MARGINALIZATION AMONG KASHMIRI WOMEN: TRANSITION TOWARDS EMPOWERMENT

Thesis Submitted for the Award of the Degree of

DOCTOR OF PHILOSOPHY

in

Sociology

By

Nelofar Ara

Registration Number: 41800283

<table>
<tr><td>Supervised By</td><td>Co-Supervised by</td></tr>
<tr><td>Dr Aswathy V K (28401)</td><td>Dr. Sukanya Das (310039)</td></tr>
<tr><td>Name of Department (Sociology)</td><td>Name of Department (Sociology)</td></tr>
<tr><td>Supervisor Affiliation</td><td>Supervisor Affiliation</td></tr>
<tr><td>(Assistant professor)</td><td>(Associate Professor)</td></tr>
</table>
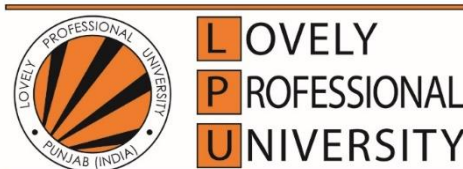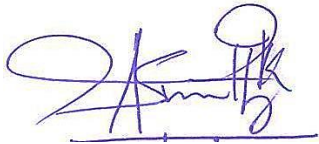
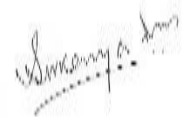**LOVELY PROFESSIONAL UNIVERSITY, PUNJAB**
2023

CERTIFICATE

This certification affirms that the thesis titled ***"Marginalization Among Kashmiri Women: Transition Towards Empowerment,"*** submitted by Nelofar Ara for the Doctor of Philosophy (Ph.D) in Sociology at the School of Social Sciences and Languages, Lovely Professional University, Phagwara, Punjab has been conducted under my guidance and supervision. The candidate has met all the necessary requirements for thesis submission, and it is confirmed that the content presented has not been previously submitted for any other degree or diploma from any university.

Dr. Aswathy V K

Dr. Sukanya Das

Date:5/01/2024.

Date:*14-01-2024*

DECLARATIONS

I, Nelofar Ara, solemnly declare that the thesis titled "Marginalization among Kashmiri Women: Transition towards Empowerment," submitted as part of the requirements for the Doctor of Philosophy (PhD) degree is an authentic and original piece of work. All ideas presented, as well as references used, have been appropriately acknowledged within the document. I affirm that this thesis does not include any work that has been previously submitted for the attainment of any other degree or diploma at any other university.

Besides, I take full responsibility for the content of the thesis, and any opinions, findings, or conclusions expressed are solely my own. No part of this work has been plagiarized, and the intellectual contributions of others have been duly credited in accordance with the established academic norms.

I understand the ethical considerations associated with academic research and have adhered to the principles of integrity and honesty throughout the research process. This declaration is made in the interest of academic honesty and fulfilment of the requirements set forth by the university for the award of the PhD degree.

Furthermore, the use of clear and straightforward English throughout the thesis aims to facilitate understanding for future researchers.

Nelofar Ara

Date:15/01/2024.

ACKNOWLEDGEMENT

TABLE OF CONTENTS

CHAPTERS	DESCRIPTION	PAGE NO

LIST OF TABLES

Table No.	Contents	Page No.

LIST OF FIGURES

Figure No.	Contents	Page No.

LIST OF GRAPHS

Graph No.	Contents	Page No.
6.3.1	Kinship Organization in Family System	239

LIST OF CHARTS

Pie Chart No.	Contents	Page No.

LIST OF VISUAL AIDS

Visual Aids No.	Contents	Page No.

LIST OF ABBREVIATIONS

SHORT-FORMS	LIST OF ABBREVIATIONS	PAGE NO
VAW	Violence against Women	(XII-XIII)
HW	Half- Widows	
HO	Half- Orphans	
PTSD	Post Traumatic Stress Disorder	
GAD	Generalized Anxiety Disorder	
PD	Panic Disorder	
OCD	Obsessive-Compulsive Disorder	
OPD	Outpatient Department	
DV	Domestic Violence	
ITP	Intimate Partner Violence	
PWDVA	Protection of Women from Domestic Violence Act	
UN	United Nations	
NGO	Non-Governmental Organizations	
DVS	Development of Vocational Skills	
IDPs	Internally Displaced People	
AFSPA	Armed Forces Special Powers Act	
POTA	Prevention of terrorist Activates	
PSA	Public Safety Act	
TADA	Terrorism and Descriptive Activates	

Names of Schemes

LVTC	Ladies Vocational Training Institute	
NBCFDC	National Backward Class Finance & Development Corporation	
NMDFC	National Minorities Development & Finance Corporation	
MGNERGA	Mahatma Gandhi National Rural Employment Guarantee Act	
BBBP	Bate Bacho Bate Padhou	

UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFPA	The United Nations Population Fund
UNRWA	United Nations Relief and Works Agency
MDM	Mid-Day-Meal
ESW	Empowering Skilled Young Women
KWIPD	Kashmir Women Initiative for Peace and Disarmament
KGBV	Kashturba Gandi Balikha Vidyalaya
NMFDC	National Handicap Finance Development Program
NHFDC	National Backward Class Finance Development Program
RMSA	Rashtriya Madyaamik Shiksha Abhiyan
SSA	Serva Shiksha Abehyaan
SS	Swaham Sidhyan
SKEWP	Sher-I-Kashmir Institute of Employment and Welfare Program
UMEED	A Flag Ship for Empowering Women
ODL	Open and Distance Learning
NPEGEL	National Program for Girls at the Elementary Level

ABSTRACT

MARGINALIZATION AMONG KASHMIRI WOMEN: TRANSITION TOWARDS EMPOWERMENT

Marginalization and empowerment are two different terms and are opposite to each other in their meaning but are a transition from the dominated or violated to independence or gaining justice from their marginalized position. In its dictionary meaning, marginalisation refers to the process or outcome of making someone feel unimportant and powerless to affect outcomes; it also refers to placing someone in a position of powerlessness. Numerous groups of individuals who have been identified as the victims of various problems are subject to marginalisation, which takes many different forms. Political marginalisation, social marginalisation, and economic marginalisation are the three basic categories of marginalisation. Usually, women are been considered as one of the extreme examples of the marginalized section in every society no matter whether they belong to advanced countries, developing or underdeveloped countries of the world. Women around the world are facing different issues in their day-to-day lives but women from those parts of the world, (where political unrest has been at its peak for decades now), are facing more agonized issues than any other. They always wait for any positive change or a transition towards any kind of positive change with which they can gain independence and become empowered. Empowerment, which is the degree of autonomy and self-determination among marginalised people and in their communities, enables them to act responsibly and independently on their behalf to promote their interests. Giving someone more control over their own life or the position they are in is what it means to "do it" (Oxford Dictionary). According to Dandekan Vein, "Empowerment is a multi-faceted process, involving four parallel components; (a) the woman's economic/resource basis; (b) the public/political arena afforded to her by society; (c) her family structure and the strengths and restrictions it imposes on her; and (d) the psychological/ideological "feeling" about women in her society, which in turn influences her vision of herself and the options she allows herself to explore." Violence faced by women from war-like countries is also a common feature in some societies. Societies all over the world have

witnessed war-like violence which is associated with human loss, the distraction of families, rape, torture, sexual harassment as well as disappearances of innocent people and other human rights violations (taking the best example from Philistine, Barma, Seria, Iraq, Afghanistan, Ukraine, Yemen and so on). Similarly, the violence in Indian-administered Kashmir has also resulted in human suffering and human loss through killings or disappearances, women becoming the victims of war; victims of sexual assault, and widows or half-widows which also creates numerous problems for them in their future lives. The Kashmir region's long history of armed strife has had an impact on every aspect of society. In addition to continuing to raise the possibility of war between India and Pakistan, the Kashmir dispute also continues to lead to aggravating circumstances of human rights among those who live there.

The present study keeps three objectives firstly; "It aims to exfoliate empirical evidence of political marginalization as an antagonist to women's empowerment". Secondly, "it aims to appraise the role of domestic violence as a major threat to empowerment. Cultural components like values and beliefs are to be scrutinized in the realm". Finally, "it aims to critically evaluate the ideals of women empowerment in North Kashmir, breaking down the theoretical convention through the sociology of everyday life practices". In addition to the objectives of the research work the research questions are: "What is the scope of women empowerment in Kashmir?" "What is the impact of daily life practices on the everyday life of women in Kashmir?" "What are the social conditions of the women suffering from political unrest resulting into different issues like half-widow, school drop-out and alike?" "What are the social conditions of women suffering from marginalization resulting into sexual violence and alike?"

The study entitled "Marginalization among Kashmiri Women: Transition towards Empowerment" is the first of its kind as work done in North Kashmir of two districts of Kupwara and Baramulla by using reflective ethnographic research under qualitative research method. The further development of the thesis deals with the history since the time of such violence started in the region which later results in the marginalization of women by making them victims of war through rape, widows of war or half-widows. Besides the statement of the problem, the objectives including research questions, and

structure of the study are also laid down as definitions of important terms used in the study including the list of abbreviations. A review of related studies is included in the setting of the context of the major themes of marginalization and women empowerment and how they are interconnected; this section has been taken in subjective order and divided into five parts; In the first part the literature is related to 'Political Insurgency and Sexual Violence, the second part is related to 'Mental Health Issues among Women' the third part is related to 'Problems of Domestic Violence, forth part is related to 'Educational Issues' and the fifth part is related to 'Problems of Empowerment'. The third section deals with research methodology which provides details on the design of the study that includes the selection of research area, sampling, study data, research design etc. It also includes the nature and development of the research. Furthermore, it also covers tools and techniques for data collection, recruitment, interviews, and visual aids. The present study has been carried out over five years to obtain information about "Marginalization among Kashmiri Women: Transition towards Empowerment". Primary data sources were gathered from two districts in North Kashmir, Kupwara and Baramulla, using qualitative methodologies with the help of a structured interview schedule. The fourth chapter deals with the very first objective of the research work is; "to exfoliate empirical evidence of political marginalization as an antagonist to women empowerment" with the help of interviewing as well as observation of the respondents. The fifth section of the thesis will deal with the second objective of the research work is "to appraise the role of domestic violence as a major threat to empowerment. Cultural components like values and beliefs are to be scrutinized in the realm". The sixth section of the thesis will deal with the third objective of the research work is "to critically evaluate the ideals of women empowerment in North Kashmir, breaking down the theoretical convention through the sociology of everyday life practices". The seventh section will deal with the overall conclusion/disruptive summary of the thesis.

Keywords; *Domestic violence, Educational issues, Empowerment issues, Political unrest and violence, Marginalization, Mental health issues*

Graphical Abstract: Empowerment of Women

```
┌──────────────────┐   An individual woman      ┌────────────────────────┐
│ Empowered Women  │──────────────────────────▶ │     Self-standing       │
└──────────────────┘   processing the            │     Self-aware          │
         │              capabilities of          │     Educated            │
         │                                       │     Decision maker      │
         │  Hurdles in                           │     (Personal,          │
         │  attaining                            │     professional and    │
         │  empowerment                          │     political)          │
         ▼                                       │     Social reformer     │
┌──────────────────┐                             └────────────────────────┘
│ Sexual violence   │
│ Domestic violence │
│ Illiteracy        │
│ Financial aid     │
│ Early marriage    │
│ Workplace safety  │
│ Mental health     │
│ issues            │
└──────────────────┘
         │  Assessment and
         │  identification issues
         │  faced by women.
         ▼
┌──────────────────┐
│ Practical approach│
│ to the            │
│ identification    │
│ of plight         │
└──────────────────┘
         │
  Methodology
         │
         ▼
┌──────────────────┐      ┌──────────────────┐
│ Qualitative      │────▶ │ Ethnographic     │
│ analysis         │      │ background       │
└──────────────────┘      └──────────────────┘
         │                ┌──────────────────┐      ┌──────────────────────┐
         │──────────────▶ │ Visual observation│────▶│ Representative        │
         │                └──────────────────┘      │ sampling              │
         │                ┌──────────────────┐      └──────────────────────┘
         └──────────────▶ │ Personal          │              │
                          │ interviews        │              ▼
                          └──────────────────┘      ┌──────────────────┐
                                                    │ Thematic analysis│
                                                    └──────────────────┘
                                                              │  Summary
                                                              ▼
                                          ┌────────────────────────────────┐
                                          │ Economic empowerment is not     │
                                          │ enough for women                │
                                          │ empowerment, social             │
                                          │ development policy interims of; │
                                          │ health education, housing and   │
                                          │ shelter, gender sanitization by │
                                          │ mass media, resource            │
                                          │ management, legislation         │
                                          └────────────────────────────────┘
```

CHAPTER-I

1.1 Introduction

Marginalization indicates the systematic formation of inequality in resource distribution[1]. It is not only that sociology is describing this complex mechanism of keeping individuals under the margin, but other scholarly disciplines are also involved in deciphering the same. The researcher has been working on the themes of marginalization and allied subjects for the last five years and describing a variety of dimensions related to women's empowerment and development in broader aspects.

1.2 A Brief History of the Struggle of Women in Kashmir

The Kashmir region, one of the most scenic locations in the northern part of the Indian subcontinent, is also known as an intermontane valley in the portion of the Kashmir area centrally administered by India[2] in terms of the union territory. It is famous for its beautiful landscape and natural resources. It is renowned for its beauty across the world and has been likened to heaven on earth, but in recent years, it has also come to be associated with death, destruction, and genocide[3]. It is believed that political insurgency is the main cause of all of its problems because it has turned this place into a valley of shutdowns, curfews, search operations[4] and so on. Because of the political unrest, both the beauty of this region and the interest of tourists visiting it declined (Tabasum, 2018). For the people of Kashmir, the political unrest brought on by the armed struggle in their country is nothing new; it has existed for decades (Bhat, 2018). Subsequently the onset of the war between the Indian security forces and the Kashmiri freedom fighters in 1989, thousands of people died, and several others were missing in the region[5]. The conflict has had a significant influence on the lives of people for decades and continues to do so

---

[1] *"The concept of marginalization and inequality is hazy and multi-layered. Global marginalization and inequality can affect many different societies. People who are marginalized and treated unfairly are more likely to have a shaky connection to the economy. There are various income sources"* (Kloos, 2011). To get more details on this topic, please cite the link given;
https://mycustomessay.com/samples/marginalization-and-inequality.html
[2] "Kashmir valley the paradise on earth"- retrieved from; http://list.ly/list/6qV4-top-5-most-visited-tourism-place
[3] "Political turbulence is the antithesis of haven or paradise and is synonymous with death, destruction, and genocide" retrieved from; https://www.clearias.com/kashmir-issue/
[4] (See, "The conflict in Kashmir did not begin in 1947 and will not be resolved today" by Tamoghna Halder on 15 August 2019. Retrieved from;https://www.aljazeera.com/opinions/2019/8/15/kashmirs-struggle-did-not-start-in-1947-and-will-not-end-today/
[5] (See, "Prolonged War Demoralized the Indian Security Forces in Kashmir" by Sajid Shaukat on August 24, 2020. Retrieved from; https://www.veteranstoday.com/2020/08/24/prolonged-war-demoralised-the-indian-security-forces-in-kashmir/

today. This includes how they live, how they interact with others, how they work, how they access education, how they think[6], etc. As a result, all the factors necessary for a human to survive there, are impacted and disturbed. However, the women in Kashmir are the ones who are most affected by all of this unrest and are the subject of this research because they are suffering more than anybody else and are being massively exaggerated on both sides. Their predicament or suffering in the region gave it a new name: 'Valley of Widows' and 'Valley of Half-Widows[7]'. The 'villages of raped women' were applied to some villages in some districts[8]. Kashmiri womenfolk encounter distressing experiences in addition to weakness and harassment; there, more women are smacked than anywhere else[9].

People in Kashmir often face many issues and are denied their rights, especially women who are the most susceptible and disadvantaged adherents of society (Gul & Khan, 2013). By describing a bit deeper into the issues at hand, it becomes clear that the Kashmir struggle has its roots in India's 1947 partition, which has served as the main source of animosity between India and Pakistan ever since (Bhat, 2017). The government of India had deployed approximately seven million (7,000,000) troops and enacted draconian laws[10], including the AFSPA[11] (Armed Forces Special Powers Act), POTA[12] (Prevention of Terrorist Activities Act), PSA[13] (Public Safety Act), and TDA[14] (Terrorism and Disruptive Activities Act). These laws allowed the Indian military additional authority, which led to a variety of human rights violations in the entire Kashmir valley (Farooq, 2013).

---

[6] (See, "Kashmir's decade-high death toll a 'warning sign" by Andrew Connelly on 11 June 2019). Retrieved from; https://www.thenewhumanitarian.org/news/2019/06/11/kashmir-s-decade-high-death-toll-warning-sign
[7] Kashmir the valley of half-widows. Accessed from: https://www.countercurrents.org/kashmir-mohinder020307.htm/ also cite: https://www.theguardian.com/global-development/2010/oct/11/1
[8] "Half-widows in Kashmir are recognized as only half of society". https://womennewsnetwork.net/2010/10/07/kashmirs-half-widows-considered-only-half-in-society/ also cite: https://www.telesurenglish.net/analysis/From-Mass-Rapes-to-Half-Widows-Kashmiri-Women-Under-Occupation-20181123-0032.html
[9] (See, "Disempowerment and neglected: Status of women remains worrying aspect in Kashmir narrative" by David Devadas published on October 20, 2015 07:40:47 IST: https://www.firstpost.com/living/disempowered-and-neglected-status-of-women-remains-a-worrying-aspect-in-kashmir-narrative-2474540.html
[10] "1987 Assembly Elections, Political Crises, and Insurgency"-retrieved from; https://www.clearias.com/kashmir-issue/
[11] What is AFSPA? https://byjus.com/free-ias-prep/understanding-the-armed-forces-special-powers-act/
[12] (See POTA-by Vishal Patidar: https://lawfoyer.in/prevention-of-terrorism-act-a-critical-review/
[13] What is PSA? Uploaded on August 3, 2020 by Insights Editor: https://www.insightsonindia.com/2020/08/03/public-safety-act-2/
[14] What is TDA? https://www.indiacode.nic.in/bitstream/123456789/15340/1/terrorist_and_disruptive.pdf

Kashmir has undoubtedly been the focus of attention for a long period. Since its inception, the region and its residents have experienced constant violence, curfews, and many other restrictions that, through time, have only become worse[15]. Both India and Pakistan hurtled as an upshot of the division, each in a different way. Kashmir was only something they both had their eyes on, though[16]. After the partition, they went to war. The situation there has never been typical since that time. Every government has always placed Kashmir at the center of its agenda and policies. All succeeding governments have made attempts to bring about "peace in the valley", but these initiatives have typically failed[17]. This steadiness of conflict between the two neighbouring countries (India and Pakistan) has triggered suffrage in Kashmir[18]. Due to the region's particular circumstances, the Human Rights issue has drawn attention from throughout the world over time but has not yet been fully resolved[19]. The government has become extremely careful in its dealings and management of the Kashmir issue as a result of the heightened focus and attention on the problem. The government of India have consistently avoided controversy by blaming Pakistan, despite countless studies being published, showing the violation of human rights in Kashmir[20]. The stationing of security militaries there has been described as a necessary move for the "guard" of people, but the real question is whether they are protecting people or violating them through the misuse of their authority[21].

One of the promises by the present-day government of creating peace in the region was regarding the abolition of Article 370 (35A-1949)[22]. Since then, the repeal of Article 370 (35A-1949) has drawn praise and criticism; the Modi administration (Bharatiya

[15] "Kashmir Issue-Understand the multiple dimensions"- retrieved from; https://www.clearias.com/kashmir-issue/

[16] (See, *"Struggle between India and Pakistan over Kashmir?"* published by BBC News on 8 August 2019)- retrieved from; https://www.bbc.com/news/10537286

[17] (See, "The reason the dispute between the two neighbouring countries over Kashmir" by Pranav Asoori published on October 7, 2020). Retrieved from: https://www.e-ir.info/2020/10/07/a-look-into-the-conflict-between-india-and-pakistan-over-kashmir/

[18] (See, (CNN's Jack Guy, Katie Hunt, Nikhil Kumar, and Helen Regan's article titled "Why Kashmir is So Important to Both Pakistan and India" from February 28, 2019). The page was retrieved from; https://edition.cnn.com/2016/09/30/asia/kashmir-explainer/index.html

[19] (See, By Rizwan Saeed Sheikh on February 4, 2021, "Kashmir conflict: https://www.arabnews.com/node/1804071/Kashmir-Dispute-Human-Rights-and-International-Law-Perspective

[20] (See, "Kashmir: Human Rights Violations in Kashmir" by Kashmir-Watch published on
 Tuesday, August 24, 2010-https://www.peacewomen.org/content/kashmir-human-rights-violations-kashmir /

[21] "A parliamentary statute that gives the Indian Armed Forces, as well as state and paramilitary forces, special authority in areas designated as 'disturbed areas"-retrieved from: https://byjus.com/free-ias-prep/understanding-the-armed-forces-special-powers-act/

[22] "Article 370- A Constitutional History of J and K"- retrieved from; https://byjus.com/free-ias-prep/article-370/

Janata Party vs. Rashtriya Swayamsevak Sangh government) delivered one of its major election promises. More than merely terrorism-related conversations have been sparked by this move. It has sparked discussions about human rights throughout the nation. The impact of Article 370 (35A-1949) has made the residents of this region more uncomfortable in their living places, said to the respondents[23]. By coming to the issue of disappearances by Indian defense personnel, the researcher would like to mention some previous reports by some international newspapers, that *"with up to 700,000 armed and paramilitary forces stationed here, the Indian-administered territory (Kashmir) remains to be one of the most militarized areas in the world"* (Al-Jazerra English). Human rights activists have consistently denounced extrajudicial executions carried out there by Indian soldiers. Up than 10,000 persons allegedly "disappeared[24]" in Kashmir between 1989 and 2006, according to the Association of Parents of Disappeared Persons[25](APDP). By Indian forces, many people were held captive, and never seen again. Additionally, many allegations of sexual assault have been made[26]. According to Parveena Ahanjar, the co-founder of APDP, an emphasis on forensic evidence, for instance, has been used to disprove women's accusations that the Indian defense forces had sexually assaulted them and restricted their access to justice. Modern forensics may be able to identify the corpses of the disappeared, but what about their kidnappings, detentions, torture, and those responsible? Special investigators from the Jammu and Kashmir Human Rights Commission found nearly 2,000 deaths in unmarked graves in 2011[27]. Most of the missing people in Kashmir are young men, including children. According to earlier research studies, the Indian Army has forced over 8,000 Kashmiri men into disappearance since the movement for independence and self-determination in the Kashmir region began in 1989. The female-dominated

---

[23] (See, "International reaction on Article-370": retrieved from: https://commonslibrary.parliament.uk/kashmir-the-effects-of-revoking-article-370/

[24] "Women seeking justice in Kashmir contest the use of forensics by the government from" https://www.opendemocracy.net/en/5050/kashmir-forensics-state-abuses/ , retrieved November 6, 2017 by Borpujari P.

