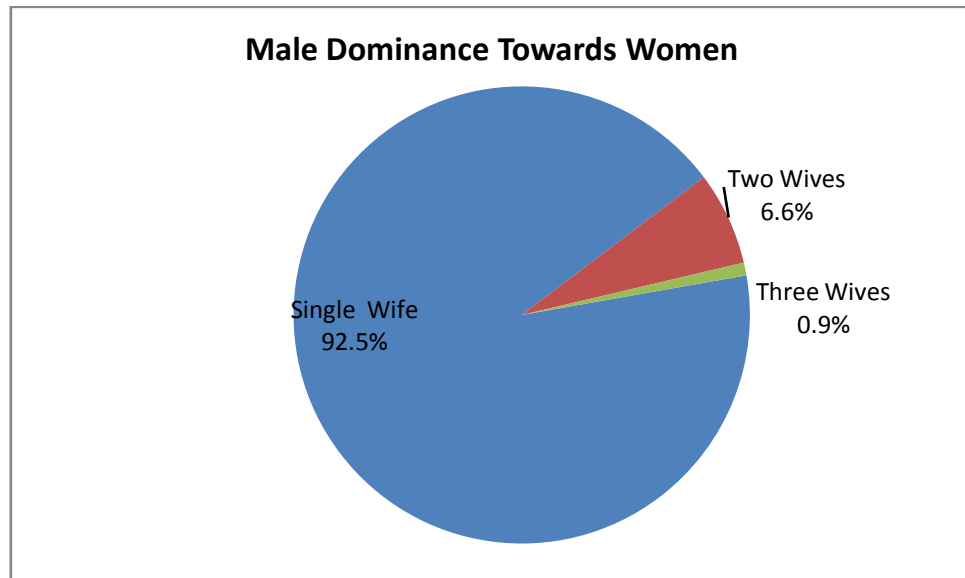
adequate provisions for advancement of women are kept in the State policies, plans and programmes.

State Commission for women is a statutory body set up in March 2000 under State Commission for Women Act-1999. Its mission is to safeguard women as per the constitutional provisions and suggest new legislations and amendments to the existing laws to meet the objectives of gender equality and advancement of women. National Commission for Women (NCW) safeguards the interests of women with a mandate to cover all aspects of women's rights. The Protection of Women from Domestic Violence Act, 2005, which came into force on October 26, 2006, seeks to provide immediate relief to women facing situations of violence in their homes. A comprehensive scheme "Ujjawala" has been launched recently for prevention of trafficking and rescue, rehabilitation and re-integration of victims of trafficking and commercial sexual exploitation. The scheme has five components-prevention, rescue, rehabilitation, re-integration and repatriation.

#### **4.6 Status of Marriage of the Respondents' Husband**

Table No. 4.6: Statement Showing Status of Marriage of the Respondents' Husband

Sr. No.	Marriage Status of Husband	No. of Respondents	Percent
1	Single Wife	307	92.46
2	Two Wives	22	6.62
3	Three Wives	3	0.90
	Total	332	100

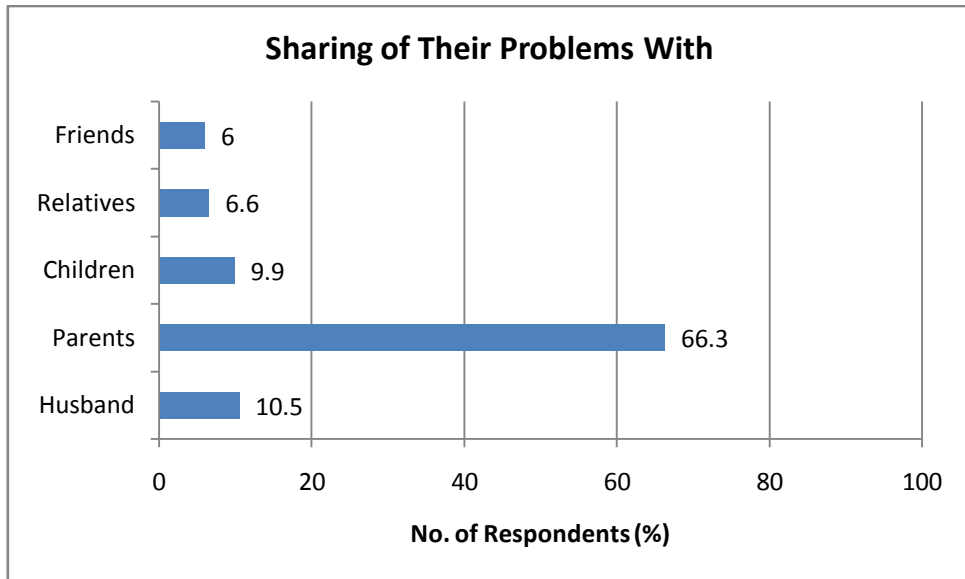


It is seen from the above table that maximum 92.46 percent of the respondent's husband were having one wife at a time and 6.62 percent of the respondent's husband had two wives. While only 0.90 percent were having three wives. It was also observed that monogamy is prevalent in Kashmir.

#### **4.7 Sharing of Their Problems**

Table No. 4.7: Statement Showing Sharing of Their Problems

Sr. No.	Persons	No. of Respondents	Percent
1	Husband	35	10.5
2	Parents	220	66.3
3	Children	33	9.9
4	Relatives	22	6.6
5	Friends	20	6.0

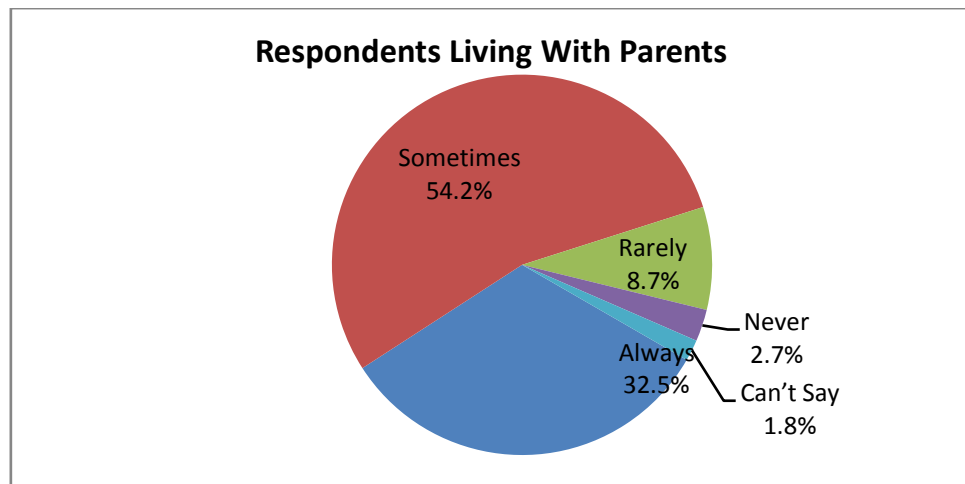


The above table shows that maximum 66.3 percent of the respondents were sharing their problems with their parents and only 10.5 percent shared with their husbands. While it was also seen that 9.9 percent of the respondents share their problems with their children and minimum 6.6 percent share their problems with relatives followed by friends.

#### 4.8 Respondents Living With Parents

Table No. 4.8: Statement Showing Respondents Living With Parents

Sr. No.	Frequency	No. of Respondents	Percent
1	Always	108	32.5
2	Sometimes	180	54.2
3	Rarely	29	8.7
4	Never	9	2.7
5	Can't Say	6	1.8
	Total	332	100



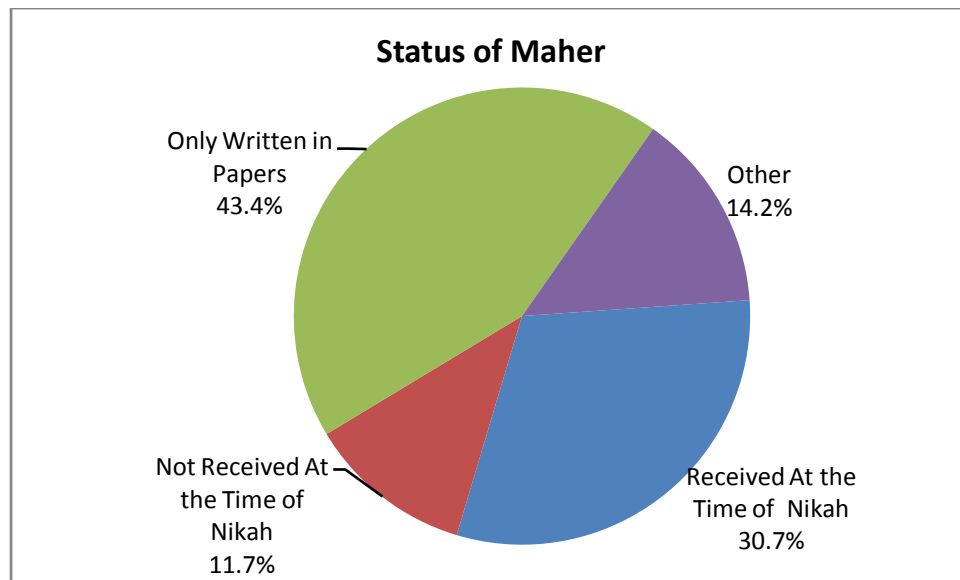
It is seen from the above table that 54.2 percent of women respondents lived with their parents sometimes, 8.7 percent of the respondents lived rarely with parents. While it was also found that minimum 2.7% of the respondents rarely lived with their parents.

It is thus concluded that most of the women respondents lived with their parents whenever they fall ill and even on delivery they remain at their parents home for months even in some cases for years. It is like a custom in Kashmir that a woman has to bear her children at their maiden home.

#### **4.9 Status of Maher**

Table No. 4.9: Statement Showing Status of Maher

Sr. No.	Status of Maher	No. of Respondents	Percent
1	Received At the Time of Nikah	102	30.7
2	Not Received At the Time of Nikah	39	11.7
3	Only Written in Papers	144	43.4
4	Other	47	14.2
	Total	332	100



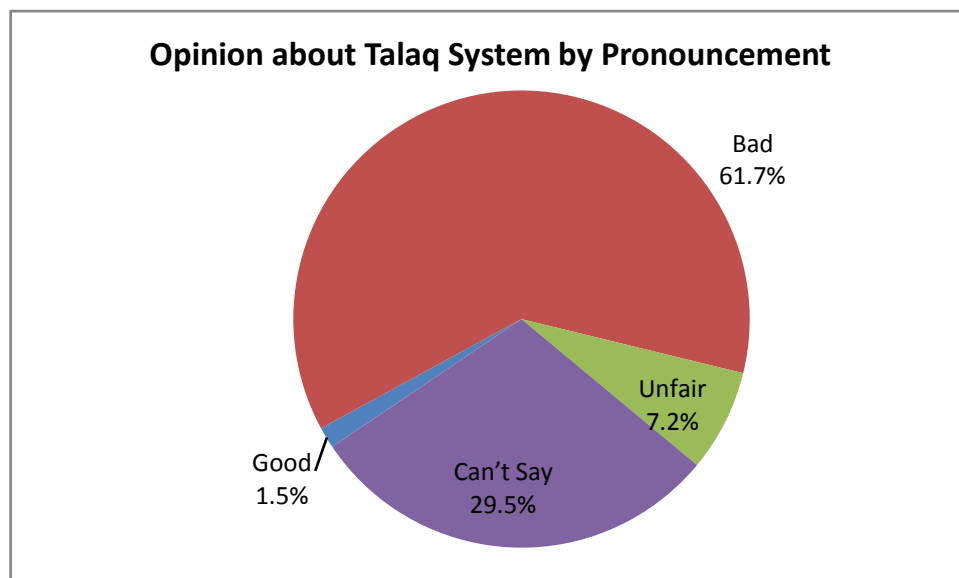
The above table explains the status of Maher provided by the husband.

It is seen from the above table that a large percentage of the women respondents that's 43.4 percent of them conveyed that mehar amount is only written in papers and 30.7 percent of them conveyed that receive the mehar amount at the time of Nikah. Mehar is th amount which is fixed as a security amount at the time of Nikkah, which a husband has to pay towards her wife.

#### 4.10 Talaq System by Pronouncement

Table No. 4.10: Statement Showing Talaq System by Pronouncement

Sr. No.	Talaq by Pronouncement	No. of Respondents	Percent
1	Good	5	1.5
2	Bad	205	61.7
3	Unfair	24	7.2
4	Can't Say	98	29.5
	Total	332	100

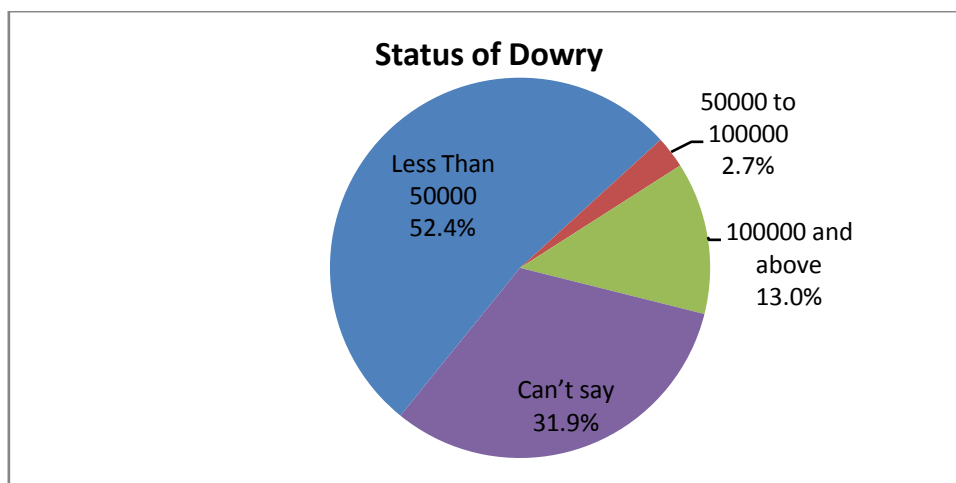


The above table explains about the talaq system among Muslims. It is seen from the above table that by uttering talaq three times is totally unfair, bad and injustice. It is found that 61.7% of the respondents conveyed it as bad, 7.2% of them conveyed it as unfair. While it was found 29.5% of the respondents couldn't answer to the said question as there were other reasons as well that women were not comfortable while answering this question.

#### 4.11 Status of Dowry

Table No. 4.11: Statement Showing the Status of Dowry

Sr. No.	Amount (Rs.)	No. of Respondents	Percent
1	Less Than 50000	174	52.4
2	50000 to 100000	9	2.7
3	100000 and above	43	13.0
4	Can't say	106	31.9
	Total	332	100



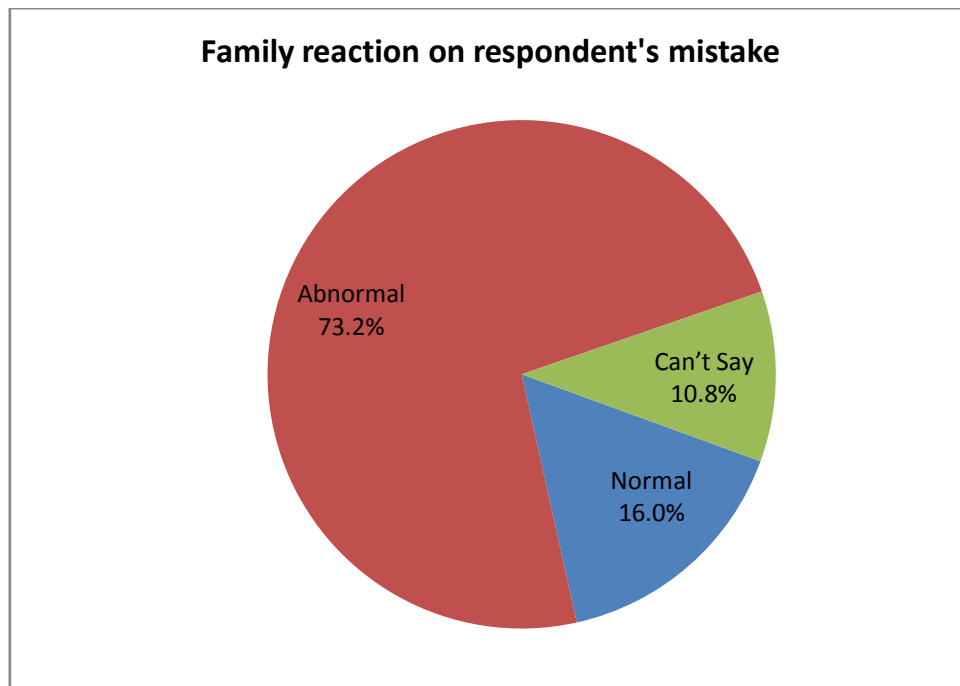
The above table describe the amount of dowry paid by their parents at the time of marriage.

It is seen from the above table that 52.4 percent of the respondents expressed that they paid less than 50000 to their inlaws and only 2.7 percent paid below one lac. While it was also found that that dowry system is at its verge in Kashmir nowadays. It is thus concluded that because of dowry system girls have crossed their marriageable age and due to which some women have crossed their age of marriage.

#### 4.12 Family reacts in household duties

Table No. 4.12: How your family reacts when respondent made mistake in household duties

Sr. No.	Family Reaction	No. of Respondents	Percent
1	Normal	53	16.0
2	Abnormal	243	73.2
3	Can't Say	36	10.8
	Total	332	100



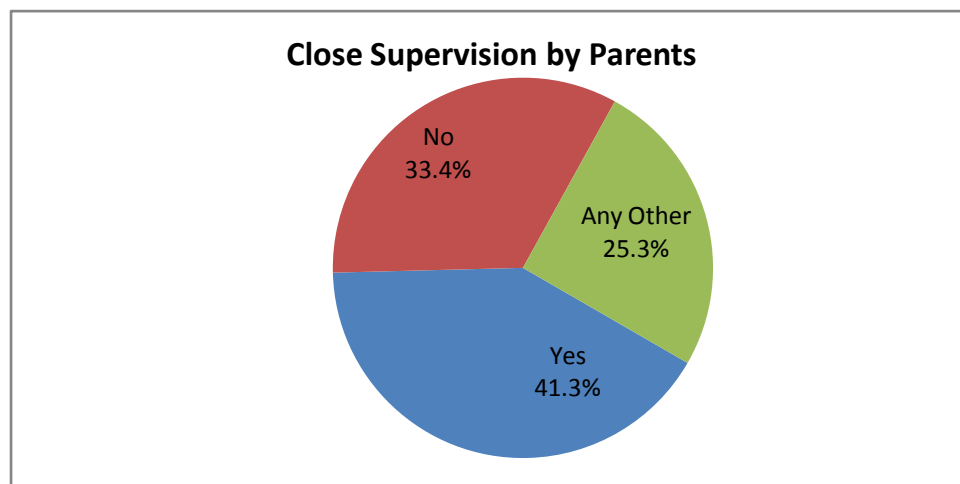
The above table explains the reaction of the family members towards women when they made mistake in house hold duties. It is seen that maximum 73.2 percent of the respondents family reacts abnormally and minimum 16 percent reacted normally.

#### 4.13 Close Supervision by Parents

Table No. 4.13: Statement Showing Close Supervision by Parents

Sr. No.	Close Supervision	No. of Respondents	Percent
1	Yes	137	41.3
2	No	111	33.4
3	Any Other	84	25.3
	Total	332	100





The above table shows that 41.3% of the respondents were closely supervised by the parents and 33.4% of them were not supervised by them while 25.3% of the respondents gave other answers.

#### **4-C Educational Information**

Education in general and Higher Education in particular acts as an insurance for Women Empowerment. Education of the women is very effective tool for women's empowerment not only from the point of view of literacy, but it has inter-linkage with other social parameters viz. population growth, health care, education of children etc. It enables rural women to acquire new knowledge and technology, required for improving and developing their tasks in all fields.<sup>1\*</sup> Besides availing new opportunities and combating emerging challenges of dynamic society. Female education is essential for higher standards of health and improved "maternal competence" which leads to lower infant mortality. It also raises women's economic productivity. Despite its linkage to so many positive outcomes and the progress made over the past 50 years, female literacy remains low in J&K State as compared to men.

Jammu and Kashmir's literacy rate has increased by 13% in the last decade i.e. from 55% in 2001 Census to 68% in the 2011 Census. While female literacy has increased from 42.22% in 2001 Census to 58.01% in 2011. Gender differential still exists both in rural and urban areas but it is comparatively higher in rural areas. This can be attributed to a number of factors viz. lack of access to schools, parents feeling insecure about sending girl children to schools, their engagement in agricultural and other domestic activities etc.

Though, still being at a disadvantageous position, the women folk are breaking the barriers/shackles to get equal share in the basic human rights. With higher growth rate than male literacy, the goal is expected to be achieved in near future.

- **Focus on Education of women during 11th Five Year Plan**

One of the goals of the 11th Five Year Plan is to achieve universal primary education and empower women by eliminating gender disparity at all levels of education. The Government of India and the State Government are making all concerted efforts to address the issue in a focused manner. Some of the ongoing initiatives, which are likely to spill over to 12th Five Year Plan are as under Sarva Shiksha Abhiyan (SSA), a flagship programme, is being implemented in the State for improvement in gross enrolment ratio apart from Universal Elementary Education (UEE) and Universal retention.

National Programme for Education of Girls at Elementary Level (NPEGEL) aimed to enhance education of girls by providing need based incentives like stationery, books, uniforms etc to the girl student. 287 Girls Middle Schools have been developed under NPEGEL in the State.

Kishori Shakti Yojna (KSY) aims at addressing the needs of self development, nutrition and health status, literacy, numerical skills and vocational skills of adolescent girls in the age group of 11-18 years. To reduce gender disparities in education, and to promote women empowerment, 9 women ITIs and 12 Women Wings in the existing ITIs have been established under Prime Ministers Reconstruction Programme (PMRP). 5 additional ITIs have been approved during 2007-08. Pre-matric scholarship is provided by the State Government to girl students to enhance their level of literacy and to reduce burden on the parents for sustained education. The rate at which the scholarship is provided is detailed as under:-

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parents for sustained education. The rate at which the scholarship is provided is detailed as under:

Table No. 4.14: Amount of Scholarship

S. No.	Class	Rates of scholarship/9 months	Income Slab	Minimum Attendance	%age of marks required in previous exams.
1	1 <sup>st</sup> to 5 <sup>th</sup>	Boys= 450 Girls= 675	2100 P.M	Nil	Nil
2	6 <sup>th</sup> to 8 <sup>th</sup>	Boys= 900 Girls= 1350	2100 P.M	80%	50% & above
3	9 <sup>th</sup> to 10 <sup>th</sup>	Boys= 1350 Girls= 1800	2100 P.M	80%	50% & above
4	11 <sup>th</sup> to 12 <sup>th</sup>	Boys= 1350 Girls= 2700	2100 P.M	80%	50% & above

Note: - Criteria in respect ST/SC/G&B and PSP will not apply.

