



Gender Discrimination In Kashmir: A Sociological Study Of Women Of District Kulgam (J&K)

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Abstract

Gender is a common term whereas gender discrimination is meant only for women, because females are the only victims of gender discrimination. Females are nearly 50% of the total population in India but their representation in public life is very low. Gender discrimination has deep roots in the Kashmiri culture, which in academic discourse has often remained unexplored or unaccounted. The only Kashmiri sociologist who devoted most of his time in exploring the emerging issues in Kashmiri society was Professor Bashir Ahmad Dabla, one of the renowned sociologists of Kashmir. Women-related issues were always kept out of intellectual discourse until modernization and westernization were drawn. Kashmiri women face gender discrimination, injustice, poverty, loneliness, dowry deaths, and suicide attempts, and are even victims of rape and assassination. It was in this context that the present study was conducted in a sociological sense to investigate gender inequality in the south district of Kulgam. The study is primarily based on field observation and survey relied on interview schedule and observations.

Key words: Gender, Discrimination, Violence, Jammu and Kashmir, Kulgam District.

Introduction

Gender is a common term whereas gender discrimination is meant only for women, because females are the only victims of gender discrimination. Gender discrimination is not biologically determined but it is determined by socially and the discrimination can be changed by the proper and perpetuate efforts. Denial of equality, rights and opportunity and suppressant in any form on the basis of gender is gender discrimination. Half of the world's population is females. They are doing two-third of work of the total work in the world but received only one-tenth of the world's total income. Nearly two-third of the women is illiterates and they have possessed only one % of the total world's assets. In the world only

one-fourth of the families are headed by female. India is a male dominant society and gender discrimination is customized habitually (Sivakumar, 2008).

Gender discrimination within the Indian Society continues to be a huge problem. Within the family and workplace, conventional patriarchal standards reduced women to secondary status. This has a significant impact on the health, financial status, employment and participation of women in politics. Women are commonly married young and quickly become mothers, then they are burdened with severe domestic and financial responsibilities. They are often malnourished as women are typically a household's last member to eat and the last to receive medical attention. In addition, compared to 76 % of men, only 54 % of Indian women are literate. Women also receive little education and suffer from rules of inheritance and divorce that are unjust and dependent. Such laws are preventing women from developing their own protection and autonomy (Batra & Reio, 2016). The sociological and other studies clearly show that women in the wider society were not considered equal to men and were not allowed to become equal and active partners in social life. While women participated equally in social, economic and cultural fields in many traditional societies, important rights such as decision-making and asset control were denied to them in isolation. Both men and women held these views about women themselves. Women work longer hours than men in rural India. On average, women in rural areas contribute 46% to the agricultural and domestic industries, while men contribute 37% and children contribute 17%. But women contribute half of the total human hours spent in domestic activities alone, and men a quarter each. A study from the plains of a prosperous agricultural area in western Uttar Pradesh shows that even pregnant women spent 14 to 16 hours working a day. In India, it is even more difficult for women to work in the hills and deserts and arid and semi-arid areas. The amount of time for the two main activities gathering fuel and fodder physical labour for the two main activities collectives' fuel and fodder requires hard physical labour¹.

Studies from developing countries such as Bangladesh, Nepal, Afghanistan, Pakistan, and some underdeveloped African countries show that boys consistently receive more and better food than girls, although prepubescent boys and girls ' nutritional needs are virtually identical. A report on maternal health status shows that the main contributor to women's poor nutritional status is the tradition of feeding men and boys before women and girls, the nutritious food is severed to make family and family members, and then leftovers would be left to women (Dónya & Hilde, 2016)

Review of Literature

¹ The Gender Perspective, Retrieved from <https://www.fao.org/3/x2919e/x2919e04.htm> accessed on 20-02-2022.

