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## Message from Managing Editors Desk

With this 1<sup>st</sup> Issue for the year 2014, we are starting our second year on a successful note. We have completed our first year successfully and it gives me immense pleasure to inform you all that the Index Copernicus value (ICV) for the year is 4.13

([http://jml2012.indexcopernicus.com/passport.php?id=4572&id\\_lang=3](http://jml2012.indexcopernicus.com/passport.php?id=4572&id_lang=3)).

As we move forward, I look forward to the momentous growth of our Journal, increasing in their appeal, readership and relevance to the fast-changing world of Business Management. During last Nine Months our journal has been critically evaluated by various institutions with similar line of interest and faculty fraternity. We have been consistently seeking advice from experts to continuously improve the quality of the journal. Our journal has been Indexed in Index Copernicus and Directories of Open Access Journals (DOAJ), and will get enlisted in Ebsco and Cabell's Directory in Coming days.. On behalf of the Management, Editorial Board and Editorial Team, I express my profound gratitude to all our authors, reviewers, readers and patrons for offering their overwhelming support and I anticipate a continued and lively partnership for years to come.

The present issue (Vol 2 Issue 1, January – March 2014) deals with *various research related papers/ articles from diversified field of Management and Social Sciences, we have 21 papers in all published in this issue.*

All of us recognize the necessity for change, which results in progress. It gives way to new ideas and perspectives reflecting the current and emerging environment, which builds on the solid foundations of the past.

Last but not least valuable would be your response and suggestions on this issue. Kindly send us your views so that we can keep on upgrading our journal.

Thanking you,

Dr. Pratyush Tripathi,  
Managing Editor  
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## **THE GIRL-EDUCATION SCENARIO OF JAMMU AND KASHMIR: A CASE STUDY OF DISTRICT ANANTNAG**

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### **Abstract:**

Before the advent of Muslim rule in 1330 A.D. Kashmir was divided into three divisions i.e. Maraj in the south, Yamraj in the central and Kamraj in the North of the valley on the basis of conflict between Marhan and Kamran, the two brothers, over the crown of their father. The part of the valley lying between Pir Panjal and Srinagar now called the district Anantnag (including Pulwama, Shopian and Kulgam district) was given to Marhan and named after him Maraj (Planning and Statistics Deptt., 2013). The highest number of villages are in Tehsil Anantnag (124) followed by Pahalgam and Doru with 68 and 67 villages respectively. Bijbihara Tehsil has 57 villages and Kokernag Tehsil has 52 villages. The least number of villages (26) are found to be under the Tehsil of Shangus. This Tehsil is located in the far off Terrain where transport facilities are lacking as compared to the Tehsil Anantnag.

Further, as the study is limited to the educational aspirations of high and higher secondary girl students, it is important to know the literacy level among the rural and urban as well as male and female population. Among all the districts of Kashmir division, Srinagar has highest literacy rate (71.21 per cent, Table 2.2). Bandipora district has the lowest percentage of literacy rate (57.82 per cent). District Anantnag has 64.32 per cent of literates in the population and the literacy rate among the male and female is 74.13 and 54.15 per cent respectively.

**Key words:** Aspirations, Disparities, Education, Girl education, Literacy rate, Schools.

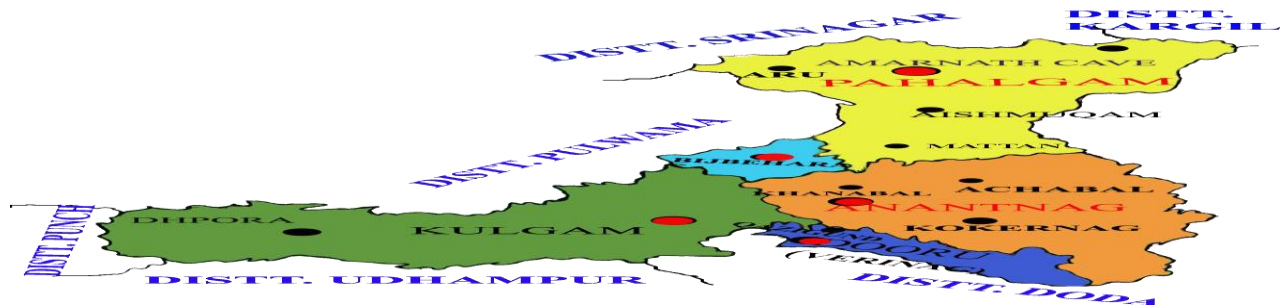
### **Introduction:**

The identification of the universe implies demarcation of the physical area and social unit of study. The universe consists of the population within a well defined area where the study is to be conducted. However, such an area/group is usually too large and not possible to cover by single investigator. Therefore smaller and more manageable area/group has been selected by sampling. The study is confined to the state of Jammu and Kashmir. The Jammu and Kashmir state comprises of three distinct regions viz Jammu, Kashmir and Ladakh. Among the three regions, Kashmir region has been selected.