Source: Social Welfare Department, J&K

#### **4.14 Non-Governmental Policies/Programmes for Promoting Gender Equality in Education in Jammu and Kashmir:**

The voluntary action in education is obviously a non-governmental, community and people based social initiative aimed to improve the condition of education of a group of people and thus reduce the inequality in education that is faced by them in the society (Siddiqui, 2004). There are very few NGOs/voluntary organizations and have not played significant role in the field of education. However, the private aided/un-aided schools are found in significant numbers. Some of the voluntary organizations working in the field of education in Jammu and Kashmir State are discussed below:

Jammu and Kashmir Children's Welfare Society:

This organization was set up in 1997 in order to provide free education, medical care and financial assistance to the poor children. At present, it has adopted 250 needy children including several orphans whom it gives free education to (ASHA: Kashmir NGOs appeal for support by Aravinda aid@vsnl.com).

Nusrat-ul-Islam Society:

The society is presently running and managing one Oriental college, two primary and high schools each, one lower high school and three middle schools.

The Iqbal Memorial Trust:

The Trust has given loans to needy students, scholarships to poor and meritorious students and free books and uniform to deserving pupils (Muttalib, 1989).

Society for Human Welfare and Education:

This society was set up in 1941 and is one of the oldest social welfare organizations in Kashmir. Its primary objective is providing education to children from poorer families.

Jammaati-Islami:

Jammaati-Islami organization was established in 1944. The organization is running about 30 schools in the state.

The Vishwa Bharati Women's Welfare Institution:

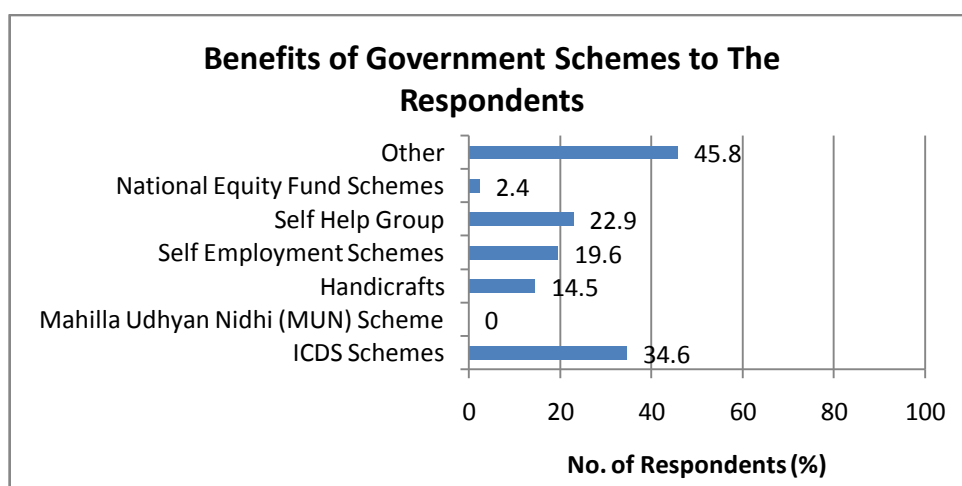
The Vishwa Bharati Women's Welfare Institution was established in 1951 to promote measures for female education, social upliftment and social awakening. It runs a degree college for women and a Balwadi (Alvi, 1997). Besides these voluntary organizations, there are other

nongovernmental organizations working for the overall development of education in the state. As a result of these interventions there has been a continuous rise in rate of literacy among women which can be ascertained on the basis of statistics available on women's education.

#### 4.15 Benefits of Government Schemes to The Respondents

Table No. 4.15: Statement Showing Benefits of Government Schemes to the Respondents

Sr. No.	Government Schemes	No. of Respondents	Percent
1	ICDS Schemes	115	34.6
2	Mahilla Udhyan Nidhi (MUN) Scheme	0	0.0
3	Handicrafts	48	14.5
4	Self Employment Schemes	65	19.6
5	Self Help Group	76	22.9
6	National Equity Fund Schemes	8	2.4
7	Other	152	45.8



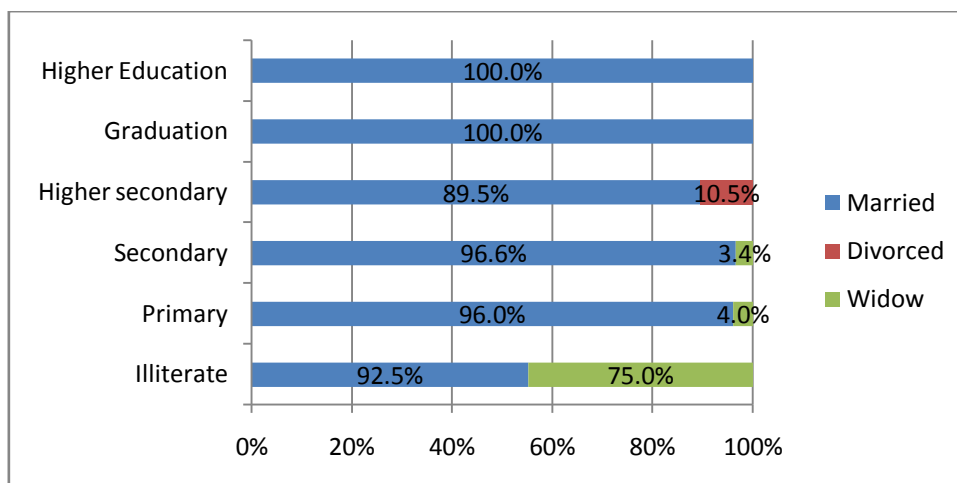
The above table illustrates the benefits of government schemes to the respondents provided by the Govt. It is seen from the above table that

maximum 34.6 percent were taking benefits from ICDS Schemes and 14.5 percent by handicrafts scheme. About 19.6 percent were taking benefits from self employments schemes and 22.9 percent from self help groups. While it was also observed that 45.8 percent of the women respondents were taking from other schemes.

#### 4.16 Educational and Marital Status of Respondents

Table No. 4.16: Statement Showing Educational and Marital Status of Respondents

Education status		Marital status			Total
		Married	Divorced	Widow	
Illiterate	N	99	0	8	107
	%	92.5	0	7.5	100
Primary	N	48	0	2	50
	%	96	0	4	100
Secondary	N	57	0	2	59
	%	96.6	0	3.4	100
Higher secondary	N	17	2	0	19
	%	89.5	10.5	0	100
Graduation	N	57	0	0	57
	%	100	0	0	100
Higher Education	N	40	0	0	40
	%	100	0	0	100
Total	N	318	2	12	332
	%	95.8	0.6	3.6	100



The above table describes the educational status of the respondents by their gender. It is found that 77% respondents of the target group of Kashmir were educated and 33% respondents were uneducated. Among them 57% were secondary pass and 48% were primary.

#### 4.17 Medium of Instruction in the Schools

Table No. 4.17: Statement Showing Medium of Instruction in the Schools

Sr. No.	Medium of Instruction	No. of Respondents	Percent
1	English	145	43.7
2	Urdu	258	77.7
3	Kashmiri	47	14.2

The above table denotes that maximum 77.7% of the respondents children were studying in Urdu medium and 43.7% of them were in English medium. It was also found that 14.2 were having Kashmiri as compulsory subject. While it was also observed that most of their



children were in Urdu medium as Urdu is the official language of Kashmir.

#### **4-D Economic Information**

##### **4.18 Employment Status of Respondents**

Table No. 4.18: Statement Showing the Employment Status of Respondents

Sr. No.	Employment Status	No. of Respondents	Percent
1	Govt Office	33	9.94
2	N.G.O.	2	0.60
3	Unorganized sector	70	21.10
4	Any other	147	44.28
5	Non Working	80	24.10
	Total	332	100

The above table explains the profession of the respondents. The above table shows that 9.94 percent of them were government employees followed by non working as 24.10 percent. It was also seen that 21.1 percent of the respondents were working in the unorganized sector and 44.28 percent of the respondents were engaged with handicrafts and other professions.

#### 4.19 Nature of work of Respondents

Table No. 4.19: Statement Showing the nature of work

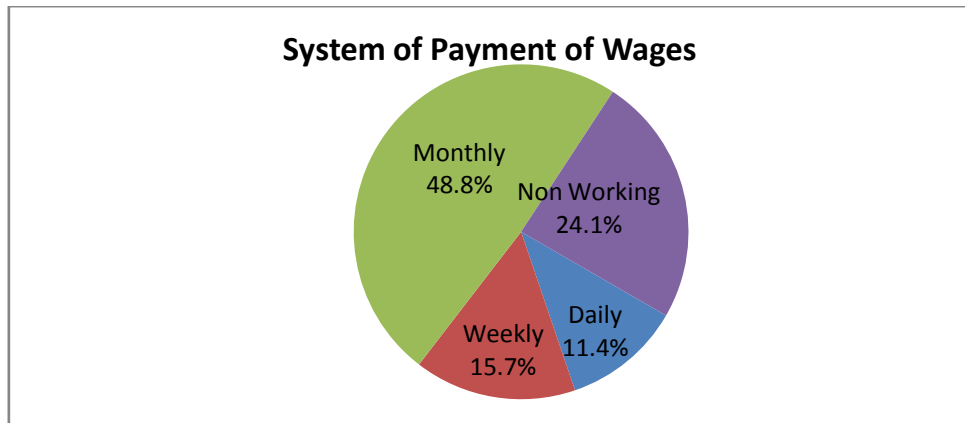
Sr. No.	Nature of Work	No. of Respondents	Percent
1	Official Work	35	10.5
2	Agriculture work	90	27.1
3	Non-Agriculture	74	22.3
4	Handicrafts	53	16.0
5	Not Applicable	80	24.1
	Total	332	100

The above table shows that 10.5 percent of the respondents were doing official work and 27.1 percent were engaged with agricultural work. It was also found that 16 percent were working in handicrafts followed by 22.3 percent of non agriculturists.

#### 4.20 System of Payment of Wages

Table No. 4.20: Statement Showing System of Payment of Wages

Sr. No.	Duration of Payment	No. of Respondents	Percent
1	Daily	38	11.4
2	Weekly	52	15.7
3	Monthly	162	48.8
4	Non Working	80	24.1
	Total	332	100

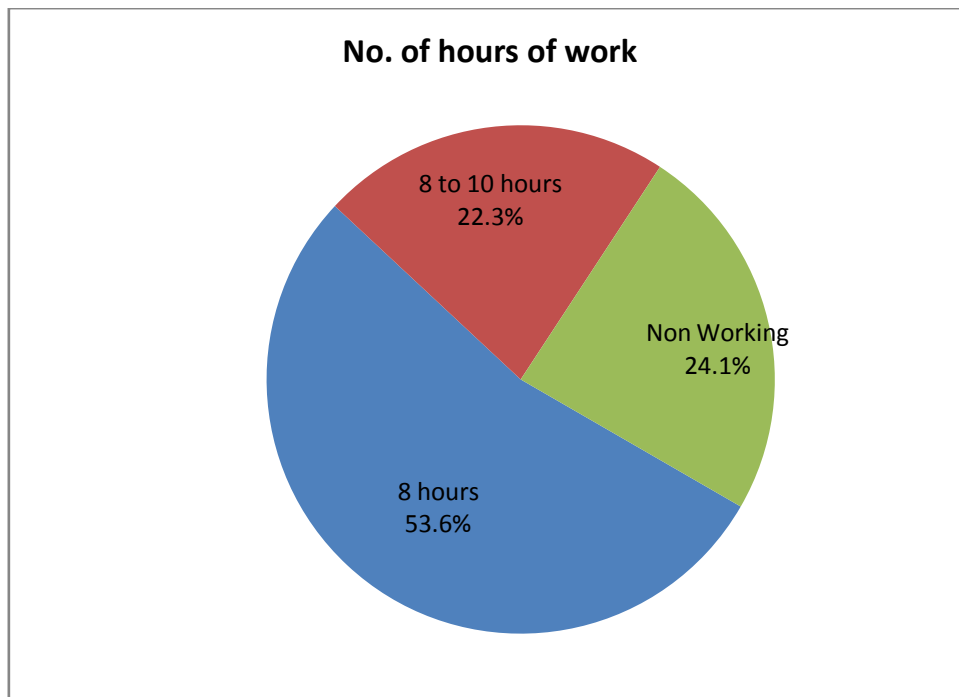


The table explains the system of payment of wages of the respondents. It is seen from the above table that maximum 48.8 percent were getting their wages monthly, about 15.7 percent were getting their wages weekly followed by 11.4 percent daily. It was also recorded and found that 24.1 of the respondents were non working as house wives.

#### 4.21 Hours of Work

Table No. 4.21: Statement Showing the Hours of Work of The Respondents

Sr. No.	No. of hours of work	No. of Respondents	Percent
1	8 hours	178	53.6
2	8 to 10 hours	74	22.3
3	Non Working	80	24.1
	Total	332	100



The above table explains the working hours of the respondents. It is seen from the above table that maximum 53.6 percent of them were working 8 hours a day, 22.3 percent 8 to 10 hour a day. While it was also observed that 24.1 percent were not working.

#### **4.22 Treatment by Employer at Work Place**

Table No. 4.22: Statement Showing the Treatment By Employer At Work Place

Sr. No.	Treatment at work	No. of Respondents	Percent
1	Always	17	5.1
2	Very often	209	63.0
3	No Response	106	31.9
	Total	332	100

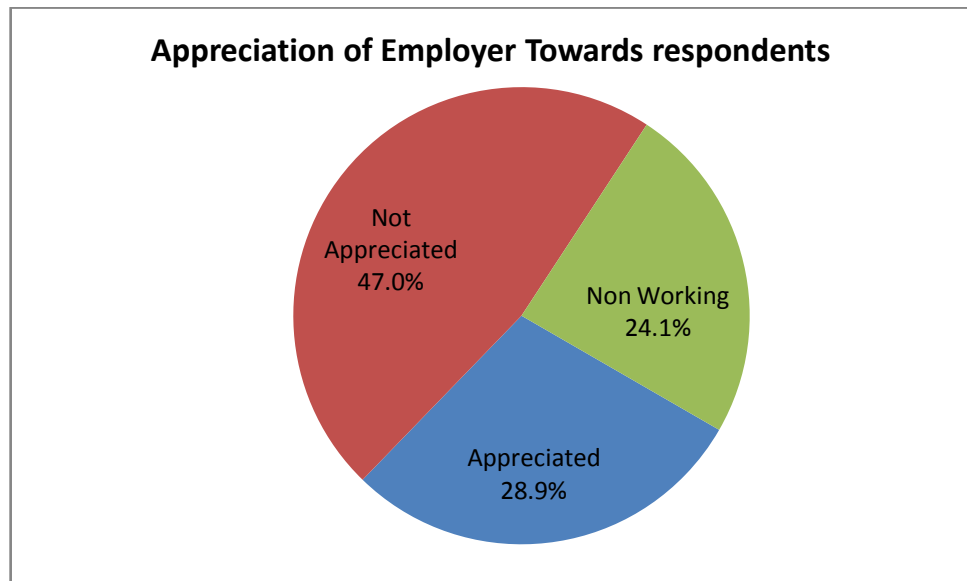


The above table explains the treatment by employer to the employees. It is seen from the above table that maximum 63 percent of the respondents were mal treated very often and 5.1 percent always by the employer. While 31.9 percent of the respondents did not respond to the said question as they were not employees, so this was not applicable to them.

#### 4.23 The Appreciation of Employer Towards respondents

Table No. 4.23: Statement Showing The Appreciation of Employer Towards respondents

Sr. No.	Appreciation	No. of Respondents	Percent
1	Appreciated	96	28.9
2	Not Appreciated	156	47.0
3	Non Working	80	24.1
	Total	332	100

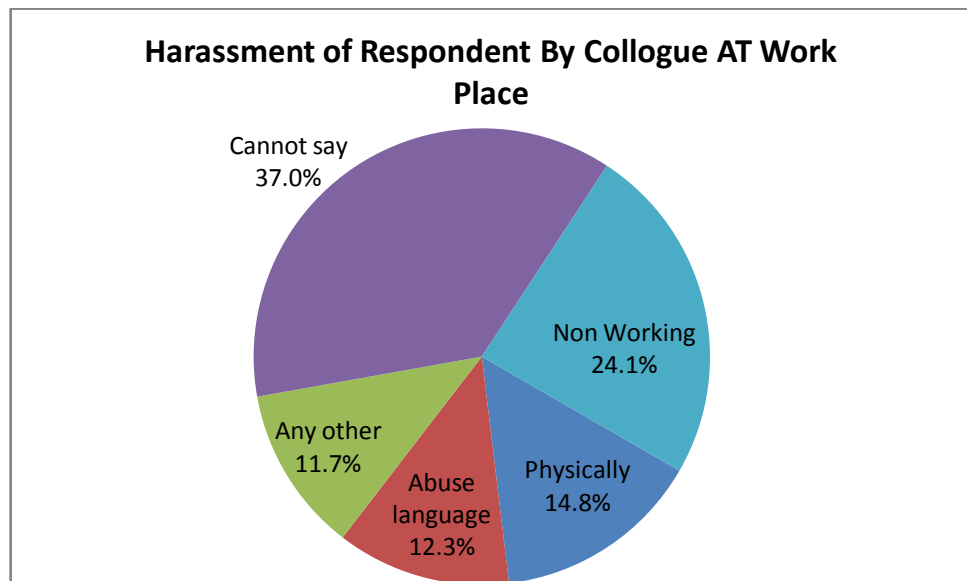


The above table explains the appreciation of the employer to the employees at work place. It was seen that 47 percent were not appreciated by the employer and 28.9 percent were appreciated by the employers at work place.

#### 4.24 The Harassment of Respondent By Collogue At Work Place

Table No. 4.24: Statement Showing The Harassment of Respondent By Collogue AT Work Place

Sr. No.	Harassment of Respondent By Collogue AT Work Place	No. of Respondents	Percent
1	Physically	49	14.8
2	Abuse language	41	12.3
3	Any other	39	11.7
4	Cannot say	123	37.0
5	Non Working	80	24.1
	Total	332	100

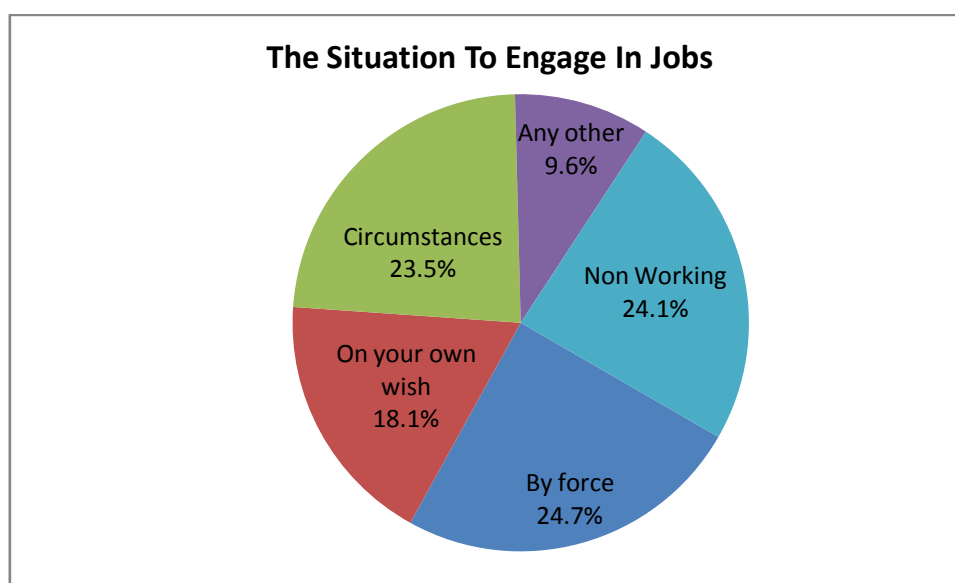


The above table explains the harassment of employs by the employers at work place. It is found and observed that 14.8 percent of the respondents were physically abused by the employers and 12.3 percent by abusive languages. While maximum 37 percent did not respond to the said question as they were feeling insecure while answering this question.

#### 4.25 Situation of Jobs Engagement

Table No. 4.25: Statement Showing The Situation To Engage In Jobs

Sr. No.	Engagement of Jobs	No. of Respondents	Percent
1	By force	82	24.7
2	On your own wish	60	18.1
3	Circumstances	78	23.5
4	Any other	32	9.6
5	Non Working	80	24.1
	Total	332	100



The above table explains the that 24.7 percent of the women respondents were working by force, about 23.5 percent of the respondents by the circumstances and 18.1 percent by their own wishes.



#### 4.26 Monthly Income and Occupation of Respondents

Table No. 4.26: Statement Showing the Monthly Income and Occupation of Respondents

	Occupation	Total Monthly Income of the Family (Rs.)				Total
		No Income	Less Than 5000	5001-10000	Above 10000	
1	Government Employee	0	3	0	30	33
		0	9.1	0.0	90.9	100
2	NGO	0	1	1	0	2
		0	50.0	50.0	0.0	100
3	Handicraft	0	6	18	29	53
		0	11.3	34.0	54.7	100
4	Agricultural Labour	0	40	30	20	90
		0	44.4	33.3	22.2	100
5	Non-agricultural Labour	0	34	30	10	74
		0	45.9	40.5	13.5	100
6	Non Working	80	0	0	0	80
		100	100.0	0.0	0.0	100
	Total	80	84	79	89	332
		24.1	25.3	23.8	26.8	100

The above table shows that minimum (9.1%) of government employees were having less than Rs. 5000 per month while maximum 9.9% of government employees were having above Rs. 10000 monthly income.

Minimum 11.3% of the Respondents were working in handicrafts and having monthly income less than Rs. 5000 and 54.7% were having monthly income above Rs. 10000.

It was also found that maximum i.e. 44.4% of the respondents working as agricultural labourers were having monthly income of less than Rs.