Kalyani Menon Sen and A.K.Shivakumar (2001) found that girls in India are discriminated against in several ways – fewer months of breastfeeding less of nurturing and play, less care or medical treatment if they fall ill, less of “special” food, less of parental attention. As a result, girls are far more susceptible than boys to disease and infections, leading to poor health and a shorter lifespan. It is this life-long discrimination in nurturing and care that is the real killer of girls – less visible and dramatic, but as unequivocally lethal as female feticide and infanticide. Anna-Maria Lind (2006) stated that India’s population still leads traditional lives in rural areas. Religious laws and traditions still determine the lives of many people, particularly women. Even if women are formerly entitled to own land and resources social and religious factors make many women refrain from this right in order not to cause distortions within the family. The preference for having sons permeates all social classes in India, which sets the standard for girls throughout their entire lives. Julie Mullin (2008) indicated that the developing world is full of poverty stricken families who see their daughters as an economic predicament. That attitude has resulted in the widespread neglect to baby girls in Africa, Asia and South America. In many communities, it’s a regular practice to breastfeed girls for a shorter time than boys so that women can try to get pregnant again with a boy as soon as possible. As a result, girls miss out on life-giving nutrition during a crucial window of their development, which stunts their growth and weakens their resistance to disease.

Not much more emphasis or scholarly contributions about gender inequality and gender roles in the Kashmiri society is available. In reality, there are only a few works that have explored women’s issues in Kashmir. 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 19th century. These details are impressionistic and reflect extreme poverty and overall backwardness and harsh conditions of life of women in Kashmir. 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 works portray real gender situation in Kashmir, he also presents the present-day gender change with detailed statistical support/evidence. Dabla (2010) deals with the central theme of emergence of the role of working women in Kashmir. It focuses on women’s changing attitudes, behaviour-patters and their problems. This work is 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. Dabla (1991) gives a sociological presentation of gender discrimination 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. His other works like Multi- dimensional Problems of Women in Kashmir Dabla (2007) 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. His work on Domestic Violence against Women in Kashmir (Dabla, 2010) 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.

Khan (2010), talks about Kashmiri women's past in the context of secular, human and tolerant culture shaped by the Islamic 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. Seema (2008) in his work analysed 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.

Women's Issues in Jammu and Kashmir: An Overview

Some of the common issues that most of the women frequently face are listed below:

1. Kidnapping and Abduction: Kidnapping means removing a minor from legal custody without the consent of the guardian. The victim must be a minor, i.e. under 18 years. In this sense the abducted child was unable to know whether he or she had driven their parents away. They demand ransom for release if the demand is not met, they either kill the abducted child or threw it into begging or brothel selling. Abduction coerced a child or a woman into sex or compelled her to marry a person against her will, deceitfully, from any place. The victim might be a minor, or a major.

2. Rape and murder: Rape and murder are the country's fastest-growing crime today. This is heinous crime committed against any age group girls or women. The rapist fulfills his desire for sex over the victims. The crime becomes more heinous in 10 % of cases when the rapist kills the victim after rape just because the victim threatened to report the matter to her parents or police. It's a sorry state of affairs that parents, friends and lovers commit 90 per cent rape crimes. In other words, 90% of rapists and victims are known to each other. In Kashmir, rape and murder incidents are increasing day by day. In 2017, nine year old girl was raped during the intervening night of January 6 and 7 of 2017 in kehribal area of Kulgam district. At least 595 rape cases were registered in Jammu and Kashmir in last two years, the government figures reveal. According to official figures, 213 rape cases were registered in Kashmir and Ladakh while 382 cases were registered in Jammu province in last two years. Of the 213 rape cases in Kashmir and Ladakh in two years, 125 rape cases were registered by police in 2015 and 88 in 2016. "193 rape cases were registered by police in Jammu province in 2015 and 189 in 2016," the figures revealed. Jammu and Kashmir, which comprises 22 districts – 10 each in Kashmir and Jammu and two in Ladakh, is presently ruled by woman Chief Minister Mehbooba Mufti. She took over as CM of the State on April 4 last year. In Kashmir, border district of Kupwara witnessed highest number of 30 rapes, followed by South Kashmir's Kulgam with 29 cases, Srinagar with 27 cases, Budgam with 23 cases, Kulgam with 17 cases, Baramulla with 15 cases, Sopore with 12 cases, Ganderbal, Pulwama and Shopian with 9 each, Bandipora with 8 cases, Handwara and Awantipora with 7 cases, Leh with 5 cases and one case in Kargil. In Jammu province, 93 cases of rapes were registered in Jammu. It was followed by Rajouri with 70 cases, 33 in Udhampur, 27 in Kathua, 26 in Reasi, 24 each in Ramban and Poonch, 23 each in Doda and Kishtawar and 15 in Samba. The government further disclosed that 827 cases of domestic violence were registered in the State in last two years. Of the 827 cases, 368 cases of domestic violence were registered in Kashmir and Ladakh and 459 in Jammu province. In Kashmir, highest numbers of 132 domestic violence cases were reported from Srinagar. It was followed by South Kashmir's Kulgam district with 50 cases, 29 in Kupwara, 20 in Ganderbal, 19 in Kulgam, 18 in Shopian, 15 in Sopore, 14 in Budgam, 12 in Bandipora, 10 in Awantipora, 8 in Pulwama, 7 in Handwara and 1 in Kargil. In Jammu provinces, higher number of 175 domestic violence cases was registered in summer capital Jammu, followed by 80 in Rajouri, 50 in Udhampur, 30 in Poonch, 20 in Ramban, 16 in Kishtawar, 14 in Samba and 10 in Doda. The government has established six women police stations exclusively manned by women police in the State to deal with the cases of