Among the districts of the Kashmir, district Anantnag has been selected for the study. Anantnag is one of the twenty two districts of state of Jammu and Kashmir and is situated on its south and South-western direction of the state. Geographically the district lies between 33°-20' to 34°-15' latitude and 74°-30' to 75°-35' east longitude bounded in the North-East by Kargil district. It is also bounded by Doda and Kashtiwari district in the East and South and South East by Kulgam district in the west. It is situated 55 kms from Summer capital i.e. Srinagar of the state. The name of Anantnag district has been derived from the great Anantna Naga originating at the Southern of the district. The district as well as its headquarter town are also called Islamabad which was assigned to the district by the Islam Khan who was governor of Kashmir in 1633 A.D. in the Mughal regime (Awarnezeb Alamgir was the Mughal emperor). Subsequently during the Dogra rule, Maharaja Gulab Singh rechristened the district as Anantnag (Revenue Deptt., 2013).

District Anantnag consists of six tehsils Doru, Shangus, Bijbihara, Pahalgam, Kokernag and Anantnag. The total number of villages in the district of Anantnag is 394 (table 1). **Table 1: Tehsil wise distribution of villages**

Tehsil	Number of villages
Anatnag	124
Shangus	26
Bijbihara	57
Pahalgam	68
Kokernag	52
Doru	67
Total	394



**Figure 1 Map of District Anantnag**

The urban area of the district has 73.40 per cent while rural area has 60.98 per cent of the literacy rate. The male literacy rate in the urban area is 82.03 per cent where as it is 71.16 per cent in rural areas. The female literacy rate in the urban area is 64.20 per cent as against 50.54 per cent among females in the rural areas (census of India, 2011). It shows that the literacy rate in the Anantnag district is lower among the females as compared to that of the male. In order to study the girls participation in high and higher secondary schools and the factors that inhibit or facilitate their education, Tehsil Bijbihara of Anantnag district has been chosen for the present study largely because of the accessibility and familiarity of the researcher with the area.

**Table 2: District wise Literacy rate of Kashmir Division of J&K State**

S. No.	District	Population	Male	Female	Literacy%	Male%	Female%
1.	Anantnag	555608	325964	229644	64.32	74.13	54.15
2.	Kulgam	212693	126572	86121	60.35	70.59	49.74
3.	Pulwama	307088	184609	122479	65.00	75.41	53.81
4.	Shopian	141038	82587	58451	62.49	71.86	52.77
5.	Budgam	338297	209724	128573	57.98	68.18	46.60
6.	Srinagar	793139	462049	331090	71.21	78.01	63.47
7.	Ganderbal	147835	93222	54613	59.99	70.74	47.62
8.	Bandipora	187789	116070	71719	57.82	68.41	46.74
9.	Baramulla	571348	352289	219059	66.93	77.35	55.01
10.	Kupwara	454076	284397	169679	66.92	77.10	54.79

Source: [http://en.wikipedia.org/wiki/Jammu\\_and\\_Kashmir](http://en.wikipedia.org/wiki/Jammu_and_Kashmir)

### Selection of the Area

Tehsil Bijbihara has 57 villages; five villages have been selected randomly from among the villages of Tehsil Bijbihara. These are Marhama, Mehand, Moman, Saller and Srigufwara. There is one higher secondary each in the respective villages except saller village that has two higher secondary school; one each for boys and girls.

The number and type of schools in these villages is given in Table 2.3. In the selected villages, 70.01 per cent of the schools are government and the rest are private ones.