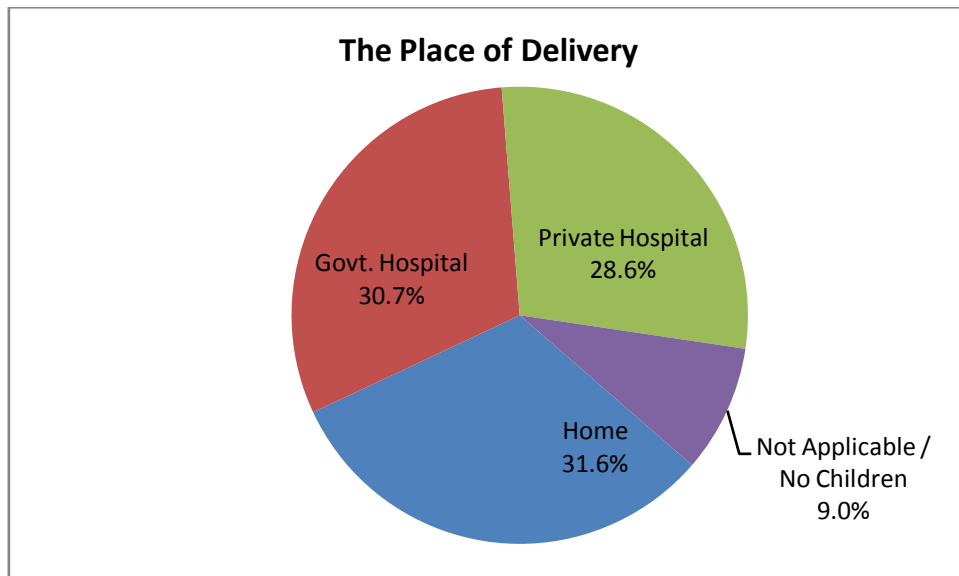
5000 and 22.2% of the respondents were found having more than Rs. 10000 monthly income.

#### 4-E Health Status of Women

##### 4.27 The Place of Delivery

Table No. 4.27: Statement Showing The Place of Delivery

Sr. No.	Place of Delivery	No. of Respondents	Percent
1	Home	105	31.6
2	Govt. Hospital	102	30.7
3	Private Hospital	95	28.6
4	Not Applicable/No Children	30	9
	Total	332	100



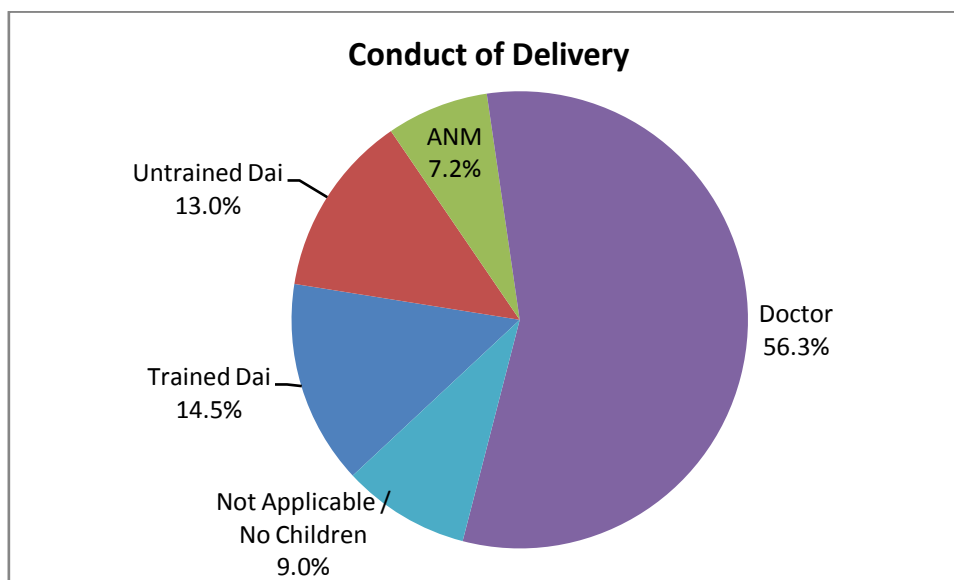
The above table explains the nature of delivery of the respondents. It was found and observed that 31.6% of the respondents delivered their

babies at home and 30.7% of them in Govt.Hospitals.28.6% Of the respondents delivery took place in private hospitals.

#### 4.28 Conduct of Delivery

Table No. 4.28: Statement Showing the Conduct of Delivery

Sr. No.	Conduct of Delivery By	No. of Respondents	Percent
1	Trained Dai	48	14.5
2	Untrained Dai	43	13
3	ANM	24	7.2
4	Doctor	187	56.3
5	Not Applicable / No Children	30	9
	Total	332	100



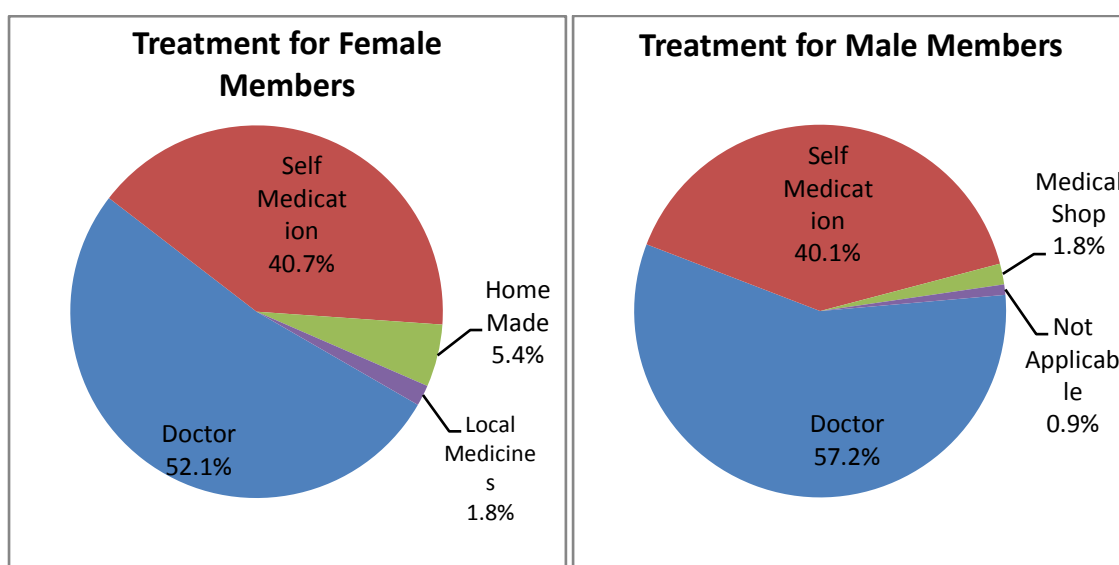
The above table explains the conduct of delivery of the respondents in selected area.

It was found that maximum 56.3% of the respondents' delivery was conducted by the doctor and 14.5% of them by trained dai. Trained dai is a women in mostly villages who is trained in conducting delivery by homemade remedies. 7.2 of the respondents delivery was conducted by ANM.

#### 4.29 Method of Treatment

Table No. 4.29: Statement Showing Method of Treatment

Sr. No.	Treatment for Female Members	No. of Respondents		Treatment for Male Members	No. of Respondents	
		N	%		N	%
1	Doctor	173	52.1	Doctor	190	57.2
2	Self Medication	135	40.7	Self Medication	133	40.1
3	Home Made	18	5.4	Medical Shop	6	1.8
4	Local Medicines	6	1.8	Not Applicable	3	0.9
	Total	332	100	Total	332	100

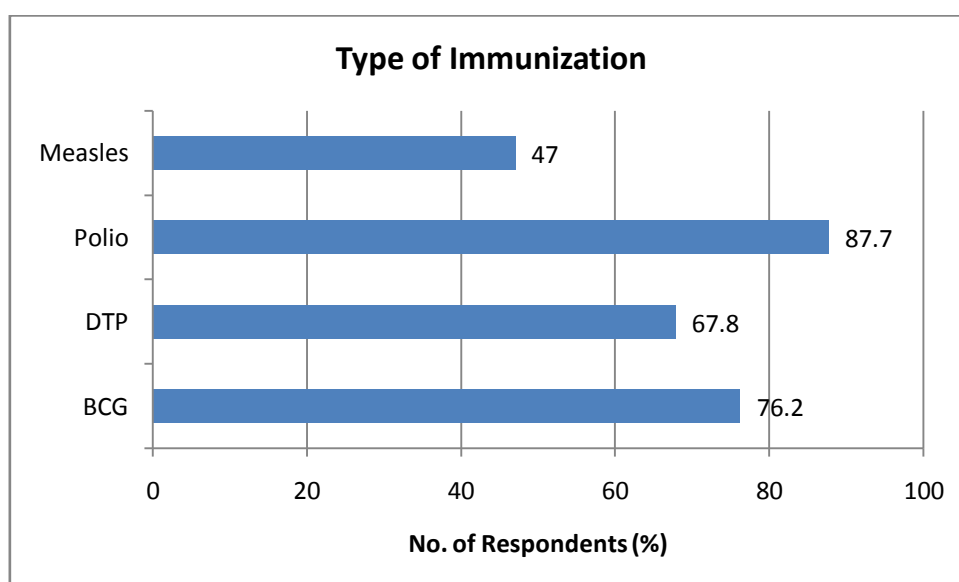


The above table explains the method of treatment. It is found from the above table that 57.2 percent of the respondents husband take treatment by doctors and 52.1 percent of women respondents by doctors as well. It was also seen that 40 percent of them were taking treatment from self medication, and it was also observed that self medication is very common in Kashmir.

#### 4.30 Type of Immunization

Table No. 4.30: Statement Showing the Type of Immunization

Sr. No.	Type of Immunization	No. of Respondents (Out of 332)	Percent
1	BCG	253	76.2
2	DTP	225	67.8
3	Polio	291	87.7
4	Measles	156	47

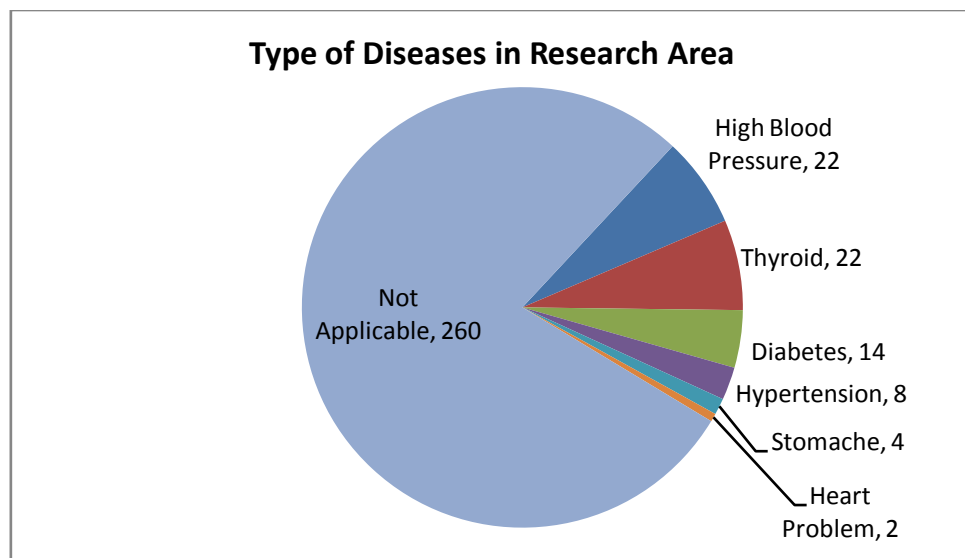


The above table denotes that maximum respondents children have under gone immunization.76 percent of children have taken vaccines like BCG, 67 percent DTP,87 percent with polio. It was also observed that most of the respondents children have undergone with polio vaccine.

#### 4.31 Type of Diseases in Research Area

Table No. 4.31: Statement Showing the Type of Diseases in Research Area

Sr. No.	Diseases	No. of Respondents	Percent
1	High Blood Pressure	22	6.6
2	Thyroid	22	6.6
3	Diabetes	14	4.2
4	Hypertension	8	2.4
5	Stomach	4	1.2
6	Heart Problem	2	0.6
7	Not Applicable	260	78.3
	Total	332	100.0



The above table explains the type of diseases in research area. It is seen from the above figures that high blood pressure and thyroid is very common in Kashmir followed by stomachs and heart problem. It was also observed that depression is very common and the reason is turmoil.

## References

- 1 “Indian Journal of Gender Studies”, [New Delhi]



## **CHAPTER V**

### **GENDER INEQUALITY IN KASHMIR**

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- 5.1 The Gender Scenario in Kashmir
- 5.2 Gender Gap in Literacy
- 5.3 Problems of Women in Kashmir
- 5.4 Indicators of Gender Inequality
- 5.5 Male Dominance Towards Women
- 5.6 Gender Inequality and Feelings of Women in the Family
- 5.7 Decisions Regarding Kids
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- 5.10 Opinion of The Respondents Regarding Female and Male Birth in a family
- 5.11 Husband Sharing Matters with Wife Regarding Children
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- 5.13 Reasons of Women' Disappointment to In Laws
- 5.14 Relationship with Husband
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## **GENDER INEQUALITY IN KASHMIR**

### **5.1 The Gender Scenario in Kashmir**

As has been mentioned earlier, the prevailing situation related to women in Kashmir may be characterized by dual features of ‘continuity’ and ‘change’. While the conscious and organized social-political efforts by the freedom movement before 1947 led to general trend of women’s emancipation in Kashmir, the state-sponsored initiatives by the political leadership after 1947 created a situation of ‘empowerment of women’ in Kashmir. Moreover, processes of change and development in post-independence period provided solid foundations for the cause of women. However, this social transformation is not complete in the sociological sense. It stands partial because some aspects such as educational, economic and psychological have experienced radical change, while other aspects such as social and cultural have not undergone corresponding degree of change. Thus women in the Kashmiri society have got education, employment and health benefits, but, at the same time, face negative aspects in social, cultural and psychological fields. This situation can realistically be characterized as ‘continuity and change’ in the traditional gender roles.<sup>1\*</sup>

### **5.2 Gender Gap in Literacy**

Gender differential exists both in rural and urban areas, but it is high in rural areas. This can be attributed to a number of factors like Social dogmas, engagement of girl child in agricultural and other domestic activities etc. At the national level, the gender gap in literacy has decreased drastically from 25.06% in 1961 to 21.59% in 2001 and further to 16.68% in 2011. Contrary to this, the gender gap in literacy

increased in the State from 12.71% in 1961 to 23.60% in 2001. Accordingly, the Govt, both at National and State level made all out efforts to reduce the gender gap in literacy. A number of steps for accomplishment of the goal of bridging gender gap in literacy were taken-up and these include National Programme for Education of Girls at Elementary level (NPEGEL), Establishment of Kasturba Gandhi Balika Vidyalas (KGBVs), Free Text-Books / Scholarships, Community mobilization, Establishment of Women ITIs and Women wings in the existing ITIs, reservation of half of the seats for females in the Medical Colleges, Focus on adult female illiterates under Saakshar Bharat Mission (SBM) etc. As a result of these measures, the State has been able to break this impasse and put a halt to the ever increasing trajectory of gender gap for the first time during the decade 2001-2011 when the gender gap got reduced to 20.25%. This was possible only due to higher rate of increase in the female literacy viz; by 15.01% as against 11.66% recorded for males during 2001-11.

Table No. 5.1: Statement Showing the Gender Gap in Literacy

S. No.	Census year	Males		Females		Gender gap in literacy
		Male literacy rate	Increase in literacy %age over the Preceding census year	Female literacy rate	Increase in literacy %age over the preceding census year	
1	1961	16.97	-	4.26	-	12.71
2	1971	26.75	9.78	9.28	5.02	17.47
3	1981	36.29	9.54	15.88	6.60	20.41
4	2001	66.60	30.31	43.00	27.12	23.60
5	2011	78.26	11.66	58.01	15.01	20.25

*Gender gap in literacy 1961-2011*

Source: Census of India (1961-2011)

The analysis has brought this fact to fore that the efforts put in by the Government through various interventions to reach to the far-flung areas and bring down literacy gap has materialized at ground level yet there is tremendous scope for bringing further improvements with focused attention.

### **5.3 Problems of Women in Kashmir**

#### **i) Practice of Dowry:**

In conscience to the rest of the country, practice of dowry is prevalent in J& K, cutting across the barriers of income in rural and urban areas. However, the practice is more prevalent in urban areas of the state, and in lower income group, though the higher income group is not the exception. People offer dowry in terms of both cash and kind, however, dowry in kind viz, gold, utensils, furniture, electronic gadgets and cash is preferred and is offered at the time of marriage of girl itself to her inlaws. A survey done by the researcher shows that because of the dowry system, girls have crossed their marriageable age and due to which some women have crossed their age of marriage. So resulting in delay of their marriage and as a result, it has clear implications on women. The practice of dowry has negatively affected the status of girl and their reproductive age period.

#### **ii) Non-Payment of Maher:**

Maher is considered as the most vital part of Muslim marriage, owing to the social and economic security to the women. Maher in Muslim marriage has two forms one is instant Maher and second one deferred Maher. Instant Maher a certain amount of cash is fixed at the time of nikah for which the female has to sole authority and has to provided at

the time of marriage itself. However in case of deferred Maher, a certain amount in cash or in kind is to fixed and deposit and owned by the female. Both instant and deferred Maher have to be fixed at the time of marriage itself. However, as per survey done, as reported by women belonging various sections of society, non-compliance or non-payment of Maher has been seen owing to the risk of social and economic security to the female. The practice of non-payment of deferred Maher is seen more in lower income group and in rural areas.

**iii) Status of Wife:**

A girl after marriage, change her residence to either to her in-laws in case of joint family or separate house in case of nuclear family. The status of female as wife in Kashmir, is not at par with her counterpart, she is not constituted in terms of decision making in day to day activities. Employed and educated wife has relatively higher status as wife in her home, and people in the valley, in particular, lower middle and upper middle class prefer educated and employed wife. In rural areas, less educated or illiterate women as wife do not enjoy the same status and privilege as of their educated and employed counter parts, be it health facilities, employment opportunities or basic amenities of life.

**iv) Practice of Polygamy:**

Polygamy has two types in sociological practice, polyandry and polygyny. So far as the practice of polyandry is concerned, it is virtually absent in the valley of Kashmir, owing to the prohibition in the religions of valley i.e. Islam and Hinduism. However, it is still prevalent in Ladakh region of the state. So far the practice of polygyny is concerned, the practice is less prevalent in the valley. The practice of ploygyny was more prevalent in earlier times before nineties and more praticised in

Muslims community than in Hindus. The practice was more common in rural areas than in urban areas.

Survey shows that 92% of the target group were practising monogamy and only 6% of the respondents were practicing polygyny. It is clear from the above statement, the practice of monogamy is more prevalent in Kashmir province.

**v) Remarriage of divorcees and widows:**

Kashmir being hit by the turmoil and violence during last twenty years, a large section of the female folk in frontier districts like Kupwara , Anantnag have either being divorced or their husband have died in the turmoil, leaving them either widow or divorced. Widow or divorced marriage is permitted by Islam and a good number of widows or divorcees have remarried. However, due to severe economic conditions and other social compulsions as appreciable number of females are widows and divorcees, as a result they have to face lot of problems in rearing their children.

**vi) Denial of women's share in parental property:**

In Muslim Shariat, there is a fixed amount of women's share in parental property be it in kind or cash. Accordingly, parents are liable to provide the women's share of their property. However, on the ground daughters in particular and daughter in laws in general are invariably denied of their due share in property. In rural areas, daughter/daughter in law is not provided with their due share in property cutting across the income/caste groups.

However, the trend is changing due to the intervention of NGO's and Govt. and other community mobilized programmes. Educated daughters are fighting for their due share in parental/in laws property.

**vii) Post –Marital Relations:**

In Kashmir, it was found during my research period ( 2009-2014) that married women have not only problems with male members of the family but also with the female members as well. Those women who are living in a joint family were having more conflict with their mother in laws and sister in laws as compared to father in law and other male members of the said family. It was also observed that interference of mother-in-law is more prevalent in Kashmir society unlike others. Despite of all the odds facing by women at home and at work places, women have too much work load, be it home or outside her home. Women do not have any role in decision making at home, she is just treated as slave or we can say maid. Male members doesn't help their women in domestic work, they feel like helping them is a sin. It is the responsibility of a women to take care of house hold duties and to take care of their children. We are living in 21 century, but still women are suffering everywhere in society. They are maltreated at home and outside as well.

**viii) Problems of Child care:**

Problems of child care are one of the most problems that women are facing nowadays in Kashmir, especially working women. Women have to work at home as well outside and take care of children. Some women conveyed during my filling up of my interview schedule that they carry their children along with them to their respective work places. While some of them conveyed that their maiden home are taking care of

their children during their working hours. It is a trend in Kashmir nowadays or I can say duty of the girl's parents to look after their daughter's children. IN some cases it was also seen that the paternal family of the women rear their daughters children till they reach to the school age. And very few women admit their children to the crushes or we can play schools. But in villages play schools are not available, so they are facing more problems in child care.

**ix) Number of Children of Women:**

It was found and observed during my research work, that women were having number of children especially in rural areas as compared to urban areas. Rural women were more conscious and aware regarding family welfare programmes. It was also seen that women in rural areas go for producing more and more children in a wish of son. This was one of the main reasons behind having number of children. It was also found that they considered those couples as equivalent to childless couples. As they lose identity if they have only daughters and daughters are always a burden to their parents. Sons continue the race and always remain with the family, they are bread earners. And moreover, they don't have dowry burden, marriage burden. Daughters are considered as an insecurity to the family. Keeping in mind the above statement they go for more children.

While having more children not only affects the family economically but also affects the health of a woman. It becomes difficult for the parents to send their number of children to schools which leads to illiteracy. Poverty becomes the other reason for a large size family. As life is expensive and parents can't afford to bear their expenses. Illiterate people and rural people are more involved in such practice as compared to literate and urban dwellers.



**x) Response to the illness by women:**

During the research work, the researcher found and observed that among 332 samples of target group, most of the women complaint that they are suffering either from thyroid disease or hypertension and diabetics. There were other diseases also found like heart problem, depression (psychiatric) problems are common among males. Maximum respondents conveyed that they are suffering from thyroid disease, it's a disease which effects thyroid gland, FSH, TSH, and this gland acts like an equilibrium of the body. Due to which women feel more tiredness, weakness, axienty, and the most important which affects women in reproduction process. As I earlier mentioned that male members doesn't take part in house hold duties, and due to which kashmiri women have too much work load, which leads to their poor health.