domestic and social violence against women. These police stations have been established in Srinagar, Kulgam, Baramulla, Jammu, Rajouri, and Udhampur².

3. Female feticide: It is an end to a foetus ' existence inside the womb on the ground it is female. In India, for every 100 men in the population there are less than 93 women. It is the principal cause of the sex ratio imbalance. In India the main cause of female feticide is the age-old dowry scheme practice. As women's status increases female feticide activity will naturally decrease.

4. Dowry Death: For every young girl marriage is a heavenly dream. The tradition of giving dowry in India has led to massive violence against women. For women, Dowry was a custom invented by women, a symbol for their status. Dowry Death is the death of young women who are unable to endure constant abuse and torture, who are driven to suicide, murdered or burned alive by their marriage members or husbands or in-laws in failing to meet the demands of bride families for dowry. Although there is the Dowry Prohibition Act, 1960 and the Domestic Violence Act, 2005 to give full protection to married women, the case of dowry death and divorce and murders continues to grow day after day.

Governmental Intervention for Women Empowerment

- ❖ **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.
- ❖ **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.
- ❖ **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.
- ❖ **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.

² In Conflict-Ridden Kulgam, Increasing Crimes Against Women Concern Residents, retrieved from <https://thewire.in/women/in-conflict-ridden-kulgam-increasing-crimes-against-women-concern-residents> accessed on 30-12-2021

- ❖ **Empowerment of Women:** The term empowerment 'allows 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.
- ❖ **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 behaviour.
- ❖ **Expansion of Women Education:** To make women economic independents and to make them 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.
- ❖ **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.

Governmental Schemes for Jammu and Kashmiri Women

A systematic scanning was done in order to locate and present the description of governmental schemes meant for the empowerment and development of Kashmiri women.

- ❖ **Support to Training and Employment Programme:** 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.

- ❖ **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.
- ❖ **Social Welfare Department:** Social Welfare Department is also implementing various schemes for development of women which are enunciated Development of Vocational Skills Females in the age group of 15 to 35 years is imparted trainings in various crafts through Social Welfare Training Centers.
- ❖ **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.
- ❖ **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.
- ❖ **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
- ❖ **Skill, Empowerment and Employment Scheme for J&K:** The Expert Group in consultation with the Ministry of Rural Development (MoRD), Government of India 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

Research Objective

The present research study is an attempt to examine and describe the socio economic condition, nature of discrimination, problems of women, causes and effects of discrimination among women in Kashmir.