**Table 3: Village wise distribution of schools**

Village	Number of Schools	Type of School		Status	
		Govt.	Pvt.	Govt.	Pvt.
Marhama	19	15	4	Primary-7 Middle-7 Hr. Sec-1	Primary-3 Middle-1
Mehand	6	4	2	Primary-2 Middle-1 Hr. Sec-1	Primary-1 Middle-1
Moman	7	5	2	Primary-1 Middle-3 Hr. Sec-1	Middle-2
Saller	7	4	3	Primary-1 Middle-1 Hr. Sec-2	Primary-1 Middle-2
Srigufwara	9	6	3	Primary-3 Middle-2 Hr. Sec-1	Primary-2 Middle-1
Total	40	34 (70.1)	14 (29.9)		

The highest number of schools i.e. nineteen is found to be in the village of Marhama, out of which fifteen are government and four are private schools. Among the fifteen government schools, seven are primary and an equal

number of middle standard besides one higher secondary school. Among the four private schools, there are three primary and one middle school. On the other hand, the total number of schools in the village of Mehand is six, out of which four are government and two are private schools. Among the government schools two are primary and one is middle and one is higher secondary. Further, among the private schools, there is one each primary and middle school. The village Moman has five government and two private schools, of which government schools consists of one primary, three middle and one higher secondary. All the private schools are upto middle standard. There are seven schools in village saller, out of the total four are government and three are private schools. This village has two higher secondary schools; one each for boys and girls besides a primary and a middle standard school. No doubt, the village has three private schools but these are confined to middle level education. Village Srigufwara has a total number of nine schools, out of which six are government and three are private ones. Among the government schools, there are three primary, two middle and one higher secondary while among private schools two are primary and one is middle school. Thus, high/higher secondary level education in the selected villages is provided by the government schools where as other type of schools are limited to providing education upto middle level. Not only this, one village has two separate higher secondary schools for boys and girls.

The enrolments of the students in the schools of the selected villages at 11<sup>th</sup> & 12<sup>th</sup> level is 1263 of which boys are more as compared to the girls; 52.00 and 48.04 per cent respectively (Table 4).

**Table 4: Village wise roll of 11<sup>th</sup> and 12<sup>th</sup> class students**

Village	Total Students	Class				Total number of boys and girls in both classes	
		11 <sup>th</sup>		12 <sup>th</sup>		Boys	Girls
		Boys	Girls	Boys	Girls		
Marhama	258	80	65	65	48	145 (56.20)	113 (43.80)
Mehand	225	70	52	60	43	130 (57.78)	95 (42.22)
Moman	282	80	67	78	57	158 (56.02)	124 (43.98)
Saller	85	-	36	-	49	-	85 (100.00)
Srigufwara	413	115	97	108	93	223 (54.00)	190 (46.04)
Total	1263					656 (52.00)	607 (48.04)

Boys constitute majority of the students that is 56.20 per cent in the higher secondary school of village Marham as compared to that of the girls (43.80 per cent). Almost similar percentage in the enrolment of boys and girls is found in the village Moman. The percentage of boys and girls in the higher secondary school of Mehand is 57.78 per cent and 42.22 per cent respectively. On the other hand, higher secondary school of Srigufwara village has 54 per cent of boys and 46 per cent girls on its roll in the 11<sup>th</sup> and 12<sup>th</sup> class together. Further, village Saller has one girls higher secondary school where the total number of enrolled students is 85.

So, in all the schools except that of Saller the proportion of male students is higher than that of the female.

#### Selection of the Respondents

In the selected villages, the total number of enrolled girls in the class 11<sup>th</sup> and 12<sup>th</sup> is found to be 607. Using the proportionate random sampling Technique 100 respondents have been selected. The distribution of the respondents so collected is shown in Table 6.

**Table 5: Distribution of enrolled girls' respondents**

Higher Secondary School	Total number	Percent students	Respondents
Marhama	258	18.6	19
Mehand	225	15.6	16
Moman	282	20.4	20
Saller	85	14.0	14
Srigufwara	413	31.3	31
Total	1263	99.9	100

Since village Saller has girls school only, more number of students have been selected, thereby total number of students comes to 106. This was particularly done keeping in mind that these students may have an attitude different from the others who are studying in co-educational institutions.

#### Data Collection

The data for the study has been collected with the help of an interview schedule which was prepared in consonance with the prefixed objectives of the study. It consists of two sections. The first sections deals with the socio-economic





profile of the respondents parents and the second section consists of questions related to the participation of girls in formal schools at higher level (high/Higher secondary) and aspirations of the educated girls. The interview schedule which included both open and close ended questions has been then pretested on a similar population in other than the selected villages of the area and necessary modifications have been made with a view to collect more accurate and reliable information.

The data for the study has been collected in the month of May 2013. The respondents have been interviewed at their respective higher secondary schools located in the villages during their vacant periods or during lunch break in order to avoid the interruption in their class schedule.