**xi) Discrimination against Girl Child**

Our society is day by day becoming infamous for gender discrimination and rising trend of crimes against women. Being born female is a hazard in our society now. The birth of a girl is never celebrated like the birth of a boy. The discrimination against her starts even when she is a clot of blood in her mother's womb and is later manifested in her upbringing and nourishment. At birth girls are mourned, as children they are unwanted and as adults they are victimized. Every 6th infant death is due to gender discrimination. A girl always gets a differential treatment in her own home and enjoys a secondary status in all respects. Her education is prioritised only after the education of her brother. Her diet, schooling, dress and even her tastes are given the second preference. Although this differential treatment can't be generalised in every home but in majority of the cases, a girl child meets the same fate. A main

way parents discriminate against the girl child is the bias in nutrition, health care and education. In case of illness, girls are not treated equally. Since her early childhood, a girl sacrifices her wishes and whims for her brother only because of being a girl. Women working as engineers, doctors and police officers and found in state legislature and parliament etc doesn't tell the real story. The majority of our society generally places a lower value on girls and women. This leads, among many issues, to high dropout rates for girls from school, widows seen as a burden, and the abortion of female fetus.

Like most South Asian societies this preference in gender can often turn into prejudice, discrimination and worse. Many modern cases of discrimination against girls are now resulting in death.

Indian history and culture has brought with it many instances where girls and women are given less than their male counterparts. Recent figures in the Jammu and Kashmir region have indicated a sharp decline for unborn babies who are found by ultrasound clinics to have a female gender.

This is not a new trend. The growing widespread use of medical ultrasound technology to determine the gender of newborns is thought to be one of the largest factors now affecting the girl-to-boy child sex-ratio in India. Figures for the child sex-ratio in the Kashmir have been mapped steady decline for girls since India's 1991 Census.

During the research period, the researcher found the serious impact of gender inequality in one of the families and had chance to visit a family in Kashmir where there is intimidating story of girl's exclusion.

With three younger brothers, Aabiroo (Name changed) is the oldest sibling of four in her family. From a young age she experienced a common condition found in Kashmir: exclusion because of her gender. She was not touched by her mother when she was born. Her mother shunned her as she was a girl.

Aabiroo's mother left her baby immediately following Aabiroo's birth leaving the newborn unable to nurse from her 'natural' mother. To help the family Aabiroo's paternal grandmother stepped in to breast feed Aabiroo while her mother went away to her own parent's home to rest and recuperate after giving birth.

A woman recuperating at her own mother's home after childbirth is a local tradition, especially in India, and one that is common in the northern rural areas including Jammu and Kashmir. This practice can sometimes last for months, but it usually includes a mother's recuperation with her newborn, not separated from her child. "Didn't she think about how child would feel when this girl child will come to know about it once girl will grew up?" said Aabiroo.

Despite the new mapping of discrimination and a more recent league of reported evidence, many of Kashmir's women have suffered silently and without assistance under a history of discrimination denial. The region appears to have been patting its own back for years for 'not resorting' to the practice of female foeticide.

A Senior Consultant of famous private hospital in Srinagar which is nearer to researcher's residence, shares that some of his women patients are not willing to lactate their girl children after birth. The reason given by many of the mothers is because their child is female.

In 2001, the census in India counted 941 girls for every 1000 boys. The current census for India now puts the figure at a lower and dropping number for girl children in the Jammu and Kashmir with 859 for every 1000 boys, while the Indian national average for girl children stands at 914.

These statistics have created alarm, not only for parliamentary members in Kashmir but for members of Kashmir's civil society, as well conservative and progressive religious leaders who have also begun to raise their voice against the practice of boy preference.

A senior officer in the Directorate of Health Services in Kashmir, admits that authorities have been complacent in the past to chart the activities of some of Jammu and Kashmir's ultrasound clinics because of their past "good record."

Prenatal sex selection and infanticide, prevalent in parts of South and East Asia, show the low value placed on the lives of girls and women and have led to unbalanced populations where men outnumber women.

As regional workers in government offices in Kashmir were visibly shaken following recent reports on the sharp decline in girl births in the Jammu and Kashmir region following India's new Census, health officials in the region have now gone on the offensive asking authorities to raid suspicious ultrasound clinics, including numerous diagnostic clinics in the Kashmir valley.

There are currently 150 ultrasound clinics that have applied for legal registration in the region, but no data is available for those who haven't applied. Medical registration requirements have been set up to help keep

tabs on activities in the clinics that are supposed to record and report every pregnancy test conducted in the clinics.

The girl child needs to be groomed in such a way that she would be the first choice of her parents. Parents need to sensitize their sons about the respect and dignity of womenfolk and the ways of behaving with them outside and inside home so that they would desist from committing any crime against girls. The male psyche needs to be changed for the respect of their opposite gender. We need to give a serious thought to overcome such a social menace and ponder over this issue which has a direct bearing upon the future care takers of human race. Deep rooted negative attitude towards women in society is hampering the progress in reaching the millennium goals in spite of endless efforts made by Government and non Government agencies. Our goal should be to eradicate the root cause of this evil by changing societal attitudes towards Girls and Women. We should work towards a society where every woman can stand for herself and female children are treasured as much as their male equivalents and where every woman is valued and can hold up her head with dignity.

**xii) Discrimination of women in inheritance rights**

Inheritance is a fundamental issue with regard to how wealth is transferred within a society, and it directly relates to the protection of a woman's housing and land. It reflects some of the systemic reasons for women's disproportionately high levels of poverty and housing insecurity around the world.

Women's rights to inherit housing and land are enshrined under international human rights laws. Protections for women's equality and rights to non-discrimination are outlined in numerous conventions,

covenants and resolutions, which additionally defend women's rights to housing, land and property ownership, access and control, and the right to inherit on an equal basis with men.

Families, dominated by males, lead in violating the rights of women. Social norms, outlooks and bias do not give women the privileges and advantages which men enjoy in this society. A majority of men insist on having a lone control on everything in a family. And women are treated as something like subordinate and little heads. The men dictate their own rules and so deny women the freedom to work, develop and prosper. Thus, there are unhappy women and a high rate of suicide is in them.

Talking of inheritance rights in our Jammu & Kashmir State, women are totally denied and deprived of them. A woman is married off. The parental property is shared by her brothers. What does she get? A bridal dress, some jewelers and a few dresses. At in-laws, it is she who suffers the most. She cannot live separately along with her husband. She has to follow the social custom of living with her in-laws and be at their beck and call. She loses her choices, decisions and freedom. And the women, who do not toe the line, are forced to return to their parental homes. The ones with understanding and supportive husbands are thrown out of the house to live on rent or are 'given' one room in the same house. But their husbands are not given property share for years together. So these women continue to live in miseries and poverty because of male dominance. There may be laws to save women from this violence but they are not powerful enough to rise above these social norms exploited by men to satisfy their false egos.

To prevent violence against the women in present and future, need is to change and shape the mindset and behavior of the men. Several men use the social norms to achieve their selfish aims. Their negative outlooks mainly are responsible for increase in divorce cases, suicides and miseries of women. And then, women here are at the mercy of men in a family. The men hold the decision making to decide when to take women out to take in fresh oxygen or to visit relatives. Since the most women here are not violent, they do not object. But the truth is that there is open discrimination and violation of rights concerning women here. We need to raise awareness among men to stop this violation of rights against women.

Among many global concerns, discrimination and violence against women is one. Our society is no exception. The reasons are many. Drug abuse, unemployment, poverty, alcoholism, mental illness, ignorance, biased attitudes and lack of religious values are the chief causes behind it. These issues are not properly attended to and addressed. And so women continue to be at the receiving end. The result is miserable wives, broken homes, unhealthy and ignorant women in general.

Researcher personally feel that the state needs to launch a wide campaign to educate both boys and girls about their roles and rights to prevent the breach of women rights. The voices of media and clerics can play an efficient and effective role to promote nonviolence against women. And then, education can be a very healthy tool to promote and maintain respectful relations with no element of violence. The educational institutions, from schools to universities, can adopt policies to identify discriminatory and violent events against women and endeavor to prevent them.

### **xiii) Authority Pattern of Women**

The world is still trying to do away with the burden of gender discrimination, gendered violence and exploitation of women besides the abhorrent issues of caste, religion, colour, class. Women are still the most disadvantaged segment of the world population, though efforts to alleviate the many ills that beset them, are on everywhere, in right earnest! However, acknowledging the fact that mainstreaming the gender and accomplishing the transformation process/achieving women's emancipation is not a one day job, this is an uphill task requiring immense and unswerving devotion and perseverance.

Gender development, empowerment, emancipation and egalitarian gender status are still the pressing academic discourses. Actually amidst all the hue and cry "EMPOWERMENT" as a concept has been misinterpreted and used for petty gains rather than translating such empowerment into a reality on the ground! Many schools of thought have emerged to understand women empowerment in its totality but the already existing empowerment has hardly been portrayed objectively in its true perspective. Women's issues have purely been the victims of interpretations, misinterpretations and re-interpretations!

The so called revolution/delusion of igniting women against men or awakening them to strive for their rights was (is) an incorrect interpretation of feminism that even attacks the institutions of motherhood and marriage. For even those championing its cause or striving for pan equality or the pan obsession of being at par, were much married and mothers. Though the objective of this paper is not against women's liberty of choosing to remain single or even with radical



feminist ideology or those who are struggling for women empowerment for it is anybody's right to live the way they want to.

As the western academia/culture reaches the post-feminism level, whereby gender equality is no more contested as it was in the earlier more radical stages of the feminist movement, it is worthwhile to pause a little and raise some important questions. Can feministic theories emanating from the west provide a panacea to the complexities and difficulties of the native Indian terrain? Can models of feministic action interchangeably be used without diminishing some elemental aspects of the borrower-culture?

The fact is anything that stands on rhetoric alone and hollow bases, loses its validity and charm with the passage of time. The same happened with this (feminism) pan equality, misogynist attitudes and the "hate men" ideology and it goes without saying that it all had a considerable impact.

However, in the Muslim world there was not even the need to cope with the feminist onslaught, because the societal ethos (communitas) and religious/moral code was like a strong fiber between the man and the woman, thereby giving a defeating blow to all the frivolous waves of feminism and rubbing the arguments of all those who even went on to say that feminism is as natural as breathing.

### **Some painful Myths turned to truths by researchers about women in Kashmir**

1. Women played a significant role in ongoing freedom struggle of Kashmir. It was never so except by some self-proclaimed and ambitious women leaders.

2. Conflict in Kashmir forced women to come out of their households. The fact is that they were already emancipated in consonance with the existing local standards, the conflict in fact restricted their mobility.
3. Conflict is responsible for late marriages as most of the young men died. I believe conflict prompted early marriages due to sense of insecurity among the parents.
4. Women in Kashmir who cross over the barriers of gender norms, are excommunicated.
5. As believed by some authors but it is not true as far as the local ethos is concerned.
6. They supported the resistant forces by heart. Yes they supported such forces, but it was their compulsion may be because the chunk of resistant forces were their family members or the kith and kin of their close ones.
7. Today some authors talk of the gender dynamics of conflict. I argue that there was hardly any gender factor involved in the conflict except the suffering imposed on them due to violence by men or violence on men. The problem with most of the authors on Kashmir is that they always generalize the life of women who are either the success stories or victims of the conflict, instead of taking a realistic cross-section of the women somewhere in between!
8. There is a significant role of women in peace building in Kashmir. When Kashmir started burning in 1989 they were mute spectators and when it is limping back to normalcy they are again there as passive citizens.

9. Women contribute to violence in many ways in a conflict zone. Women never contribute to violence, in fact they always face violence and oft times with some semblance of equanimity.
10. Kashmir's separatist women groups were actively militant in their nature. It is a brutal myth in academic circles.
11. Patriarchy prevails in Kashmir. I believe not the kind of patriarchy that prevails elsewhere in the country. Today's family structure in Kashmir is filiocentric, I mean where the lead role is played by children(both males and females) and that is laudable as they are the future of the country and the state.
12. Women have been at the forefront and worked shoulder to shoulder along men in all struggles. The fact is women suffered more than men but never worked shoulder to shoulder with them.

We must not reduce empowerment or emancipation to just women's access to the job market but consider and study local and small scale perspectives/narratives of empowerment as well, to do justice to gender studies. Academia must represent women in the way they are and avoid false generalizations and self created comparative scales of empowerment and emancipation of women. We need to study the different contexts women live in and study their sense of life satisfaction as well. Empowerment can be better understood from the people's perspective and not from the researcher's perspective for people feel happy or empowered when they give their own meaning to their lives, work, living, etc. We must also realize that women are not the only exploited group and therefore should not be seen or idealized just as powerless and discriminated human beings and nothing beyond that.

Women's emancipation is with them. They need to involve themselves in their struggle for rights and a truly dignified life. They cannot achieve through others, they need to learn to achieve by themselves.

**xiv) Women and Wage Discrimination**

The term "wage" applies to a payment which is paid to workers as remuneration for the work done by them. It is generally a monetary amount. In the words of Benham, "Wages are a sum of money paid under contract by an employer to a worker for the services rendered." Whether taking developed or developing countries the gender discrimination among women is more identified in terms of wage rate differentials. The existence of a discrepancy in wage payments between men and women in the labor market is a universal phenomenon regardless of the economic structure of the country. There have been various theoretical analysis which have been made so as to explain the wage determination in the labour market but most of these analysis have proved to be inadequate and thus still many challenges are still their regarding wage discrimination and wage inequalities. Women population constitutes half of the country's population accounting for 496 million in absolute number as per 2001 census. The women population in India is characterized by low literacy rate (54.16%), low work participation rate of 25.68% and low level of development participation during 2001 census. More than 90% of the women in rural areas and 69% in urban areas were found having no technical skills. Women continued to be "treated as a source of cheap and secondary labor that can be hired and fired to suit the requirements of the employer". After independence, the development of nation has been directly related to women development. Women play a very decisive

role in the economic development of the country. But still both in developed as well as in developing nations, the discrimination against women continues to occur. In labour market, women are not only put in low wage jobs but also paid less remuneration than the men.

Gender is considered to be the most important factor as far as Indian labour market is concerned.

Discrimination among women laborers in terms of wage payments is a very common phenomenon in India. Wages earned by women are generally lesser than their male counterparts. According to SEWA (Self Employed Women's Association 2000) the wages of women workers were below the minimum wages in some cases and at the same time the average monthly income of women workers was Rs1815 compared to 3842 for male workers.

It is said that various reasons are there due to which the wages of women labour is less than male labour. Some of the main reasons are:

1. Women mostly work in light industries as they are unsuitable for work in heavy industries. Also, most of the women work in unorganized sector where the wages tend to be very low. About 94% of the total working women are in unorganized sector.
2. Physically women are weaker than male and thus are unable to work for longer hours, which results in a decreased wage rate.
3. Finally, male workers improve their productivity by undergoing long on the job trainings but women have many other priorities like looking after family and child care and thus are not able to undergo such trainings.

Even after the formation of equal remuneration act which guarantees equal rights to women in terms of wages as compared to male counterparts, it is clearly visible that the women labour is still paid fewer wages than male counterparts even for the same type of work. During the past few years an increasing trend has been observed both in wages and income of the people but when in come to wage differentials we do not find any significant change. Further analysis have shown that at higher education levels women rate is not only increasing but they are also out performing men but when one looks at the gender disparity as per education level we find the this gap is still widening. Various studies on the labour market in India which have link wage rate with the average productivity of labour and have tried to determine the wage rate differentials through these facts but all these studies have proved to be inadequate to explain variations in wage rates across India. As per NSSO report the Gender Pay Gap has seen an increasing trend after liberalization as the GPG has increased from 24% in 1991 to about 32% in 2004 where as residual gap has increased from 53% to 78%.

A similar constriction or lack of viable options to assess and compare women's efficiency or productivity with that of their male counterparts within employed spheres limits an unbiased assessment of wage inequalities in India. This is further delimited by lack of adequate information to make such wage and income comparisons across equals feasible.

**xv) Women Participation in Farm Activities in Rural Kashmir**

Women are a vital part of any society. Over the years, there is a gradual realization of the key role of women in agricultural development and their contribution in the field of agriculture, food security horticulture,

processing nutrition, sericulture, fisheries and other ailed sectors. Comprising the majority of agricultural laborers, women have been putting in labour not only in terms of physical output but also in terms of quality and efficiency. Despite, all these strenuous efforts made by women, they are still not given their share and position in the society. There are various issues relating to women inferiority and complexes in the society, which need to be addressed in a proper way. This paper is devoted to highlight the participation of women in farm activities in rural areas.

Agriculture is the dominant and major sector in the state as well as in Kashmir and is considered the backbone of the state economy, in reality; however, it has been treated as a backbone without a spinal cord, because its position has been deplorable. From time immemorial rice has been the stable crop in Kashmir, grown throughout the valley of Kashmir and the staple food of indigenous population. Agriculture is the major contributor to the state domestic product; however, analysis of data reveals that the dependence on agriculture as a paramount occupation is continuously declining.

Jammu and Kashmir State is predominantly an agrarian state; bulk of population is engaged in farming activities. Though the majority of population is engaged in farming but the production is still low due to low nutrient status of soil, poor and unassured irrigation facilities, imbalance in use of major synthetic fertilizers, lack of timely availability of major agricultural inputs, lack of timely and easily credit crop loan facilities and inadequate and unscientific storage facilities.

Farming is an occupation of family as a whole and it is high time that we start realizing the importance of participation of women in this

venture. If we take the example of a rural Kashmiri women engaged in farming and list out her contribution operation wise particularly for paddy crop it has been found that about 80-85 percent of the operations are conducted by women, either alone or along with men folk. The operations which merit a mention are seed-bed preparations, transplantation, weeding, harvesting, and to some extent application of fertilizers and insecticides, weedicides and fungicides along with men-folk and threshing of grains. All does not end here and she continues to put in her bit in winnowing and bagging of threshed crop and its storage and after care in the home.

Agriculture is the dominant occupation in the entire district of Pulwama and adjoining areas of Shopian, Budgam and Anantnag. District Pulwama is called “The Rice Bowl” of Kashmir followed by district Kulgam. In the district various crops are being cultivated but apple, maize and rice are the main and dominant ones. Apple and maize are cultivated mainly in the upper belts of the tehsil Pulwama and rice is cultivated in lower and plain belts of the tehsil. Therefore the present study has been conducted in two community development (C.D) blocks of the tehsil viz. Keller and Pulwama. Block Keller is famous for its apple and maize cultivation as the block is hilly in nature and the whole area is under the cultivation of fruits especially apple. Among cereals maize is produced at a large scale. The two villages- Qasbha Yaar and Kalampora which have been randomly selected for two crops are rich in quality as well as in productivity. The village, Tengpuna which has been selected for rice in block Pulwama has almost the whole agricultural land under the cultivation of rice and the people are mainly dependent on the agriculture. The soil in the village is somewhat marshy and is



suitable for rice cultivation. The village is highly productive in terms of quantity and quality, as the villagers supply rice and fodder to the upper belts of the tehsil for their requirements.

In Kashmir region the women are considered as the caretaker of all domestic affairs and she is overburdened with the work at farm land. Women are having a busy schedule of work from morning till late in the night. It has become evident from the earlier analysis that the women in rural areas suffer from the problems of various kinds arising out of her familial and rural situation. Researcher found that Women do much of the work either alone or with their family members in all the three activities. Analysis shows that in rice cultivation all the activities i.e. from watering to storing of grains except weeding are dominated by women respondents either, separately or working shoulder to shoulder with men respondents. Similarly in maize cultivation all the activities except sowing of seeds are done by women folk. The historical tracing of women's status has revealed that women had higher status in horticultural societies than in agricultural and industrial societies and same is the case in our study.

As the existing situation reveals these dimensions of women's problems represent their basic, crucial and central problems, actually, these various problems portray the totality of women's problems.

Table No. 5.2: Statement Showing the Problems of Women in Kashmir Region

Sr. No.	Problems of Women	No. of Respondents (Out of 332)				
		Yes	No	Can't Say	Total	
1	Do you find it easy to get along with the persons with whom you live now	N	74	256	2	332
		%	22.3	77.1	0.6	100
2	Does the person or persons with whom you live understand you and sympathize with you	N	72	254	6	332
		%	21.7	76.5	1.8	100
3	Do you consider yourself inferior than male members of your present home	N	257	73	2	332
		%	77.4	22	0.6	100
4	Does the place in which you live now in any way interfere with your	N	252	46	34	332
		%	75.9	13.9	10.2	100
5	Too much workload	N	281	17	34	332
		%	84.6	5.1	10.2	100
6	Does your male family members help you in your domestic work	N	58	215	59	332
		%	17.5	64.8	17.8	100
7	Participation in a decision making policy at home	N	20	224	88	332
		%	6	67.5	26.5	100
8	Women feel Loneliness When They Are With People	N	274	58	0	332
		%	82.5	17.5	0	100
9	Women are forced to obey Father in Law	N	179	153	0	332
		%	53.9	46.1	0	100
10	Women are forced to obey Mother in Law	N	88	244	0	332
		%	26.5	73.5	0	100
11	Women are forced to obey Husband	N	256	76		332
		%	77.1	22.9	0	100
12	Women are forced to obey Other	N	77	255		332
		%	23.2	76.8	0	100
13	Freedom of expression to the respondents	N	41	280	11	332
		%	12.3	84.3	3.3	100
14	Physically abused by husbands and in laws	N	152	147	33	332
		%	45.8	44.3	9.9	100

The above table illustrates the type of problems faced by the women in Kashmir.

It is seen from the above table that 77 percent of the respondents were not comfortable with their family members. While 76.5 percent of the respondents were feeling lack of love and support at their present home. The table also depicts the maximum 73 percent of the respondents expressed that they are having feeling of inferiority complex as compared to males. It is interesting to know that a majority (46%) of the respondents at homes were admitting that family members interfere in every single issue and study also found that these women mostly admit that they have too much work load at home. It is also seen from the above table that maximum 67.5 percent of the respondents have no right to in decision making at home. While maximum 84.3 percent of the women respondents have no freedom of expression. It was concluded that a majority of the women were forced by elderly members to obey them at their in-laws home.