[25] "The association of APDP-About Association of Parents of Disappeared Persons"-retrieved from;https://apdpkashmir.com/about/

[26](See, "More than 11,000 Kashmiri women have been sexually assaulted by Indian forces over the course of three decades" *December 15, 2018.* REUTERS/Danish Ismail/Files- retrieved from;https://www.geo.tv/latest/320584-indian-forces-raped-molested-more-than-11000-women-in-kashmir-kms

[27] (See, "Disappearances in Kashmir" published on 24, 2011 5:59 PM. Retrieved from; https://www.hrw.org/news/2011/08/24/india-investigate-unmarked-graves-jammu-and-kashmir

movement was known as the Association of Parents of the Disappeared Persons (APDP) by Parveena Ahangar in 1994. Her son, Javaid Ahmed Ahangar, was reported missing between August 17th in the evening and August 18th in the early morning. Due to this tragic incident, Parveena Ahangar set out to find her son. There the transition from marginalization to empowerment can be seen. This search resulted in the creation of APDP and a campaign opposing forced disappearances in Kashmir. She then began seeking these men who had gone missing (the APDP is a primarily female organization whose members search for the more than 8,000 Kashmiri men who have been the target of the Indian Army's enforced disappearance both individually and collectively) (Zia, 2016). The APDP activists hold rallies, pursue legal actions, gather evidence, request meetings with the army or government representatives, and investigate jails and cemeteries looking for missing people[28]. A monthly sit-in that has evolved into a ritualistic public spectacle of sorrow is the movement's focal point[29]. According to reports, there have been over 8,000 enforced disappearances in Jammu and Kashmir, which is ruled by India[30]. Even before The Jammu and Kashmir Armed Forces Special Powers Act (AFSPA), which grants India's armed forces impunity[31], was passed and put into effect in September 1990, these disappearances began in the early 1990s (Zia, 2016a). And what the researcher found by interviewing the respondents that APDP also failed to find the disappeared people though they spent much time in investigations resulting in nothing but a wastage of time and money (especially for the people living in far-flung areas). But one can say that at least there is hope or a transition towards empowerment among women (to stand up in search of their loved ones rather than to become a spectator or to bear whatever injustice will be inflicted upon them).

---

[28] "The monthly sit-in that started the APDP movement has grown into a formal public display of grief. These customs have, however, been converted into a repertoire of public mourning in cases involving missing men. In Kashmir, private homes are regularly used for women's funeral ceremonies. Retrieved from; https://www.academia.edu/Documents/in/Indian_Administered_Kashmir

[29] "Enforced disappearances" Uploaded on oct 31, 2020. Retrieved from; https://apdpkashmir.com/a-provisional-biography-of-the-association-of-parents-of-disappeared

[30] "Enforced disappearances" Accessed from: https://apdpkashmir.com/a-provisional-biography-of-the-association-of-parents-of-disappeared

[31] (See a report published on Sep 03, 2020 that "Even before the Jammu and Kashmir Armed Forces Special Powers Act [AFSPA], which grants India's armed forces impunity, was passed and put into effect in September 1990, these disappearances started in the 1990s" in view of APDP-retrieved from; https://www.aa.com.tr/en/asia-pacific/un-calls-for-probe-into-rights-violations-in-kashmir/1961938/

1.3 Operational Definition of Terms

The following key terms are integrated into the setting of this study:

1. Vale: A lengthy piece of land called a "vale" that typically has a river on it is called a valley. Geographically featured this place keeps limitations on the natural resources that make human existence in continuous coping mechanisms with nature. Valleys are the low points between hills, and they are also known as vales (Collinsdectionary.com)[32]

2. Marginalization: Organized distancing from the resources and such distancing is not created by one person or more but in a border sense and by an authority that has control over the whole nation.

3. Violence: An act of hostility or a tumultuous situation that causes harm and other negative effects. Violence can be faced by any person men or women, but usually, men are considered competent in defending themselves as compared to women, in every society.

4. Woman- Is the adult human female in the family. She fills a variety of roles, including those of daughter, sister, wife, and mother.

5. Working/Paid Woman: A married lady who works a full-time job outside the home and is governed by administrative rules and regulations. She thus provides for her family by earning a living, but she also experiences violence on two different occasions: first, as a result of the workload at her job, and second, as a result of violence in her husband's home after their marriage.

6. Non-Working/Unpaid Woman: A married woman who stays at home or works there but does not earn a living is referred to unpaid woman. These women frequently experience domestic abuse.

7. Forced displacement: Also known as forced removal from one's place of residence or employment, is the act of taking someone else's place, typically through deceitful means[33].

---

[32] Definition of Vale: retrieved from; https://www.collinsdictionary.com/dictionary/english/valley
[33] Forced displacement: retrieved from;
https://www.oxfordlearnersdictionaries.com/definition/english/displacement

8. Widows: Women whose husbands have passed away, particularly those who have not yet remarried, regardless of whether they were slain or murdered on purpose by someone or something.

9. Half-Widow: A woman whose spouse has disappeared especially because of violence and those half-widows are usually found in warlike countries where, their husbands have been taken or disappeared by the Indian defense persons on the order-controlled authority, and will never return to their family again.

10. Education: In the current study, education is defined as formal and deliberate instruction in acquiring knowledge, values, skills, and information over a set period in an institutional setting to support both personal and economic well-being. In this study, persons with primary education or higher are referred to as educated.

11. Domestic Violence: Domestic violence is any form of violence a person experiences within his or her own family. The person can be anyone men or women but usually, women are found becoming the victims of such a kind of violence.

12. Psychological well-being: Mental or emotional as opposed to physical and the kind of mind that someone has that makes them think or behave in a particular way.

13. Female infanticide: The killing of a female baby is typically seen as a means of family restraint. Because it is rarely feasible to determine what happened in specific situations, the word as it is typically used by historians also covers the exposure of newborns[34].

14. Social abuse: An inhumane treatment against any weak person. As abuse something to make bad use of something, or to use so much of something that it harms your health[35].

    a. Verbal abuse: Any form of abuse that is committed orally. The psychological health of a person is adversely affected when they are subjected to verbal abuse, dominance, mockery, manipulation, or denigration. A person can maintain influence over another person by abusing them verbally[36].

---

[34] (See, definition of female infanticide by citing the link: https://oxfordre.com/classics/view/10.1093/acrefore/9780199381135.001.0001/acrefore-9780199381135-e-3283
[35] Definition of abuse: retrieved from:https://www.oxfordlearnersdictionaries.com/definition/american_english/abuse_2
[36]know the definition of verbal abuse by citing the link: https://www.verywellmind.com/how-to-recognize-verbal-abuse-bullying-4154087

15. Gender roles expected: A woman's gender role often encompasses the feminine roles of wife, mother, daughter-in-law, and so forth.

16. *Mahir* (Bride Gift): Among Muslims, *Mahir* refers to the amount given by the groom to the bride during the Nikah/wedding ceremony. It is considered compulsory for every groom but it depends upon the economic condition of the groom.

17. Patriarchy: A form of social group known as patriarchy, where the family is headed by a man and ownership is passed on from generation through the male line. Applied more broadly to any type of social organization in which men hold the majority of power, patriarchy refers to a group of linked households ruled by a male head known as a patriarch[37].

18. Deserted Women: Women who have been abandoned by their husbands or whose husbands do not want to remain as their life partners are known as deserted women.

19. Widowhood: is the stage of a woman's life during which she is a widow, or it can be stated to be the condition or time when she is a widow or, occasionally, a widower.

20. Gender Bias: Disproportionate treatment in job opportunities (such as promotions, wages, profits, and rights), and potentials owing to attitudes based on the sex of a person or group of workforces.

21. Social role: A set of emotions, attitudes, standards, and behaviour that someone in a certain social standing is supposed to display.

22. Role conflict: It occurs when a person is asked to perform two or more distinct roles, each of which requires a reaction that is either antagonistic or competitive. In the current study, the roles that working women play both inside and outside of their families will be examined, as well.

23. Harassment: This is the act of torturing someone with constant, relentless criticism and insults. It is also considered unlawful behaviour towards a person that causes cerebral or emotive suffering, which comprises repetitive undesirable contracts dep -rived of a reasonable purpose, invectives, intimidations, touching, or aggressive language[38].

---

[37] What does patriarchy mean? Accessed from:
https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100310604
[38] Know about, what Harassment means by citing the link given:
https://dictionary.cambridge.org/dictionary/english/harassment

a. Sexual Harassment: Any sexual act or sexual approach made toward one person without that person's consent constitutes sexual harassment[39]. Aggravation can comprise 'sexual harassment' or unwanted sexual advances, desires for sexual favours, in addition, other verbal or bodily aggravation of a sexual nature[40].

24. Intergenerational violence: In it, the children of violent criminals are more prone to violent tendencies due to intergenerational transmission of violence. Social learning, genetics, official prejudice, and the transfer of risk factors are some of the well-known theories (Sytske, 2012)

25. Feminism: A conflict theory and theoretical perspective that examines how gender interrelates through control on an individual level and automatically inside a larger social system. Race, nationality, socioeconomic standing, and sexual orientation are among the topics of focus.

26. Honour killing: The common practice of murdering a family member who is seen to have brought disgrace upon the family or by acting against the will of his or her family. These cases have usually been seen or are often in developing nations.

1.4 Political Violence and Unrest in Kashmir

When talking about political unrest and violence in Kashmir, the focal point is, that even in the 21st century, when people around the world are discovering new ways to make their lives peaceful, the residents in this territory are lagging. It has been an ongoing problem in Kashmir for decades[41]. People of this region, which is regarded as heaven on earth, are not only suffering physically from political instability but other aspects of their lives as a whole[42]. In general, both men and women are facing several issues, but more women than anyone else are suffering as a result of the war. Knowing the cause of a certain community's plight throughout all of India's states, but particularly in Kashmir, the researcher would like to explain it in greater detail from its root:

---

[39] The content about 'Sexual Harassment' has been retrieved from;
http://kolibri.teacherinabox.org.au/modules/en-boundless/www.boundless.com/sociology/definition/sexual-
[40] Verbal or physical harassment of a sexual nature: https://www.eeoc.gov/sexual-harassment
[41] (See, *"Political gap, deteriorating economy, and instability in Kashmir for two years"* by Rifat Freed Published on 5 Aug 20215 Aug 2021-Accessed from: https://www.aljazeera.com/news/2021/8/5/kashmir-special-status-india-two-years-human-rights-omy
[42] (See, *"People in Kashmir experience deep psychological scars as a result of political unrest"* by Savitha C Muppala on July 27, 2010 at 6:01 PM -retrieved from: https://www.medindia.net/news/political-unrest-in-kashmir-leaves-deep-psychological-scars-in-people-71899-1.htm

1.4.1 Contextualizing Islamophobia

Phobia which is a mental health condition, causes someone to experience intense or persistent fear, and anxiety in specific or all social situations, and sometimes everyday tasks like eating or drinking in front of others, without any kind of fear or threat. Such anxiety is caused by a fear of being judged or humiliated by others (Yarp, 2021). A phobia is an excessive, frequently unjustified, and irrational fear of a certain thing, group of things, or circumstance[43]. Although the root of this dread may be difficult for the affected to identify or express, it does exist[44]. Islamophobia is a particular fear that has taken hold in Western countries. Islamophobia has been described differently by researchers in prior studies and policy bodies, but its basic meaning remains the same regardless of the source: Muslim people are marginalized and excluded from social, political, and civic life due to heightened fear, anger, and animosity against Islam and Muslims that is supported by false stereotypes[45]. Before the extremist outbreaks of September 11, 2001, there was Islamophobia in the nations, but during the past ten years, it has become more prevalent and well-known[46]. For instance, the United Kingdom Runnymede Trust acknowledged eight aspects of Islamophobia in a 1997 report and then, in 2004, the next 9/11 and the early years of the Afghanistan and Iraq conflicts[47], released a follow-up report[48]. There are real misconceptions, biases, and discriminations towards Muslims in several Western civilizations[49]. However, Western nations are not characterized by these sensations[50]. They are most common in a subgroup of the wide-ranging population; however, they exist in substantial enough numbers to draw both devotion and concern[51]. It is important to address both the fact that Islamophobia exists

---

[43] "Merriam-Webster dictionary about phobia:http://ocd.lcwu.edu.pk/cfiles/Mass%20Communications/Maj/MC-204/MuslimIdentityinEuropeByUAleem.docx

[44]"What is Islamophobia, where does Islamophobia come from? Retrieved from:
https://www.globalvillagespace.com/what-is-islamophobia-where-does-islamophobia-come-from/

[45] "Islamophobia and Muslim Minorities Studies (IMMS)". Retrieved from: https://www.izu.edu.tr/en/ciga/about-us/departments/islamophobia-and-muslim-minorities-studies-(imms)

[46] "Islamophobis": https://www.newsweek.com/islam-muslims-islamopohobia-racism-u-s-u-k-1531333

[47] War between Iran and Afghanistan: https://www.usip.org/publications/2018/06/iran-and-afghanistans-long-complicated-history

[48] "A question by Basit Mahmood 'Is Islamophobia the 'Last Acceptable Form of Prejudice?" uploaded on 9/11/20 AT 12:14 PM ED): https://www.newsweek.com/islam-muslims-islamopohobia-racism-u-s-u-k-1531333/

[49] For getting more detailed information on "Islamophobia", cite the link given:
https://themuslimtimes.info/2022/02/11/islamophobia-understanding-anti-muslim-sentiment-in-the-west/

[50] "Understanding Western Anti-Muslim Feeling Through the Lens of Islamophobia". Retrieved from:
https://news.gallup.com/poll/157082/islamophobia-understanding-anti-muslim-sentiment-west.aspx/

[51] "Anti-Islamic sentiment or Islamophobic in the world": https://tobseg24.blogspot.com/2015/03/anti-islamic-sentiment-or-islamophobia_23.html

and the extent to which those who express it have preconceived notions about Muslims in their communities. Islam as a religion and Muslims worldwide are genuine, quantifiable, and have measurable effects. Islamophobia is a phrase that describes "xenophobic" responses to the Islamic faith and Muslims in its own right. Although the xenophobic connotation would suggest a "fear of Islam," in actuality, there is a xeno-hostility toward Islam and Muslims. There does not seem to be a concept of "phobia" as a social phobia. Islamophobia, which embraces both fear and hatred, is consequently a more aggressive and predatory force than xenophobia (Appadurai, 2006). The initial definition of Islamophobia, as stated by The Trust Commission on British Muslims and Islamophobia in 2004 (first written in 1997), was "a baseless abhorrence counter to Islam, and thus fear or hatred of entirely or maximum Muslims[52]." The phrase first entered common usage following the 9/11 attacks in 2001, but it also acquired popularity as a result of discussions around the UK Runnymede Trust Report on Islamophobia[53] in 1997. The word "Islamophobia" itself is a bit deceptive; it means "religious fear," but in reality, it refers to a fear of Muslims and enmity that is justified because they follow Islam. The phrase refers to discrimination based not only on religion, but also strongly relates to intolerance of racial, social class, and cultural identity.

The term Islamophobia refers to discrimination based on religion, but it also strongly relates to intolerance of racial, social class, and cultural identity[54]. In this approach, Islamophobia comprises various discourses that describe the socio-political position of Muslim minorities in Europe rather than having a single, straightforward definition (Cesari et al, 2006). Islamophobia, according to Christopher Allen (2010), is not a true "fear," but somewhat a type of governmentality or an ideology that reduces Islam and Muslims to a threat to neoliberal Western values. Islamophobia analysts have made an effort to differentiate between hatred of Muslims and Islam. Islam may have once been considered the enemy's religion, but the focus today is different: "The assault now targets not Islam as a faith but Muslims as people" (Halliday, 1999). However, it is difficult to draw a line between hatred of Islam and hatred of Muslims. An attack on

---

[52] "The term Islamophobia"- accessed from: https://www.sciencedirect.com/topics/social-sciences/islamophobia
[53] "Summary of the Islamophobia report Summary of the EU's report on Islamophobia following September 11, 2001". Accessed from; https://fra.europa.eu/sites/default/files/fra-uploads/199-Synthesis-report_en.pdf
[54] "In India, Muslims are living in genocidal climate"- retrieved from; https://maktoobmedia.com/2021/06/09/in-india-muslims-are-living-in-genocidal-climate//

cultural identity can be seen in the intolerance of Muslim prayers, attire, eating habits, living arrangements, and other practices, that are frequently encouraged by official policy[55]. This viewpoint considers Islamophobia as a social-political rhetoric of hatred toward Muslims rather than necessarily being a secular kind of discrimination[56] (Erdenir, 2010). Muslims have been demonized more and more since 9/11, becoming a byword for all manner of problems in Western societies[57]. They are not only considered a financial burden and held responsible for crime, violence, and extremism, but they also represent a threat to the neoliberal state and the principles it upholds. According to Evans, "What distinguishes Islam from other religions in the perspective of the neoliberal order is its large membership, its potential as a worldwide mass movement, and its distinctive and complex legacy of religious belief, political philosophy, social norms, and worldview" (Evans, 2011). By through different sources it seems that Islamophobia is more than just a xenophobic reaction. Among the various sources that demonstrate what John Esposito has dubbed "the nexus of Islamophobia, multiculturalism, and Muslim-West relations," with nationalism and Eurocentrism as the two Nativist nodes, are the concept of a Eurasian danger and the compendium by the terrorist Anders Breivik (Esposito, 2011). This idea of cultural mismatch indicates the "new racism" mentality, and it is undeniable that the spread of Islamophobia around the world was significantly aided by the media in disseminating hateful statements about Islam without even having a basic understanding of it[58]. This is a form of display of hatred for religions like Islam. Hate speech against religion is more detrimental than hate speech in contradiction of an individual since religion includes a community of individuals. Muslims are stigmatized and reviled online to incite violence through unfavourable attitudes, labelling, discrimination, physical assaults, and harassment (Chetty & Alathur, 2018). Islamophobia on social media must be addressed since anti-Muslim hate is growing online. It is feasible to analyze online communities by keeping

---

[55] (See, Second Edition by Peter Hervik published in-2015- Islamophobia'
https://www.sciencedirect.com/topics/social-sciences/islamophobia
[56] "What is Xenophobia and Nativism" accessed from: https://www.sciencedirect.com/topics/social-sciences/islamophobia
[57] "After 9/11, the Muslim world":
https://www.rand.org/content/dam/rand/pubs/monographs/2004/RAND_MG246.pdf.
[58] "Ultimately, Muslim cultural identity becomes one of the antagonists"- Accessed from;
https://www.sciencedirect.com/topics/social-sciences/islamophobia

track of their actions, such as the material they post, share, and like (Awan, 2016). Muslims are cited as an example of an out-group that is uniform and engaged in conflict, viciousness, and radicalism (Tornberg & Tornberg, 2016). The internet serves as an amplifier for available discourses, reflecting and enhancing them into networks for more polarizing effects. During disasters, people publish microblogs that provide situational facts as well as their feelings and thoughts. Instead of focusing just on situational tweets, such as abusive posts directed at a particular religious or racial group, it is important to emphasize non-situational tweets and community tweets.

Usually, common users as well as popular users with more followers typically make group tweets. Compared to situational tweets, communal tweets receive more visibility (retweets) (Rudra et al, 2016). Following the terrorist incidents in Paris, Tunisia, and Woolwich, there was a rise in violence against Muslims[59]. In these incidents, mosques have been damaged, Muslim women's hijabs or niqabs have been removed, Muslim men have been physically tortured, and some Muslim properties[60] have been demolished (Awan & Zempi, 2016). Online bullying, harassment, provocation, and threats of physical violence are some of the ways that hate toward Muslims is manifested[61]. The victims find it challenging to distinguish between online and actual threats. The dread of threats transitioning from online to offline/real-world situations will affect victims. The victims find it challenging to distinguish between online and actual threats. The dread of threats transitioning from online to offline/real-world situations will affect victims. Due to the aforementioned connection between Muslim hate crimes committed online and those committed offline, several Muslims withdrew from online social networks under the mistaken belief that this was the best way to safeguard themselves from threats made online. Islamophobia is a persistent phenomenon in both the real world and online (ibid).

---

[59] "What are 'Hate Speeches'? for more information cite the link given; https://www.sciencedirect.com/science/article/pii/S1359178917301064/

[60] (See, Chetty N and Alathur S (2018) "Hate speech", Journal of Aggression and Violent Behavior -Volume-40, May–June 2018, Pages 108-118. Accessed from: https://www.sciencedirect.com/science/article/pii/S1359178917301064

[61] (See, A report by Discovery society on October 6 2015 on the topic "We Fear for Our Lives: Offline and Online Experiences of Anti-Muslim Hostility" accessed from; https://archive.discoversociety.org/2015/10/06/we-fear-for-our-lives-offline-and-online-experiences-of-anti-muslim-hostility

The most relevant thing that Amtiyaz Ahmad has examined on the everyday religious life of the Muslim populations in Nepal, Sri Lanka, Pakistan, and India, in addition to an extremely fascinating extensive fieldwork in these regions. His study asserts that Islam, as practised by millions of Muslims in South Asia, has empirical validity and is a dynamic process of adjustment and accommodation with which it coexists. It argues that theologians' works alone, for whom Islam is a formal, uniform, and rigid system of beliefs and practises, cannot adequately explain Islam.

Islamophobia is founded on cultural mismatch rather than necessarily implying religious dogma or anti-Muslim speech[62]. Ultimately, Muslim cultural identity becomes one of, if not the enemy. But nowadays, this hatred has spread around the world in which media[63] is playing a great role. Even developing nations of the world such as India where the Muslim population is second in number after Hindus[64], are facing a predicament of Islamophobia throughout all its states[65]. Among all the other states, Kashmir territory has the highest Muslim population[66] and is more prone to such a kind of hatred for decades[67]. One of the crucial points that need to be addressed is the fact that Islamophobia is the primary cause of the predicament of Kashmiri women. Hindutva is a philosophy that is based on the idea of authorization[68]. It creates an idealized Hindu as the model Indian citizen. It must necessarily believe that a variety of identities are unworthy of belonging to its idea of India due to the superiority of the Hindu. Its authorization project denigrates several identities like as; Dalits, liberals, Christians, feminists, and most notably Muslims (Sharma, 2011). Hindus make up an estimated 80 % of the people of India, while Muslims make up the largest religious minority there,

---

[62] "Islamophobia is a serious hostility to and dread of Muslims and Islam" accessed from: https://bridge.georgetown.edu/about-us/what-is-islamophobia/

[63] Islamophobia spread through media: https://www.islamic-relief.org.uk/islamophobia-in-the-media-enough-is-enough

[64] Muslim population in India: https://www.asiahighlights.com/india/muslim-and-islam

[65]"India's Muslims: An Increasingly Marginalized Population" Written by Lindsay Maizland- Last Updated July 14, 2022 3:00 Pm (Est): https://www.cfr.org/backgrounder/india-muslims-marginalized-population-bjp-modi

[66] "Muslim population in India region wise: https://www.findeasy.in/indian-states-by-religion/

[67] "Kashmiri facing the issues since decades": https://www.washingtonpost.com/outlook/the-kashmir-crisis-isnt-about-territory-its-about-a-hindu-victory-over-islam/2019/08/16

[68] What is Hindutva. For more information's cite the link given: https://www.hindutvaharassmentfieldmanual.org/defininghindutva/ Also the next link provided: https://www.researchgate.net/publication/354752670_Hindutva_Modi_and_Otherness_Ideational_analysis_This_paper_analyzes_to_what_extent_Hindutva_ideas_of_an_eternal_Hindu_nation/

making up about 15% of the total population (Central Intelligence Agency, 2018). As a result, it also accounted for the fact that imposing unjust laws, rules, and restrictions on the populace would violate their rights. Muslims make up 97.16 % of the population in Kashmir, where there are routine violations of human rights due to Islamophobia. According to Fred Halliday in a book report titled "Islamophobia Reconsidered, Ethnic and Racial Studies," the onslaught now targets not only Muslims as a community but also Islam itself. In addition, the "Islamophobic" campaign targets some of the world's most secular nations, like India, which has the most egregious record of anti-Muslim sentiment today. In 1997, the Bharatiya Janta Party (BJP) competed for reelection on three anti-Muslim platforms: erecting the Ayodhya Temple again, eliminating Muslim-specific laws, and terminating Kashmir's special status. Similar reasoning underlies other BJP measures, such as renaming Bombay after a Hindu deity and revising history textbooks (Halliday, 1999). Now the researcher wants to contextualize the abolition of Kashmiri's special status under Article 370 (35A-1949), (because the present research is on women from North Kashmir); as mentioned above with (terminating Kashmir's special status) the current government won the election.