Research Methodology

The present study is mainly descriptive in nature, covering women's issues related to gender inequality of Kashmir region in district Kulgam of Jammu and Kashmir. Interview schedule, observation and focus group discussion as the research tools were used to collect data from the respondents. This study has covered only married women between the 20-50 age groups and resides in the Kulgam area. The sample was obtained from two blocks, Devsar and

D.H.Pora respectively of Kulgam district. The sample size of 250 married women across the 20-50 age groups was taken into account. The villages were selected at random for field investigation. 125 respondents were selected from each block. The sample was selected through simple random sampling.

Table1: Block wise distribution of Respondents

Block	No. of Respondents	Percentage
Devsar	125	50.0
D.H.Pora	125	50.0
Total	250	100.0

Source: Primary Data

Data Analysis and Interpretation

The age of respondents with three different age groups is shown in Table 2. From 20-30 the first age group ranges constituted 32% of the sampled population followed by the second age group of 30-40 which is 36% of the total sample and 32% of the 40-50 age group respectively.

Table 2: Age wise distribution of Respondents

Age Group	Frequency	Percentage
20-30	80	32.0
30-40	90	36.0
40-50	80	32.0
Total	250	100.0

Source: Primary Data

Table 3 represents the respondent's social group. Three categories were surveyed including General, RBA, Social Caste and others. The women of the general category made up 60% of the total population, RBA 10 %, Social caste 8 % and 22% were other category.

Table 3: Category wise distribution of the Respondents

Category	Frequency	Percentage
General	140	56.0
RBA	50	20.0
Social Caste	30	12.0
Other	30	12.0
Total	250	100.0

Source: Primary Data

The study findings have noted patriarchal systems in the Kulgam district have preserved status quo. When the researcher asked the women about male dominance 56% said about male dominance, 36% said no male dominance in all matters and yet, given all kinds of reasons by the researcher during the survey, 8% females were unable to offer their answers.

Table 4: Distribution of male dominance over women

Dominance	Frequency	Percentage
Yes	140	56.0
No	90	36.0
No Response	20	8.0
Total	250	100.0

Source: Primary Data

Whenever a person faces crisis of any kind, social and emotional support is a prerequisite. Support only works if we discuss our issues with the people we trust and learn. When the researcher asked the women about sharing a problem 52% of the married woman still share problems with parents, 24% share with husband, 4% still share with neighbours and 20 % share with relatives. This implies that women often depend on their parents even after marriage, as they are proven to be more loving and compassionate in difficult times

Table 5: Distribution of Social Support during Crisis (Problem Sharing)

Problem sharing	Frequency	Percentage
Parents	130	52.0
Husband	60	24.0
Neighbours	10	4.0
Relatives	50	20.0
Total	250	100.0

Source: Primary Data

Maher is sum or property paid at the time of the marriage by the husband to her wife. When asked about Maher's position, the women received only 36% at the time of Nikkah, 36% of the women did not receive any number, 20% said such things are written in documents, and 8 % of the women gave other reasons for the dowry

Table 6: Distribution of Whether Maher received or not

Status of Maher	Frequency	Percentage
Received	90	36.0

Not Received	90	36.0
Only written on papers	50	20.0
Other	20	8.0
Total	250	100.0

Source: Primary Data

Dowry is one of the social problems emerging in Kashmir province. It was the sole reason for the women's late marriage in Kashmir. According to official statistics in Kashmir there are at least 1 lakh women who have reached marriage age and dowry is the main cause. When the researcher asked about the dowry, 48% of the women said dowry was requested by the in-laws, 28% said dowry wasn't requested at the time of marriage, and 24 % didn't respond once asked about the dowry status.

Table 7: Distribution of Dowry demanded by In-laws

Status of Dowry	Frequency	Percentage
Demanded	120	48.0
Not Demanded	70	28.0
Cannot Say	60	24.0
Total	250	100.0

Source: Primary Data

To error is human is a famous proverb and humans are not error free. By one way or other way we are trapped into mistakes and every mistake is followed by the strange responses. When the researcher asked the respondents about family reactions after mistake be it breaking of things or anything else 44% of the respondents said of friendly treatment by in-laws, 20% narrated of violent reactions after mistakes and 36% were not in a position to give their response. From the same table it can be deduced that more or less women are subjected to violence by the in-laws

and even by the husband. Narrating the case of Raja Begum aged 55 said it was by my mistake

“that my grandchild was dropped from my hands from Veranda on the ground, after hearing the cry of the child his father came and started strange reactions and slapped me ignoring the fact that I was his mother”.