#### **5.4 Indicators of Gender Inequality**

##### **1) Domestic violence**

Domestic violence is one of the most common forms of violence faced by women, and survey data show that as many as 64% of women and 66 of men in Jammu and Kashmir accept that there are justifications for a man beating his wife. These high levels of tolerance for domestic violence show the need for continued efforts to raise awareness of women's rights and the law among both women and men, and among public officials and community leaders.<sup>2\*</sup>

**2) The undervaluation of women is evident in the imbalance in the sex ratio.**

The low sex ratio—the number of women per 1,000 men—is a key indicator of gender inequality in India. It reflects the strong son preference that affects the number of girls that are born and the number that survive. National census data show a decline in the sex ratio for children under age 7 from 945 in 1991 to 927 in 2001, with a further decline to 914 in 2011. The trend in the sex ratio at birth is also downward, reflecting widespread use of sex-selection tests. While these trends are worrying in most areas of India, they are even worse in Jammu and Kashmir, where the sex ratio for children under age 7 was found to be 859 girls per 1,000 boys in 2011, a very steep decline from 941 in 2001 (a decline of 82 girls in ten years). State-level survey data from 2005-06 on sex ratios at birth are also disturbing—this was low for all births (912 girls for every 1,000 boys) and very low for last births (770 girls per 1,000 boys), both indicators of the continuing importance of achieving at least one son in family planning decisions. Infant mortality rates are also significantly higher for girls than boys in both urban and rural areas.

**3) Gender biases in the labor force are evident in the gaps between male and female wages**

In Jammu and Kashmir in 2007-08, wages of women who were casual workers (by far the largest category of workers) were 70% of men's wages in rural areas (although almost the same in urban areas). Among wage employees, women's wages were as low as 40% those of men in rural areas (and 90% in urban areas). Among the many factors in the persistence of such discrimination is the perception

that women are secondary earners and that lower wages for them are therefore justified. In addition, many women are unaware of minimum wage standards and laws against employment discrimination.

3\*

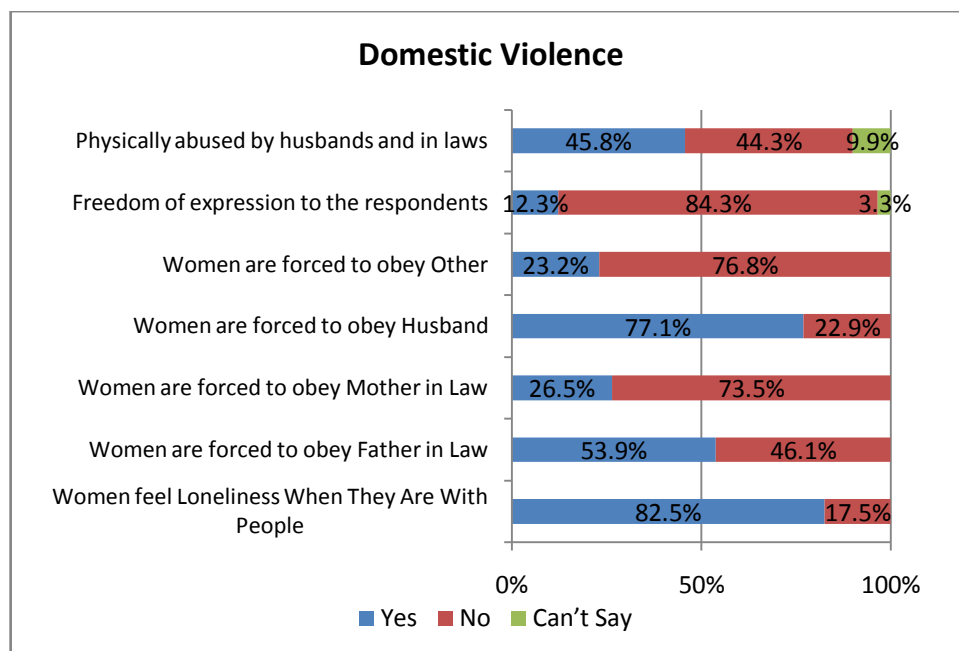
Table No. 5.3: Statement Showing Indicators of Gender Inequality of Women

Sr. No.	Indicators	No. of Respondents (Out of 332)				
		Yes	No	Cannot Say	Total	
1	Dominance by Family Member	N	306	22	4	332
		%	92.2	6.6	1.2	100
2	Criticism on small issues by husband	N	187	0	0	332
		%	56.3	0	0	100
3	Criticism on small issues by Mother in Law	N	96	0	0	332
		%	28.9	0	0	100
4	Criticism on small issues by other family members	N	86	0	0	332
		%	25.9	0	0	100
5	Criticism on small issues by Father in law	N	74	0	0	332
		%	22.3	0	0	100
6	Close supervision by parents	N	137	111	84	332
		%	41.3	33.4	25.3	100
7	Lack of affection and love in your present home	N	248	21	63	332
		%	74.7	6.3	19	100
8	Religion Restriction	N	216	0	116	332
		%	65.1	0	34.9	100
9	Politics Restrictions	N	32	0	300	332
		%	9.6	0	90.4	100
10	Troubled occasionally by the family members	N	232	23	77	332
		%	69.9	6.9	23.2	100
11	Demand dowry from in laws	N	114	85	133	332
		%	34.3	25.6	40.1	100
12	Preference for male baby after you conceive	N	232	16	84	332
		%	69.9	4.8	25.3	100
13	Loss of Identity as there is no male baby in family	N	308	14	10	332
		%	92.8	4.2	3	100
14	Daughters given equal importance as sons	N	58	162	112	332
		%	17.5	48.8	33.7	100
15	Discrimination regarding education among boys and girls	N	178	61	93	332
		%	53.6	18.4	28	100

The above table explains the nature of the parents towards their daughters by their experience in their day today life. It is also seen that girl child is discriminated since birth, gender inequality starts from home and its extreme is seen after marriage. It is also found that boys are given more importance as compared to girl, which is very clear from the above figures.

Table. No. 5.4: Statement Showing the Domestic Violence

Sr. No.	Domestic Violence	Yes	No	Can't Say	Total
1	Women feel Loneliness When They Are With People	274	58	-	332
2	Women are forced to obey Father in Law	179	153	-	332
3	Women are forced to obey Mother in Law	88	244	-	332
4	Women are forced to obey Husband	256	76	-	332
5	Women are forced to obey Other	77	255	-	332
6	Freedom of expression to the respondents	41	280	11	332
7	Physically abused by husbands and in laws	152	147	33	332



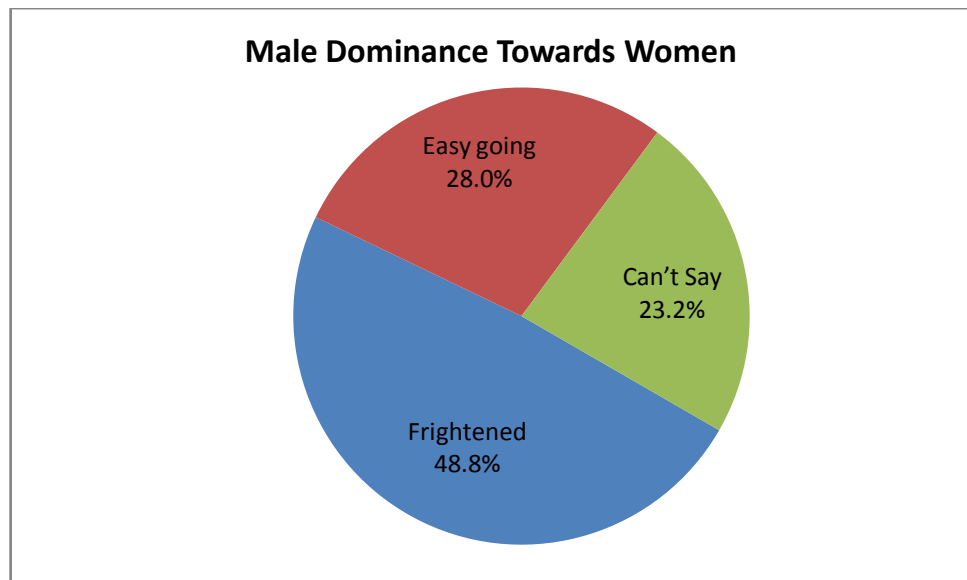
The above table describes the right person to explain the domestic violence by the family to the respondents. It is seen from the above table that majority of the respondents were feeling loneliness and were forced by the in-laws to obey them. It is also observed and found that women were facing so many problems at their home.

### 5.5 Male Dominance Towards Women

Table No. 5.5: Statement Showing the Male Dominance Towards Women

Sr. No.	Male Dominance	No. of Respondents	Percent
1	Frightened	162	48.8
2	Easy going	93	28
3	Can't Say	77	23.2
	Total	332	100





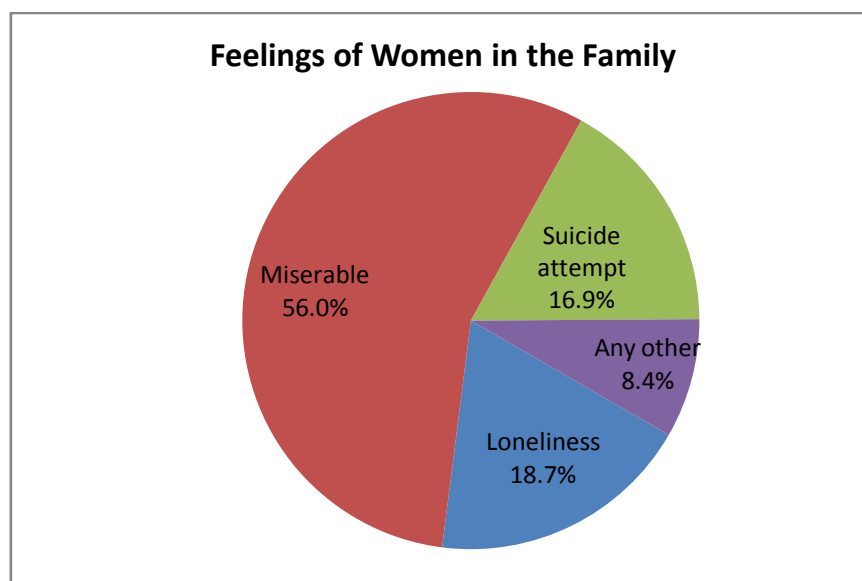
The above table describes the male dominance in the family.

It is seen from the above table that 48.8 percent of the women respondents were frightened and 28 percent of them were easy going at home. It was also observed and found that male dominance is everywhere be it home or at work place.

### **5.6 Gender Inequality and Feelings of Women in the Family**

Table No. 5.6: Statement Showing the Gender Inequality and Feelings of Women in the Family

Sr. No.	Feelings of Women in family	No. of Respondents	Percent
1	Loneliness	62	18.7
2	Miserable	186	56.0
3	Suicide attempt	56	16.9
4	Any other	28	8.4
	Total	332	100

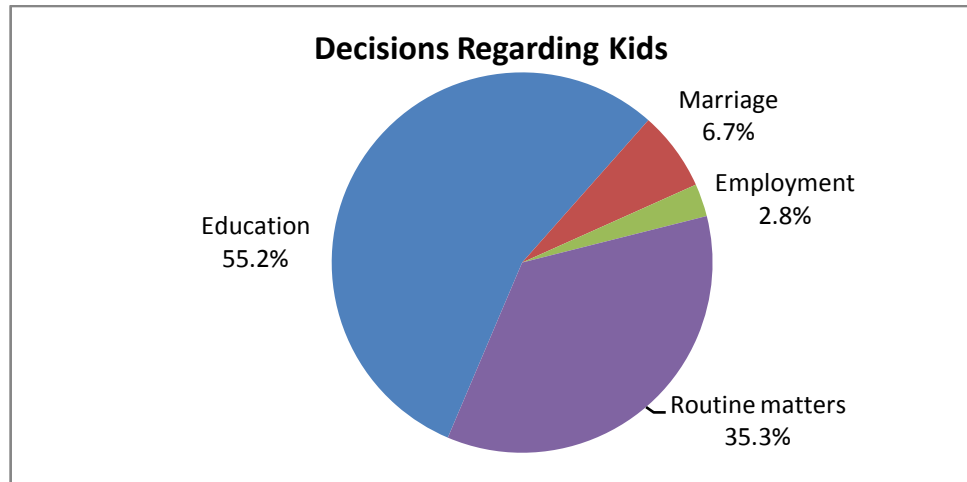


The above table denotes that maximum 56% of the respondents were feeling miserable and 16.9 percent have feeling of suicide sometimes. While 18.7% of the respondents feel loneliness. It is also seen from the above table that most of the respondents are being biased at home by their in-laws.

### **5.7 Decisions Regarding Kids**

Table No. 5.7: Statement Showing Decisions Regarding Kids

<b>Sr. No.</b>	<b>Decisions Regarding Kids</b>	<b>No. of Respondents</b>	<b>Percent</b>
1	Education	139	41.9
2	Marriage	17	5.1
3	Employment	7	2.1
4	Routine matters	89	26.8

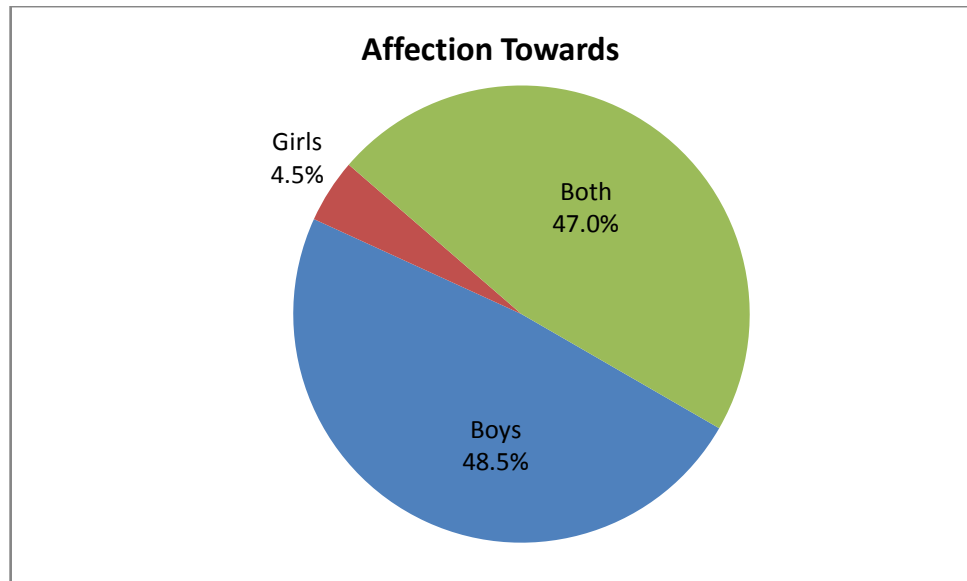


It is seen from the above table that 41.9 percent of women have decision making in education regarding their kids and only 5 percent have taken decision regarding their children marriage. It is also found that minimum 2.1% of the respondents have right to take decision regarding their employment while 26.8 percent of the respondents participate in making decision in routine matters.

### **5.8 Affection Towards Boys or Girls**

Table No. 5.8: Husband's Affection Towards Boys or Girls

Sr. No.	Affection Towards	No. of Respondents	Percent
1	Boys	161	48.5
2	Girls	15	4.5
3	Both	156	47
	Total	332	100



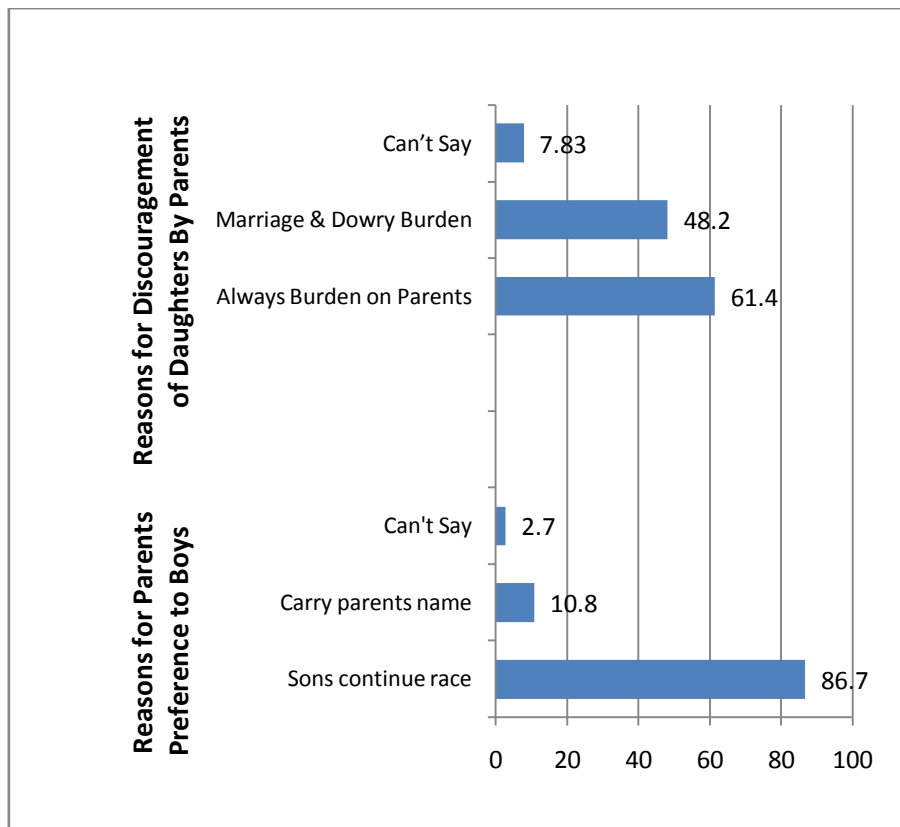
The above table explains the importance of family role and family support and love towards boys and girls.

It is seen from the above table that 48.5 percent of the respondents family expressed that the importance of boys and only 4.5 percent of the respondents showed affection towards girls. While 47 percent of the respondents shows affection to both boys and girls.

### 5.9 Parents Attitude Towards Their Sons And Daughters

Table No. 5.9: Statement Showing Parents Attitude Towards Their Sons And Daughters

Sr. No.	Parents Preference to Boys - Reasons	No. of Respondents		Discouragement of Daughters by Parents - Reasons	No. of Respondents	
		N	%		N	%
1	Sons continue race	288	86.7	Always Burden on Parents	204	61.4
2	Carry parents name	36	10.8	Marriage & Dowry Burden	160	48.2
3	Can't Say	9	2.7	Can't Say	26	7.83



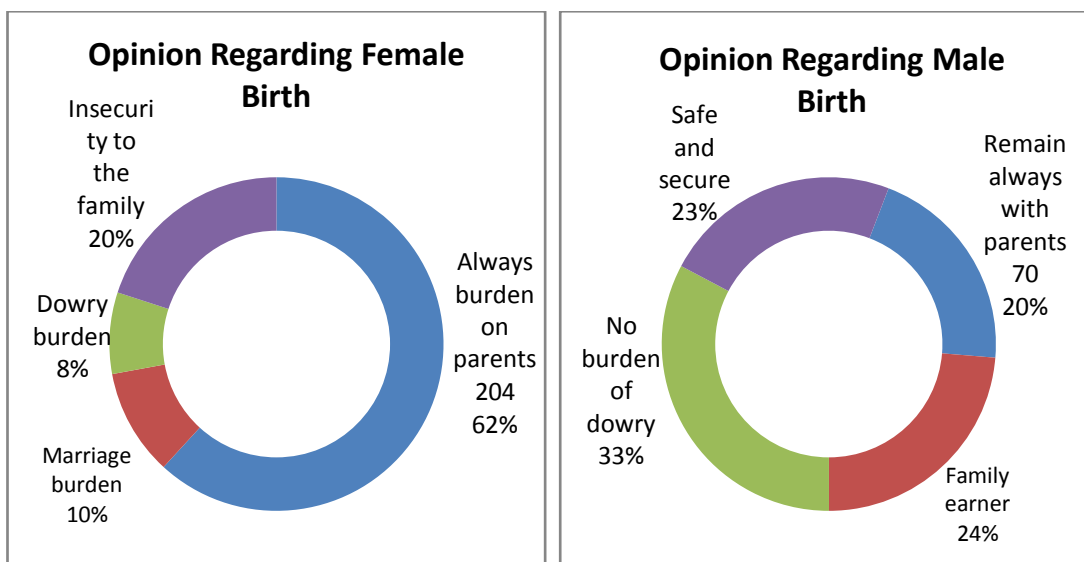
The above table reveals the opinion on the importance in family on the basis of gender.

It is seen from the above table that 86.7 percent of the respondents expressed that boys continue race and 10.8 percent of the respondents continue parents name. While on the other hand 61.4 percent of the respondents family treat girls as burden on parents and 48.2 percent feel girl child as marriage and dowry burden.

### 5.10 Opinion of The Respondents Regarding Female and Male Birth in a family

Table No. 5.10: Statement Showing the Opinion of The Respondents Regarding Female Birth and Male Birth in a family

Sr. No.	Female Birth			Male Birth		
	Opinion	No. of Respondents		Opinion	No. of Respondents	
		N	%		N	%
1	Always burden on parents	204	61.4	Remain always with parents	70	21.1
2	Marriage burden	34	10.2	Family earner	81	24.4
3	Dowry burden	26	7.8	No burden of dowry	112	33.7
4	Insecurity to the family	66	19.9	Safe and secure	79	23.8



The table describes the opinion of the respondents regarding male and female birth at home. It is seen from the above table that 70 percent of the respondents felt that boys always remain with them and 61.4 percent

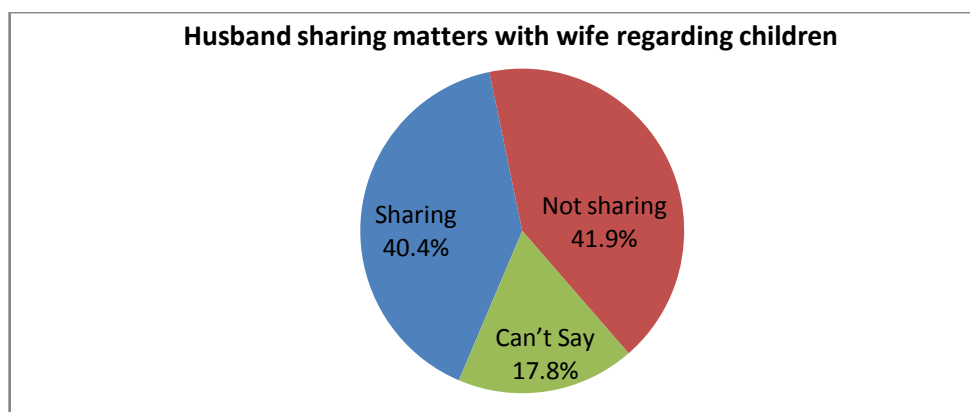
of them feel female as burden on parents. It is also observed from the above table that 81 percent of the respondents feel male birth as family earner and female as marriage and dowry burden. It is also seen that maximum 79 percent of the respondents feel male birth as safe and secure and female as insecurity to the family.