1.4.2   Article 370 (35A) 1949 in the Indian Constitution

Every action has a result, and that result can be used to determine whether a decision was successful. The effects of the repeal of Articles 370 (35A-1949) are being monitored[69]. The UN defines human rights as "the rights that are inherent to all humans, regardless of their race, sex, nationality, ethnicity, language, religion, or any other status" (UN). The freedom from slavery and torture, the right to life and liberty, the right to free speech, and the right to a job and an education, among many more, are all examples of human rights. Everyone has access to these rights, without exception[70]. The Rights and Fundamental Rights part of the Indian Constitution guarantees the country's citizens their fundamental rights. This important section of the Constitution was created between 1947 and 1949[71]. The following are the essential rights guaranteed by the Indian constitution:

---

[69] "Article 370 (35A-1949)". retrieved from; https://ijpsl.in/wp-content/uploads/2021/09/Human-Rights-in-Kashmir-Violated-or-Restored_Rahul-Bansal-Muskan-
[70] "Human rights". Accessed from; https://www.un.org/en/global-issues/human-rights
[71] "Fundamental rights in Indian constitution"- retrieved from; https://www.eliteias.in/fundamental-rights-in-indian-constitution/

1. The equality right
2. The right to liberty
3. Opposing mistreatment
4. The right to religious self-determination
5. Rights associated with culture and edification
6. The right to legal recourse

While the aforementioned Fundamental Rights are implemented on every single Indian citizen, the deprivation of the majority of these rights in Kashmir has been a topic of debate for decades. Public attention has been focused on the issue in Kashmir[72] since the repeal of Articles 370 (35A- 1949) (Wani, 2020). While the government asserts that its goal is a success, the public is concerned about the rights they once enjoyed in Kashmir (ibid). There have been ongoing discussions on the violation of human rights in Kashmir, but to fully grasp it, it is crucial to adopt a holistic perspective and gain insight into the state's history (history of Jammu & Kashmir Union Territory).

After Raja Ranjit Singh lost a war, the kingdom was sold to the East India Company, and on March 16, 1846, Maharaja Gulab Singh purchased the empire back for 75 lakhs as part of the Treaty of Amritsar, which resulted in the creation of the 'Princely State' of Jammu and Kashmir[73]. India was divided into two countries in 1947, with some of the areas joining Pakistan and others joining India. The Princely states were given three choices by the British[74]:

1. Merge with Pakistan
2. Merge with India, or
3. Remain Independent

While many provinces joined India's main territory voluntarily, some required persuasion, and if that did not work, the force was also utilized. One of the states that maintained its independence was Kashmir. It received offers from both Pakistan and India, but it continued to procrastinate until Pakistan attacked it on its borders. It urged

---

[72] (See, "Article 370" by Ajaz Wani, A. on January 8, 2020. Accessed from; https://www.orfonline.org/research/life-in-kashmir-after-article-370-60785
[73] (See, Bansal R and Punia M (2020) in their study on "Human Rights in Kashmir: Violated or Restored" International Journal of Policy Sciences and Law Volume 1, Issue 2: retrieved from; https://ijpsl.in/wp-content/uploads/2020/12/Human-Rights-in-Kashmir-Violated-or-Restored_Rahul-
[74] "Why was the Integration of the Princely States necessary?"-retrieved from; https://byjus.com/free-ias-prep/integration-of-princely-states-quick-glance/

India for assistance because it was ill-equipped to send the infiltrators back. India pledged to assist, but only if the Raja would sign the Instrument of Accession transferring to India's control of Jammu and Kashmir's defense foreign affairs, and communications sectors[75].

Jammu and Kashmir state was formally incorporated into India on the promise that, once things return to normal, a plebiscite (referendum) would be held, allowing the locals an opportunity to decide if they wanted to be a part of Indian territory. A plebiscite, however, was never possible because normalcy was never restored (Bansal & Muskan, 2020). A unique status was granted to the state as part of the accession document. 1949 saw the addition of Article 370 to the constitution, giving the state its internal government, flag, and constitution[76]. Article 35-A was later included in the Indian constitution in 1954 to supplement Article 370. It enabled the state assembly of Jammu and Kashmir to define the term "Permanent Residents" and, in turn, award specific benefits to those individuals[77]. But it was not quite that easy. In 1963, Nehru claimed that the clause was just "temporary." In the Jammu and Kashmir assembly, the Indian legislature was able to pass the majority of its bills; 260 out of 395 were made applicable there. However, there were some significant numbers of laws that were not applied there, such as the fact that residents of Jammu and Kashmir continue to have property rights while Indian citizens do not[78](until the abolition of article 370-A). Since Raja Hari Singh's reign, the country has had tight property regulations to prevent its citizens from losing the land they had acquired through marriage. For this reason, girls were not allowed to wed outsiders[79]. The locals felt misled, and there was unrest in the area. However, there were other instances where Kashmiris lost trust in the Indian government. For instance, Rajiv Gandhi's 1986 decision to allow Hindus to pray inside the Babri Masjid in Jammu and Kashmir led to concern among those residents as well

---

[75] "Kashmir issues". Retrieved from; https://www.britannica.com/place/Kashmir-region-Indian-subcontinent/The-Kashmir-problem

[76] Special status of J&K- Aritical-370: https://www.wbpscupsc.com/special-status-of-jammu-kashmir-article-370/

[77] (See, "Article 370 in Jammu and Kashmir" uploaded on 4:48 PM, 5 August, 2019-Updated 4:51 PM, 5 August, 2019. Retrieved from; https://thefederal.com/analysis/explained-article-370-gave-special-powers-to-jammu-and-kashmir/

[78] (See, "Instrument of Accession" uploaded by India News on August 5 2019. Retrieved from; https://www.timesnownews.com/india/article/kashmir-the-story-when-maharaja-hari-singh-of-kashmir-signed-the-instrument-of-accession/464148

[79] "Issues of property rights in Kashmir uploaded by Ashutosh Sharma published on July 28, 2020. Retrieved from; https://www.reuters.com/article/us-india-property-lawmaking-trfn-idUSKCN24T008

(Rasol, 2014). The elections in 1987 only served to worsen the issue by further eroding public confidence in the Indian government. From this point on, the insurgency in the valley gained momentum due to democracy's ongoing failure (ibid).

1.5 Marginalization among Kashmiri Women

Taking reference from the previous studies, the researcher comes to this accepted standpoint that making a group or class of people less significant or relegating them to a secondary position is the process of marginalization (Hansen, 2021). If it is intended to be utilized by the general public (men and women), it is envisioned as a spatial metaphor for a process of social exclusion in which individuals or groups are pushed to the periphery of society, denied economic, political, or symbolic power, and made to feel like "strangers[80]." The same as what the people (residents) of Kashmir have experienced for long-term losing the integration into the social system. As the present research is concerned with women issues, the researcher would like to mention the margins that have been created on the way of women both by unknown (army personnel appointed in the Kashmir region) as well as known/insiders (the residents in Kashmir) by connecting it with some sociological theories or theoretical perspectives hereafter.

1.5.1 Sociological Theory of Marginalization

The concept of marginalization is typically concerning the ideas of inclusion and exclusion, and social exclusion and marginalization seem to be synonymous[81]. Hansen says that exclusion and inclusion are two processes that are interconnected and dependent on one another, but the latter claims that it is oversimplified to view exclusion as the opponent of inclusion (Hansen, 2021). According to Messiou, marginalization can be understood in a variety of ways and is not a single idea. She presents four encapsulated different perspectives on it (Messiou, 2012). The contrast between the experience of marginalization (as seen by the individual or others) and the acknowledgement of it (by the individual and/or others), acknowledging the subjective

---

[80] "Economic empowerment of women"- retrieved from;
 https://www.greaterkashmir.com/gk-magazine/economic-empowerment-of-women
[81] (See, "What is Marginalization?" written by Masterclass on September 17, 2022 retrieved from;
https://www.masterclass.com/articles/marginalization-explained

nature of the construct, is important in Messiou's work. However, it also poses the crucial query, "By what authority can they be deemed by others to be marginalized?" If a person does not perceive their life as marginalized (which indicates that they do not experience their lives in this way), a query that is especially important to public policy. And by discussing the next step is 'Social Exclusion' which is defined by Razer et al. as a state in which individuals or groups 'lack effective participation in key activities or benefits of the society in which they live' (Razer et al, 2013). Thus, to be socially excluded is to be marginalized from that society. However, it is important to recognize that marginalization is more than a state: it encompasses feelings about that state. The feeling of not belonging and the inability to contribute meaningfully to one's community as well as to access the full range of opportunities and/or services available to others are the two characteristics of being marginalized. essentially feeling and being ignored. Some people may view marginalization as temporary and context-related (Razer et al, 2013a). However, for other people, it might become universal and become a part of their identity and daily experience (Hjorne et al, 2013). However, being regarded as marginalized might result from membership in a certain group. The problem with this conceptualization is that it views marginalization as a universal and stable condition that is inherent in a particular population, portraying people as helpless victims of their fate with little control over it and placing the burden of finding a solution on the shoulders of the state and others. Additionally, it eliminates any notion of the person's subjective experience and gives them the identification of "other." This is not meant to downplay the fact that marginalization results from the actions of others, whether those actions are intentional (Sercombe & Donnelly, 2013) or unintentional, whether they are taken singly (as in the case of bullying; ibid.) or collectively; nor is it meant to minimize the obligation we have to one another as a result of our shared humanity. Marginalization can occur simultaneously at several levels, including worldwide, national, regional, group, etc., as was previously mentioned. Now the researcher wants to discuss the marginalized groups that are most at peril in practically every culture.

a) **Women under the section**

Marginalization is one of the signs of gender inequality in many economic contexts and when particular historical, cultural, legal, and religious variables are at play[82]. In other words, women may be sidelined in some vocations and excluded from others depending on their gender[83]. In every nation and culture, they are consistently marginalized in comparison to men. There is no homogeneous group of women (or men) with shared aptitudes, practices, or interests. Different levels of marginalization apply to women from lower classes, lower castes, illiterate people, and regions with the greatest poverty[84]. It is indubitably true that many other groups such as; people with disabilities, caste, tribes, elderly ageing are also been marginalized at a higher level but as the researcher's research interest is regarding women only, the researcher must focus on the issues by which they (women) are been marginalized[85]. And below the researcher would like to mention some of the types of marginalization.

1.5.1.1 Social Marginalization

In a social situation, Marginalization or marginality are both ascribed and acquired[86]. There are various ways in which the feeling of marginality manifests. For some people, those who are severely disabled from birth, or those who are born into marginalized groups (such as lower castes in India, Romans in Europe, indigenous people in Australasia, and on the American continent etc.,), this marginalization is typically a lifelong condition that greatly influences their lived experience[87]. Others become marginalized as a result of later disabilities or modifications to the social and economic structure[88]. As previous researchers have found most communities are losing their lands, sources of income, or social support systems as global capitalism expands its influence

---

[82] "Marginalized Groups". Retrieved from: https://www.lawctopus.com/academike/problems-marginalized-groups-india

[83] (See, "Marginalized Groups and their issues" by Devesh Saksena) published on September 8, 2014.

[84] (See, "Most vulnerable marginalized groups" by Sudarshana- Published on; 01.02.2017- retrieved from; https://brainly.in/question/1077027

[85] "Vulnerable groups in India" Retrieved from: https://.legalservicesindia.com/article/1079/Vulnerable-Groups-in-India---Status,-Schemes,-Constitution-of-India.html

[86] "In a social context, marginality is both assigned and acquired" retrieved from; https://drinksavvyinc.com/other/how-do-you-explain-margnilization/

[87] (See, "People who are marginalized by social system" by Kagan, C et al, https://www.compsy.org.uk/margibarc.pdf

[88] (See, "Marginalization: A stigma and disgrace on humanity" by Dr. Abraham Sebastian and S.S Nair. Retrieved from; https://www.girideepamcollege.org/assets/articles/Marginalization

and draws more and more people into its system[89]. Socially disadvantaged people are mainly denied social opportunities, may face stigma, and frequently have adverse public perceptions. They may have few opportunities to benefit society, which could lead to low self-esteem and low self-confidence[90]. Social policies may result in them having only a modest amount of access to important social resources like housing, money, work, recreation, and health care[91]. Regardless of the causes and processes of marginalization, whether these are rooted in social attitudes toward impairment, sexuality, ethnicity, and other factors, or social circumstances like the closure of workplaces, the lack of affordable housing, and other factors, the impact of marginalization in terms of social exclusion is the same[92]. Depending on their personal and societal resources, different people will respond to marginalization in various ways. People who are born into marginalized communities sometimes lack the social and cultural capital needed to engage in normal development processes. Their social networks are weak and open to exploitation. A person without social capital is unable to access resources like support networks in the economic, educational, and cultural spheres[93]. Due to this, they become socially isolated and are unable to fully participate in the development process.

i. *Gender Prejudice*

Gender bias is to blame for the underdevelopment and stalling of women[94]. The human mind is greatly influenced by tradition and culture[95]. Women are not viewed favourably in other fields because of this. They are either used as products to attract customers or to make business through their bodies. The idea behind gender inequality is that there will always be differences between men and women. And this impression is reflected in a society, where gender bias is present in domestic and professional labour (Seelau, et al, 2003).

---

[89] "Marginalization and its kinds: Retrieved from; https://old.amu.ac.in/emp/studym/100016070.pdf
[90] (See, "Education of the deprived/marginalized groups" by V.K. Maheshwari posted on November 23, 2012. Retrieved from; https://www.vkmaheshwari.com/WP/?p
[91] "Kinds of marginalization"-retrieved from; https://old.amu.ac.in/emp/studym/100016070.pdf
[92] "Marginalization: - retrieved from; https://old.amu.ac.in/emp/studym/100016070.pdf
[93] "Marginalized community": https://old.amu.ac.in/emp/studym/100016070.pdf
[94] "Gender bias" uploaded by Amy Diehl, Amber L. Stephenson, Leanne M. Dzubinski on March retrieved from;https://hbr.org/2022/03/research-how-bias-against-women-persists-in-female-dominated-workplaces
[95] "Tradition, Culture, and Identity". retrieved from; https://paperap.com/tradition-culture-and-identity/

ii. *Widowhood*

Widows and especially widows in India were denied fundamental rights and lived like brutes[96]. They were never allowed to attend mainstream gatherings. Being women has made their situation even worse. In several religions, widows were kept out of ceremonies and traditions. It is considered a kind of humiliation to them without making any mistakes. Widows are also of kinds; woman (widow) whose spouse has passed away by any natural death. The second is a widow whose spouse has been killed during political unrest. Both of those women (widows) are facing several cultural stigmas as well as a superstitious ideology by their relatives (following baseless as well as self-made cultural beliefs and values[97]).

iii. *Half-widows*

Half-widow is a term used for the women living in war-like areas of the world, whose spouses have disappeared under political unrest happening there[98]. The same is the condition in Kashmir, where political unrest and violence have been playing their role for decades now, resulting in killings as well as the disappearance of many people. Along with half-widows; half-orphans are the children of those fathers who had disappeared and those children are also facing several issues in their life[99].

a) *Sexual Harassment*

The theory of sexual assault or harassment is marginalization. Sexual harassment, in the belief of feminists, is just another form of heterosexual behaviour[100]. Due to a societal culture where men predominate, the sexual attacker has more time to spare. Womanism is being marginalized in this way. Their biological makeup is considered to be a man's domain. Therefore, after such an incident, men do not feel guilty; instead, women continue to face charges and are imprisoned behind the walls of their houses. Women are victims of a variety of forms of violence, including verbal abuse, emotional abuse,

---

[96](See, "Widows in India: Invisible Women faces invisible Problems" by Joe Thomas on June 23, 2021. Retrieved from; https://www.policycircle.org/ground-report/widows-in-india-unseen-problems/

[97]"For more detailed information" See, "What is widowhood?" By Leonard Holmes on June 12, 2021. Retrieved from; https://www.verywellmind.com/surviving-widowhood-4011236

[98]"What is half-widow"- retrieved from; https://findwords.info/term/half-widow

[99]"For more information, please go through "Half-widow, Half-life- The story of Kashmiri women" uploaded by Jegmet Spaldon on December 18, 2014. Retrieved from; https://www.reachladakh.com/news/oped-page/half-widow-half-wife-the-story-of-kashmiri-women

[100](See, more about Marginalization: https://gradesfixer.com/free-essay-examples/oppression-sexual-violence-and-marginalization-of-today/

psychological abuse, and sexual assault (Benya et al, 2018). More than sex, sexual aggravation is about power. Men want to humiliate women throughout their lives to demonstrate their superiority by performing this inhumane action on them (sexual assault)[101].

b) *Patriarchy*

The patriarchal system of male dominance, which is the root cause of female marginalization, is a product of social structure. Women are subjected to gender oppression because of patriarchy[102].

1.5.1.2 Educational Marginalization

Regarding education, the literacy rate among male members is always higher than that of female participation[103]. Women are for many reasons stepping outside the education system as the consequence of the social disintegration process: part of which is also designated as marginalization[104]. Material facilities like infrastructure and accessibility are the myth in the real life of women in Kashmir to reach education. Non-material facilities like security issues, social isolation, and political threats are coupled with familial boundaries, which are also becoming a reason for drop-outs or wastage as well as stagnation in education. Quality or skill-based education is always lacking in the schools there and more importantly physical education is also lagging beyond. Leadership qualities are also not to be taught to girls in schools; public speaking, entrepreneurship, lack of self-confidence, choice-based subjects in education, and lack of transport facilities are becoming the hurdles to imparting education among women in Kashmir. Poverty, as well as the death of parents (natural death, deliberate killing or disappearances of people under political unrest and violence) or orphanhood, is also a

---

[101] (See, "Marginalization of women; Accessed from: https://www.ipl.org/essay/Women-In-The-God-Of-Small-Things-P332LYKRJ4DR

[102] "What does Patriarchy mean?" published by Carol P Christ on February 18, 2013. Retrieved from; https://feminismandreligion.com/2013/02/18/patriarchy-as-an-integral-system-of-male-dominance-created-at-the-intersection-of-the-control-of-women-private-property-and-war-part-1-b

[103] For more details go through the like given: "Global Literacy by Gender"- retrieved from; https://www.statista.com/statistics/1220131/global-adult-literacy-rate-by-gender

[104] (See, "Women, marginalization, and vulnerability: Introduction" by Di Cesare, Mariachiara uploaded by 2014. Retrieved from; https://www.researchgate.net/publication/274078334_Women_marginalization_and_vulnerability_Introduction

reason for many women not imparting education or leaving schooling before its completion[105].

1.5.1.3 Economic Marginalization

The process of economic marginalization is connected to economic institutions, particularly the structure of markets[106] and their integration (Kabir, 2008). When certain individuals or groups participate in different markets from others, it can be said that these individuals are isolated from the rest of the economy. On the other hand, segmentation and exclusion may have non-economic and non-financial origins, such as discrimination based on gender, caste, or ethnicity[107]. Integration now has a more expansive meaning. People who are marginalized are likely to have a weak connection to the economy. They will earn money from a variety of sources. These events have diverse effects on men and women and change with age. People's health and well-being are impacted by poverty and economic marginalization both directly and indirectly[108].

1.5.1.4 Political Marginalization

Political empowerment is one of the most important strategies for acquiring access to extra social and economic benefits[109]. Large sections of every society are impacted by the lack of political empowerment, including women, ethnic minorities, migrants, people with disabilities, the elderly, and others[110]. In terms of development imperatives, the researcher discovers that women's participation is largely underrepresented globally. Around the world, men dominate politics and hold positions of authority. This holds in all spheres of political authority, including party leadership, elected and appointed positions, and levels responsible for formulating policy. The seriousness of this issue is particularly acute in third-world nations, where the predominately male-oriented social, cultural, and religious environments are closely tied to women's

---

[105] For more details go through "poverty and article 370 in Kashmir", retrieved from https://borgenproject.org/poverty-in-kashmir/

[106] (See, *"Conceptualizing Economic Marginalization"*) by Ravi Kanbur published in 20018- retrieved from; https://www.semanticscholar.org/paper/Conceptualizing-Economic-Marginalization-Kanbur/d866ec94237a65e9583a2d296ac9f00202692d5e

[107] "Discrimination on workplaces by gender or through segregation: for more details cite the link given"- retrieved from https://old.amu.ac.in/emp/studym/100016070.pdf

[108] (See, "Living with Low income and Economic Marginalization https://ww.apa.org/pi/ses/resources/indicator/2019/12/low-income-marginalization

[109] "Political marginalization uploaded by Peace Drive"- retrieved from; https://peacedrive.org/political-marginalisation/

[110] For more detailed content go through "Education of the Marginalized Groups" by V.K. Maheshwari posted on November 23,2012 -retrieved from; https://www.vkmaheshwari.com/WP/?p=569#:~:text=Political

engagement in political activities[111]. Ethnic minorities, immigrants, people with disabilities, the elderly, etc. all experience this form of marginalization.

Feminists have used a variety of approaches to comprehend patriarchy and the way it contributes to the marginalization of women and the entrenched superiority of men in society, as well as strategies to lessen its consequences[112]. However, there are a lot of things that feminism and marginalization theories have not accurately covered. Some historians have written books that only mention a few social classes, which are then thought of as covering the entirety of that era's history when, in fact, they omit a lot of significant information about other socially marginalized groups.

1.5.2 Sociological Intervention on Mental Health

The sociological approach sees individual deviation as a by-product of the disruption in society's routine functions[113]. Sociological research investigates how the characteristics of social systems are associated with the emergence of mental disorders, in contrast to other mental health disciplines. This orientation highlights the etiological role of long-term stresses like poverty or being a single parent, acute life events like widowhood, the disappearance of loved ones, domestic violence, sexual harassment, family disintegration, and victimization. And along with those mentioned before, the threat of being raped, divorce, redundancy, or matrimonial disbanding, social support that people can rely on to help them cope with stressors caused by social roles, such as role conflict, role overload, or role strain (Turner et al, 1995). On a factual basis, sociological studies are more concerned with the differences in rates of mental illness across diverse social settings or groups, rather than focusing on the reasons why particular persons experience the symptoms of mental diseases (Schwab & Schwab, 1978). Sociologists examine samples of community members, not simply clinical samples of patients, the majority of whom have not had professional treatment for mental illness (Weissman et al, 1986). The etiological investigation of mental illness has been divided into two main

---

[111] "Understanding the concept of Marginalization"- retrieved from; https://www.egyankosh.ac.in/bitstream/123456789/9063/1/Unit-3.pdf

[112] "Marginalization of women and social exclusion discourse" by Shafey Kidwai on January 01, 2021-retrieved from; https://frontline.thehindu.com/books/marginalisation-of-women-and-the-social-exclusion-discourse/article33313302.ece

[113] For more information cite the lick given on "Sociological orientation on social problems", retrieved from; https://open.lib.umn.edu/socialproblems/chapter/1-2-sociological-perspectives-on-social-problems/ also; https://link.springer.com/chapter/10.1007/978-94-007-4276-5-1

categories. One focuses on the societal factors that contribute to specific mental diseases. More importantly, unemployment, a stressor that indubitably contributes to higher physical and psychological discomfort, is a major issue that is typically considered less relevant but has been found or proved to contribute to mental health difficulties (Pearlin & Schooler, 1978). Unemployment also has a significant financial effect. The majority of studies on how unemployment affects workers' well-being concentrate on two issues: identity challenges and financial stress. A rise in alcohol use, an increase in physical illnesses, higher rates of melancholy and anxiety, miserable days, suicidal ideation, and an increase in tranquillizer use, are all repercussions of unemployment that are typically studied (Kessler et al, 1987).