#### **Data Analysis**

The data so collected was edited to check the errors. Then a code design was prepared keeping the responses into consideration. The data from the interview schedules was transferred to the coding cards. After the transferring of data on coding cards, tabulation of data has been made manually. In broad sense, tabulation is an orderly arrangement of data in columns. It is a process between the collection of data on one hand and its final analysis on the other. Some cross tables have been prepared to see the association between different variables. Percentages have been calculated for the entire tables for analysis purpose.

#### **Presentation of the Study**

The research work has been presented in 6 chapters. Chapter I deals with introduction followed by a chapter on methodology of the study. The third chapter covers the socio-economic background of the respondents family of orientation. Participation of the girls in formal schools (High/Higher secondary) is discussed in the 4<sup>th</sup> chapter whereas aspirations of the educated girls are discussed in the 5<sup>th</sup> chapter. The last chapter contains the summary and conclusion of the study.

#### **Significance of the Study**

The study is very important as it throws light on the various emerging social and educational problem of rural girls students which may help to generalize their problem for future planning. Further this study is also important as it reflects the views of underlying social facts that affect the well being of the females. More ever the findings of the study may highlight the hardships faced by the rural girls in their acquisition of education.

#### **Limitation of the Study**

The present study is limited to the five villages of Tehsil Bijbihara of district Anantnag, hence the views of the respondents may not be applicable to other villages. So the conclusions drawn from the study may not be generalized for whole of the rural Kashmir.

#### **Findings and analysis**

The study depicts that in most of the cases, there are 3 to 4 school going male as well as female in the family. The respondents disclosed that though both male and female members are going to school but none of the female member has completed her study in the respondents family.

The findings of the study shows the bias against girls in the rural areas. The large number of respondents (73.59 per cent) has revealed that the preferred type of school for girls are government run institutions while for boys the preferred educational institutions are private ones. They further express that parents prefer to send boys to private institutions which charge hefty amount as fee. Because in their opinion private schools provide better education than the government ones. The government schools lack basic amenities which are adequately found in the private ones. On the contrary, the girls are put to government schools largely due to poverty and inequality that prevails in the house between male and the female. Of course, many have said that government schools have better qualified teachers than the private ones and the respondents express that in their families education of girls are not taken seriously by the parents whereas in case of boys parents do not look upon the economic conditions whether it will be affordable for them or not and spend hefty amount on the education of their sons except in case where poverty remains the decisive factor.

It is found that dropout proportion is high among the male at higher secondary stage whereas it is among the female at the matric stage. The respondents state the male dropout is to a great extent due to their lack of interest and poverty besides their getting a job. On the contrary, the high dropout among the female is attributed to poverty, repeated failure and thrust of family responsibilities on them. Of course, early marriage too is an important reason for dropout at early stage of schooling. Overall, the female dropouts are more as compared to that of the male.



The study reflects that the monthly income of dropouts parent is low and only a small number of dropouts parent have monthly income of Rs 7000 and above. Not only the income level is low but the educational level of such respondents is low as the parents of large proportion of respondents are illiterate.

The study points out that girls have been restricted to participate in curricular and co-curricular activities either by the parents or in the name of religion. The respondents express that the freedom of the girls has been curtailed even in the educational institutions due to which they do not get a chance to flourish themselves in other fields like sports and cultural activities.

The study reveals that government as well as private institutions are functional in the villages but these institutions provide education either upto middle or matric level. Higher secondary school are limited in the village under study and for this reason girls are withdrawn from education at the upper level. In addition, to non-availability of transportation in the villages, family restrictions, traditional attitude of parents, eve-teasing and threat of wild animals are the other reason that restrict the movement of girls to institutions of higher education. The parents are more concerned about the safety of the girls than their education.

In the villages, all the government and the private schools are co-educational imparting education to both boys and girls at the high/higher secondary level. The positive role of co-educational institutions has been there as such institutions help in building confidence, competition and work culture among the students irrespective of sex. At the same time, co-educational education has negative consequences as well. In the opinion of the girls, co-education is the cause of hesitation and shyness among them. They further state that in the co-educational institutions preferential treatment is given to boys which in turn becomes the reason for withdraw of girls from education.

The study further provides that that lack of women teaching staff in many cases lead to girls school drop-out. The respondents express that they feel hesitation to discuss their problems especially changes at the adolescent stage with male teachers. Rude nature of many male teachers also make some girls to leave education.