Thus, it is concluded that a majority of the respondents have preference of male baby and due to which sex ratio is falling day by day in Kashmir.

### 5.11 Husband Sharing Matters with Wife Regarding Children

Table No. 5.11: Statement Showing Whether Husband Sharing Matters with Wife Regarding Children

Sr. No.	Sharing of Matters	No. of Respondents	Percent
1	Sharing	134	40.4
2	Not sharing	139	41.9
3	Can't Say	59	17.8
	Total	332	100

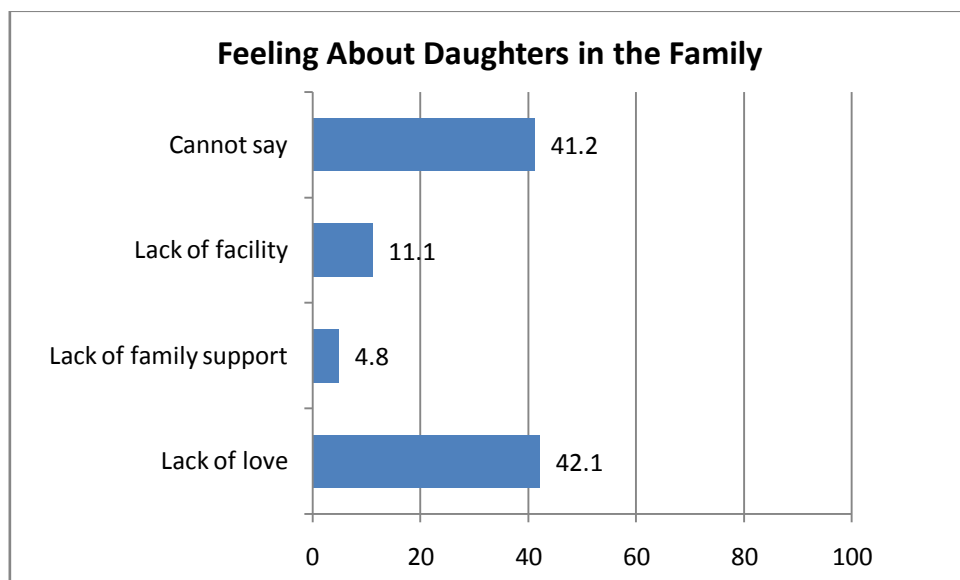


The table reveals that 40 percent of the respondents' husbands were sharing with them and 41.9 percent of the respondents husbands were not sharing with their wives. It was also found and observed that women mostly share their matters with their parents instead of in laws.

### 5.12 Feeling About Daughters in the Family

Table No. 5.12: Statement Showing Feeling About Daughters in the Family

Sr. No.	Feeling About Daughters	No. of Respondents	Percent
1	Lack of love	140	42.1
2	Lack of family support	16	4.8
3	Lack of facility	37	11.1
4	Cannot say	137	41.2



The above table explains the importance of family role and family support.

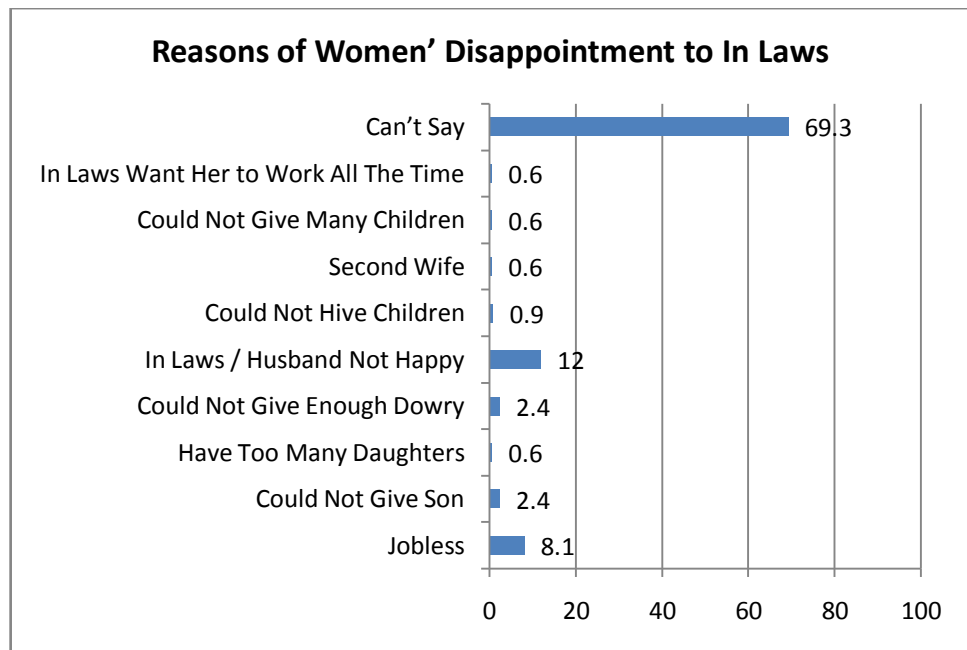


It is seen from the above table that 42.16 percent of the respondents daughters feel lack of love and support. While 11.14 percent of the respondents conveyed that their daughters have lack of facility at home as compared to boys. It is found that a large percentage (41.26) of the respondents did not answer to the said question; it was also observed that they did not respond because some of them feel insecure while answering this question.

### 5.13 Reasons of Women' Disappointment to In Laws

Table No. 5.13: Statement Showing the Reasons of Women's Disappointment to In Laws

Sr. No.	Reasons	No. of Respondents	Percent
1	Jobless	27	8.1
2	Could Not Give Son	8	2.4
3	Have Too Many Daughters	2	0.6
4	Could Not Give Enough Dowry	8	2.4
5	In Laws / Husband Not Happy	40	12.0
6	Could Not Hive Children	3	0.9
7	Second Wife	2	0.6
8	Could Not Give Many Children	2	0.6
9	In Laws Want Her to Work All The Time	2	0.6
10	Can't Say	230	69.3
	Total	332	100.0

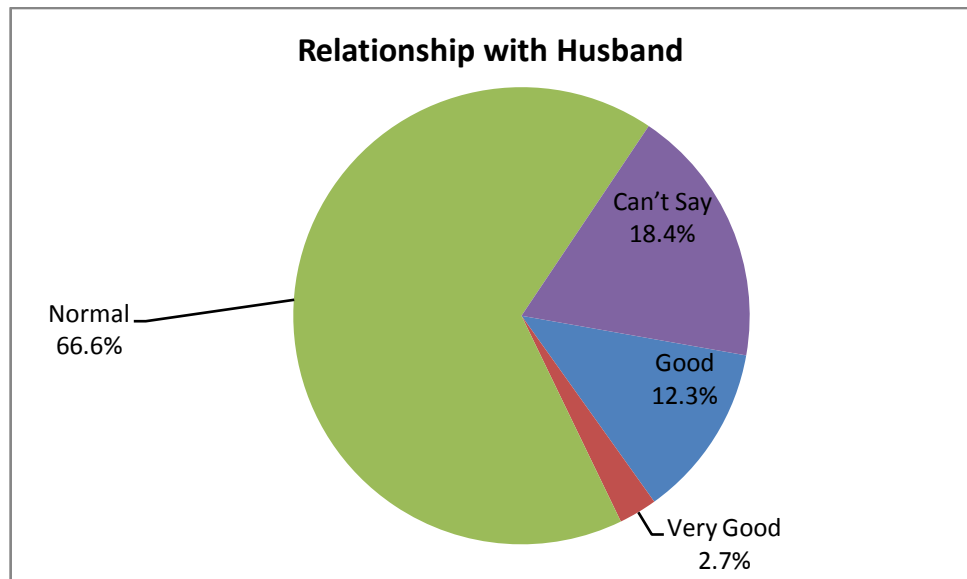


The above table describes the Reasons of Women' Disappointment to In Laws. It is found that 8.1% of the respondents and maximum 69.3 percent of the respondents did not answer as there were so many reasons. It was also observed that women are being discriminated at home due to many reasons like those women who have daughters were facing problems at home. To conclude it was also observed that there were so many problems which they face at in-laws home.

#### 5.14 Relationship with Husband

Table No. 5.14: Statement Showing Relationship with Husband

Sr. No.	Relationship with Husband	No. of Respondents	Percent
1	Good	41	12.3
2	Very Good	9	2.7
3	Normal	221	66.6
4	Can't Say	61	18.4
	Total	332	100

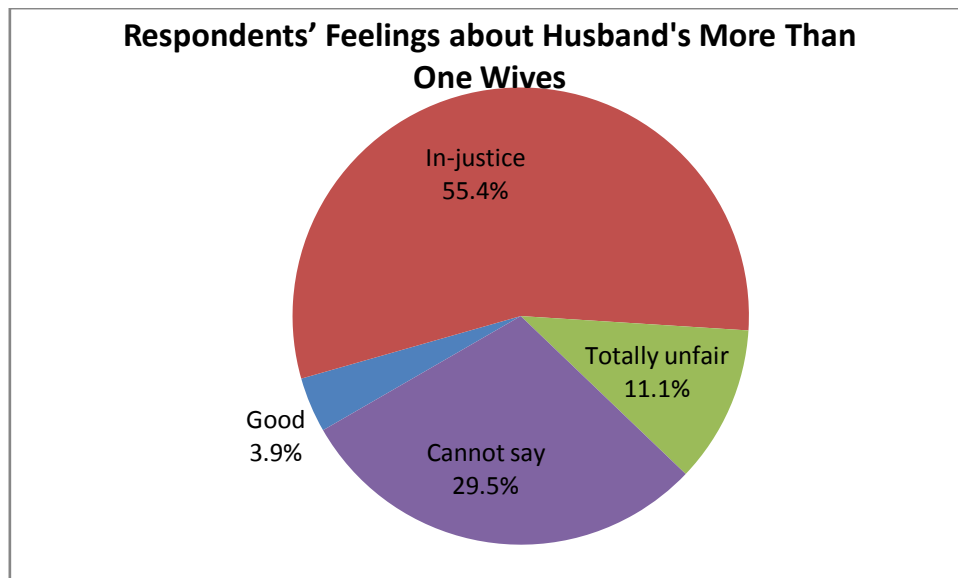


The above table denotes that maximum 66.6% of the respondents were having normal relationship with their husbands but it was also seen they were having good relations with husbands but not with their in-laws. While 18.4 percent of the respondents didn't answer the same question.

### **5.15 Respondents' Feelings about More Than One Wives**

Table No. 5.15: Statement Showing Respondents' Feelings about More Than One Wives.

Sr. No.	Feelings	No. of Respondents	Percent
1	Good	13	3.9
2	In-justice	184	55.4
3	Totally unfair	37	11.1
4	Cannot say	98	29.5
	Total	332	100



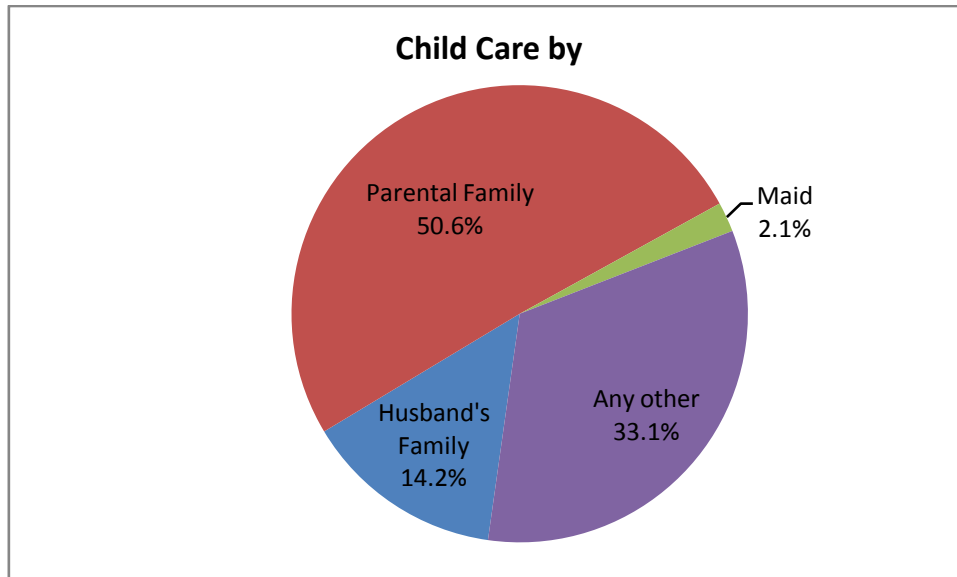
The above table illustrates the feelings of women respondents about keeping more than one wife.

It is seen from the above table that maximum 55.4% of the respondents feel it injustice and only 3.9% feel it as good. While it is also observed and found that 11.1% feel it as totally unfair. To conclude it was also found that in Kashmir most of the men have only one wife at a time.

### **5.16 Information About Child Care**

Table No. 5.16: Statement Showing the Information About Child Care

Sr. No.	Child Care By	No. of Respondents	Percent
1	Husband's Family	47	14.2
2	Parental Family	168	50.6
3	Maid	7	2.1
4	Any other	110	33.1
	Total	332	100



The above table explains the information regarding taking care of children at home. It is seen from the above table maximum 50.6 percent of the respondents children were taking care by parental family and 14.2 percent by husbands family. While it was also found that 33.1 percent children were taking care by the women herself and 2.1 percent by maids who are working at their homes.

### **5.17 Gender Inequality and Health**

Health is the fundamental human right & necessary for individual well being at micro level, and indispensable prerequisite for economic growth & development in country /state at the macro level. Better health improves the efficiency & productivity of labour force, which ultimately contributes the economic growth & leads to human welfare.

Table No. 5.17: Sex Ratio: Birth and Infant Mortality

Sex Ratio at Birth And Infant Mortality rate	Sex Ratio at Birth 2005-06		IMR, 2009 Deaths per thousand live births Age (0-6) Census 2011			
	At Births	At Last Births	Rural		Urban	
			Male	Female	Male	Female
Jammu & Kashmir	912	770	43	53	31	39
All India	920	756	54	50	32	35

Source: G O I, Ministry of Health and Family Welfare, Family Welfare Statistics in India, 2011

Table No. 5.18: Maternal Mortality Rate

Area	MMR (2007-2009)	Total Fertility Rate (2010)	Crude Death Rate (2011)
Jammu & Kashmir	160	2.0	5.5
All India	212	2.0	5.5

Source: G O I, Ministry of Health and Family Welfare, Family Welfare Statistics in India, 2011

Table No. 5.19: Under Age Marriage

Under Age Marriage	Girls below 18, 2007-08 Total Fertility Rate (2010)		Boys Age below 21 2007-08	
	Rural	Urban	Rural	Urban
Jammu & Kashmir	8.5%	0.6%	11.2%	3.4%
All India	26.7%	11.0%	28.4%	12.6%

Source: G O I, Ministry of Health and Family Welfare, Family Welfare Statistics in India, 2011

Table No. 5.20: Development Indexes

Development Indexes, 2006	Human Development Index (HDI) reflecting health, longevity, literacy, education, earnings	Gender Development Index (GDI) Gender and Development Index, based on HDI but adjusted to reflect gender inequality	Gender Empowerment Measure (GEM) based on political and economic participation and decision making and power over economic resources
Jammu & Kashmir	.590 (Rank 27 out of 35)	.580 (Rank 28 out of 35)	.355 (Rank 33 out of 35)
All India	.605	.590	.497

Source: Human Development Reports, United Nations

The gender equality issues in Jammu and Kashmir, in many cases drawing on the data from the charts above. These are all issues that arise in many if not most other states in India. However, there is considerable variability among states (and sometimes within states) on the specific details. For example, sex ratios are low throughout India, but even lower in some states; maternal mortality ratios are high across India but some states have made more progress than others in reducing them.

The paragraphs below generally compare Jammu and Kashmir with the all-India situation to provide a context.

The undervaluation of women is evident in the imbalance in the sex ratio. The low sex ratio—the number of women per 1,000 men—is a key indicator of gender inequality in India. It reflects the strong son

preference that affects the number of girls that are born and the number that survive. National census data show a decline in the sex ratio for children under age 7 from 945 in 1991 to 927 in 2001, with a further decline to 914 in 2011. The trend in the sex ratio at birth is also downward, reflecting widespread use of sex-selection tests. While these trends are worrying in most areas of India, they are even worse in Jammu and Kashmir, where the sex ratio for children under age 7 was found to be 859 girls per 1,000 boys in 2011, a very steep decline from 941 in 2001 (a decline of 82 girls in ten years). State-level survey data from 2005-06 on sex ratios at birth are also disturbing—this was low for all births (912 girls for every 1,000 boys) and very low for last births (770 girls per 1,000 boys), both indicators of the continuing importance of achieving at least one son in family planning decisions.<sup>4</sup> Infant mortality rates are also significantly higher for girls than boys in both urban and rural areas.

High maternal mortality ratios (MMR) also reflect discriminatory practices in families and society, as well as inadequate health services and facilities for antenatal and obstetric care. Factors contributing to the high risk of maternal death include early marriage, women's limited power of decision over family planning and use of health care services, poor nutrition, poor health knowledge, domestic violence, and poor health services, including basic and emergency obstetric services. All these contribute to the "three delays" that put women at risk—delays in seeking health care, delays in reaching an appropriate facility, and delays in receiving care.<sup>5</sup> State level maternal mortality data is not available for Jammu and Kashmir (it is among several with populations too small to allow for reliable estimates).



### **5.18 Gender Inequality in Education**

Education is the most important lever for social, economic and political transformation. A well educated and skilled population not only drives economic and social development but also ensures personal growth. The spread of education in society is at the foundation of success in today's globalised world, where the real wealth of a country or state is not in its tangible natural resources but in knowledge. The importance of education as the foundation and building block for achieving national objectives and for building a more inclusive, equitable and sustainable society is well recognized. There is also a constitutional obligation to make available free and compulsory education to all children in the age group of 06-14 years.

At the time of Independence, there were very few educational institutions in the state which were largely concentrated in the major towns. The state of affairs, as far as literacy is concerned, was such that the literacy rate of the state was only five per cent at that time. With the concerted efforts of the State Government, over the period, the education scenario improved in the State quite substantially. As a consequence of sustained investment in education sector, there has been an exponential growth of the Institutional network. The number of educational institutions in public sector reached to 23636 and those in private sector to 5200 in the State. The total enrollment has also increased to 17.40 lakh out of which the enrollment in primary classes is 8.95 lakh, in middle 4.26 lakh, in High Schools 2.30 lakh and in higher secondary schools it is 1.89 lakh.

## **Universal Literacy**

Literacy is at the heart of basic education for all, and of all human capabilities. Basic literacy is essential for eradicating poverty, reducing child mortality, curbing population growth, achieving gender equality and ensuring sustainable development, peace and democracy. Universal literacy also has special significance for those who have been historically deprived of access to education. In fact, education is a lifelong learning perspective not only to enhancing reading and writing capabilities, but also imparting a comprehensive set of life skills that enable people to access all development resources.

With the planned interventions and sustained efforts, considerable progress has been made in the State in the field of literacy. As already stated that at the time of Independence the literacy rate of the state was only five per cent. Census 1961 put the literacy rate of the State at 11.03% which increased to 18.58% during 1971 census. In 1981, the literacy rate was recorded at 26.67% and the projection for 1991 was made at 45% as no census was carried out during latter period. During the decade 2001-2011, literacy rate increased from 55.50% to 68.74% in the State as against 64.84% to 74.04% at the national level.

Although, the literacy rate of the state is well short of the rate recorded at the national level, yet figures reveal that the rate of increase in the literacy in the state is faster than at the national level. During 1961-2011, while the literacy rate in the State increased by 58 points, it recorded increase of 46 points at the national level. Category-wise also, the rate of increase in literacy percentage both among males and females is better in the State than the country.

Table No. 5.21: Comparison of Literacy Rate of J&K with India

Census year	J&K			All India			Increase in literacy Percentage over the preceding census	
	Male	Female	Total	Male	Female	Total	J&K	All India
1961	16.97	4.26	11.03	40.39	15.33	28.30	-	-
1971	26.75	9.28	18.58	45.95	21.97	34.45	07.55	6.15
1981	36.29	15.88	26.67	56.38	29.76	43.57	8.09	9.12
2001	66.60	43.00	55.50	75.26	53.67	64.84	28.83	21.27
2011	78.26	58.01	68.74	82.14	65.46	74.04	13.24	9.20

Source: Census of India (1961-2011)

Despite number of limiting factors, the State has been able to make a remarkable progress in the field of education as is evident from the above figures. Although, the outcomes of investment on education are no doubt quite visible, yet the State is committed to achieve universalization of education. A number of steps in this direction have been taken like easy access of schooling by way of opening/up gradation of Schools, development of infrastructure, provision of education manpower, establishment of Seasonal Camps at various Behaks, nutritional support to the children upto elementary level, free text Books, Scholarships etc.

### **Dropout rate**

Ever since the launch of Sarva Shiksha Abhiyan (SSA), Mid Day Meal Scheme (MDMS) and initiation of host of steps like provision of free text-books, scholarships, various educational facilities at an easy reach etc, the State has been able to reduce the drop-out rate. The dropout rate

in the State has declined to 11% in 2012-13. It is hoped that the dropout rate will certainly come down further and that too quite steeply in near future.

### **Public Spending in School Education**

Recognizing the importance of education, public spending on school education sector increased rapidly during the successive Five Year Plans. The plan outlay earmarked for School Education Sector in the State increased from Rs. 1519.60 Crores in the 10<sup>th</sup> Five Year Plan (2002-07) to Rs. 2160.37 Crores during the 11th Five Year Plan (2007-12). The plan allocations thus enhanced by 42% during the said period. The 12<sup>th</sup> FY Plan (2012-17) Outlay for School Education sector has been worked out at Rs. 7514.93 Crores which is about 248% more than 11FYP allocation. While the allocation for School Education Sector was only 8.36% of the total 11th FYP allocations, it constitutes 11.08% of the proposed plan size for the 12<sup>th</sup> FYP period.

### **Sarva Shiksha Abhiyan**

The Sarva Shiksha Abhiyan (SSA) is implemented as India's main programme for universalization of elementary education (UEE). Its overall goals include universal access and retention, bridging of gender and social gaps in enrolment levels and enhancement of learning levels of all children. The SSA has merged components of the National Programme for Education of Girls at Elementary Level (NPEGEL) and the residential school scheme, Kasturba Gandhi Balika Vidyalaya (KGBV), that have focus on girl's education.