1.6 Empowerment Issues among Kashmiri Women

A widespread slogan and one of the Millennium Development Goals, empowerment of women seeks to give women more authority in all aspects of life[114]. Empowerment is listed as one of the objectives of feminists, non-governmental organizations, activists, politicians, governments, and international organizations (Suri, 2007). This phrase is used in both broad and specific contexts. In a broad sense, it refers to enabling women to be independent by providing them access to all types of freedom and possibilities that they were previously deprived of only because they were female. Women empowerment specifically refers to raising their status within the social power structure[115] (Bhuyan, 2006). Since the conflict in the Kashmir region began, the people there have experienced widespread violence. Almost every family has experienced conflict firsthand[116]. Women in Kashmir are facing numerous challenges, and they have already suffered the loss of loved ones, sexual exploitation, and the destruction of their homes and hearth[117]. The vulnerable are most likely to be affected by the conflict, and in Kashmir, women have experienced the greatest level of marginalization. During times of conflict, women face

---

[114] "*Role of Women in Governance*" by Youth Forum February 22, 2013: retrieved from;
https://youthforum.co/role-of-women-in-governance//
[115] (See, Orissa Review by Bhuyan D (2006) "*Empowerment of Indian Women*". *Accessed*
from; http://magazines.odisha.gov.in/Orissareview/jan2006/engpdf/Empowerment_of_India.pdf
[116](See, "*Conflict in Indian Kashmir*" by de-Jong, K., Ford, N., van de Kam, S. et al. Confl Health 2, 10 (2008).
https://doi.org/10.1186/1752-1505-2-10
[117] In order to get more knowledge regarding "Kashmiri women's sufferings" cite the link given uploaded on 19 February 2022- retrieved from; https://www.yenisafak.com/en/world/kashmiri-womens-resilience-in-face-of-constant-suffering-3589725

discrimination in addition to being placed in a lower position[118]. While the struggle itself places women in a disadvantageous position, the patriarchal nature of society makes their subjugation worse. Conflict situations in many ways exacerbate gendered discrimination and prejudices, cause them more suffering, and prevent them from taking revenge for themselves. Such a phenomenon is evident in the numerous examples of sexual assault and victimization of women committed by various groups during the insurgency in Kashmir[119]. As a result of all such a kind of violence-based issues, women are facing barriers to their bright future or solving the issues related to their lives. As mentioned in the previous studies women can get empowerment through their involvement in politics, with which it will become possible for them to look towards the issues they are facing in their life by themselves. To know the position, involvement, or interest of Kashmiri women in political participation the researcher interviewed the respondents regarding their lookouts on it and the details, will be motioned below in a more precise manner.

1.6.1 Political Participation

The empowerment of women faces numerous obstacles everywhere[120], and Kashmiri women are no exception[121]. But some of the despairing issues that Kashmiri women face in terms of their well-being, economy, and edification are; politics, family violence, deteriorating sex ratios, womanlike feticide and infanticide, etc., (Bandey & Ganesan, 2016). However, political upheaval is the primary cause of the difficulties Kashmiri women are facing. Several violent acts against women were committed as a result of pro-government and pro-freedom insurgents misusing their firearms[122]. According to a survey conducted by Medicines Sans Frontiers *"Kashmiri women are among the worst*

---

[118] "See, Conflict and women" by Tajamul M Bhat- uploaded on December 9, 2017. Retrieved from; https://www.southasiajournal/net/conflict-and-women-a-study-of-kashmir-valley/

[119] "Women's human rights and gender equality-OHCHR"-retrieved from; https://www.ohchr.org/en/women/womens-human-rights-and-gender-related-concerns-situations-conflict-and-instability

[120](See, "Empowerment of women" by on H. E. Mrs. María Fernanda Espinosa on 3 July 2019. Retrieved from; https://www.un.org/pga/73/2019/07/03/empowerment-of-women-challenges-and-opportunities/

[121](See, *"A Study of Women's Empowerment"* by Dr. Showkeen Bilal Ahmad uploaded on February 2015. Accessed from; https://www.researchgate.net/publication/272887644/women_and_violence_a_study_of_women's_empowerment_and_its_challenges_in_jammu_and_kashmir

[122] For getting detailed content on this issue cite the link on "Women of Kashmir: Casualties of an Armed Conflict" by Haris Azeem Yar Khan uploaded on February on 6, 2021. Retrieved from; https://www.paradigmshift.com.pk/women-of-kashmir-casualties-of-an-armed-conflict/

victims of sexual abuse worldwide" (MSF, 2006). Security officers, and counterinsurgents, played a role in the worsening of the situation. Women's lives might suffer from a variety of problems in conflict scenarios[123]. Lack of good healthcare, particularly in women's reproductive health, is a truth that is starkly evident in times of conflict. Women suffer in this aspect as a result of inadequate nutrition, access to birth control, inadequate healthcare, and a variety of other factors[124]. Women are exposed to all types of sexual transgressions at the hands of rebel groups and even by their men because of their weak standing in society[125]. According to Nilmatapuran, *"There is evidence that Kashmiri women did not wear veils and roamed as freely as men"* when comparing the lives of Kashmiri women in the early past and the present (Mantoo, 2017). Because of the roles they played during their lives, several queens, including Yashovati, Sugandha Devi, Didda, Kotadevi[126], and others, can be discovered in Kashmir's historical records. However, Kota Rani and Didda[127] were two of them who had a lot of fame. Up to (1339)[128] Kota Rani ruled the Kashmir region.

From (958) AD to (1003) AD, Kashmir was ruled by Didda. According to historians, these women rulers were seen as highly fierce and powerful (Mzal, 2006). However, the depressing political situation in Kashmir has widened the gender gap in the area, with men controlling the political and socioeconomic system, as can be seen by using the simple example of Mehbooba Mufti, who was initially despised by the people. One of the most significant facts about her is that her father, Mufti Mohammad Sayeed, was the Chief Minister (CM) at the time the People's Democratic Party (PDP) won the election and she did not become the Chief Minister (CM) on her own[129]. Sadly, he passed away

---

[123] "Women's human rights-OHCHR"- Assessed from;
https://www.ohchr.org/en/women/womens-human-rights-and-gender-related-concerns-situations-conflict-and-instability

[124] (See, "Women facing Big Gapes Still in Access to Health Care" posted on March 8, 2013)- retrieved from;
https://www.pih.org/article/women-still-face-big-gaps-in-access-to-health-care

[125] (See "women's Position in our society" uploaded by Rabab Khan uploaded on November 30, 2015; retrieved from; https://gulfnews.com/lifestyle/community/position-of-women-in-society-1.1629025

[126] Know more about the queens in Kashmir by citing the link provided; https://www.jagranjosh.com/general-knowledge/kingdoms-of-kashmir-after-utpalas-1445231434-1

[127] (See, "Battel if queens in Kashmir": https://eurasiantimes.com/battle-of-kashmiri-queens-queen-didda-to-take-on-the-last-hindu-queen-of-kashmir-kota-rani-in-the-clash-of-bollywood/

[128] "The third woman ruler" by Ishfaq Tantry- Tribune News Service- Srinagar, April-3):
Retrieved from; https://www.tribuneindia.com/news/archive/features/the-third-woman-ruler-of-state-since-medieval-times-217333

[129] (See, "Sayeed dead, the CM of UT Jammu and Kashmir", uploaded by Durgesh Nandan Jha & M Saleem Pandit., on January 8, 2016. Retrieved from; https://timesofindia.indiatimes.com/india/Sayeed-dead-Mehbooba-Mufti-to-be-JKs-first-woman-CM/articleshow/50480425.cms

from a heart attack in the middle of his government, and his daughter, Mehbooba Mufti, who was already active in politics, took charge of the cabinet's layout[130]. Unfortunately, she was then forced to quit after one and a half years and then was sent to jail without any bail[131] (to free). Therefore, this is the condition of empowerment among Kashmiri women or a result of political participation or as sometimes called, female design-making. Here, the researcher would like to mention a few significant obstacles to Kashmiri women[132]:

 a) in Kashmir, violence against women is increasing dramatically

 b) lack of education or ignorance is another barrier to women's empowerment

 c) in many Kashmiri districts, early marriage is still common among females, which adversely affects their entire development

 d) lack of awareness

 e) an inadequate and disorganized system of healthcare delivery

 f) low employment rates and poverty

 g) a lack of power to make decisions

 h) numerous traditions and cultural norms limit the power of women. As an illustration, many parents choose not to enrol their daughters in schools

 i) women's underrepresentation in political life

 j) women's poverty and low status

 k) the high rate of female illiteracy

1.6.2 Domestic Violence (DV/ITP)

Apart from this political unrest and violence, the women in Kashmir are also suffering from some other issues or social problems like; domestic violence. To protect women from this kind of brutality, the Indian government passed the "Protection of Women

---

[130] "Mufti Mohammad Sayeed, chief minister of Jammu and Kashmir, passes away at age 79: As his daughter Mehbooba Mufti gets ready to become the state's first female CM, the state proclaims a week of mourning. Retrieved from;
https://www.dailymail.co.uk/indiahome/indianews/article-3389274/Mufti-Mohammad-Sayeed-father-modern-Kashmir-dies-79-Daughter-Mehbooba-Mufti-set-woman-CM-J-K.html/

[131] " Mehbooba Mufti, a former chief minister of Jammu and Kashmir, was released Tuesday night after the J&K government overturned her imprisonment under the Public Safety Act, fourteen months after she was imprisoned (PSA)"-Accessed from; https://www.newindianexpress.com/nation/2020/oct/13/pdp-chief-mehbooba-mufti-released-from-detention-confirms-jammu-and-kashmir-administration-2209790.html
also cite: https://indianexpress.com/photos/india-news/after-being-released-from-detention-here-is-how-mehbooba-mufti-spent-her-day-6724898/

[132] "Women issues in Kashmir"- retrieved from;
https://www.academia.edu/71900680/Women_and_Violence_A_Study_of_Womens_Empowerment_and_Its_

29

from Domestic Violence Act" in 2005. It took the state government of Jammu and Kashmir (which is now a union territory due to the repeal of Article 370-35A-1949[133]) five years to pass a comparable law in the same state. The Protection of Women from Domestic Abuse Act (PWDVA) was passed by the state government in 2010[134] in response to the rising number of domestic violence incidences. Even though there is an increase in domestic violence against women in Jammu and Kashmir, hardly any effort has been made since the Act was passed to ensure its appropriate implementation[135] (Narchoor, 2012). DV is also one of the major enemies of women's empowerment in Kashmir[136]. It is an extreme form of male control over women. Men's violence pushes women into subordinate positions[137] (Raza, 2017). In Kashmir, there is a significant prevalence of domestic abuse against women. Even educated and financially independent women attempt suicide as a result of domestic violence caused by their partner's abusive behaviour toward them[138]. Going a little back, Gulsion Akther, the station chief, stated that *"during earlier times they received far fewer cases of domestic violence as they are receiving now"* after a police station was established in the valley in 1998. She further said, *"They receive between 1000 and 15,000 allegations of domestic violence each year"* (Parvaiz, 2015). It has been discovered that domestic abuse cases against women can shatter records for human rights violations, as evidenced by the Women's Police Station (WPS) Kashmir's registration of 3000 complaints in 2014 and 2000 complaints in 2017 (ibid). Previous research studies have also mentioned the prominent psychiatrists of the region mentioned this thing as an unexpected increase among women who are facing such issues and the result is; that those women are suffering from mental health issues. By mentioning some commits of one of Kashmir's

---

[133](Find more elaborated content about "Abolition of article 370 (35A-1949)" by citing the link; https://icbi.co.in/abolition-of-article-370-and-its-impact/

[134] "Violence against women"- retrieved from; https://www.academia.edu/11173872/

[135] (See, Ahmad G S (2015): *Women and Violence' Journal of* Reviews of Literature Impact Factor: 1.4716 (UIF) Volume 2, Issue 7 / Feb 2015 https://files.eric.ed.gov/fulltext/ED555394.pdf

[136] (See, "Women's Empowerment" by Dr. Ahmad S B, uploaded on February 2015. Retrieved from; https://www.researchgate.net/publication/272887644/women_and_violence_a_study_of_women's_empowerment_and_its_challenges_in_jammu_and_kashmir

[137] Of getting more detailed content: See, "Gender Discrimination and Subordinate Position of Women in Society" by Maheen Raza-IJIRAS-Volume 4 Issue 4, April 2017. Retrieved from; https://www.ijiras.com/2017/Vol-4-Issue-4/paper-20.pdf

[138] "Domestic violence against women in Kashmir"- by Suhail Bhat at Daily Excelsior uploaded on 26 8,2017- retrieved from; https://www.dailyexcelsior.com/surge-domestic-violence-women-kashmir/

well-known psychiatrists. According to Dr Marjoob, *"The majority of psychiatric problems in women are brought on by domestic abuse, and as a result, many of these women attempt suicide"* (Shafi, 2015). The effects of intimate partner violence on women are extensive. In addition to melancholy, the victims of domestic abuse usually experience long-term anxiety and panic, and they are likely to meet the diagnostic criteria for generalized anxiety disorder (GAD) and panic disorder[139] (PD). The most frequently mentioned psychological result of domestic abuse that has been found, is Post Traumatic Stress Disorder (PTSD) which later also results in an unavoidable impact on the mental health of their siblings especially, among female children[140]. In Kashmir political unrest and violence are also responsible differently, what the researcher found while interviewing the respondents. First, because of sexual violence by Indian defense personnel appointed there, later results in losing the value of women's lives in the society they are living in. Second, is loss of loved ones (spouses) by death or disappearance also makes it difficult for a woman to take all the responsibilities on her own and besides that of facing superstitious ideologies by the people related to her. Third, the issue of remarriage whether she will or not, has not given any right to make any design. Fourth is their complete dependence on men for their survival and after losing their spouse they are treated as a less valuable person or either depending on their parents or relatives. Consequently, economic empowerment has been identified as the dominant kind of empowerment since it has the greatest impact on all other forms of empowerment. Fifth is the lack of employment opportunities for men as well as for women in the region, not because the competition is very high but because of continuous shut-down for months, strict curfews etc., as well. But again, there is one other hurdle and that is gender discrimination. However, there is still a challenge, and that is gender discrimination. The Constitution of the Indian Republic has included the Principle of Equality in its goals, introducing Indian women into a new era, as can be seen by understanding the evolution of the nation's government in this area. The equality of both

---

[139] "Effects of domestic violence on the health of a person"- retrieved from; https://mooditude.app/post/domestic-violence-and-depression/
[140] For getting more information about "domestic violence and its impact on health"- cite the link given; https://www.joyfulheartfoundation.org/learn/domestic-violence/effects-domestic-violence

men and women in all spheres of life has been affirmed[141] as well. The state is forbidden from discriminating against any person solely based on their religion, caste, sex, place of birth or any combination of these, according to Article 15 of the Constitution[142]. Following Article 16, everyone will have an equal opportunity to be hired or appointed to any public post[143]. Women were granted the ability to both vote and run for office under Articles 325 and 326[144]. According to Article 39, 'Equal compensation for equal work, regardless of sex[145].' By giving women the same rights, opportunities, and openings as men, current Indian laws have solidified the position of women[146]. By increasing women's economic involvement to parity with that of males, various strategies, programmes, and policies have placed a strong emphasis on the empowerment of women[147]. A national commission for women was also constituted, and the status of women's committees was established as early as 1976[148]. Under the Directive Principle of State Policy, the state shall direct this policy toward ensuring that men and women receive equal pay for equal effort[149].

There are several laws, such as the Hindu Succession Act of 1856, the Superstition of Immoral Traffic in Women and Girls Act of 1956 (later amended in 1976 and 1986), the Child Marriage Restraint Act of 1951, and the Special Marriage Act of 1954, have been passed by the government specifically protecting women's rights and preventing their exploitation (Amended 1984). The Dowry Prohibition Act of 1961, the Maternity Benefit Act of 1966, the Medical Termination of Pregnancy Act of 1971, the Equal Remuneration Act of 1976[150] (amended 1984), and many additional legislations are only

---

[141] (See, Narayanan, Selvaraj: 2019 "Historical Background of Gender Equality" IPR: Intel Prop Rights 2016, 4:2- DOI: 10.4172/2375-4516.1000162

[142] "According to Right to Equality, Article 15 (1) of the Indian Constitution prohibits the State from discriminating against any citizen solely on the basis of their religion, race, caste, sex, or place of birth". Accessed from; https://www.toppr.com/ask/question/article-15-1-of-constitution-prohibits-the-state-to-discriminate-against-citizens-on-

[143] Article-16: https://www.lawcolumn.in/equality-of-opportunities-in-matters-of-public-employment/

[144] "Get more information regarding Article 16 of the constitution"- retrieved from; https://thefactfactor.com/facts/law/constitutional_law/article-16/1216/

[145] "Article 39 of the constitution"- retrieved from; https://indiankanoon.org/doc/555882/

[146] "Women's rights in India"- retrieved from; https://legodesk.com/legopedia/laws-womens-rights-in-india/

[147] "Policy to promote women empowerment in India"- retrieved from; https://thepolicytimes.com/policy-to-promote-women-empowerment/

[148] "Indian President's Commission on Women's Status". Accessed from; https://www.britannica.com/topic/Presidents-Commission-on-the-Status-of-Women

[149] "Decretive principals of state policy". Accessed from; https://knowindia.india.gov.in/profile/directive-principles-of-state-policy.php

[150] "Legislations and Government Initiatives to safeguard women"- retrieved from;

a few examples (Amended, 1976). The sixth five-year plan emphasized improving women's job situation. The need to develop women's human resources was underlined in the seventh plan. The 8th Plan aimed to make it possible for women to work as equal partners and successfully execute social legislation for women[151]. The 9th Plan[152] listed women's advancement as an objective.

The Fifth Five-Year Plan (1974–1979) was created by the Indian government to pursue specific policies and programmes aimed at advancing women and eradicating prejudice[153].

The Sixth Plan (1980–1985) was developed with gender equality in consideration. Because women's poor status cannot be improved without providing them with chances for independent employment and income, the Development of Women and Children in Rural Areas (DWCRA) programme was launched[154]. The three pillars of education, employment, and health were the sixth plan approach for the development of women.

The Seventh Plan (1985–1990) implemented the identification as well as the advancement of women in all development areas intending to integrate them into the mainstream of national development[155]. The National Rural Employment Program[156] (NREP) and the Rural Landless Employment Guarantee Program[157] (RLEGP) are the Central Government's two primary pay employment initiatives.

Women's empowerment took the place of "women's development" in the Eighth Plan (1992-1997)[158]. This has come a long way from growth to growth with equity, from

---

https://www.insightsonindia.com/social-justice/issues-related-to-women/violence-crime-against-women/legislations-and-government-initiatives-to-safeguard-women

[151] 8th plan; Retrieved from: https://www.undp.org/laopdr/publications/8th-five-year-national-socio-economic-development-plan-2016–2020

[152] 9th plan: retrieved from: https://www.sociologydiscussion.com/development/role-of-ninth-five-year-plan-in-development-of-women-in-india/1077

[153] "India's fifth five-year plan" retrieved from; https://www.yourarticlelibrary.com/planning/indias-fifth-five-year-plan-1974-79/23425

[154] "Know more about India's 5th five-year plan" by citing the link given; https://www.yourarticlelibrary.com/planning/indias-sixth-five-year-plan-1980-85/23428

[155] "India's 7th five-year plan"- Accessed from; https://www.yourarticlelibrary.com/planning/indias-seventh-five-year-plan-1985-90/23427

[156] (See, "What is NREP: https://sarkariyojanas.medium.com/the-national-rural-employment-programme-nrep-c53e1f6525da

[157] (See, what is RLEGP? Retrieved from: https://unlocking-the-future.com/rural-landless-employment-guarantee-programme-rlegp/

[158] "India's 8th five-year plan"- Accessed from; https://www.yourarticlelibrary.com/planning/indias-eighth-five-year-plan-1992-97/23419

governmental service delivery to citizen engagement, from financial growth to human upliftment, and from the endowment of assets and facilities to empowerment[159].

The Ninth Plan (1997-2002) aimed to change the emphasis of household-based programmes to community-based ones. Women's grassroots organizations carried out several grassroots poverty reduction programmes[160].

The National Policy for Women's Empowerment is being put into practice as part of the Tenth Plan, which was approved on February 20, 2001. It also intends to ensure the survival, protection, and development of women and children[161]. The following agreements were made throughout the Tenth Plan to achieve this goal: The first step is to foster the advancement of women by implementing sound economic and social policies. Equal access to decision-making and involvement in the social, political, and economic life of the country is the second goal. The third step is to make sure that women have access to social security, public office, quality instruction, occupational and professional guidance, employment, equal pay, occupational health and wellbeing, and other services. The fourth step is to create and expand partnerships with civil society, especially with organizations that support women; and private sector organizations that work together. The legal system must be strengthened to end all sorts of discrimination against women, which comes under the fifth step. Eradicating all forms of violence against women and young girls comes in at number six. The seventh step is to incorporate a gender perspective throughout all stages of development. The eighth goal is to alter social attitudes and local customs through the active involvement of both men and women. And ninth is to allow women to enjoy not only the de-jure (De-jure is based on the state's laws or actions) but also de-facto rights (De-facto is a Latin phrase that means "of fact," and while it can be used to express a variety of different things, it most often refers to a connection) and in all domains, including political, economic, social, civic, cultural, etc., fundamental freedom on an equal footing with men.

---

[159] "Studies on Technical and Vocational Education 7: taken from "Promotion of the Equal Access of Girls and Women to Technical and Vocational Education"- https://files.eric.ed.gov/fulltext/ED398458.pdf/
[160] "India's ninth five-year plan"- retrieved from;
https://www.jagranjosh.com/general-knowledge/ninth-fiveyear-plan-19972002-1407755731-1
[161] "10th Five Year Plan"- retrieved from; https://www.yourarticlelibrary.com/planning/tenth-five-year-plan-2002-07-of-india/23423

All the things mentioned above are only possible in a peaceful atmosphere which the residents of Kashmir especially the women are lacking because of political unrest and violence there.

The government of India has also announced several programmes aimed at empowering women in general, including housewives, their circumstances, and their place in the family to become independent, for instance, Self-Help Groups (SHG), Udyam Mitra Excellence in Entrepreneurship Development (UMEED), Ladies Vocational Training Institute (LVTC), National Backward Class Finance and Development Corporation (NBCFDC), National Minorities Development and Finance Corporation (NMDFC), Mahatma Gandhi National Rural Employment Guarantee Act (MGNERGA), etc. In addition, several new organizations in India have come forward to work for Indian widows[162]. However, due to the unsettling conditions in Kashmir, women are unable to leave their homes[163]. Additionally, some fathers and spouses hold the socially accepted belief that it is disgraceful to rely on their daughter's and wives' incomes to support themselves. Therefore, such a kind of thinking among men against competent women as well as illiterate young girls has intimidated them from any kind of ability. The administration is still having trouble reducing the dropout rate of girls at the primary, intermediate, and higher secondary levels in the state despite improvements in the literacy rate among girls over the past ten years[164]. By assisting women in helping themselves and their families, the government is taking some significant measures toward empowering women. However, a sizable portion of Kashmir's female population is unemployed, and another sizable portion is of widows and half-widows. The fact that there is a connection between women's physical survival and their participation in the labour force highlights the significance of women's economic

---

[162] "How do we work for widows in India" retrieved from: https://www.prishafoundation.org/widow-women/
In addition to it the existing literature on "widows in India" please read- Pandey, A.D., Tripathy, S. (2022). Exclusion of Widows and State Welfare Policies: Some Insights from Odisha. In: Panda, S.M., Pandey, A.D., Pattanayak, S. (eds) Social Exclusion and Policies of Inclusion. Springer, Singapore. https://doi.org/10.1007/978-981-16-9773-9_11
[163] (See, "Kashmir conflict" by Tarushikha Sarvesh on April 27, 2021)- Accessed from; https://www.theindiaforum.in/article/burden-conflict-upon-kashmiri-women
[164] (See, "Kashmir: Effect of Conflict o Kashmiri Women" The Daily Rising Kashmir on Thursday, January 6, 2011. Retrieved from; https://www.peacewomen.org/content/kashmir-effect-conflict-kashmiri-women

independence for their overall dignity and even survival[165]. But do these initiatives suffice? Are they affecting a shift in the patriarchal society's mentality?