Table8: Distribution of family reactions after mistake

Family Reaction	Frequency	Percentage
Friendly	110	44.0
Violent	50	20.0
No Response	90	36.0
Total	250	100.0

Source: Primary Data

Harassment is omnipresent in the Kashmiri society now-a-days. Harassment either in physical form or verbal form is faced by the women, aged men and children. But the present study was restricted to married women only. In the present study 16% of the women reported of physical harassment, 32% of the sample women faced verbal abuse, 28% had not faced any form of harassment and 24.0% were unable to give their response.

Table 9: Distribution of harassment faced among respondents

Harassment type	Frequency	Percentage
Physically	40	16.0
Verbal abuse	80	31.0
No harassment	70	28.0
Can't say	60	24.0
Total	250	100.0

Source: Primary Data

Gender discrimination has been in existence since times immemorial and is continuing till date. It seems to never ending process despite of the efforts and the constitutional provisions to create gender equity in the present day societies. Laws have been made in the developed world to promote gender justice and gender neutrality but it seems all the efforts perish like smoke in the air. To justify the above argument the researcher found that 28% of the population faces loneliness even in their own families, 30% faces rejection and un-acceptance by in-laws even after marriage thereby denying their status as daughter in-law. All these circumstances force them to think of odd steps like suicidal thoughts as 18% of the sample narrated this so far. However, the researcher was unable to motivate 24% to share

their views on the theme of gender discrimination as they had no idea of what is gender discrimination.

Table 10: Distribution of gender discrimination and the feeling of women in the family

Feeling	Frequency	Percentage
Loneliness	70	28.0
Rejection	75	30.0
Attempt to suicide	45	18.0
No response	60	24.0
Total	250	100.0

Source: Primary Data

Decision- making is the cornerstone of women’s empowerment but it is unfortunate fact that most of the women in the Kulgam district are deprived from the decision-making process. When the researcher tried to get the view points of the respondents about decision-making 48% of the women informed that they have a say when it comes to family matters, 36% expressed that they have no say when it comes to decision making processes, and 16% of the total population were unable to reflect on the theme of decision-making process.

Table 11: Distribution of decision-making power of women in family

Decision making Power	Frequency	Percentage
Have a say	120	48.0
Don’t have a say	90	36.0
No response	40	16.0
Total	250	100.0

Source: Primary Data

Education plays a vital role in expanding the sphere of awareness among the masses of any society and Kulgam society is of no exception. However, it is painful to see that district have low female literacy rate in comparison to some other districts of the valley. The low literacy ratio

among the women is directly linked to their level of awareness and knowledge about the crucial

issue of gender disparity. In terms of awareness only 40% claimed to have knowledge about gender discrimination and constitutional safeguards to curb the level of gender inequality.

While as 60% have no knowledge about gender disparity or gender discrimination.

Table 12: Awareness and Knowledge about Laws Related to Gender Disparity

Response	Frequency	Percentage
Aware	100	40.0
Not Aware	150	60.0
Total	250	100.0

Source: Primary Data

Conclusion

From the present study it is evident that women in the Kashmir valley generally lived in extreme traditional situation till the dawn of 21st century. The life of women in that society was characterized mainly with extreme dependency, inequality and insecurity, discrimination and harassment, economic and political suffering. The women in the Kashmir particularly in Kulgam district are still experiencing gender discrimination despite of the transformations due to the modernization and other modernizing processes. They are facing deprivation and discrimination inside and outside the home. They are becoming scapegoats both in the hands of family as well as in the wider society. In Jammu and Kashmir, several governments carried out several efforts to improve the 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 women at large came out of the extreme traditional situation. She adopted consciously a significant degree of positive change; Women developed a new role which they asserted in different fields of life; and Women socialized the new generations for their new role and status in the broader society.

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