### **Initiatives for Girl Education:**

For accomplishment of the goal of bridging gender gap in literacy, National Programme for education of girls at elementary level (NPEGEL) is a focused intervention aimed at enhancing girl education. This intervention provides for development of “Model School” in every cluster with more emphasis on girl enrollment especially dropouts and never enrolled once. It provides need based incentives like stationary, books, sports equipments etc for girls in the identified schools. So far 326 Model Schools have been established under this intervention.

Kasturba Gandhi Balika Vidyalaya (KGBV) is yet another initiative for enhancing girl education. It is a scheme for setting up residential schools at upper primary level for adolescent girls belonging to SC, ST and OBC community. Under this intervention the enrolled girl students are provided with free boarding and lodging facility including the day to day expenses. So far 99 KGBVs have been established.

### **Beti Anmol**

The State Government rolled out “Beti Anmol” scheme during 2011-12 with a view to arrest post matric dropout rate of girl students belonging to Below Poverty Line (BPL) and enhancing their employment prospects. Under the scheme, an amount of 5000/- is to be given as incentive to the girl students of Educationally Backward Blocks, who pass their matriculation examination and get themselves enrolled in the 11th class. The incentive is given in the shape of a bank deposit the amount of which is en-cashable only after the students pass their 12th class examination. Beti Anmol scheme is presently catering to the girl students hailing from 97 educationally backward blocks of the State.

The ultimate objective of this new initiative is to encourage the education of the girl students in the State. The Scheme is operative from academic session 2011-12 both for winter and summer zones and 2560 girls students were provided incentive during the said year. During 2012-13, against the target coverage of 6439 beneficiaries, the achievement ending December 2012 is 2760.

**Saakshar Bharat Mission Programme:**

A new initiative for Adult Literacy has been taken at the national level and 20 Districts of J&K, having less than 50% Literacy Rate as per Census 2001, were approved under Saakshar Bharat Mission Programme. This is another major flagship scheme and focuses on the female adult literacy in the age group of 15 years and above across the state excepting erstwhile Jammu/Samba District.

“J&K Adult Literacy Society” has been registered. State Literacy Mission Authority, Zilla Shiksha Samitis’, and Panchayat Shiksha Samitis’ have been constituted for effective implementation of the programme. These committees are

required to achieve a target of increasing literacy rate by 10%. The scheme is anchored with Panchayati Raj Institutions and local self-government bodies and adopts a targeted approach with focus on women. Moreover, it is being monitored at the national level on-line.

Selection of District level, Block level Co-coordinators are in progress. Learners Assessment was conducted on 26<sup>th</sup> August 2012 in all districts except District Poonch, evaluation of answer scripts is under process. Identification of adult non-illiterates stands completed in most of the districts. Adult Education Centers (AECs) has been identified at

Panchayat Level and established in District Baramulla. Bank Accounts have been opened at District level where as opening of bank account at block level is under process. However, Saakshar Bharat is being revamped at the national level and will give special focus on young adults and OoS adolescents (15-19 years).

### **Improving Quality of Education:**

Although the state has made substantial expansion in schooling facilities and equalization of educational opportunities during the past few decades due to introduction of various new programme interventions like SSA / RMSA and other flagship programmes/ schemes, yet the quality parameters could not be maintained in serving the requirements of the community to the desired extent. To overcome this concern, the state has adopted the norm of 1 km distance for the purpose of establishment of a primary school. As a result, the state has been able to provide primary school within the easy reach of students. Similarly, with regard to the up- gradation of schools, the policy framework has been liberalized. The state is now performing better in the field of education as compared to many other states of the country, despite many constraints. Besides, focus on Teacher Education by incurring the budgetary provisions under SSA/ RMSA and State Sector, exposure visits of teachers to other states has been the latest initiative in getting the Teachers acquainted about the strides made by other states in quality education.

### **Higher Education**

Higher education is critical for developing a modern economy. It equips young people with skills relevant for the labour market and the opportunity for social mobility. It prepares all to be responsible citizens

who value a democratic and pluralistic society. Thus, the nation creates an intellectual repository of human capital to meet the country's needs and shapes its future. The Department of Higher Education is charged with the responsibility to monitor and regulate the dissemination of Higher Education above 10+2 level in the state by extending education facilities by opening of the Colleges and Universities.

The access to Higher Education is measured in terms of Gross Enrolment ratio. The Gross Enrolment ratio for the state of J&K was 10.36% in 2007-08 which has increased to 18.2% (provisional) in 2011-12 which is higher than the national GER of 15%. The enrolment has accordingly increased from 77,000 in 2004-05 to 1,19,000 in 2011-12. The overall enrollment in the Higher Education Sector including Universities, Private Institutions and Agriculture/ Medical Institutions has increased approximately to 2,77,000 in the 11<sup>th</sup> Five Year Plan. The Govt. of India, MHRD has set GER target of 22% at the national level to be achieved by 2020. The State is also aiming at achieving this GER target of 22% by the end of 2020. However, it requires a matching expansion in capacity of educational institutional viz-a-viz the strategy centered on enhancing the intake capacity of educational institutions. For every two lakh population in the age group of 18-23 an additional university is required to be established and for every one lakh population in the age group of 18-23, 10 Colleges are required to be established. Based on these projections there is still scope for establishment of more universities and Colleges in the state.

To reduce the disparities based on gender, caste and region and to provide equal opportunities of higher education to the age group of 18-23 is major challenge to be overcome. The GER in urban areas is higher



compared to rural and backward areas and same is the case with male/female disparities in the enrolment rate. The GOI has already identified 373 districts as educationally backward out of which 11 districts are in the J&K State. All these districts are being covered with one College each with 50% state contribution. To bridge the gap between the male and female enrolment, it will be endeavoured to provide one Women College in all the districts which are at present without a Women College.

### **Infrastructure Development**

Colleges mostly in rural areas have been provided transport facilities by purchase of 50 buses during the last two financial years. Under Special Plan Assistance, funds to the tune of Rs. 40.00 crore were released out of which Rs. 39.98 crore stand already utilized. All the existing degree colleges were covered under the scheme by way of providing basic facilities viz. canteens, common girls rooms, additional classrooms, up-gradation of laboratories, scientific equipments, books, buses, etc. The construction work in most of the Colleges has been completed.

### **Universities**

Two Central Universities were approved and established during the Eleventh Plan. The land measuring 3321 Kanals stand transferred to Higher Education Deptt. for establishment of Central University of Kashmir at Ganderbal. An amount of Rs. 20.50 Crore stand already released to Dy. Commissioner, Ganderbal for acquisition of the land. The university has already been made functional in the makeshift accommodation. Similarly the forest land measuring 3000 Kanals stand already transferred to the Higher Education Deptt. for establishment of Central University of Jammu. An amount of Rs. 16.21 Crore stand

already provided to the Forest Deptt. The transfer of balance land to the university is under process. The central university has already been made functional in the makeshift accommodation. An amount of Rs. 117.00 Crore has been sanctioned for infrastructure development of seven campuses by UGC during the last financial year at Bhaderwah, Udhampur, Reasi, Kathua, Ramnagar, Poonch and Kishtwar. Rs. 85.00 Crore were sanctioned by UGC for infrastructure development of off-site campuses of Kashmir University during the current financial year at South Campus Anantnag, North Campus Delina Baramulla, Kargil Campus Leh campus and Kupwara Campus.

### **Technical Education**

Technical Education Department comprises of Polytechnic Sector (offering 3 year diploma after 10+ in various Engineering & Non-Engineering Courses Approved by AICTE) and ITI Sector (offering 2 year/1 year/6 month's craftsman training in different Engineering & Non-Engineering trades approved by NCVT and SCVT, J&K).

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**CHAPTER VI**  
**MAJOR FINDINGS, CONCLUSION AND SUGGESTIONS**

**CONTENTS**

- 6.1 Findings
- 6.2 Conclusion
- 6.3 Suggestions

## **MAJOR FINDINGS, CONCLUSION AND SUGGESTIONS**

### **6.1 Findings**

1. It is found that minimum age group is between 21-25 years i.e. 11.7% and maximum age group is between 41-45 years i.e. 36.1%

2. Marital Status:

It is found that 95.8% respondents were married, while 3.6% were widows and 0.6% divorcees.

3. Type of Family:

It is found that 64.6% respondents belong to joint family and minimum 0.6% lives in extended family.

4. Languages Known:

It is found that 97% respondents were speaking Kashmiri language and 21.1% were known to Hindi.

5. Educational Qualification:

The maximum 32.2% respondents were illiterate and it was observed that 5.7% respondents were higher secondary.

6. Religion, Caste and Category

It is found that 97.9% respondents were Muslim women and 2.1% were Hindus and others

It is found that in Kashmir region there are around 50 castes out of that respondents belongs to Dar (18.1%), Bhat (17.5%), Mir (8.1%), Khan (7.5%).

It is found that maximum 75.9% respondents were from Open category and minimum 9.6% belongs to Other Backward Class.

#### 7. Occupation:

It has been observed that maximum 44.28% respondents were housewives, 9.94% respondents' were government employees and 11% respondents were dealing with handicrafts.

#### 8. Monthly Family Income:

It has been found that maximum family income of the respondents (26.8%) was between Rs. 10000 to Rs. 15000 and minimum 25.3% respondents' family income were less than Rs. 5000/- per month

9. It is found that maximum 88.3% respondents have difficulty in starting conversation with a person whom they have just been introduced and 10.5% respondents were comfortable.

10. It has been seen that 92.5% respondents' family heads were male members and only 7.5% were female heads.

11. It has been found that maximum 92.2% respondents are being dominated by the family members and only 6.6% respondents are not being dominated.

12. It has been observed that maximum 88.3% respondents were being irritated by the family members and 11.1% respondents were comfortable with their family members.

13. It is found that maximum 76.5% respondents were not having mutual understanding at their present home and only 21.7% respondents were having understanding with others.

14. Maximum 77.4% respondents are considering themselves inferior than male members at their present home and 22% respondents are considering themselves equivalent to males.

15. It is found that maximum 74.7% respondents were feeling lack of affection and love in their present home.
16. It is found that 69.9% respondents were being troubled occasionally by the family members and 6.9% were comfortable with the family members.
17. It is found that 34.3% respondents said there was a demand of dowry at the time of marriage and minimum 25.6% said there was no demand of dowry and Maximum 40.1% respondents gave no response.
18. It is found that 84.6% respondents had too much work load while minimum 5.1% said they don't have workload.
19. It is found that maximum 64.8% respondents said that male members does not help them in their domestic work while 17.5% said yes male members do help and 17.2% respondents did not respond.
20. It is found that 67.5% respondents do not participate in decision making at home while only 6% respondents answered positively and 26.5% respondents did not respond.
21. It is found that maximum 69.9% respondents said there was a preference of male baby after they conceive while only 4.8% respondents said there was nothing like that and 25.3% respondents did not respond to the said question.
22. It is found that the only 21.4% respondents had undergone through sex determination test while maximum 60.5% respondents have not done any sex determination test and it is also found that 5.7% respondents have aborted a fetus after coming to know that it's a female baby.
23. It is found that the maximum 73.7% women respondents' in laws reaction was 'strongly unhappy' for a female birth in a family and only

15% were neutral. It is also found that 70.5% respondent's husband's reaction was negative as well and only 13.9% were positive.

24. It is found that maximum 61.4% respondents said that 'Female birth is always burden on parents' and 18% respondents said 'female birth in a family is marriage and dowry burden'.
25. It is found that on a male birth the maximum 48.1% respondents said that 'they always remain with parents and is a family earner while 33.7% respondents said 'there is no burden of dowry on male birth'.
26. It is also found that maximum 92.8% respondents feel that there is identity loss if there is no male birth in a family as sons continue the race.
27. 40.4% of the respondents' husband share matter with them regarding their children while 41.9% said husband is not sharing matters.
28. Maximum i.e. 48.8% respondents said that their daughters are not given equal importance as their sons and only 17.5% said yes and 25.6% respondents did not respond.
29. 53.6% respondents said that there is discrimination among boys and girls in all respects and 18.4% said no they are treated equally, while 28% did not respond to the said question.
30. Maximum 38% respondents said that their husbands are getting easily irritated by the female members at home and 17.6% by father-in-law, 32.9% by mother in law and 20.6% any other.
31. 82.5% respondents feel loneliness even when they are with people and only 17.5% respondents they don't feel so.



32. Maximum 84.3% respondents said that they don't have freedom of expression and 12.3% answered positively while 3.3% did not respond.
33. 44.3% respondents said that their husband abused them physically while 45.8% said no they don't and 9.9% respondents did not respond.
34. 27.1% respondents said yes their daughters feel unwanted in a family as sons are given too much importance and affection while 2.4% says there is nothing like that and maximum 69.6% did not respond to the said question.
35. 29.2% of the respondents have feeling of suicide and 17.2% do not have while maximum 44.9% have feeling of suicide sometimes and 8.7% did not respond.
36. It is found that despite of gender inequality, the good thing is that early marriage does not exist in Kashmir. Though there might be some cases but is not in actual practice.
37. It was found that maximum 89.5% respondents are first wife of their husband and only 10.5% were not the first wife.
38. It is found that 65.1% respondents said there is binding of Pardha system and 39.8% said that there prohibition in grave yard and 33.7%
39. respondents said that they are prohibited in mosque.
40. 36.4% respondents feel to go to the mosque for the prayers and maximum 59% said they don't feel like.
41. Maximum 78.9% respondents do not wish to attend funerals while 16.3% said they wish to attend the funerals.
42. 44.9% respondents said that they are alone permitted to attend social functions while maximum 51.2% said they are not permitted.

43. Maximum 49.1% respondents do have accessibility with home visitors while 47% do not have because of many reasons.
44. 53.9% of the respondents sometimes feel they have been disappointment to their in laws while 46.1% do not feel so.
45. Maximum 86.4% of the respondents have a strong desire to run away from home because there were so many reasons responsible for that like fed up with life (10.8%), workload (28%), in laws' torture (40.7%), troubled by husband (23.8%) while 8.7% do not feel so.
46. Maximum 72.6% of the respondents feel unsatisfied and only 16.6% were satisfied about their present life.
47. Maximum 87.7% of the respondents have adopted arranged marriage while only 12.3% were found choice marriage. Among them 55.7% respondents have given consent for their marriage to their parents and 42.5% without consent. (47.3% are happy with their married life and 23.5% are not happy at all).
48. While answering to the question "how do you feel at public place, when you have to enter a public assembly by yourself after everyone also has been seated?", 50% of the respondents feel uncomfortable at public place, 38% feel comfortable and 12% feel embarrassed.
49. Maximum 72.3% of the respondents share their problems with parents and only 10.5% with their husbands.
50. 76.2% on the respondents' family members or male members do not appreciate for their work and only 22.9% responded positively.
51. 81% of the respondents have frequently been depressed because of the unkind things, others have said about them and only 19% of the respondents do not feel so.

52. 86.1% respondents often feel miserable and have feeling of inferiority while only 13.5% do not feel so.
53. It is found that 10.5% of the respondents' family had been a divorce in their families.
54. 53.4% of the respondents answered, women actually get her Maher amount after marriage and 20.7% respondents said it is only written in papers.
55. 13.3% of the respondents said women should marry after her husband' death and maximum 74.7% did not reply while 21.4% of the respondents said men should marry after his wife's death and 74.7% did not respond.
56. 55.4% of the respondents feel injustice about men is permitted four wives and 3.9% feel good about it.
57. Maximum 61.7% feel bad about the Talaq system by uttering three times 'talaq' and women get divorce and 0.5% feel good, 8.2% feel unfair and 28.9% did not respond.
58. It is found that dowry system do exists in Kashmir and these figures are proof of it. 22.3% have paid Rs. 50000, 2.7% 1 Lakh, 13% paid above 1 lakh and 62% said they can't say. While 40.7% respondents paid dowry in cash, 62% in gold and 41.6% in electronic gadgets.
59. 31.3% of the respondents said there was a demand of dowry from their in laws while as 60.5% said they can't answer.
60. Maximum 75.6% of the respondents do not have property on their name while only 13.3% do have property on their names.

61. Maximum 88.6% of the respondents never participated in Grampanchayat while only 11.4% does have participated.
62. It is found that 85.8% of the respondents wish their daughters should get best education as boys.
63. Maximum 77.7% medium of instruction in schools is Urdu and 43.7% English medium.
64. 89.2% of the respondents do not have any chronic disease while only 10.8% were suffering from chronic diseases.
65. Maximum 31.6% of the respondents have delivered their babies at home and 30.7% at government hospitals.
66. It is found that there is awareness regarding immunization as 72.6% of the respondents' children had undergone immunization properly while polio on top (87.7%), BCG (76.2%) and others respectively.
67. It is found that the diseases which are common in Kashmir at rate wise are as following – Hypertension 9%, Thyroid 6.6%, Diabetes 4.2%, Depression 1.2% and stomache 1.2%.
68. It is found that 56.2% respondents reported to be aware about the family planning programme and 43.8% respondents were unaware about the family planning. Out of maximum were aware about the Oral Pills and least IUD / Cut.
69. It is found that maximum 38.3% of the respondents were doing official work, 21.7% were dealing with handicrafts and others like agriculture (12%), non-agriculture (16.6%) simultaneously.
70. Maximum 61% of the respondents were getting their wages monthly and rest other daily (8.7%), Weekly (15.7%).

71. 70.2% of the respondents do not get equal pay for equal work and only 15.7% responded positively.
72. Maximum 63.6% of the respondents work for 8 hours in a day and 22.3% more than 8 hours.
73. It is found that maximum 63% of the respondents said their employer is treated them fairly very often and minimum 3.9% responded positively.
74. It is found that 78.9% families of the respondents are under indebtedness and only 21.1% are not.
75. Maximum 58.4% of the respondents have a fear of losing their present job while as only 27.4% are not feeling so.
76. It is found that maximum 66.57% of the respondents get discouraged in their present work because of so many reasons like they are being harassed their male colleagues physically (14.8%), abuse (12.3%), workload (44.9%), mental torture (6%) and most of them (47.59%) did not answer.
77. It is found that 59% of the respondents were being irritated by the male colleagues due to some personal habits while as 29.5% responded positively. Moreover, 60.2% of the respondents said they have to work on their present job with certain people whom they dislike and 28.3% responded positively.
78. Govt. Schemes: Maximum 94.9% of the respondents are getting benefits from ICDS schemes followed by handicrafts (79.2%), self help group (53%), Self employment Scheme (34.9%), National Equity Fund Scheme (22%) and others (45.8%) respectively.

## **6.2 Conclusion**

- It has been established in the previous chapters that women in the Kashmir valley generally lived in extreme traditional situation till the dawn of 20th century. The life of women in that society was characterized mainly with dependency, inequality, discrimination, harassment, economic suffering, total ignorance and so on.
- However, the earlier decades of the 20<sup>th</sup> century experienced the formal initiation of the broader and deeper process of transformation in the total situation related to the problems of women. The triggering factors were indigenous and exogenous. While the former refers to the political, ideological, social and religious factors at national and international level at that time, the latter points toward the economic, cultural, educational and other related factors.
- After 1947, in the state of Jammu and Kashmir, several governments irrespective of their political and ideological differences, carried out several efforts to follow the broader objective of the improvements of women's situation. Other efforts in the educational, economic, social and health fields were carried out in the previous few decades by the NGO's. It is important to note here that all these government as well as non-governmental efforts could not prove fruitful and effective fully mainly because of the continuous political instability and political conflict in the state.
- However, the cumulative effect of various formal and informal measures created a situation in which
  - a. Women at large came out of the extreme traditional situation;

- b. Women adopted consciously a significant degree of positive change;
  - c. Women developed a new role which they asserted in different fields of life; and
  - d. Women socialized the new generations for their new role and status in the broader society.
- The crucial fact related to the change among women in the contemporary times in Kashmir is that this was not total, qualitatively or quantitatively. It necessarily means that only certain, and not full, degree of change was adopted by the women. It also means that change in one field of life was not concomitantly followed in other fields. It refers to a situation in which all changes at the ideational level were not, systematically followed at the behavioral level. In actuality, it created a situation in which modernity was adopted partly and, at the same time, the tradition was maintained partly.
  - The women's situation, mentioned above, reflected in all five areas of investigation carried out by us. The relevant detail follows:
    - a. Though most of the ideas related to social transformation were adopted fully, all its implications were neither accepted nor implemented. Thus the new role of working women was accepted by all, but its implications were not shared by the family members. While they are denied the economic independence, they are harassed at their places of work.
    - b. Though the idea of education to all, irrespective of sex difference, was accepted and emphasized by all, the girl children are discriminated in pursuing higher education and drop-outs.

- c. While majority of women work in the agricultural and handicraft sectors, minority of them have developed working women role by working in service and business sectors. Moreover, their self-earned money is not allowed to be spent on her and by her alone.
- d. Though a dominant majority of women is fully conscious about the medical treatment, especially before, during and after delivery, very less number of them take the needed/required treatment: Moreover, despite having awareness about the health culture, not many women maintain it.
- e. Though majority of women stand educationally advanced, economically prosperous, socially forward and culturally exposed, they practice is not only inter-sex but intra-sex phenomenon.
- The portrayal of women's situation above reveals clearly that women in Kashmir pass through the process of transformation. All available evidence shows that this process will continue and mature. In this grand process, while the tradition gets reduced, modernity gets enlarged. The direction of this micro-level process is towards change, development and emancipation. Thus the women in Kashmir is in transition.

### **6.3 Suggestions**

1. Falling of sex ratio in Kashmir is at alarming stage. According to 2001 census sex ratio was 936/ males and in 2011 it is 883 / 1000 males. So it is the matter of concern for the J&K government to look into it seriously.
2. Dowry system is increasing day by day due to which some parents are not able to marry their daughters at proper age. That is reason early marriage is not prevalent in Kashmir. And it is a good sign though but at the same time some girls have crossed their age of marriage. Regarding



this dowry system there is a need of general awareness programmes certain strict laws.

3. About 50% of the people are living in joint family system due to which, women who are working have too much work load at home and male members do not help them in their domestic work. It concerns us our mothers our spouses, our daughters and our families. It is suggested being a female that male members must help their women in their domestic work so that it will not affect their health as during the data collection it was found most of the women are suffering from Thyroid disease. Due to this disease women feel tired, dead beat, drained.

4. In Kashmir there is a trend of keeping household maid at home like bonded labour. There are agencies that provide them on yearly contract basis and charged huge amount of money but the maid girl who is working 24X7 at home is paid less amount. It is the matter of concern to different government and non-government organizations to take some initiatives regarding this point.

It is about 50% of our society which is yet deprived in various ways.

It is about fair play and justice because it concerns both men and women.

It involves transformation of attitudes and practices in all societies.