1.6.2.1 Education

In the Kashmir region, education, which is seen as the nourishment of the mind, body, and soul[166], is also impacted, especially among women[167]. Political unrest is regarded as the primary cause of all of it, regardless of the threat of sexual violence, poverty, the disappearance of a breadwinner in the family or the killing of the family head, the closure of schools for months, the lack of quality education, the lack of facilities in the schools, the lack of transport facilities, gender discrimination, the regional disparity in facilities[168], etc. In addition, by tackling the terrible socioeconomic conditions that prevailed under the Dogras, it addressed its condition in education among women and added significant initiatives, such as free education, the elimination of landlordism, and land to the tiller[169]. The manifesto also contained a substantial section on women's issues. Zuni Gujjar, a Kashmiri Muslim lady and NC (National Conference) activist, was shown on the manifesto's cover, which was red 'in colour' (Whitehead, 2017). The matter related to Zuni Gujjer was extremely serious, and the party aimed to represent the interests of society's most vulnerable groups. The manifesto "advocated equal pay, paid maternity leave, the right to enter trades and professions, the right to own and inherit property, and the right to consent to marriage" concerning women (ibid). Additionally, it fostered chances for girls to go to school and for women to work. While Kashmir's political landscape changed after 1947, the NC state administration, which had supported India's accession, continued to try to implement various points of the Naya Kashmir platform and to fight for the state's continued political independence. The state government focused its intervention efforts on women's employment and

---

[165] (See, "Through Their Eyes: Women and Human Security in Kashmir" by Iqbal, S. (2021) Journal of Asian Security and International Affairs, 8(2), 147–173- retrieved from; https://journals.sagepub.com/doi/pdf/10.1177/23477970211017483?download=true

[166] "Educating mind, body and soul"-retrieved from; https://www.honorsociety.org/articles/educating-mind-body-heart-and-soul

[167] (See "Conflict and Women" by Tajamul Maqbool Bhat on December 9, 2017- retrieved from; http://southasiajournal.net/conflict-and-women-a-study-of-kashmir-valley

[168] (See, "Causes of Kashmir Conflict" by Sethu Ram on February 21,2009. Retrieved from; https://www.worthview.com/causes-of-kashmir-conflict

[169] (See, "Education Paralysis in Kashmir: Need to Protect the Future" by Anub Mannaan on September 20, 2019. Retrieved from; https://www.orfonline.org/expert-speak/education-paralysis-in-kashmir-need-to-protect-the-future-55680

education because it was committed to developing a populace that could contribute to the development of the region. The Women's College was the first higher education institution for women in the state and was established in 1950[170], making it one of the significant legacies of Sheikh Abdullah's administration. After Abdullah was removed from office in 1953[171], Bakshi Ghulam Mohammad took over as the country's second prime minister. In his mission of state-building and change, he kept putting the principles of the Naya Kashmir platform into practice. Therefore, the researcher wants to refer to the period of state formation after 1947 as "Naya Kashmir," utilizing the manifesto as a frame of reference with Shamla Mufti's autobiography serves as a crucial lens through which to examine Naya Kashmir[172]. This is partly because Mufti's autobiography talks directly about themes of social and cultural transition inside families, communities, schools, colleges, and workplaces and transcends the sphere of Kashmir's political machinations[173].

It is undoubtedly true that many things have been politicized to present the reality or the real picture of the condition of Kashmiri women; whether it is interims of their educational condition, leadership, their status in their family as well as outside etc., as a whole. For example, a society cannot be run on the image of a few bureaucratic or aristocratic women only, usually, a majority is of poor and dependent people or women and even now (21st century), women are provided with limited opportunities in every field. The public sphere or administrative activities in Kashmir are predominantly male and are governed by male actors. Kashmir bureaucratic organization is not gender-unbiased but there is also gender discrimination. They are not included in the power equation. Discrimination of this kind not only prevents women from achieving the same level of professional success as their male counterparts but also demotivates and disables women about their ability to succeed in the future (Mir, 2017). And the

---

[170] "Sheikh Abdullah and his leadership in Kashmir"- retrieved from- https://www.clearias.com/kashmir-issue/
[171] (See, August 9, 1953 in connection with the leadership as well as politics in the Kashmir Valley -9:55 pm August 17, 2018- by citing the link; https://kashmirlife.net/august-9-1953-why-sheikh-abdullah-was-removed-183655/
[172] "New Kashmir manifesto & economic reforms from 1944-1963"- By Syed Mustafa Ahmad- June 16, 2021- retrieved from; https://kashmirpulse.com/opinion/new-kashmir-manifesto-economic-reforms-from-1944-1963/65652.html
[173] "The writings of Sheikh Abdullah, the current prime minister, Syed Mir Qasim, the chief minister, Munshi Ishaaq, the former leader of the Plebiscite Front, and Qari Saifuddin, the former leader of the Jamaat-i-Islam are among them". Accessed from; https://frontline.thehindu.com/the-nation/article30197423.ece

condition as the researcher had mentioned above; the issues they (the women) had faced or still facing to a greater extent, since the decades till now. And worse was the condition when the state was temporarily placed under lockdown following the repeal of Article 370, with just 2G services restored in January. A judgment by the Indian Supreme Court that declared that *"an indefinite suspension of the internet in Kashmir was illegal"* prompted the restoration of 2G services as well (Phartiyal, 2020). High-speed internet was not been restored for a very long time and even now most of the regions are facing the same issues. Such restrictions are more daunting, especially at this time (in the 21st century) when the world has become a global village with its digitalized technology and most things (activities) have moved online. Everything has come to a standstill, including education and employment, as a result of the tragic advent of the coronavirus and the abrogation of the Articles enforced there by the country's government, which led to a shutdown, lockdown, and curfews[174]. In addition to making, it nearly impossible for students to take online courses, the territory's lack of access to high-speed internet has virtually eliminated all sources of knowledge. While the rest of the globe deals with a novel coronavirus, they have the benefit of having access to vital real-time data that could save thousands of lives. Since businesses in the region do not have the option of going fully online, they may have been harmed more severely than in other regions. The internet has been out in Kashmir for one of the world's longest periods in any democracy[175].

1.7 Organization of the Study with Chapter Scheme

Based on the organization of the study the dissertation is divided into seven chapters by following the research questions:

1. What is the scope of women's empowerment in Kashmir?
2. What is the impact of daily life practices on the everyday life of women in Kashmir?

---

[174] "(See, A post on BBC News on 6 August 2019 about "Article 370: What happened with Kashmir and why it matters" posted -retrieved from; https://www.bbc.com/news/world-asia-india-49234708
[175] (See, "What alterations occurred within the Kashmir valley following the repeal of Article 370? from https://www.orfonline.org/research/life-in-kashmir-after-article-370-60785/ by Ayjaz Wani

3. What are the social conditions of the women suffering from political unrest resulting in different issues like half-widow, school drop-out and alike?

4. What are the social conditions of women suffering from marginalization resulting in sexual violence and alike?

A little detail about the thesis chapters is given below:

1.7.1 The primary issues or acts of violence that Kashmiri women are dealing with are covered in the introduction chapter. Along with the statement of the problem and objectives, research questions, the study's structure, definitions of key terminology used during the study, and a list of abbreviations are also provided.

1.7.2 This chapter comprises five sections that are organized subjectively. The related ideas of power that are used to exploit women both politically and domestically or within the family, the mental health problems that women experience as a result of the exploitation of authority by men, the problems like illiteracy that can make a woman less informed, and also the explanation of the issues linked with women's empowerment globally as well as the resources that can be used for empowerment of the women.

1.7.3 This chapter covers area selection, sampling, interview schedule layout, data source, and data description.

1.7.4 This chapter deals with the information collected from the respondents (women) with the help of an interview schedule as well as the making of observations regarding the issues that the women in Kashmir are facing and which are becoming a hurdle in front of their empowerment as a whole or the reason of their marginalization. In addition, it is a hope for transition towards empowerment among Kashmiri women.

1.7.5 This chapter deals with the domestic violence issues faced by women both as the result of political unrest (unemployment etc.,) as well as because of cultural constraints such as; self-made values as well as beliefs adopted by the people to violate the women.

1.7.6   This chapter deals with the process of empowerment among women by using everyday life practices as a tool. The consequences obtained from the study are discussed in this chapter.

1.7.7   The primary findings of the investigation are outlined in this chapter. Additionally, it provides the findings of the research. Based on the study's consequences, some recommendations, as well as suggestions have been put forth for empowering women based on the limitations in the current research work. In the foregoing, pages besides introducing the problem under study, objectives and interpretations or depictions were also laid down.

1.8 Closing

In closing it can be said that political unrest and violence in Kashmir is a history since the time of some misunderstandings between India and Pakistan which later resulted in a war between the two countries and later resulted in an unexpected conflict in Kashmir. The Kashmir region is experiencing numerous other problems as a result of this unending war. Its traumatizing effects include the killing of innocent people, arrests, disappearances, sexual assault, sexual harassment, threats, phone encounters, search operations, beatings, property destruction, and closures for months that lead to unemployment. Later, unemployment leads to poverty, family conflict, etc. The problems ultimately result in women being marginalized because they place the entire burden on them alone. Kashmiri women have indeed waged numerous battles throughout history against the injustice done to them all, but they have yet to succeed. Women in Kashmir had previously taken part in the conflict, but when viewed in the context of women in the 21st century, it becomes clear how terrifying the ongoing conflict has been for them. Women who have experienced sexual assault are now concerned about their physical safety, keeping their careers including those related to education, rights, political participation, and social activism at risk. As Islamophobia spreads throughout the nation (India) and around the world, women are increasingly terrified. The current BJP (Bhartiya Janta Party-new wine in RSS bottles) government is putting their identity (Islam as the identity of Muslims) in danger. Domestic violence against women is another way that baseless cultural beliefs and values harm women in

Kashmir. Additionally, the problems that the women in Kashmir face may eventually lead to borderline mental health difficulties for them.

Therefore, all the aforementioned problems are pushing women to the margins of society, whether through the threat of sexual assault or through the adoption of any baseless self-made culture (values as well as beliefs). When a person has been treated like an untouchable by placing boundaries on all their behaviours, movements, methods of thinking, and ways of living, etc., they are more likely to experience mental health problems, try to attempt suicide, and never stand up for their rights, according to Emile Durkheim. The situation for women in Kashmir is the same as mentioned above. The prospects of the government's development initiatives are very different from all the challenges facing women on their path to empowerment. But it may be conceivable for them to dream of their transition toward empowerment if the government takes substantial safeguards on behalf of the problems that the women in Kashmir are confronting.

Chapter-II

Review of Literature

Introduction

The notion of 'Women empowerment, in its broad spectrum, has received much attention from researchers, management, and many other non-government or philanthropic administrations in modern times (Sobha & Ijmtst, 2021). Women's empowerment as well as the issues they are facing designates different things to different people. The present study reviewed relevant literature related to the topic under study. The related idea of the power that is used to exploit women, the mental health problems that women experience as a result of men abusing their power, the domestic violence that has resulted in women being tortured or frequently murdered, and other issues like illiteracy that can make a woman less informed are all discussed along with the resources that can be used to empower women globally.

The present chapter deals with the review of the literature related to the concerned topics through secondary sources of data such as books, journals, articles, previous studies, and national and international reports which have been reviewed to gain insight into the present subject matter. The researcher is hereafter trying to gather all possible published materials on the topic of 'Marginalization among Kashmiri Women: Transition towards Empowerment'.

2.1 Political Insurgency and Sexual Violence

Tanweer Fazal in his study "'Peace Talks' as Strategic Deployment: the State, Maoists and Political Violence in India" looks at how the armed peasant uprising that began to arise in the late 1960s and early 1970s is where the Maoist movement in India finds its origins. The movement's founders were clear about their ideological commitment to an armed "agrarian revolution" and the "destruction of state power" from the outset. The movement became embroiled in a never-ending battle with both citizen vigilante groups and governmental authorities. Civil society interventions aimed at defusing the situation and bringing the two main players into "peace talks" were unsuccessful. This essay examines several examples of these "talks" and negotiations with Maoist rebels and makes the case that state agencies use both "violence" and "peace talks" as rhetorical devices in their counterinsurgency tactics. The study demonstrates how the Maoists'

ideological toolkit lacks a philosophical discussion of the concept of "just peace." As a result, every attempt at peace like this has made the bloodshed worse. The understanding of "peace" itself is the key question at hand in this setting. Does the end of hostilities mean "perpetual peace"? Or does peace always require giving in? To critically analyse these attempts at conciliation between the Maoists and state agencies, this study makes use of the "just peace" concept (Fazal, T: November 2015). The above study seems to justify the concept of 'peace talks' which is the main reason/issue a large population in Kashmir is facing. It seems that the authorities had to understand how is it possible to maintain peace and let people live peaceful lives as others.

Aaliya Anjum and Saiba Varma "Curfewed in Kashmir: Voices from the Valley" Kashmir is the most militarised area in the world because civilian life there has been dominated by the presence of nearly 500,000 troops since 1989. This is the case even though official government statistics from the previous year indicated that there were less than 500 militants active in the Valley. The "second revolution" refers to the new kind of uprising known as the Kashmiris' campaign against the Indian state, which began in 2008 and is mostly led by the youth. This "second revolution" has been sparked by the widespread, persistent, and largely peaceful civil disobedience movement in the streets among Kashmiris, who have expressed their demands through public protests that are frequently interspersed with stone-throwing instead of gunfire. In the broader framework of their ongoing demands for the right to self-determination, Kashmiris' protests are an expression of their widespread frustration with what they perceive to be an inoperable justice delivery system and flagrant human rights violations that have happened under Indian occupation. Kashmiris are referring to this as "The Year of Killing Youth" since the Indian paramilitary has been responding to these rallies since June with excessive force, resulting in at least 60 civilian deaths and hundreds of arrests (Anjum, A. & Varma, S: August 2010). The above study published in 2010 shows the condition in Kashmir because of unending political unrest.

Rashmi Sehgal and Din, in their study "Kashmir Conflicts Solutions and Demand for Self- Determination" stated that the people of the state of Jammu and Kashmir have been fighting for a better quality of life and self-determination for more than 60 years. Since Indian independence, as well as the early stage of Pakistan in 1947 "in British

India, there were more than or almost 560 princely states; Jammu and Kashmir is one of them. Maharaja Hari Singh's decision-making process about the future of Kashmir has been postponed in the meantime" (Sehgal: January 12, 2011). In the above study, it seems that the people of Kashmir are facing extreme measures of violence because of political insurgency. And this insurgency with a long history has impacted every part of the life of Kashmiri people especially women in different ways.

Farhana Ibrahim in her study "Beyond Territorial and Jurisdictional Confines*" explains* that borders are territorially defined limitations, as borderlands, but they are also relational entities that reach over and beyond themselves despite man's attempts to restrict, divide, and delimit them. Naturally, borders can be distinguished from their territorial expressions as structural conditions (Piliavsky 2013). In this way, the border functions as a conceptual instrument that breaks through the nation-state trope—which has been overused as an analytical unit by academic disciplines—and invites conversations about nationality, statehood, jurisdiction, identity, and belonging. Currently, the "border question" is being discussed at this historical juncture, even though many people are starting to realise that nation-states are not necessarily the best place to find answers. (Ibrahim, F: April, 2017). This study describes how borders can create division among the residents of one nation to another. This study is highly connected to the current thesis by seeing how Kashmir and its residents have been isolated from the rest of the world by closing links through borders.

Gopal Guru in his study "Freedom of Expression and the Life of the Dalit Mind" examines how the new developments in India's sociocultural life have compounded the effects on freedom of expression. A segment of the "socially vigilant and politically correct" elite has been pushed to enter the discussion on freedom of expression as a result of these occurrences, especially those about Dalit issues. The immediacy and severity of their reaction must be seen in light of the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act of 1989 being invoked against Nandy, one of the nation's most prominent public intellectuals. The petitioners were particularly offended by Nandy's application of the 1989 Act. This Act sparked a variety of responses in opposition to its deployment. As a result, some of them even went so far as to refer to it as a "draconian Act". According to this interpretation of the Act, it appears that the power

of legal expression stifles the power of intellectual expression. But it's important to put the Act's entire controversy in the right context (Guru, G: March 2013). The above study focuses on how minority communities like Dalits have been oppressed by restricting their freedom of expression. The same is the case with Muslim communities whether in the case of Kasmir[176] (Muslims constitute 68.31% of the population) or in other parts of India.

Vinod K. Jairath "Studying Communal Riots in India: Some Methodological Issues" claims that have remained since the Independence and until the rise of mass politics in the 1920s. These riots, which are primarily urban and have usually targeted certain areas within cities and towns, have claimed a significant number of lives—mostly those of the impoverished—and damaged a great deal of property. Just as there is relatively little research done by Indian sociologists on Muslims and other minorities, it is concerning that sociologists in India have largely neglected this enduring social phenomenon. The consensus model of Hindu India remained the central focus of Indian sociology despite the transition from the early functionalist view on village and caste to structuralist discussions on caste and religion. Later studies on social movements of Dalits and backward classes, caste and class violence in the aftermath of the Green Revolution, and feminist concerns about the marginalisation of women in Indian sociology all served to give voice to dissenting opinions. It is only recently that minority voices—particularly those of Muslims and Christians—are starting to be heard in sociological studies (Jairath, V K: December 2005). The above study describes the truth that has been kept under the shade of politics. The Muslims (second in population after the Hindus) including other minority communities usually been targeted within cities and towns.

Zoya Hasan in her study on "Gender, Religion and Democratic Politics in India" investigates how identity politics affect gender equality. More precisely, it examines the nuanced ways in which women's engagement has both supported and challenged their gender identities, as well as the contradictory and complex interaction between religion and politics in a multireligious country. The study contends that the Hindu religious politics and women's activism associated with it offer a compelling example of the

---

[176] Muslim population in J&K is 85.67 Lakhs (68.31%) of total 1.25 Crore:
https://www.census2011.co.in/data/religion/state.1-jammu-and-kashmir.html

instrumentalization of women to achieve the political goals of the Hindu right, in contrast to the claim that religious politics does not always negate gender equality. It also looks at how powerful political parties, women's organisations and Muslim women's groups approach and address the contentious issue of a common civil code and legislative change. The study makes the case that, in the contemporary communal context, reforming Islamic feminism or Muslim personal laws is the greatest way to expand the breadth of Muslim women's rights. However, it also makes the argument that taking this route tends to freeze identities within religious borders. It demonstrates how the agenda of women's rights is sidelined by the use of women's and minority rights in religious politics (Hasan, Z: November 2010). The above study examines the contemporary communal context, reforming Islamic feminism or Muslim personal laws is the greatest way to expand the breadth of Muslim women's rights.

Rayees Ahmad Bhat in "The Role of Women in Kashmir Politics from 'Just Peace' to Confrontational Politics" stated that the political unrest and armed struggle in Kashmir began as soon as India and Pakistan gained their independence. The Kashmiri people were denied the fulfilment of the promise made to them by the previous Indian administration due to political and trust betrayal. Future uncertainty has made the struggle so persistent that the average Kashmiri has lost faith in the Indian state and its democratic ideals. This dynamic has led to insurgencies and counterinsurgencies, and regrettably, women in Kashmir have been at the receiving end of this struggle (Bhat: August 21, 2017). As in the above study, the root of the brutal political regime in the region and its adverse impact on the common people have been mentioned. The brutality finally ended up with women being violated in different ways. Therefore, what, and how the life of the women has been violated will be seen in the next study below.

Oufee Maqbool in her study "Impact of Conflict on Women in Kashmir" asserts that disputes are lasting aspects of social interactions and human behaviour. In the human world, conflicts always exist to varying degrees and are different in different countries, regions, and sub-regions. Conflict in politics refers to armed conflicts such as wars, violent clashes, revolutions, or other conflicts involving the use of force. People of all ages are affected by the complicated and wide-ranging effects of violence. The author said, "The armed struggle in Kashmir, which began in 1989, has had a terrible effect on

the well-being of the civilian population, especially the women. Men are frequently viewed as guardians, whereas women are perceived as needing protection. Men fighting in wars to defend women is one of the myths that have persisted throughout history. Modern wars result in a high number of civilian deaths, with women making up a sizable share of these deaths. Most of the refugee population is made up of women and their kids. When women who are the heads of homes are compelled to live in refugee camps, they become more vulnerable. Women are raped and forced into prostitution during times of violence (Maqbool: November 10, 2017). A guiding theme of the above study is understanding the impact of conflict on women in general and in Kashmir in particular; challenging the myth that women are immune to conflict in the region. The study also tries to highlight that women's suffering is differential and hence needs differential treatment. So, it is important to know, what kind of issues they are facing and by whom.

Umar Lateef Misgar, a political analyst focusing on Kashmir and the Middle East stated in his topic "The Cost of Conflict: Violence against Women in Kashmir" stated that persistent sexual assault, rape, and other gender-based violence are frequently used as weapons of war against rebel communities to weaken their will to fight. The situation in Kashmir has been the same. In the past three decades, rape and other types of sexual violence have affected both men and women in the region. A Human Rights Watch (HRW) report also claims that rape became a weapon of war as soon as the armed rebellion gained momentum in the early 1990s. The HRW report continues by stating that there are numerous factors, including deliberate barriers put in place by the Indian government to prevent impartial investigations of these crimes, that make it impossible to pinpoint the precise number of conflict-related rapes that have occurred in Kashmir (Misgar: 14 August 2018). As mentioned in the above study by HRW the cases of conflict-related sexual assault in Kashmir are uncountable and suggested the Indian government must prevent impartial investigations of these crimes. So, along with HRW recommendations, it is important to know the result of such inhuman behaviour against the women folk of Kashmir territory.

Zolton Isaac, and Margolis Eric in "Rape during the Kashmir conflict" stated that "Indian forces are suspected of raping some women in Kashmir before compelling them

to leave for Azad Kashmir." Due to the sexual abuse and other fears that Kashmiri women have experienced, mostly at the hands of Indian forces, there has been an increase in the nationalist struggle in Kashmir (Zolton and Eric: July 19, 2017). As has been mentioned in the above study women in Kashmir are facing sexual brutality by the defence soldiers, but it is also important to know from what time this brutality had been started in this valley of Kashmir- which is (Kashmir) known as the paradise on earth.