The study shows that girls are not free to decide about their future life as the decisions regarding their education, marriage, movement, behavior and so on are take by male members of the family. The study affirms that boys are allowed to take independent decision as compared to the girls. The respondents express that the rules established by the male members are strictly implemented in the case of girls while boys do not face such kind of restrictions.

It is also seen that early marriage is practiced in the respondents villages. The respondents stated that the reasons for the early marriage are due to the custom of the village besides girls are taken as a burden of the parents. Illiteracy of parents and girls entering into love affairs are also to some extent responsible for early marriage of the girls.

The girls desire to marry after attaining the age of 23 to 27 years. They want to complete their study without any hindrance and also get a chance to flourish themselves in the academic as well as professional field. The respondents state that completion of studies and getting job ensure their happy and successful married life.

The study depicts that except the few, girls mostly desire to have a share of parental property. They express that such property rights help them to be independent and self-sufficient in their life besides tackling the problems which they face in the society. They also hold that the rights which are bestowed upon them by the Constitution as well as by the religion should be recognized not only outside but also within the family.

Nevertheless, feeling of loss of status in the family as well in the biradari and society inhibit their desire to own a share in parental property. Moreover, girls refrain to ask for their rights in the property despite their willingness due to the socialization and the environment in which they live.

The study points out that religion still plays a dominant role and keep the women even the educating girls away from the decision making process. It has been found that the educated girls lack interest towards participation in Panchayat Raj Institutions due to the problem of male dominance and un-recognition of their status besides threat of life by some anti-social elements.

The study highlights that the girls want to join teaching profession as their family too has liking for this profession. It is one of the prestigious profession and they need not to spend the nights outside the home. This ensures their chance to take care of the family members as well. Other preferred jobs for girls include medicine, administration and law, though the proportion of girls having such opinion is less than those who prefer to be in the teaching profession.

The study concurs that educated girls wish to select the spouse according to their choice not by the parents or kinsmen. They feel that self selection of mate helps one to know and understand one's life partner which eventually



leads to a happy married life in future. They want the relationship based on mutual understanding with equality and respect; not the one where they have to lead a subordinate life.

Experience of the parents and societal pressure on the family are the factors that delimits the choice of mate by the girls themselves. Such girls are largely confined to home and avoid taking independent decision not only about life but also in other matters.

So far as the qualities of the mate is concerned, the girls prefer to have their partner who is educated as educated life partner has broader mental horizon and withstand with his partner in the struggle of life which in turn ensures a happy and prosperous married life. Employment of the mate especially government one is another quality preferred by the educating girls.

The study highlights that the respondents desire that women should be allowed to work outside for earning so as to ensure not only financial independence of women but also a status in the world be family. Employment makes the women self-sufficient in life. Self-sufficiency reduces their dependency on the male within and outside the family and lead to a sense of equality among the sexes. For this reason most of the respondents want males participation in the household activities. The girls who were against the working of women outside the family state that religion debar them from work outside the family. As a result, family does not permit the women to work outside for earning. Equally important is the prestige of family that restrict the girls employment. They are not in favour of males participation in the household activities as it is considered to a sin and duty of the women to do household activities.

### Conclusions

To sum up, inequality in educational participation reflects existing inequality in the family as well as outside the family in the rural areas. These inequalities are due to social norms and customs which have great influence on the behavior of people and determine the role that boys and girls have to play in the family and community. Besides this, girls in rural areas are also unable to continue their study because the decision making body in their family is male member and it is the male member of the family who decide girls participation in schooling and also decide the amount of resources to which they can have an access. They have the desire to overcome the social and traditional barriers imposed on them not only by their family members but also by the society at large. They wish to overcome the dependence and promote social and occupational mobility by exercising their rights to property. Not only men but women have also the right to have financial autonomy, freedom of movement and participation in decision making process at all levels. In order to ensure their freedom from the bondage of slavery, they wish to participate in every field like health, media, employment, marketing, administration and so on.

In nutshell, the rural society of Kashmir is quite open as equal opportunities are available for the girls as well, still traditional attitude continue to provide ground for the discrimination among the sexes. The educating girls are striving to build their own niche in the male dominating society. Education is a media that helps them to realize their goal of equality and eliminate the discriminating attitude of the society at large. Tiwari (2004) and Bakshi (1970) too concurs the same. Educating women can change the patriarchal tendency in the society through socialization of the (coming) generation where equality of sexes in all spheres of life can be internalized. This way, the orthodox ideology under the garb of which female are discriminated in Kashmir rural society, may transformed.

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