Because when we work with communities, as a Doctor, Teacher, Engineer, contractor, it's essential to be sensitive to both men's and women's needs and issues.

5. Femininity means, Soft, Loving, Speaks softly and Emotional and still they are abused mal treated in everywhere be it home or somewhere else....and being the daughter of the soil I feel like to do something for those females who are brutally murdered, raped, exploited every day. So

it's the matter of concern to think about it and do something for their safe passage.

6. So keeping above views under consideration The Jammu and Kashmir, not only our state but all Govt. of India needs to take some measures with the help of local bodies, NGO'S for the betterment of women.
7. The occurrence of divorce is negligible in the valley. But, the trend is emerging and increasing as well. So, the practice of divorce has to be negated and controlled. Emphasis must be on projecting divorce as the last resort and an undesirable act as characterized by the Prophet. Social and legal measures have to be carried out in this regard. Social legislation should be formulated and enforced against the misuse of polygamy and legal measures have to be carried out in this regard. Social legislation should be formulated and enforced against the misuse of polygamy and divorce as has been done in several Muslim countries.
8. 5.Remarriage of the divorced women must be encouraged and helped.In this regard, formulating the necessary social legislation will prove of tremendous help. At the same time, widespread social approval and mobilization are also needed.
9. 6.Women must be allowed to inherit all due property from all sources. Islam grants the women a specific share in the parents and husbands property. It must be ensured that these shares are existing customary laws in Kashmir must be negated, the Muslim personal laws must be applied. Violation of women's rights is needed to be stopped fully.
10. The problems related to marital adjustment must be taken seriously and must be resolved in the rational-realistic framework. The facts of the emergence of working women's coal role must be accepted whole heartedly. Following that, an equitable and reciprocal relationship must

be established between wife and husband on the one hand and between the women and all family members.

11. The problems of working women can be dealt with at two level. At the societal level, the newly emerged role of the working women must get social approval/recognition. It will take care of many problems which the working women face inside as well as outside their homes. At the formal-legal level, many problems of women, especially harassment, discrimination and violation of women's rights, can be minimized or resolved at their places of work.
12. The problems related to the dual role of women and its crucial implications may be resolved in rational-social framework. Within the home, the husband and other family members must provide supportive roles. They can be helpful in the problems related to day take-care and socialization of children, deviance and control within the family. Outside their homes, the working women have to develop a new perception of problems, which will relieve them from many tensions.
13. The wife-beating ( and husband-beating too) stands as the most inhuman practice. It must be stopped immediately. While the government can play certain role in this regard, the society at large has to eradicate it completely.
14. The women's role in agricultural, handicrafts, small business and household occupations must be highlighted, emphasized and analysed. It is because the portrayal of women's role will divulge the importance of their role in different sectors of economy. As all this will certainly contribute in establishing gender equality.
15. Majority of women workers work in the traditional sectors/fields of economy. Now they should be thrown in new sectors/fields of economy such as service and small business. They should be made very crucial in

the total economy and economic reconstruction in the Kashmir valley. Moreover, women's economic/occupational mobility must contribute to their psychological and social development in totality.

16. Women's work inside as well as outside their homes must be valued in market/material terms. The women must be oriented towards their work accordingly. While every work performed by women must be paid, the domestic work must be explained in these terms, if not paid.
17. Women must be paid for every work they work they perform except for the household work. This will lead to the economic independence of women. It follows that women will earn themselves and will spend themselves according to their preferences and priorities. They will also spend for self needs and/ or family needs as the situation demands.
18. Women working in different occupations, especially the world-famous handicrafts, must be paid equally to that of their male counterparts for every work they perform. This must be ensured through the legal means. At the same time, social mobilization is needed for giving equal treatment to the women's work.
19. Standard wages for all standard works, especially in the handicrafts fields/sectors, must be fixed according to the relevant and standard criteria. In this direction, the government, in cooperation with the concerned people and their association/organization, has to determine wages of all major and minor items and has to enforce these set wages. Violations have to be dealt seriously.
20. The maximum degree of exploitation of women goes on in the handicraft sector. This has to be stopped completely or reduced considerably, necessarily and immediately. The exploitation of the girl children has to be the special focus of all formal and informal actions.

21. The mass exploitation in the handicraft sector/fields can be stopped or reduced through fixing standard rates of all handicrafts items, enforcing these wages seriously and sincerely by the concerned agencies, regular checking of regular and full wages to the women workers, maintaining the standards of items, and opening credible outlets for the products of the women workers. At the same time, wider social consciousness must be raised against the on-going exploitation.
22. The government and non-governmental organizations and agencies must work systematically for establishing independent centres and co-operatives for educated as well as uneducated women. While these organizations and agencies will provide financial base for women's centres and co-operatives, these will help in their maintenance and will open outlets for the produced items.
23. All desirous educated unemployed women in rural as well as urban areas must be helped financially by the government and non-government agencies to establish their own independent units in various economic sectors/fields.
24. Women working in unorganized sector must be organized by their women trade union movement. This seems necessary for safeguarding all rights of women like the women workers in the organized sector.
25. The rural women deserve special attention on the part of governmental and non-governmental and non-governmental organizations and agencies. They also deserve special measures to protect their rights in totality and to ensure equal treatment in all areas, especially economic.
26. Since women's literacy rate stands very low (as low as 40 percent) in the Kashmir Valley, all government as well as non-governmental efforts must concentrate on improving the situation in this field. Target-oriented and time-bound programmes must be initiated and pursued

seriously. It is surprising that a state which had free education from primary till university could not attain desirable levels of literacy during the last fifty years.

27. In the absence of 1991 census records, all estimates and other assumptions regarding women's literacy seem partial and particularistic. These figures do not convey the real/actual situation. So, there emerges an important need for carrying out scientific-empirical surveys and studies on all aspects of women's literacy.
28. The government must provide all necessary educational facilities to all, especially to the female children and at the primary-secondary level. These facilities include school buildings, qualified teachers, libraries, and laboratories and so on. The finances must be provided for these facilities on priority basis even if the budgetary provision has to be increased for this purpose. This financial allocation may prove real investment for future human "recourse development".
29. The government must encourage systematically the primary education to women. At the same time, the objective of education to all as early as possible must be pursued vigorously. While the government must provide all necessary financial support in this campaign, the women at large must be mobilized to pursue education seriously and get benefited to the maximum extent.
30. It is important to establish the pro-literacy environment for the cause of women's education. This will emerge as the 'social input' in the process of educational advancement will prove of tremendous help in this regard.
31. The drop-out of children, especially of female sex, must be necessarily checked in formal and informal ways. Formally, the governmental and non-governmental efforts, specially providing the necessary financial

support, will certainly reduce the drop-out rate, especially at the elementary stage. Informally, social consciousness may be raised against the drop-out at the elementary and secondary stages.

32. The cost of education in the government schools must be reduced considerably. There should be absolute reduction in the tuition fee and other dues. Heavy admission fee in private/missionary schools must be abolished. Moreover, children belonging to the weakest economic classes/groups must be exempted from paying the fee and dues.
33. The government schools must be made the centers of attention and excellence in primary and secondary school level education. These schools have more children, lesser fee and other dues, qualified, trained staff, more funds available and maximum facilities. Using all these, the government needs to make these schools functional and productive.
34. The role of private schools particularly of those which have been established by the Christian missionaries long back, and many other schools has been recognized in the process of educational advancement. These schools may continue to function to spread modern education, but they should not exploit the people by demanding large amounts of money at the time of admission and other dues later on. They should provide the better and quality education without hurting the government schools.
35. The health institutions must be established in all areas as per the population needs. Simultaneously, all necessary facilities, especially related to women, must be provided in these institutions. The health institutions and facilities must be made available in the far off villages.
36. Full immunization of infants must be ensured. In this regard, while the government has to provide the professional manpower and medicines, the positive social response has to be offered by the broad-based social

acceptability. Thus the relevant programmes may prove highly effective and productive as well.

37. In the context of health problems of women, the public health centers must be provided with expert doctors, particularly female doctors, necessary medicines, equipment and other crucial facilities. If these have been already provided, these must be utilized to the maximum possible extent to benefit the masses.
38. It is very important that all hospitals/health centres at the District, Tehsil, Block and village level must be provided with medicines, services and facilities required by women at the time of delivery of babies. The priority must start from the town in this regard. Moreover, necessary medicines, facilities and services required for pre-natal and post natal care must necessarily be made available during day and night. The services of expert doctors and the transport must be available all during 24x7.
39. The awareness regarding medical care before, during and after the delivery must be developed through all possible means, especially print and electronic media. The women studying in higher classes, i.e. colleges and universities must be provided this information through the syllabi. Very less care must be taken about taboos in this regard. But, at the same time, vulgarized and immortalized information must not be allowed to flow in the society.
40. The common diseases of women existing in the valley must be identified and their dimensions and implications observed through the scientific research. Subsequently the relevant and needed strategy, schemes and programmes (in the short-term and long-term planning) must be carried out to control and to eradicate can be made a reality in the framework of preventive care and curative care. While the former



refers to adopt preventive long-term measures by the concerned women, the latter means immediate medical treatment by the concerned women provided by the governmental as well as non-governmental agencies.

41. In general, the women in the valley must be made aware about approaching/observing diseases scientifically. In other words, it means that women (and others too ) must develop and maintain the health culture. Among other features, it also refers to consume necessary and balanced diet, to avoid medically undesirable works and things, to contact the expert doctor at the time of falling ill, and to allow the doctor's advice in totality.
42. In order to stop widespread abuse of drugs in the valley, the Drug Act must be implemented in the entire state. It will necessarily stop the undesirable side-effects and help to develop a habit to use drugs when needed by the person.
43. The establishment of private clinics and nursing homes in the valley must be appreciated. But, at the same time, the government must ensure that these health institutions provide standard services to the people. Special care must be taken of the financial aspect, i.e. wages of medical and Para-medical staff and charges for the treatment of various diseases and operations. In brief the proprietors of these health institutions must not be allowed to exploit the people.
44. Specific measure must be taken to control the mortality rates, especially at the time of or immediately after the birth of children. While the concerned facilities and services can be provided in the hospitals, women must be aware to take relevant measures in this regard.
45. The strong social campaign for adopting family planning measures by the women is already going on. It must be further expanded, strengthened and made intensive. The print and electronic must

continuously portray the positive implications of the adoption of several measures of family planning, especially in rural areas.

46. Breast feeding must be presented as the ideal practice for feeding the child by mother in the earlier period. Focus of the campaign must be on working women to aware them about exclusive breast feeding the child at least for first months. Social mobilization can prove more effective than the government orders/ actions in this regard. So, voluntary social action is highly needed in this regard.
47. Broadly, the problem of discrimination can be dealt at two levels. At the governmental level, all necessary legislation and its implementations related to the gender discrimination must be carried out. At the societal level, while social consciousness has to be raised against various practices of gender discrimination, a strong social movement has to be started to safeguard all rights of women and to ensure equal treatment of women within and outside their families.
48. The practice of gender discrimination must be made the priority item in the social, political, economic and other agenda of all political and social organizations. This ideal must pursued irrespective of the political and ideological differences between various political parties.
49. The ideal of gender equality can achieved by empowering women at all levels and in all areas. This basic process of fundamental social transformation must start from the family and effective even the composition of members of parliament in the country. In fact, without empowering women in the family, how can we empower them in the broader society? So, the entire society must be engulfed into this process.
50. However, the women too have to be responsive towards other members and groups in society and family. In other words, they have to be

reciprocal in their social relationship, especially within their families. If women's new role and status is approved by others in the family and society, they too have to accept their obligations towards them.

51. Harassment of women at their places of work has to be stopped formally and forcefully. All rules and laws must be used to punish those who take to chance to harass the women. At the same time, all formal and informal efforts must be carried out to establish the social ethos within and outside the work places in which women will be respected and not mal-treated.
52. The problems of the girl child must be specifically focused. In order to reveal more information about the nature of their suffering. A lot of scientific-empirical research must be sponsored to know the existing situation of these children. Subsequently, the governmental and non-governmental efforts must be initiated to improve their life condition in Kashmir.
53. Abortions must not be allowed to carry out, except in unavoidable cases, on ethical grounds, Abortions of female fetus to kill female baby must be portrayed as a heinous crime against humanity. While it is formally banned by the law of land but still such practices are going on, the concerned women must be organized/prepared to oppose this practice. Moreover, a widely representative social movement must work to ensure that women (and men too ) must never agree to go for this practice.

**APPENDIX-A**

**Interview Schedule**

**Bharati Vidyapeeth University, Social Sciences Centre, Pune**

“A Sociological Study of Gender Inequality with Special Reference to Kashmiri Women”

**Dr G R Rathod: Guide**

**ShaziaTabasum: Researcher**

**1. Personal Information:**

1.1: Name: \_\_\_\_\_

1.2: Address: \_\_\_\_\_  
\_\_\_\_\_

1.3: Age: \_\_\_\_\_

1.4: Religion: 1.Muslims      2.Hindu      3.Sikh      4.Any other

1.5: Caste: \_\_\_\_\_

1.: Category: 1.Open      2. SC      3.ST      4.OBC

1.7: No of persons in the Family: \_\_\_\_\_

1.8: Type of Family: 1.Joint Family      2.Nuclear Family

3. Single parent Family      4. Extended Family

1.9: Languages known: 1.Kashmiri      2.Urdu

3. Hindi      4. Any other

1.10: Marital status: 1.Married      2.Unmarried

3. Divorced      4.Widow



3.2. Who is the head of your family?

- a) Male                      b) Female

3.3. Did your parents supervise you too closely when you lived with them?

- a) Yes                      b) No                      c) any other

3.4. Does any member of your present home try to dominate you?

- a) Yes                      b) No

3.5. Do the personal habits of some of the people with whom you now live irritate you?

- a) Yes                      b) No

3.6. Do you find it easy to get along with the persons with whom you live now?

- a) Yes                      b) No

3.7. Does the person or persons with whom you live understand you and sympathize with you?

- a) Yes                      b) No

3.8. Do you consider yourself inferior than male members of your present home?

- a)Yes                      b) No

3.9. Have you had unpleasant disagreement over such matters?

- a)Religion                      b) Politics                      c) Gender

3.10. Do you feel lack of affection and love in your present home?

- a) Yes                      b) No                      c) Cannot say



- c) As per my wish
- d) as per mutual consent

3.20. Have you aborted a fetus after coming to know that it's a female baby?

- a) Yes
- b) No

3.21. How was your in-laws reaction for a female baby?

- a) Happy
- b) un happy
- c) Strongly unhappy
- d) Neutral

3.22. How was your husband's reaction on a female baby?

- a) Positive
- b) Negative

3.23. How do you think about the female birth in a family?

- a) Always burden on parents
- b) Marriage burden
- c) Dowry burden
- d) in security to the family

3.24. How do you think about the male birth in a family?

- a) Remain always with parents
- b) Family earner
- c) No burden of dowry
- d) Safe and secure

3.25. Does a family feel identity loss as there is no male baby?

- a) Yes
- b) No

3.26. Do you take decision regarding your kids?

- a) Education
- b) marriage
- c) Employment
- d) routine matters





3.35. Is there any one at the place where you live now insist on your obeying him or her?

- a) Father in law
- b) Mother in law
- c) Husband
- d) any other family member

3.36. Do you have freedom of expression?

- a) Yes
- b) No

3.37. How your family reacts when you made mistake in household duties?

- a) Normal
- b) Abnormal
- c) Casually
- d) Very harsh

3.38. Did your husband ever slap you?

- a) Yes
- b) No

3.39. Did he show affection towards boys or girls?

- a) Boys
- b) Girls
- c) Both

3.40. Why boys are given too much preference as compared to girls?

- a) Sons continue race
- b) Carry parents name
- c) Cannot say
- d) any other specify\_\_\_\_\_

3.41. Did your daughters get discouraged by their parents behavior?

- a) Yes
- b) No

3.42. Being a woman do your daughters feel unwanted in a family as sons as giving too much importance?



4.6. Do you have accessibility with home visitors?

a) Yes

b) No

c) If no specify the reasons \_\_\_\_\_  
\_\_\_\_\_

4.7. Do you sometimes feel that you have been a disappointment to your in laws?

a) Yes

b) No

b) If yes specify

4.8. Did you ever have a strong desire to run away from home?

a) Yes

b) No

c) If yes specify \_\_\_\_\_ 1) fed up with life  
2) work load  
3) In laws torture  
4) troubled by  
husband

4.9. How do you feel about Prada system?

a) Comfortable

b) Discomfort able

c) As per my own wish

d) by family force

4.10. Do you want to wear clothes on your own choice?

a) Yes

b) No

4.11. How do you feel about your present life...?

a) Very satisfied

b) Satisfied

c) Unsatisfied

d) Miserable

4.12. What type of marriage you have adopted

- a) Arranged marriage                      b) love marriage

4.13. Have your parents taken consent from you for your marriage?

- a) Yes    b) No

4.14. Are you happy with your married life?

- a) Yes    b) No

4.15. What type of family do you like?

- a) Joint family                                  b) Nuclear Family

4.16. Do you have privacy problem as you are living in a joint family?

- a) Yes    b) No

4.17. How is your relationship with your husband?

- a) Good    b) Very Good  
c) Normal    d) Any other specify \_\_\_\_\_

4.18. Do you participate in decision making policy at home?

- a) Yes    b) No

4.19. How do you feel at public place? When you have to enter a public assembly by yourself after everyone also has been seated?

- a) Embarrassed                                  b) Comfortable                                  c) Discomfort able

4.20..Do you share your problems with any other?

- a) Sharing with husband                      b) Sharing with parents  
c) Sharing with children                      d) Sharing with relatives

4.21. Do you live with parents?

- a) Always
- b) Sometimes
- c) Rarely
- d) Never

4.22. Who criticizes you frequently on small issues?

- a) Husband
- b) Father in law
- c) Mother in law
- d) any other family member

4.23. Does your male family members or your husband take all the credit for a piece of work which you have done by yourself?

- a) Yes
- b) No

4.24. Does your family members or male family members appreciate you for work which you do well?

- a) Yes
- b) No

4.25. Have you frequently been depressed because of the unkind things others have said about you?

- a) Yes
- b) No

4.26. Are you troubled with feeling of inferiority?

- a) Yes
- b) No

4.27. Do you often feel just miserable?

- a) Yes
- b) No

4.28. Does any person with whom you live now turn angry at you over small pity things?

- a) Yes
- b) No









Yes/No

-if yes how many schools/institution are in your

-village/Mohallah \_\_\_\_\_

-block \_\_\_\_\_

-Tehsils \_\_\_\_\_

-if no, how many schools/institutions you need in

-Village/Mohalla \_\_\_\_\_

-block \_\_\_\_\_

-Tehsil \_\_\_\_\_

5.4. What is the medium of instruction in the schools of your children

a) English

b) Urdu

c) Pahadi

d) Hindi

e) Kashmiri

f) Punjabi

**6.0. Health Information:**

6.1. Do you have any health problem?

a) Yes

b) No

6.2. Do you have any chorionic disease?

a) Yes

b) No

6.3. Have you ever had a surgical operation?

a) Yes

b) No

6.4. Have you lost considerable weight loss?

a) Yes

b) No



\_\_\_\_\_

6.11. Are you aware about family planning programmers Yes/No

-if no, reasons \_\_\_\_\_

\_\_\_\_\_

-if yes, which method you have opted

-IUD/cut

-Oral pills

6.12. Do you breast feed your child/children?

a) Yes

b) No

6.13. Which diseases are common in your area ( rate wise)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

6.14..Are the health facilities available to you satisfactory

Yes/No

If yes how many schools/institution are in your

-Village/Mohallah \_\_\_\_\_

-block \_\_\_\_\_

-Tehsils \_\_\_\_\_

-if no,how many primary health centers/hospitals you need

-village/mohalla \_\_\_\_\_

-block \_\_\_\_\_

-Tehsils \_\_\_\_\_

**7.0. Employment Related Information:**

7.1. Where do you work?

a)Govt.Office

b) Non Govt.Office

c) Unorganized sector

d) Any other \_\_\_\_\_

7.2. What type of work you are doing?

- a) Official Work
- b) Agriculture work
- c) Non-Agriculture
- d) Handicrafts

7.3. How you get your wages?

- a) Daily
- b) Weekly
- c) Monthly
- d) Yearly

7.4. How much wages do you get?

- a) Daily Rs. \_\_\_\_\_
- b) Weekly Rs. \_\_\_\_\_
- c) Monthly \_\_\_\_\_
- d) Yearly Rs. \_\_\_\_\_

7.5. Do you get equal pay for equal work?

- a) Yes
- b) No

7.6. Who is taking care of your children when you are at work place?

- a) Husbands Family
- b) Parental Family
- c) Maid
- d) any other

7.7. How many hours you work for a day?

- a) 8 hours
- b) More than 8 hours

7.8. Do you get weekly holiday?

- a) Yes
- b) No

7.9. How you get your salary?

- a) Kind                      b) cash

7.10. Are you getting enough remuneration on present job to support those who are dependent up on you?

- a) Yes                      b) No

7.11. Do you feel that your employer is paying you fair salary?

- a) Yes                      b) No

7.12. Has your employer always treated you fairly?

- a) Yes                      b) No  
c) Always                      d) Very often

7.13. Is your family under indebtedness?

- a) Yes                      b) No

7.14. How your family is paying the loan amount, what are the other sources?

- a) By family income                      b) Specify other sources \_\_\_\_\_

7.15. Do you sometimes feel that your employer does not show real appreciation of your attempts to do your job in a superior manner?

- a) Yes                      b) No                      c) Cannot say

7.16. Do you experience a fear of losing your present job?

- a) Yes                      b) No

7.17. Do you frequently have spells of the blues?

- a) Yes                      b) No

7.18. Do you get discouraged in your present work?

- a) Yes                      b) No

7.19. Does your male colleague ever tried to harass you?

- a) Physically                      b) abuse  
c) Cannot say                      d) any other

7.20. How the male members of your work place exploit you?

- a)Physically                      b) work load  
c) Mental torture                      d) cannot say

7.21. Do you find that you have little real interest in your present job?

- a) Yes                      b) No

7.22. Have you had experience in making plans for and directing the action of other people.

- a) Committee chairman                      b) Leader of a group  
c) Head of family                      d) Team leader

7.23. Did you enter your present job because you yourself really wanted to go into it?

- a) By force                      b) On your own wish  
c) Circumstances                      d) Any other

7.24. Is there any discrimination regarding job?

- a) Preference to male                      b) Female  
c) Both                      d) any other





**APPENDIX - B**  
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