Aimen Waqar in his study "Sexual Violence in Indian Occupied Kashmir" claimed that rebels calling for independence or annexation to Pakistan have clashed with Indian security forces in the Indian state of Jammu and Kashmir. There have been more complaints of sexual assault committed by members of the Indian defence military, police, and paramilitary forces since the crackdown on insurgents in 1989. Women who the security forces believe to be militant sympathisers are targeted through rape. More precisely, it is an effort to punish and degrade the community that Indian security personnel are making sexual harassment of women in Kashmir raping women in Kashmir (Waqar: July 30, 2022). In the above study, it seems that even calling for freedom from such brutality against women is also not to be allowed. It will make the condition worsen.

Abdul Basit Naik in his study "Feminine Oppression: A Study of the Conflict in Kashmir" claims that women are more pretentious than men and that the situation in Kashmir is not just a male problem. Undoubtedly, this never-ending conflict and crisis began after the British left the Indian subcontinent in 1947, but genuine unrest did not begin until 1989. According to this report, there have been several killings and acts of aggression committed against women between 1989 and 2011. For a long time, local and global society did not recognise violence against women (VAW) as a violation of human rights. It was initially brought up during the United Nations summit in Nairobi in 1985. Defence services have been enslaving women in Kashmir for the past 20 years. Numerous victims were tortured, raped, and killed as a form of vengeance. Violence against women takes many different forms in Kashmir. They are sexually assaulted, caned, burned, and injured repeatedly. Achieving peace and harmony in the state is significantly hampered by this violence (Naik: August 3, 2015). As in the above study the period has been mentioned when the suffering faced by the people especially women

has been started. But it is also important to know how the residents of Kashmir including women are facing unique issues than any other.

Tajamul Maqbool Bhat in "Conflict and Women: A Study of Kashmir Valley" demonstrated that the Kashmir dispute began as soon as India was divided in 1947 besides that it has been the key source of strain and unresolvable strife between the two neighbouring countries. 'To put down the massive insurrection drive in Kashmir tertiary in 1989, the Indian government sent in over 7 million troops and enacted several harsh laws, such as the TADA (Terrorism and Disruptive Activities Act), PSA (Public Safety Act), AFSPA (Armed Forces Special Powers Act), etc, (Bhat: December 9, 2017). According to the research on the implementation of various draconian laws[177], such as POTA, PSA, AFSPHA, and TADA, etc., on the Kashmiri people, the researchers feel a need to know the reason for such brutality; it may be Islamophobia.

Reports by Amnesty International and the Organization of Islamic Cooperation, on "Confronting Prejudice against Muslim Women in the West" demonstrated how hostility against Muslims has long plagued the West. Nowadays, there is a growing concern across the globe over how ubiquitous Islamophobia is in Western nations. Due to a variety of forms of prejudice entrenched in their religion and migration, Muslim women may confront the most difficulties of all Muslims (Amnesty International: October 5, 2016).' In the above study, the most important thing needs to be highlighted is Islamophobia; that after the partition of Jammu and Kashmir, the majority of the population living in the Kashmir valley of Muslims[178] (Total population-4,045,366-Muslim population-68.31%t) and in Jammu majority of the population living there is of Hindus[179] (Total-5,02,200-Hind population-62.5%). As Islamophobia is spreading around the world, Muslims are also not very welcoming in this country where the majority of the population is Hindus (Total population-1,387,698,488-Hindu population is;78.90 %[180]-Muslim population in India is; 14.20 %[181]).

---

[177] "What are draconian laws"- retrieved from:
https://lawandrules.com/what-are-draconian-laws? (listed & explained!) – law and rules
[178] "2011 Census on Religious Life in Jammu and Kashmir" - taken from https://www.census2011.co.in/data/1-Jammu-and-Kashmir-Census-2011-data-on-religion/
[179] "Census 2011 on the religions practiced by the people of Jammu and Kashmir," available at:
https://www.census2011.co.in/data/1-Jammu- and-Kashmir Religion-Data-2011-Census/
[180] "Hindu population by country as of 2022, retrieved from: https://worldpopulationreview.com/country-ranking/Muslim-Population-by-Country-2022(worldpopulationreview.com)/
[181] "Population of Muslim by country- year 2022"- Taken from: https://worldpopulationreview.com/country/

In Doctors-Without-Borders (DWB) it is reported that Kashmiri women are the most marginalised and sexually harassed worldwide. There are allegations that security personnel and counterinsurgents both are responsible for fomenting civil instability, including sexual violence, in this area. Since 1989, there has been a persistent military struggle in Kashmir, which has had a devastating impact on Kashmiri women in every aspect of their lives. This is due to the ongoing violence against women, which hurts the standard of living for Kashmiri women. She (woman) is a mother who is mourning the loss of her sons who are missing or have died, a widow or half-widow who is struggling to survive and raising her children who have been forcibly through-out from their homes (DWB-NGO: December 14, 2006). Such a comment represents the severity of the situation from the practitioner's point of view. Because of such severity of the disturbed condition/situation different governments of different periods used to politicize the emotions of the local people in Kashmir either by blaming neighbouring countries or by criticizing opposition parties. Such politics has not only affected the lives of people, but it has impacted the socio-cultural aspects of their lives as well; wherein women are becoming the greatest suffers.

Rekha Chowdhary in her study on "Women in Kashmir" identified the subtleties of Jammu and Kashmir's identity politics. It offers a glimpse into Kashmir's political and sociocultural landscape as well as many viewpoints on the Kashmir issue. One section, which investigates the growth of consciousness among women in the state as well as other topics, is particularly concerned with the identity politics of the state's female residents (Chowdhary, Vitasta, Pub, Pvt. Ltd. New Delhi: 2010). As mentioned in the above study because of this unending war the socio-cultural, as well as political aspects of the life of the women, are affected to a greater extent. Because of the continued disturbing conditions in the valley, some people are sending their children (especially boys) to other counties for higher studies or to find job opportunities; but because of this, most of the illiterate as well as unemployed women are getting least chances of getting married of choice and so on.

-ranking/Muslim-Population-by-Country-2022 (worldpopulationreview.com)

Shahzada Kounsar revealed in her study on "Impact of Armed Conflict (Militancy) on Economic, Health and Educational Aspects of Women's Life in Kashmir Valley" that, "boys with good occupations wanted qualified wives from an affluent background and the massacres of uncountable of young males had caused a severe crisis in the marriage market." The author went on to say that the "lack of young boys raised the age of marriage for young ladies, led in increased stress besides a rise in congenital disorders specifically Down syndrome[182] connected with the higher age of mother at giving birth." In addition, half-widows are unable to marry again since they are unsure if their spouses are still alive or deceased, besides their lives as well as societal stand-up are in question. Today, several half-widows in Kashmir are hoping to be married for the past 16 years (Kounsar S: January 11, 2010). As mentioned above there are several issues resulting from the unrest in the valley of Kashmir by impacting the everyday life of people, living there. But is there any organization to find any solution for those half-widows, who have been waiting for their spouses for years?

In the Association of Parents of Disappeared People (APDP) it is stated in a report on "Responding to Gendered Violence in Kashmir" that the circumstances detailed in this section serve as a general framework for women's experiences with and participation in the ongoing struggle in Kashmir, according to the report "Responding to Gendered Violence in Kashmir," which cautions against generalisations. It should also be noted that most other women quoted in this report, including half-widows, have had their real names changed to protect their privacy and sanity. Women have frequently been the victims of violence and its survivors, enduring trauma, damage, and illness (APDP: July 18, 2011). The above association named; Parveena Ahanger contributed to the 1994 co-founding of the Association of Parents of Disappeared People[183]. APDP works on the issue of enforced involuntary disappearances, unmarked and mass graves, and impunity for perpetrators[184]. Therefore, it seems in the above study that many women whose cases have been seen by APDP are not even safe if their identity will be recognized or revealed. Even though they are innocent, their life is always in danger too. It seems that

---

[182] "Causes of Genetic chromosome disorder"- retrieved from; https://www.listeningears.in/down-syndrome/
[183] "Association of Parents of Missing Persons - found at https://apdpkashmir.com
[184] "APDP"- accessed from: https://www.forum-asia.org/?famember/

there would be many widows and half-widows whose cases had not been known to those associations (government or private) because of the threat of being recognized by the defence soldiers.

Wakar Amin Zarger in the study entitled "Disappearance Phenomenon in Kashmir Valley: Impact on Affected Families and Social Work Intervention" aims to comprehend the psychological, social, and economic effects of the disappearance phenomenon on the families of those who vanished between 1989 and 2007 when Jammu and Kashmir's military conflict was in progress. Additionally, it helps us comprehend the numerous issues that families encounter as an effect of missing loved ones (Zarger: May 15, 2012). The stated study offers several social work interventions needed to address the issues faced by the families of the missing person and is presented to help those families find solutions to their issues.

Bashir Ahamd Dabla in "Victims of Militancy in Kashmir: The Case of Widows and Orphans" learned that a new group of widows and orphans had arisen in Kashmir as a direct result of armed conflict. In a combat situation, 3-4 or more people are added to this suffering group for every single death. According to estimates, there were between 129,600 and 226,800 orphans and widows in Kashmir in 2008, including both former combatants and innocent bystanders. They are harassed and taken advantage of, and they live in abject poverty. Orphans had to leave schools and colleges to work as child labourers, which caused them to fall behind in their education. Numerous innocent and regular individuals were outraged, tortured, slain, and left disabled and handicapped. All local teenagers were brutally handled, all local children were tormented and tortured, the majority of the women were taunted, molested, and raped, and the majority of the local senior people were repeatedly beaten and desecrated. Numerous residential buildings and commercial buildings were burned down or destroyed (Dabla: January 11, 2015). The above study shows how life has been disturbed by the political uproar in the Kashmir valley. Using the year 2008 as an example, there were 129,600 to 226,800 orphans and widows in Kashmir who belonged to ex-militants and civilians who were slain in armed conflict. And many other children and women remain helpless by the loss of their bread earners. Therefore, when the condition reaches this end then what will be the future of those children, who lost the parental sport?

Irshad Ahmad Irshad in "Kashmiri Orphan: Fragile Sections of Society" claims that a child's destiny depends entirely and only on their assets. A family in good financial standing can also provide a good environment for their children in all facets of their lives. But the regrettable fact is that an orphan lacks this important guardian, namely, parents. While hundreds of families lost their loved ones who were their sole source of income, the children lost parental guidance or support. How an orphan can live comfortably within the agonised atmosphere of society? As far as Jammu and Kashmir Union Territory orphans are concerned, they are always experiencing stress and pressure as a result of the circumstances of the armed conflict over the past 20 years, with the Kashmir area, in particular, being the most accentuated aspect. Divergence has caused several big organisations to lose human resources and suffer infrastructure damage. When compared to other Indian states, the orphan population is significantly higher than usual (Irshad: January 1, 2015). As mentioned in the above study, the issues faced by the child especially the girl child, after losing their parental support, are then facing different psychological or mental health issues. Therefore, the motive is to attempt to showcase the condition, challenges and position of orphans in the Kashmir region by attempting to reduce the number of orphans and in the rehabilitation of conflict-affected victims (women).

'The Daily Rising' 'a newspaper of Kashmir about the "Effect of Conflict on Kashmiri Women" reported that the crisis or political unrest in Kashmir has resulted in a great human loss as estimated; over 1 lakh people, largely young people, and injured about 10 lakh people in various ways. 'Around 50,000 women are said to have lost their partners, according to estimates. There have been 4000 reported disappearances. Not only does sexual violence against women happen, but it also plays a significant role in the skirmish past. In Kashmir, the defense services have used it to penalize, threaten, degrade, besides oppress women (The Daily Rising Kashmir: January- Thursday 6, 2011). As stated above, in Kashmir, the women have been subjected to punishment, intimidation, coercion, degradation, and degradation by the defence troops. And even the person who has disappeared would be considered dead if did not find any trace of him or her in a year.

Saqiya Qutab in the study "Women Victims of Armed Conflict: Half-Widows in Jammu and Kashmir" observed that the economic, legal, social, and psychological effects of half-widowhood in the region's cultural context are the matter of greatest concern in Jammu and Kashmir. Due to the ongoing armed conflict, there is an increasing number of half-widows and women whose spouses have disappeared or gone missing and are presumed dead despite the lack of solid proof of their passing. (Qutab: August 21, 2012). As mentioned in the above study in Kashmir it seems that people had no right to raise their voices against unacceptable things which they are forced to accept willingly or unwillingly. In those situations, women had to take the responsibility either to search for the truth by endangering their lives or to take the responsibility of fulfilling the responsibility of the entire family. In the below study, the roles of women have been categorized.

Vidyamali Samarsinghe in "The Impact of the Ethnic Conflict on Women" is a study on the ethnic war in Sri Lanka and in it, the researchers divided the roles of women in conflict situations into two categories: "Situational and Strategic." Women's roles as combatants, martyred mothers, and peacemakers are included in the strategic group, whereas the situational category includes private roles such as lifesavers, life-givers, and even victims (Samarsinghe: October 22, 2012). In the above study, it seems that in both the conditions whether 'Situational and Strategic', women have to compromise and shoulder heavy responsibilities within and outside the home.

Sikander Ahmad and Mushtaq-ul-Haq in their work "Women in Conflict: Surviving and Struggling in Kashmir" claimed that since the start of the post-1989 conflict, women in the Kashmir region had assumed a new role. This may not be unrelated to the tragic circumstance in which their loved ones, including sons, husbands, siblings, and even their fathers, were incarcerated in various prisons around Kashmir and India. This violence has forced women to take on demanding roles both within and outside the home. They not only bravely handled the circumstance but their struggles and sorrows have also given them strength (Sikander et al: March 3, 2012). The above study gives the impression that although the conditions are hard to accept, they all necessitate the women to confront difficult situations.

Uibbot Vibhuti Butalia in her study "Patriarchy, Armed Conflict and the Agency of Women in Kashmir" recounted that "Women are responsible for carrying the community's honour on their backs and bodies during times of conflict, especially religious conflict, and for ruining their bodies." As a form of retaliating against the opposing community, sexual assault is frequently committed (Butalia: May 12, 2013). In the above study, it seems that the conflict which is particularly a religious conflict has first come to take revenge on its followers (believers of Monotheism) by humiliating its women through their bodies.

Olga Shemyakina in "Patterns in Female Age at First Marriage and Tajik Armed Conflict" indicated that women who were of marriageable age during or immediately after the 1992–1998 conflict in Tajikistan. And who resided in regions that were badly affected by the conflict appeared to have a reduced likelihood of getting married for the first time at any given period by roughly 13 points compared to women of the same age who lived in less exposed regions (Shemyakina: August 23, 2013). As in the above study, it seems that after being sexually assaulted, women lost the value of their lives to a greater extent but even though this issue has been unnoticed by the higher authority.

Apita Anant said in her study "Beyond Stereotypes: Contours of the Transition in Jammu and Kashmir' stated that the rape victims in Kashmir have received no attention from either separatists or mainstream political parties. While the offenders gain rewards for their anti-militancy efforts, the state governments commission investigations that are ultimately fruitless. The victims, according to the separatist leadership, "had lost their honour for a larger cause." (Anant: May 12, 2013). To play politics with the bodies of women seems to be a minor issue in the way of rebellion groups. Sending uncountable soldiers more than the residents of that area will naturally cause problems instead of defending them.

Inshah Malik in "The Muslim Women's Struggle for Justice" showed that "a difficult social climate in Kashmir has evolved from the military of Kashmir as a method of suppressing the movement." Many Third World countries use brutal repression and military action to suppress rebellious organisations. People in Kashmir have had limited access to justice as a result of the impurity with which militarism and the state have operated, and this is even though the following shift to nonviolence has justice-related

issues entrenched in it (Malik: June 30, 2013). It seems in the above study that justice can take the place of injustice by the defence forces in the Third World nations particularly in India to resort to forceful military solutions of harsh repression against the rebelling groups.

Bhugra and Kalra in "Sexual Violence against Women: Understanding Cross-Cultural "that "sexual or nonsexual interpersonal violence continues to be a significant problem in many parts of the world." The long-term effects of sexual abuse of women and children go beyond the act of sexual engagement itself. Sexual aggression against women typically results from inadequate authority subtleties between men and women that are both real and visible. Gender roles and illustrations, as well as attitudes toward sexual violence, differ between socio-centric and egocentric societies. Feminist cultures accord power equality to both men and women. In cultures that promote ideas of perceived male supremacy and the social and cultural inferiority of women, sexual violence is likely to be more prevalent (Kalra and Bhugra: September 21, 2013). The researchers in the study mentioned above noted that in socio-centric and egoistical cultures, gender roles and representations as well as attitudes toward sexual violence differ, depending on whether a culture is feminist or not, but the situation in Kashmir is indeed very different. The women living there, have faced and are still facing sexual violence because of different kinds of culture which will be discussed in the next study.

Seema Kazi in her study "Rape, Impunity and Injustice in Kashmir", demonstrated that there are parallels between the factors that lead to sex atrocities like sexual assault in Kashmir and Rwanda as well as the Balkans. In addition, she stated that "rape in Kashmir is a cultural weapon of war" and that the rape of Kashmiri women by Indian security forces serves as a tool for "subordinating" Kashmiri males and the larger Kashmiri community against the backdrop of a predominantly Hindu nation suppressing a Muslim populace. The researcher in this study discusses the issue of accountability and justice for sexual crimes committed by state forces in the Kashmir Valley and rape by security forces in the Indian-administered state of Jammu and Kashmir (Kazi: March 30, 2014). In the above study, it looks that sexual assault in Kashmir as a 'cultural weapon of war' against women has spread its roots because of not being reported by the higher authority. And by turning towards some serious issues; the aggression against

women frame, the instrumental use of rape by security personnel (security personnel appointed in the valley) as a political, and cultural, the use of psychological weapons of war as well as the denial of institutional justice for the same should be recognised.

Navsharan Singh and Urvashi Butalia in "Challenging Impunity on Sexual Violence in South Asia" the defence personnel or forces were aggressively using rape on the Kashmiri general people as a way of shame and fear-provoking, according to the United Nations Commission on Human Rights, rather than being only a remote unpleasant incidence by recalcitrant soldiers assigned there. Army, paramilitary, and police personnel are everywhere, and everyday life for ordinary people today includes dread of violence and arrest. The status of women and children has declined over time as a result of the ongoing, unresolved war in the region (Singh and Butalia: December 20, 2014). To provoke fear among the residents of Kashmir, women's bodies are being used as a method of shame for the entire community.

Ruman Sutradhar in "Eve-Teasing of the Marginalized Women: Experiences from Cachar (Assam)" shows how eve-teasing views women as nothing more than sex objects to be used by men for their sexual enjoyment and the gratification of the powerful portions of society. The essence of a patriarchal culture focused on gender is eve-teasing. Due to the nature of their profession, which generally consists of working-class, cleaning, waste picking, or begging, women from downgraded groups like Dalits, and slum dwellers, besides the mentally ill are generally the targets of eve-teasing. Women from these groups have historically suffered from eve-teasing in general. Women of all ages are victimised by such absurd acts, which vary in size and scope, rather than being concentrated on women of a single age group (Sutradhar: May 30, 2015). Whether it is sexual assault or eve-teasing, it is the lives of women who have been tortured in different ways. Different researchers have highlighted the ways or can be said the methods by which women had agonized. In the above study, the researcher highlighted eve-teasing a form of violence against women. Eve-teasing is a common form of violence against women everywhere but in Kashmir this form of violence has also been used to provoke fear among the people in general and among women in particular, to move outside freely or alone.

Bhat Soubiya Yousuf in "Unending Oppressions: Illustrations of Women Victimization in Kashmir India" stated that the problem of crime against women has been identified as being widespread in practically every civilization, regardless of religion, nationality, culture, or tradition. Likewise, since the pro-independence movement became active in 1989–1990, women in Kashmir have experienced a tremendous deal of hardship. In the Kashmir valley, there has been an increase in cases of crime against women during the previous 20 years (Bhat: March 18, 2015). In the above study, it seems that the condition is getting worse every year by violating the number of women in the Kashmir valley.

Farooq Ahamad a Kashmir range Deputy Inspector General of Police narrated at a workshop on "Sensitization of Police and Media Personnel Women" demonstrates that there has been a substantial rise in violence against women in Jammu and Kashmir, as seen by the 201 sexual assault incidents that were reported in 2005 alone, or five cases each week. Similarly, research by Doctors Without Borders conducted in or around June 2005 found that women from this territory were amongst the worst victims of sexual violence in the world (Ahamad: August 3, 2015). Based on the above study, it seems that the suffering that the Kashmiri women are facing has been reported internationally earlier, but still, the condition is getting worse with no solution or justice for women or any action taken against it all.

Sema Kazi and HRE in a study on "Shopian: War, Gender, and Democracy in Kashmir", showed that in combat zones like Kashmir and the Northeast, "sexual assault by defence militaries in contradiction of women has been an essential component of Indian armed policy." Crimes against women in the territory have been committed by those who had a legal obligation to defend civil rights. For instance, sexual attacks committed by Indian defence forces on Kashmiri women in recent years can be seen in Handwara (2016), Shopian (2009), Bihota (2002), Wavoosa (1997), Budapathary Kangan (1994), Haran (1992), Chak-Saidpora (1992), Kunan-Poshpora (1991), Chhanpora and Pazipora (1990), and other locations (Kazi and HRE: May 13, 2016). According to the study mentioned above, it appears that the military, which was mandated by law to defend civilian rights, has engaged in crimes against civilians, particularly against women in Kashmir and the security forces should be held accountable because sexually assaulting women is a political action.

Mathur and Vishakha Dahiya in "Thangjam Manorama: The Unnoticed Nirbhaya from Manipur" asserts that all acts of brutality against women are illegal, including the Kunan-Poshpora mass rape, the Shopian double rape and murder case, and the 2004 rape and murder of Manorama Thangjam, a Manipuri lady. The culprit in the Delhi gang rape case was prosecuted quickly, while those responsible for crimes in war areas like Kashmir and the northeast were never brought to justice (Mathur and Dahiya: July 14, 2016). In the above study, the researcher has clearly said that there is inequality in reporting the cases of some particular regions such as the cases of Kashmiri women.

Jamwal Anuradha Bhasin in, "Pakistan Occupied Kashmir (PoK) - World Focus" demonstrates how absurd it is to learn that women may occasionally use the excuse of 'national interest' to justify rape. 'Women who rationalise any violation of human rights, including acts of sexual violence against women, based on crude logic that either there are huge pressures on the troops in the conflict, as is the situation in the three districts of the Jammu area that are controlled by Hindus in the south of Jammu and Kashmir, or the charge is real, find such allegations of rapes in the valley by security forces unpleasant at times.' This does not depart from the official position. Without conducting independent or open investigations, army personnel have consistently disregarded the majority of rape complaints because the victims were connected to militants (Jamwal: August 19, 2016). In the above study, it seems that women in Kashmir are being used as the victim of war and this remains unreported because they are blamed either by the supporters of freedom fighters or their relatives of them, without any special investigation. And if raise their voice against the authority for such injustice, then they will endanger their families as well as their communities.

The Non-Government Organization summary reports a universal periodic review of the Syrian Arab Republic on "Violence against women in Syria and the disproportionate impact of the conflict on them" and noted that civilians have continued to be the initial targets of aggression in addition the majority of victims in the five years since Syrian regime repression and violence led to an open conflict as a result of large protests demanding freedom and justice. They are therefore responsible for acts of violence that qualify as crimes against humanity and war crimes. Repressive practises and armed violence disproportionately affect women, who over time lose their sense of security,

their homes, their lives, their loved ones, and their social standing due to the systematic targeting of civilians, the destruction of the legal system, and the breakdown of the rule of law (NGO Report: January 12, 2016). It seems in the above study that women should remain silent like dumb-driven cattle even if their bodies will be used as a weapon of war or by losing their family members or life partners.

Heena Qadiri in "Social Issues of Widows and Half-Widows of Political Conflict: A Study in Anantnag District of Jammu and Kashmir", explored the issues faced by women who either lost their husbands as a result of a death brought on by armed conflict or those women who are referred to be half-widows because they are unable to find the whereabouts of their husbands (Qadiri: October 10, 2017). The above study categorized the issues faced by women (widows and half-widows) in war-like places. Taking a sociological point of view from classical sociologists, the argument has been standardized. The lack of male protection makes women economically vulnerable. Half-widows, widows, and their kids are acknowledged as reminders of the family's grief and as extra mouths to feed. Many times, widows and half-widows are compelled to leave their spouse's house.

Balraj Suri in "Conflict-Related Sexual Violence in Ukraine – OHCHR" stated that "Women are vulnerable to sexual abuse in Ukraine in the zones that are severely pretentious by political unrest. Women are reportedly subjected to inhumane, brutal, and degrading treatment frequently. Security personnel sexually assaulted them to torture and question them and extract what they believed to be security-related information from them, such as the locations of their missing husbands, siblings, or kids (Suri: March 31, 2017).' In the above study, it seems that women are considered the weakness of their men because they are tortured to get information about their men if disappear from the army. As Julinda Abu Nasr, a founder and director of the Institute for Women's Studies in the Arab World narrated 'If a child especially a girl grows up with the idea of violence, that you get what you can by force, what kind of world will this be? (Nasir: December 9, 2017). It means that if a woman or a girl child grows up in such an atmosphere, she gets the idea that she is weak and can be used or ashamed as revenge on behalf of the entire family or community. Then should be the future of those girls?

Auther Pervaz in "The 2018 Nobel Peace Prize Raises Awareness of The Use of Sexual Violence" stated that "In 2008, the UN Security Council adopted a resolution stating that "women and girls are targeted by the use of physical violence, particularly as a strategy of war to humiliate, control, instil fear, disperse, and forcibly relocate citizens of a particular group or community" (Pervaz: December 1, 2018). In the above study, it seems that women and young girls are knowingly targeted by physical violence and sometimes by relocating them as well as their men.

Nitasha Kaul in "India's Obsession with Kashmir: Democracy, Gender, (Anti-) Nationalism" the researcher starts by highlighting the past and ongoing failure of Indian democracy in Kashmir, which leads to the brutal and complex dehumanization of Kashmiris and, as a result, domesticates resistance on the subject of Kashmir in India. The compelling appeal of a nationalist, gendered-masculinity neoliberal state that is presently strengthened in its Hindustan version has made this scenario possible. The researcher focuses on figuring out how Kashmiri bodies are subjected to violence of feminized perceptions of Kashmiri bodies in India's conception of itself as a nation-state (Kaul: January 11, 2018). In the aforementioned study, the researcher asserted that gendered discourses of representation, mapping, and possession are crucial to how such nationalism functions to legitimize and normalize the violence in Kashmir.

Satnam Singh Deol and Rayees Ahmad Ganai in "Custodial Violence in Kashmir by the Indian Security Forces: A Spontaneous Consequence or a Deliberate Counter-Insurgency Policy?" said that the insurgency in Kashmir has been going on for more than 20 years. The amount of custodial violence in this area has increased drastically since the deployment of counterinsurgency security personnel in the area. The report claims that the counter-insurgency operations carried out in Kashmir by the security forces always lead to bloodshed inside prison walls. Or, as the state asserts, is violence a consciously chosen counterinsurgency strategy? 'The magnitude, nature, besides other aspects of custodial violence in the territory have not been established as just inevitable and apparent to counter-insurgency operations, according to the study's empirical findings. To kill, damage, intimidate, and disgrace the youth to deter them from joining militancy or requesting independence from India, the Indian security forces have embraced custodial violence regularly in Kashmir. The Indian government's decision to

61

grant the security forces in Kashmir impunity through inhumane laws further supports the aforementioned fact (Deol and Ganai: November 10, 2018). In the above study, it seems that to stop the voices against Kashmiri people (who are asking for freedom from India) the defence forces are using the method of killing, disappearances, and physical as well as mental torture of the people living there.

Farah Ashraf and Mohmad Saleem Jahangir in "Widowhood among Muslim Women: Living Experiences of Conflict and Suffering in Kashmir", reveal how male-controlled designs that reflect and are fundamentally embedded into caste ideology and material relations represent women of various castes. This study looked at how marginalised widows were felt throughout the nation's many classes, castes, regions, and religions. After losing their husband, widows confront challenges and uneasiness due to a lack of remarriage alternatives, the gender wage gap, which restricts career opportunities, patrilineal family systems, and poor financial support. Widows face several challenges, hardships, and difficulties within their families and communities, particularly in India due to cultural and traditional practices within society. Three forms of persecution are experienced by widows in Kashmir: being Muslim women, being widows, and living in an armed struggle. Because of their increased vulnerability as a result of the various oppressive layers, they become socially exiled. To perpetuate their culture, Kashmiri Muslims adopt the structure of widowhood, with the stigma of widowhood enduring in particular for those affected by armed strife (Ashraf and Jahangir: September 9, 2018). In the study, it gives the impression that after losing their spouses their women had to face the stigma of widowhood by getting the least remarriage proposals especially when their husbands had been killed by the defence forces. Being Muslim in secular countries has become a problem for women because they and their men are being tortured in the name of Islamophobia.

Kenan Malik in "Fear, Indifference and Engagement: Rethinking the Challenge of Anti-Muslim Bigotry" claims that the term has become popular among both supporters and detractors of racism to conflate criticism with hatred. It is frequently used by many people to argue that criticism of Islam is unjustified because they consider it to be "Islamophobic." It also gives individuals who incite hatred the ability to brush off criticism of their ideas as coming from an unjustified wish to avoid criticising Islam. It

is harder to have a sensible conversation about where to draw the line between the two and how to combat racism since Islamophobia conflates criticism with bigotry (Malik: May 12, 2018). As in the above study, Islamophobia has become a threat Muslims to living in secular countries. It is not important to know whether the people who are spreading such criticism against Islam, are benefitting from it or with which agencies they are working. But the important thing is that innocent Muslims are becoming the victims of such criticism.

Ed Pertwee in "Islamophobia across borders" stated that in numerous European and North American countries, political efforts against the construction of mosques and minarets as well as for the imposition of a "burqa ban" have exploded in the early years of the twenty-first century. This demonstrates that concern over Islam's place in "Western" societies crosses national lines (Pertwee: May 12, 2018). The above study shows how Muslims have agonized over the name of their identity; whether it is their culture or everyday life. Such a kind of hate can make a person uncomfortable living his or her life freely, so why not then ask for freedom to live separately?

Imran Awan and Irene Zempi, in "Impacts of anti-Muslim hate crime" stated that in addition to emotional damage, victims of anti-Muslim hate crimes may also suffer bodily harm. Particularly, this victimisation has different emotional impacts, such as emotions of dread, uncertainty, nervousness, susceptibility, and loneliness, besides sadness. They are targeted because their Muslim names make their "Muslim identity plain and easily identifiable, either in the digital realm or in the actual world." Individuals who have suffered injustice because of their Muslim appearance are unable to take comfort in the notion that anyone could have experienced what they have. As a result, individuals are led to believe that this treatment is an attack on their Muslim identity, which harms their confidence and sense of value including their sense of security (Awan and Zempi: May 12, 2018). It seems in the above study that because some agencies who have nothing to do but spread hate speeches against Muslims are working on a paid basis; should then the people believe in them and start violating a particular community by disappearing them out of their homes towns or by killing them or by humiliating their women through sexual assaults.

Goldie Osuri, in "Sovereignty, vulnerability, and a gendered resistance in Indian-occupied Kashmir", investigates how the idea of a controlling and vicious Westphalian sovereignty concerned with exclusive political control is expressed in Iffat Fatima's documentary film "Khoon Diy Baaravor Blood Leaves its Trail" and region might be reimagined through the lens of gendered Kashmiri activism against human rights abuses. Through the theoretical idea of vulnerability, this study gives a new method to consider sovereignty. An inter-relational paradigm of sovereignty that emphasises the vulnerability of gendered bodies and the environment may result from such a rethinking of sovereignty. This reimagining of sovereignty in light of human rights abuses in Kashmir may be a vital alternative to the repetitive cycles of macro-political sovereign power (Osuri: September 28, 2018). The aforementioned study has shown how gendered Kashmiri activism in opposition to human rights violations allows for re-imagining the idea of controlling control concerned with restrained political control. If taking before the entire issue or can be said the human rights violations against Kashmiri people were blamed because of its separate continuation (article 370-35A).

Dhruba Hazarika in "Women Empowerment in India: A Brief Discussion" demonstrates how Article 370-A seeks to present a historical perspective of sexual assault against women and children through a discussion of masculinity. As a result of an interdisciplinary assessment of the relevant prior research, it rejects the past justification of sexual brutality as unconventionality and promotes perceptions that recognize sexual brutality as a crucial component of maintaining historical patriarchy (Hazarika: August 18, 2011). As the above study has highlighted 370-A is the root of all sufferings faced by the Kashmiri people in general and women particularly and by going into a little more detail the next study will also elaborate on the same reason.

Moksha Jha Singh in "The Special Status Conundrum and the Problem of Rehabilitation in Jammu and Kashmir Mediterranean" demonstrates that Kashmir had a state society built along religion, ethnicity, and ideology before the subcontinent was partitioned and following the political dilemmas in the Indian-administered princely state[185]. The final status of the state was tainted by inherent ambiguities, especially when combined with

---

[185] Jammu and Kashmir, union territory of India (until October 31, 2019, a state) located in the northern part of the Indian subcontinent centered on the plains around Jammu the south and the vale of Kashmir to the north; retrieved from: https://www.britannica.com

the specifically created legal and governmental framework. Further political unrest in the area was a result of this, in turn. Through Article 370 of the Indian Constitution, one such temporary political adjustment was applied in the state, giving rise to the current controversy over Jammu and Kashmir's membership in the Indian Union. Over time, this has led to political unrest, a rise in secessionist sentiment, and violence in the state (Singh: September 5, 2017). A little similar to the study before the above one; the notion seems to be the same by blaming the continuation of Article 370-35A for the unrest in the Kashmir valley, but it is also important to know how it would be if the article was abolished.

Zubair-u-Din Mohammad and Abbas Massarat in "Political Machinations and the Elusive Peace in Kashmir", reported that with a primary focus on the years 1947–1963, to analyse the historical origins of the estrangement or lack of trust among the residents against the authority or management. This study aimed to investigate the deterioration of Kashmir's political autonomy, which occurred between 1952 and 1963 under the control of New Delhi during the administrations of Sheikh Mohammad Abdullah and Bakshi Ghulam Mohammad. This erosion was mandated by Article 370-A of the Indian constitution. Political awareness and the actions done to bring Kashmir up to par with other states of the Union have caused Kashmiris to lose faith in India's democratic credentials. Even Jawaharlal Nehru, a moralist and proponent of democracy, failed to demonstrate what was happening in Kashmir on the litmus test[186] since politics have always been a problem there (Din and Abbas: March 12, 2015). It seems from the above study that abolishing the article will never be the solution to the problem faced by the Kashmiri people.

A report published in India Today called "A Newspaper of Kashmir", posted that former Jammu and Kashmir chief minister and vice president of the National Conference Omar Abdullah commented, "It will be, inscribed in black date." Section 370 also marked the end of Article 35A, he added. Jammu and Kashmir, a border state that is distinct in terms of culture, geography, history, and politics, was said to be tied together by Article 370, according to Omar Abdullah. Three to four initiatives were abandoned by the BJP

---

[186] "Litmus Test"- retrieved from; https://www.marriam-webster.com/dectionarry/Litmus-test-Definition- &-Meaning -Merriam-Webster

government because it was tanked up with power and seeking votes. Political parties are prepared to battle for and support Jammu and Kashmir. In the next report "Darkest Apprehension Come True," Ghulam Nabi Azad claimed that the BJP (Bhartiya Janta Party) was making a mockery of the Constitution. We support the Indian Constitution. We shall risk our lives to protect India's constitution. However, he continued, "BJP has assassinated the constitution today. One of these undesirable actions is being taken by Parliament in independent India. People have given their lives to preserve Kashmir since India arrived. 'Mehbooba Mufti, the former chief minister of Jammu and Kashmir who is currently placed under house arrest, condemned the action. Its repercussions will devastate the subcontinent. The Indian government wants to achieve this. They are pursuing the region of Jammu and Kashmir by intimidating the local populace. She claimed that the Indian government had broken its promises to the Kashmiri people. She concluded that India's democracy is facing a dark day. The decision of the Jammu and Kashmiri leadership to side with India rather than accept the idea of two nations in 1947 has backfired.' Article 370 was unilaterally repealed by the Indian government (GOI), which is against the law and the constitution and would turn India into an occupying force in Jammu and Kashmir (India Today: August 5, 2019). By knowing the above press conferences given by the leaders of different political parties (Peoples Democratic Party- Mehbooba Mufti, Indian National Congress- Gulam Nabi Azad, National Conference- Omer Abdullah) seems that the condition can be worse in Kashmir, than before after the abolition of the article-370 of Indian constitution.

Zohra Batul on the topic "Indian Apathy and Systemic Violence against Women in Kashmir" claimed that Kashmir is the place where Indian democracy is most obviously revealed, a fact that no nationalist Indian likes to hear. To make life in Kashmiri even more difficult, the Indian state stripped Kashmir of Article-370 on August 5, 2019. This was followed by the denial of very basic rights through recurrent crackdowns on phone and internet services (the 4G network has yet to be restored), restrictions on movement, protracted lockdowns, and other measures. Additionally, the regular humiliation that the people endure from army and police checkpoints, surveillance, harassment, blockades, illegal detentions, and profiling has become a horrifying yet commonplace aspect of their daily lives (Batul Z: September 14 2020). In the above study it seems that only a

few months after the abolition of Article 370-A, the condition got worse, as the leaders of different political parties of Kashmir (NAC, PDP and others) were predicted before. People have lost their trust in the government or authority and are suffering from different types of mental health traumas; that will be discussed in the next part of 2nd chapter of the literature review.

2.2 Mental Health Issues among Women:

C J L Murray et al, in their study "Armed Conflict as a Public Health Problem", stated that the main causes of unhealthy living and dying for the majority of human history have been conflicts between rival nations and groups inside the states. Social unrest can be characterized as "the deterioration of social and health services, as well as the threat of disease transmission" in addition to the loss of life and injuries on the battlefield and the myriad health issues that result from the displaced populations. Conflict-related deaths and injuries account for a major portion of the global burden of illness. Conflict causes information systems to malfunction, which causes a large deal of confusion regarding the severity of mortality and disability (Murray et al: August 21, 2002). As mentioned in the above study war or political conflict situations never end with killings or disappearances only, but the injuries can affect health as well. Therefore, it has been found by different researchers that due to the unending political disturbance or human rights violations in Kashmir the women whose bodies have been used as weapons of war, are either facing mental health issues or have become handicapped.

Sayed Amin and A.W Khan in "Life in Conflict: Characteristics of Depression in Kashmir" argued that psychological, corporeal, and social health are essential aspects of existence that are intricately entwined besides utterly dependent on one another. Mental illnesses are a type of disability that affects people from all nations and communities, people of all ages, women, and men, affluent as well as poor, and residents of both urban and rural areas. They are not exclusive to a particular person, age group, or geographic location. 'Experiences that involve conflict, disturbance, loss, humiliation, or entrapment are among those that are more likely to result in depression than other experiences. Post-traumatic stress disorder affects many persons who live in violent conflict (Amin and Khan: July 19, 2009). As the above study mentioned how and why the women living in war-like places are facing mental health issues. But this

can cause many more issues in the progress of society because every family is made up of both men and women.

Loaba Shafaq and Musaddiq Jahan in "Exploring Mental Health Scenario in Kashmir" specified that conflicts of all stripes have a profound effect on the global economy and civilizations. Since 1989, Kashmir has experienced political violence and human rights violations, which have slowed growth and development and disrupted the valley's peace. Murders, torture, the rape of an entire village's women, and forced disappearances are just a few of the horrifying kinds of violence that have been committed (Shafaq and Jahan: January 11, 2018). In the above study, it has been mentioned how the health of a person can affect the progress of society. But it is also important to know what kind of mental health issues are those women facing.

Bilal Ahmad Mir and K. Somasundaran in their study "Psychological Impact among Women Due to Armed Conflict in District Shopian, Jammu and Kashmir", investigate the psychological effects of the conflict in Jammu and Kashmir on women. By stating that, according to the data, 83.8% (284/339) of respondents are deeply mentally affected, which includes "sleep difficulties," "inability to focus," "nervous, tense, or anxious," and "sense of hopelessness and helplessness." One may argue that most women are sensitively impacted by it. Among the different dimensions, "feelings of hopelessness and helplessness," followed by "sleep disruption," is what disturbs people the most (Mir and Somasundaran: August 23, 2019). The researcher has highlighted the kinds of mental health issues that women are facing because of injustice in Kashmir Valley but it is also important to know, in what conditions women are forced to feel uncomfortable with life.

Hafsa Kanjwal, in "Rape during the Kashmir conflict" stated they the women persist to have mental health issues and admit their error in letting their purity slip since Kashmiri society incorrectly holds the victims responsible for the rape. This emotion frequently causes not only melancholy but also the dissolution of marriages, the dissolution of families, besides in rare cases, self-destruction (Kanjwal: May 5, 2019). It seems that in the first place becoming the victim of sexual assault is itself torture or blemishing of the life of women and then comes the feeling of ashamed among the people. And to make any better treatment of such victims is considered an additional shame for the family.

Katayon Vakilian et al, in "Reproductive Health in Iran: International Conference on Population" noted that essential services like elementary health care, particularly reproductive health care and psychotherapy, are frequently interrupted or become distant during crisis conditions, according to a UNFPA (United Nations Population Fund) report. When public health demands are at their highest, this increases the health hazards for all affected people. Which individuals are most susceptible to contracting STIs (Sexually Transmitted Infections), including HIV/AIDS, depends in large part on gender (Human Immunodeficiency Virus-AIDS). All the people affected by armed conflict experience an increase in the prevalence of new health issues, but women and girls are far more prone to get sick than men and boys are (Vakilian et al: May 16, 2011). The above study highlights some serious risks as a result of armed conflict which may remain untreated because of the embarrassment of the victim's family members; and later result in either the death of the patent or any serious mental health issues. Along with those diseases among women because of the sexual assaults by defiance forces, there might be many other reasons for creating such health issues among them.

Saqiya Qutub in "Humour Helps Kashmiris Fight Stress: Mental Health Experts" stated that by considering the effects of the struggle on Kashmiri women's psychology, the conflict has been detrimental to the women who have been afflicted with a variety of psychological flaws, making it harder for them to adapt to a particular position in life. The half-widows are the worst affected because of how difficult it is for them to support their families after their spouses suddenly vanish. Their psychological pain is also exacerbated by the socioeconomic issues brought on by their husband's forced disappearance and the legal battles they must win for information about their missing loved ones (Qutub: September 19, 2012). The above study highlights some other important issues like the workload or the responsibilities of the family after losing the bread earner and these things later result in mental health issues among women. But there must be some more reasons why women are facing such issues when they do not have any other option.

Asima Hassan and Aneesa Shafi, in their study "Impact of Conflict Situation on Mental Health in Srinagar," found that after losing a family member, women had feelings of uncertainty, fear, and indifference in life. According to the researcher, most survey

participants had mental and psychological disorders such as stress, depression, flashbacks, aggressive behaviour, nightmares, and others. The conflict has an impact on people of all ages, including those who lose their homes and possessions, close relatives, whose lives are lost, who become poor, as well as those who go through family separation and dissolution. The Armed war also has long-term effects on society, the economy, and mental health. (Hassan and Shafi: January 1, 2013). In the above study it seems that women are facing the fear of insecurity after losing their partners and secondly, they have lost their interest in doing anything or moving outside to earn, which later results in mental health issues among them. But the issues faced by the women should also be categorized because of their living standard, area, family restrictions and so on.

Saiba Varma in her study "The Occupied Clinic: Militarism and Care in Kashmir" examines the relationship between violence and medicine in Indian-controlled Kashmir, the most militarised region in the world, from a psychological, ontological, and political perspective. Interventions in human distress, particularly those of doctors and humanitarians, come into play amid a long history of occupations, insurgencies, suppressions, natural disasters, and a crisis of public health infrastructure. These professionals fight against an epidemic, in which over 60% of the civilian population suffers from depression, anxiety, PTSD, or acute stress. Based on interactions between healthcare professionals and patients in various contexts, Varma exposes how colonisation is materialised and how intersecting state practises of violence and care create confusing environments for both physicians and patients. Varma demonstrates how occupation produces worlds of shattered meaning where political instability is linked to clinical life, seriously undermining ethical principles, care procedures, and medical neutrality. Through the identification of the connections between violence and humanitarianism as well as between caring and militarism, Varma develops the theory that care is not so much a redeeming activity as it is a complex field that is never quite what it seems (Varma, S: November 2020). The above study has examined the relationship between violence and medicine in Indian-controlled Kashmir, even though the categorization among people is not found.

Azra Abidi in "Half-Widows in Kashmir: A Study on the Impact of Post-Traumatic Disorder on Women" reported that the half-widows and widows have a variety of economic, social, and emotional difficulties. In general, disappearances tend to occur more frequently in rural settings, where women have less economic and social freedom. The biggest problem for half-widows is that they must rely on their parents or in-laws for financial support because their property and parenting rights are still up in the air (Abidi: August 8: 2014). The above study shows that the half-widows belonging to rural areas are facing additional issues than the women who belong to urban areas because of different reasons. Above all, it is also not very easy to bear the separation of a family member who has disappeared. It cannot create mental health issues among the woman, who is the life partner of the disappeared person but also among the woman, who is the mother, daughter, and sister of the same person.

Suhail Ahmad Bhat and Shawkat Ahmad Shah stated in their study "Study of Mental Health Status of the Family Members of Disappeared Persons of Kashmir" that nevertheless, it was noted that despite its efforts to represent the confusion and hardships endured by the relatives of those who disappeared, it falls short. Their feelings are so intense that even a normal person would cry. Even after the experience of just one family member of a lost person, it is horrible to be a mother, father, wife, or son of a deceased person. They struggle with daily challenges, societal stigmas, and educational and financial demands in addition to looking for the missing family member, all of which have an impact on their mental health. They regularly use words like "depression," "stress," "worry," "sleeplessness," and "melancholy." The study's findings revealed that most household members scored highly on negative aspects of mental health, such as anxiety, depression, and loss of behavioural or emotional control, and poorly on positive aspects of mental health, such as overall positive effects, emotional connections, and life satisfaction (Bhat and Shah: November 10, 2015). As the above study has mentioned the disappearance of a family member is very hard for the entire family not only for the woman to whom he has married. Although it is acceptable to some extent, then again, the life of the woman whose partner/spouse has disappeared will be more affected because of her complete dependence on him only; whether economically or emotionally. The added responsibilities of the family members including the children of

the disappeared person will be on the women (widow or half-widow) and workload can become the reason for a mental health issue for them.

Sanjo Cine Mathew in "Psycho-Social Issues of Middle-Aged Working Women in Cochin City Based on Stress," According to this study, trauma is the body's way of reacting to the excessive burden, including any danger or demand that may be on a physical, chemical, financial, emotional, or social level. There is a chance that stress may cause both mental and physical difficulties when it gets excessive. Due to hormonal changes, work stress at home and the workplace, lack of self-care, and neglect of the same, middle-aged women suffer the most. Due to the additional duties placed on working women, their stress levels are typically higher. With age, one's capacity to handle stress decreases. Stress can put a person off balance over time and is linked to several health problems like heart disease, high blood pressure, and a weakened immune system (Mathew: October 19, 2017). It seems that women keeping with heavy or added responsibilities of the entire family, can easily or in their first place can face serious mental health issues.

D Basumatary in "Psychological Impact of Conflict on Youth in Assam: With Reference to the Bodo Community" stated that the predicament of the Bodo society, which has been directly or indirectly involved in fighting for four decades, has a depressing effect on young people's lives and dignity. Many young Bodo people suffered from molestation, gang rape, and physical and emotional abuse (Basumatary: March 21, 2016). Being single parents, the women can face eve-teasing outside their homes and in addition, their daughters can also become the victims of such issues and those girls can be more victimized because of losing the man or father by disappearance or killing.

Umesh Balu Gadekar in his study "Eve Teasing and Its Psychosocial Influence among the Adolescent Girls," stated that "Gender discernment is a serious issue not just in our society but throughout the world. In Indian society, patriarchal standards have marginalised and discriminated against women. It has an impact on how intricate women are in politics, culture, and society. Discrimination officially starts when a person reaches adolescence. In recent years, eve-teasing has become more prevalent across the nation. Men harassing women is referred to as eve-teasing. The practice of eve-teasing was first popularised in Indian society and has now expanded throughout

72

the subcontinent. Gender discrimination and women's issues have taken on a new dimension in the age of globalisation, information technology, and the Internet (Gadekar: June 28 2016). Eve-teasing in Kashmir by defence forces[187] is a common form of violation against women and against the adolescent girls of those men who have been killed or disappeared; can increasingly create mental health issues among them.

Chesfeeda Akhtar in her study on "Eve teasing as a form of violence against women: A case study of District Srinagar, Kashmir" claimed that eve-teasing is physical and mental anguish for women while being a foolish sort of amusement for men. One of the daily issues Indian women deal with is this. Eve teasing is the most common and pernicious kind of violence against women since it is not seen as an assault on women but rather as regular behaviour. This study analysed the prevalence of eve teasing and how it relates to age, socioeconomic status, and psychological characteristics (Akhtar: June 2013). In the above study, it seems that eve-teasing, which is taken easily can create serious mental health issues among women young or the elderly.

Zobaida Akhter in her study "Eve-Teasing, Tears of the Girls: Bangladesh Open University towards Women Empowerment", shows that eve-teasing prevents many young Bangladeshi girls from receiving an education, which is a fundamental human right. To protect their girl's safety, parents fear for the honour, family, and social standing of their daughters. In some cases, parents decide to stop their daughters from going to schools and colleges. The majority of the time, eve-teasing occurs, especially while girls are travelling to educational institutions (Akhter: October 29, 2013). In the above study, it seems that such a type of mental torture (eve-teasing) against women as well as young school-going girls, can create health issues among them as a whole, especially when it is unreported.

Nilofer Khan in "Content Analysis of News Reporting about Women in the Kashmir Daily" emphasised that only three significant female stories are allowed to be reported. Suicide attempts and crimes perpetrated by females in this region are often reported topics by Greater Kashmir. The Second discusses incidents of rape and molestation.

---

[187] "Women in Kashmir Complain of Eve-Teasing by Security Forces" by Sumedha Pal- 04 Oct 2019- retrieved from; https://www.newsclick.in/women Allege Eve-Teasing by Security Forces in Kashmir

Thirdly, do public physical assaults involve murder and acid attacks? It is evident from this that most of the images the media give to readers are of a victimised woman (Khan: August 17, 2017).' As in the above study, it seems that many of the cases that the women are facing are not to be reported and because of that women are continually becoming the victims of such violence.

Suhail Irfan in "Sufferings of Women of Kashmir" remarked that for the past 20 years, women in Kashmir have experienced trauma. Kashmiri women frequently display signs of stress, trauma, and sadness that result from impulsive abortions have become more common among women. Domestic violence has increased as a result of strife, which has also bred mistrust even among family members (Irfan: February 23, 2015). As seen in the above study the conflict situation has impacted the mental health of women which later results in a spontaneous increase in abortions. And because of such issues, the married life of a woman can be affected to a greater extent.

2.3 Problems from Domestic Violence:

Bashir Ahmed Dabla, in "Domestic Violence in Kashmir" stated that the old society of Kashmir roughly 60 years ago was completely free of crime. The vast majority of the populace was unaware of any significant crimes perpetrated by its members, having neither seen nor heard of them. However, the same civilization is now at its other extreme. The rise of petty and large crimes, particularly political violence against women in Kashmiri society, has been witnessed first-hand by all of us (Dabla: November 28, 2011). In the above study, it seems that women in Kashmir are facing different kinds of violence whether it is by political unrest or because of domestic violence. But it is political unrest which is agonizing for them.

Bashir Ahmed Dabla conducted a survey in his study entitled "Social Impact of Militancy in Kashmir" regarding the problem of late marriage's rise in the Kashmir valley. According to the report, men and women are now marrying on average when they are 32 years old for men and 21 years old for women, respectively. The Kashmir conflict situation has undoubtedly contributed to the rise of late marriage. Although the five main causes of late marriage in Kashmir were severe poverty, rising unemployment, dowry in various forms, obtaining a modern education, and the ongoing struggle (Dabla: May 12, 2011). The serious issues highlighted in the above study that how political

unrest is impacting the married life of people as well. So, in such conditions, the son preference can be increased among the people of Kashmir.

Ezebunwa E. and Nwokocha in "Male-Child Syndrome and the Agony of Motherhood among the Igbo of Nigeria" show that the relative strength of the pronatalist tradition amongst the Igbo in Nigeria is related to the continuance of high fertility in them. This value has persisted through generations due to perceptions of the relative advantages of male offspring as prospective heirs to both identity and lineage. In comparison to her generations who do not accomplish the same achievement, A lady who achieves recognition and status by having at least one boy child is seen as complete and, as a result, is accorded greater respect (Ezebunwa and Nwokocha: August 19, 2007). Although the above study did not give the reason for son preference and the decline in population because of political unrest the people in Kashmir, later adopted the same thinking that if a woman gave birth a male child would automatically achieve recognition and status.

Kelly H Chong in "Agony in Prosperity: Evangelicalism, Women, and the Politics of Gender in South Korea" asserts that one of the significant roles played by zealous beliefs and practises in the lives of South Korean women is as a resource in women's efforts to cope with some of the difficult home conflicts and dilemmas, caused by the striking differences between the traditional norms and demands of a largely patriarchal family/gender structure and the contemporary expectations of women for family life. According to this study, women's religious belief is primarily a means of emancipation from and even opposition to the harms and oppressions of the contemporary patriarchal household (Chong: May 7, 2003). The clue coming from the above study is that women should defend themselves. The idea of radical feminism on women's issues, they considered that whatever issues women are facing are because of their weakness and until they will not stand up for themselves, they will not get freedom or justice from the violence they are facing.

United Nations (UN) Centre for Social Development and Humanitarian Affairs published a report on "Strategies for Confronting Domestic Violence: A Resource Manual", stating that it is not permissible to abuse family members as part of one's right to a private family life, and it has been stated in this report that countries around the

world should treat domestic violence (DV) as a criminal act. It has also been recognized that, at the time it was written, the majority of legal systems viewed domestic violence as largely falling outside the purview of the law. For example, "Bodily chastisement of siblings is permissible and stimulated. Also, several countries around the world permit corporeal discipline of a wife" (UN Report: January 3, 1993). The above study highlights that moderate physical chastisement of a wife should be allowed and it has been considered as a normal thing but what if men do any brutality against their wife? As taking the example of one of the statements by Social Activists and in Doctors-Without-Bonders about a report 'Violence against Women in Families and Relationships, said that 'The majority of people around the world believe that wife-beating is acceptable in specific situations, most frequently when spouses engage in actual or suspected immoral behaviour or fail to follow through with a partner" (Activists (NGO): February 29, 2016).

Martin Huecker, et al in their study "Domestic Violence" explain that various forms of abuse, such as financial, corporeal, sexual, and emotional abuse against children, grown persons, and seniors, are included in domestic and family violence. Stalking, physical and sexual assault, and psychological attacks committed by current or former partners are all considered forms of intimate relationship violence. In the US (United States), one in four women and one in every nine males experience domestic abuse. There is a general belief that reports of domestic violence are very few. Victims of family violence, their families, co-workers, and the neighbourhood are all impacted. It results in deteriorated mental and physical health, lowers the quality of life, and lowers productivity (Huecker and Smock: April 12, 2020). As mentioned in the above study domestic violence is considered a part of married life and because of this reason, it remains unreported. Along with such issues, it is also important to categorize the women, facing doming intimate partner violence.

Wahed Bhuiya in "Battered Bodies and Shattered Minds: Violence against Women in Bangladesh" revealed that viciousness counter to women is a pervasive and serious issue in Bangladesh. The most common forms of viciousness are forced prostitution, rape, human trafficking, acid throwing, and domestic abuse. Domestic abuse is more prevalent and more likely to occur in rural settings. Verbal abuse by spouses is more

common than physical violence, according to observations. Inquiring about the spouse, neglecting household responsibilities, failing to provide for the children, having financial difficulties, stealing, refusing to pay dowry, etc., were a few of the reasons for abuse that were mentioned. (Bhuiya: April 20, 2007). In the above study, it has been highlighted that rural women are more recognized to face DV because of different reasons. But it is also important that know their type of dependency on men.

Lena S Charlette et al, in their study "Domestic Violence in India: Need for Public Health Action" assert that domestic violence happens everywhere, regardless of a society's social, economic, religious, or cultural makeup. Although it can happen in same-sex partnerships as well as in relationships between women and men, the majority of partner violence is experienced by women at the hands of men. Women's economic dependency and involvement have significant effects on the dynamics of abuse and the means of preventing exploitation, in addition to the emotional involvement and economic dependence, they have on people who abuse them (Charlette et al: March 13, 2012). As mentioned in the above study emotional involvement, as well as economic dependence, is the foremost cause of DV in contrast to women. By taking the example of William Goode in 'Resource Theory', demonstrates that "women who are financially dependent on their spouse and are responsible for caring for their children as a whole fear the bigger financial responsibility if they leave their marriage." Dependency entails having limited resources and options to help one manage or alter one's partner's behaviour (Goode: March 8, 2016). But it is also important to know that if the woman becomes economically dependent, then can she save herself from being the victim of domestic violence

Bina Agarwal and Pradeep Panda in their study "Toward Freedom from Domestic Violence: The Neglected Obvious" said that Amartya Sen's ideas of capabilities and progress revolve around the idea of freedom. It has also been noted that the emphasises the critical and underappreciated issue of freedom from domestic abuse and contends that this issue must be taken into account when assessing developmental progress. It makes the conceptual observation that a person's well-being can depend not just on absolute measures of skills and functioning, but also on relative capabilities and functioning within families and that this can even have perverse implications. 'For

instance, if a man marries a woman who earns more money than he does, he can get irritated by her success and start physically abusing her, which would be detrimental to both her well-being and freedom (e.g., by reducing her work mobility or social interaction). This study shows, empirically, that a woman's property status-a previously understudied factor, significantly lowers her likelihood of experiencing domestic violence. However, unless it is consistent, employment has little impact. Movable property gives a woman financial and physical stability as well as a sense of self-worth, demonstrates her fallback position, and gives her the option of having it sold. It can serve as both a deterrent and a means of escape in the case of violence. Contrary to employment, it is also not discovered that a woman who owns the property and is married to a man without property is more likely to experience violence (Agarwal and Panda: May 13, 2007). The above study highlights that even economic dependence cannot get a woman free from domestic violence because her higher status is also not acceptable to her spouse. Even by ignoring her responsibilities and fulfilling different roles along with her employment.

Afreen Niyaz in "A study on Kashmiri working women and their contribution towards family life" According to the statement, "Meeting the prospects besides obligations about their numerous positions inside the family fold is a very essential part of Kashmiri women. If a family member does not live up to the standards set by the other members, tensions might arise. It should go without saying that a working woman must concurrently perform her duties as an employee and as a wife, mother, and housekeeper. The new status comes with a new set of requirements for those who make up the incumbent's set of" (Niyaz: March 2, 2017). In the above study, it seems that even by fulfilling different roles, women are still facing the frailer of making their families satisfied and even then, their status cannot get any recognition.

Merlene Elias, in "Transforming Nature's Subsidy: Global Markets, Burkinabe Women and African Shea Butter" revealed that, "patriarchal gender patterns are prevalent in many African societies, which have a substantial impact on both male and female participation in both formal besides informal business. Because men are traditionally seen as the controller of the family, they are also seen as having no decision-making authority rules" (Elias: May 17, 2010). As the above study stated about the status of men

traditionally, but if talking about the war-like places of the world many families are run by women as single bread earners. It is undoubtedly true that those women are facing different kinds of mental health issues because of additional responsibilities but without any other choice, those women try their best to fulfil the requirements of their families. Women in different societies can be identified differently by their familial relationships. Keera Allendorf in "Women's Agency and the Quality of Family Relationships in India" stated that, "kinship patterns, household structure, and domestic violence have all been used to examine the importance of familial context in shaping women's agency". According to study findings, another element of the family setting that may have an impact on women is the state of their family connections. Additionally, the quality of the family bond has an equal impact on the agency as other well-known factors like education and job (Allendorf: January 21, 2012). As the above study highlighted family relationships have a great impact on women's lives. Usually, women from rural areas face more issues in their married life and when talking about Indian women (India- A third-world country) and the issues those women are facing; the below study will clarify this question in a statement.

In, Reuters Trust Law Group named "This year, India ranked as one of the worst places in the world for women, in part as DV is frequently justified there. According to a UNICEF report from 2012, between the ages of 15 and 19 in India, 53 % of girls and 57% of boys believe that beating a wife is acceptable" (Reuters: December 30, 2012). Based on the above statement by Reuters Trust Law Group, in Indian society, women are the worst suffers of domestic violence. So, there might be some reasons why is India considered to be the worst place for women.

Sania Shafi et al, in "The Scenario of Domestic Abuse against Women in Kashmir" stated that despite DV in contrast to women being pervasive in our region for so long, voices have just recently begun to be voiced in opposition to it. 'Since they were viewed as "part" of married life, such topics were formerly taboo to address. However, an alarming increase in suicides and suicide attempts has forced people to admit that this scourge exists. Because some people view women's lofty ideas as a perk of their leaving the home, women who work outside the home are sometimes accused of creating issues between spouses or partners (Shafi et al: September 17, 2015). As in the above study, it

seems that talking on the issues of domestic violence is considered a taboo in many societies (rural society) and when it results in suicide attempts, then people and authorities take some steps against it, otherwise not.

Sidney Schuler Ruth et al, in "Is women's empowerment contributing to a decline in intimate partner violence against women in Bangladesh? Evidence from a qualitative study" asserts that despite efforts by the Bangladeshi government, non-governmental organizations, funders, and advocacy groups to advance gender equality and reduce intimate partner violence (IPV) against women, there are few published studies that suggest that any of these efforts had a significant impact (Schuler et al: August 18, 2013). As in the above study, it seems that even the steps taken by the authority against Intimate-Partner-Violence do not have any substantial impact on the same. But if does not stop then it can create major health issues among women.

Shazia Malik in her study "Domestic Violence against Women: Challenges and Misconceptions", discloses that women made up 55% of the patients who sought treatment at the Srinagar psychiatric facility for post-traumatic stress disorders. Additionally demonstrates that beatings, psychological exploitation, and sexual attacks are all forms of violence against women (Malik: August 25, 2015). The above study shows how domestic violence affects mental health among women after facing different kinds of torture. The women who had lost their husbands by disappearances or killings are facing political unrest in Kashmir; and may face added stigmas than the women.

Siddiqui in "Conflict and Women: A Study of Kashmir Valley" noted that it has been reported that, as compared to other widowed ladies, half-widows have a more difficult condition. In addition to being widowed, their families made them look for work, but whenever they left the house or refused to return, family members would disparage them as evil women. When this stigma is combined with the stigma of widowhood, it is very challenging to overcome (Siddiqui: December 9, 2017).' The above study shows that if the woman (widow or half-widow) went out to earn, to fulfil the requirements even then they would be called a bad character. It seems that even educated or economically independent women are not free from domestic violence.

In Kashmir Observer (News Paper) on the topic "Curb Domestic Violence" it has been reported that the number of cases registered under section 498A of the IPC (Indian Panel

Code) for "cruelty by a spouse or his family" shows an increase of 21.3 % in 2019 compared to 2018. This is according to data from the National Crime Record Bureau. Additionally, there was a 4.5 % decrease in instances reported under the Protection of Women from Domestic Violence (PWDV) Act in 2019 compared to 2018. The underreporting of incidents was due to institutional, personal, and societal factors. Fast-track courts, community-based awareness campaigns, and rehabilitation facilities can all help to reduce domestic violence (Kashmir Observer: March 23, 2021). In the above study, it seems that domestic violence against women is increasing every day. And if the issue would be taken seriously by the authorities (governmental as well as non-governmental) then only there can be hope to save women (educated as well as uneducated) from such cruelties.

I Sharma in "Violence against Women: Where are the Solutions?" shows that male power over women, which has forced women into a submissive position, is another sort of violence against women. According to anecdotal evidence found in police records, even educated and financially independent women suffer (Sharma: May 16, 2015). In the above study, it seems women have no chance to escape from aggression because they are considered weak.

Ameeta Kalokhe et al, in their study "Domestic Violence against Women in India: A Systematic Review of a Decade of Quantitative Studies" claims that domestic violence (DV) against women is widespread in India and has been linked to poor mental and physical health (Kalokhe et al: April 15, 2017). In the above study, it seems that women are associated with poor mental and physical health and because of that they are facing any kind of violence. When talking about war-like places of the world by taking the example of Kashmir, the women living there are already agonized by the continued unrest in that valley. And can be considered as overburdened by its adverse impact on them.

Sheikh Zaffar Iqbal in his study on the topic "In Kashmir Valley, A Sharp Rise in Domestic Violence Cases" stated that, "Women cannot bear such things happening at home since political turmoil has had a significant influence," said Nayeema Ahmad Mehjoor, Chairperson of the State Commission for Women in Jammu and Kashmir. They complain that they already have too much to do and that leaving the relationship

to take care of themselves and save themselves is the better course of action if it is not working (Iqbal: November 10, 2017). As seems in the above study political unrest, as well as injustice in the Kashmir valley, is limitless or unending but there a should be solution. By taking the example of Lenore E Walker's model called the 'Cycle of Abuse' consists of four phases. Initially, tension rises until a domestic violence incident occurs. The abuser may be kind and loving during the reconciliation stage, followed by a period of calm. A person who has been abused may hope that the situation is going to change when the situation is calm. At that point, tensions escalate, and the cycle repeats (Walker: January 10, 2017). The above model shows that domestic abuse is like a cycle which is turning or reaching its starting point. But there should be an endpoint otherwise it can affect the life of the future generation as well.

Bukhari in "Domestic Violence: Wake up women" reveals that, "Domestic violence has serious impacts on the women victim. She feels as if her freedom has been robbed from her, cut off from her loved ones, made to feel inadequate, and she lacks the confidence to leave him. A daughter is more likely to choose someone who exhibits the same attributes when she witnesses or suffers violence from her father or if she has experienced it herself. She will develop a sense of normalcy and a deeper acceptance of this indiscriminate act as she must go through her mother's traumas, just as her mother endured years of suffering in silence" (Bukhari: November 19, 2018). The above study highlights that there can also be a cycle of abuse if the woman does not stop such injustice against herself. Domestic violence cannot only be the misunderstanding with the spouse but also with relatives of him as well.

Amnesty International Institute (Non-Government Organization), writes in "Breaking the Silence Domestic Abuse, Parental Alienation" that in some cultures subjecting the daughter-in-law to the same miseries she experienced as a newlywed was essentially a rite (NGO: January 30, 2017). In the above study, such a type of violence can be considered as a branch of a cycle of abuse in which a mother-in-law takes revenge on her daughter-in-law; for the same suffering that she has faced from her mother-in-law. It is important to know if there is any solution to all such a type of violence against women.

Muhammad Taqi Usmani in "*Islam ma Khul Ki Haqiqat*" explains that *Khul* is like *Talaq* and will be legal under certain conditions if they are met, just like *Talaq* (divorce). *Khul's* requirements and circumstances are like those of *Talaq* (divorce). He further defines Imam Shafi's interpretation of *Khul* as *Talaq* (divorce) in his work; in another place, he holds that *Khul* is *Faskh-e-Nikah*. In his final statement, Imam Shafi says that *Khul* is *Talaq* (divorce). According to Habib Urahman (2001), *Khul* is *Talaq*. Even Hazrat Umer (R.A.) and *Hazrat* Usman (R.A.) have the same viewpoint. After conducting *Khul*, if the couple remarries, the husband will have two chances to get a divorce. If the husband issues two *Talaqs* (divorces) after *Khul*, it will be regarded as *Talaq-e-Mughal* (Usmani: January 10, 2001). *Khul* in Islam means when a woman asks/wants separation from her husband and the other is *Talaq* which is from men, but both have the same meaning of separation in a married relationship from an Islamic perspective or Islamic point of view. It means that women had the chance to separate themselves from the distressed married relationship. But to know such things, women must need to educate themselves. Because education is the nourishment of the mind.

2.4 Educational Issues

Forbes Geraldine in "The New Cambridge History of India: Women in Modern India" outlined how male reformers helped women escape the constraints of convention in 19th-century India. The researcher highlights the claims made by 19th-century Indian authorities that the best method for emancipating women is through education. Numerous studies have pointed out the value of education in assisting women in understanding their issues. The first step to a remedy is to comprehend the issue. Education enables ignorant Indian rural women to comprehend the diverse daily life issues (Forbes: April 6, 1998). In the above study, the most important thing that has been mentioned is that in India culture as well as traditional rules have been followed desperately by the people living especially when talking about the Verna system[188], *Satee*[189] etc. And to restrict women through different rules and bounders. But later those

---

[188] "Position of woman of higher varnas"- retrieved from;
https://selfstudyhistory.com/2020/08/19/guptas: society- caste-system-position-of-women
[189] "The Origins of Sati, an Indian Funeral Ritual that is Now Banned". Accessed from;
https://theculturetrip.com/asia/india/articls/the-history-behind-sati-a-banned-funeral-custom-in-india

things were banned by Moguls rulers first and then by scientific education introduced by British rulers, wiping off its roots.

Imtiaz Ahmad in his study on *"Muslim Educational Backwardness: An Inferential Analysis"* stated that the main contention of this study is that some dubious presumptions underlie the reasons that are frequently put up to explain why Muslims in modern India have lower educational attainment. The first is that Muslims are a collective group, and the second is that education is a universal good that benefits people from all walks of life. Thus, if Muslims are genuinely behind in education, it is either because of a cutesy "minority complex". This study challenges these presumptions and makes the case that groups in any society that are focused on finding work in the professions and services are likely to take advantage of educational opportunities. This social stratum has historically been quite tiny among Muslims, and it shrank much more when Pakistan was established. Therefore, rather than being the result of "religious fanaticism" or a "minority complex," Indian Muslims' low educational attainment could be attributed to the small size of the social strata whose members are likely to pursue education (Ahmad, I: September 1981). The above study describes inequality in education among the Muslim population in India and focuses on finding work in the professions and services that are likely to take advantage of educational opportunities.

Nandini Manjrekar in "Contemporary Challenges to Women's Education: Towards an Elusive Goal" addresses the question of why education has been neglected with the issues of the current women's movement in India, particularly in light of the battle of women's ancestors to establish their right to education? What can be done to reawaken interest in education concerns among the women's movement? identifying the connections between the formal tutoring system and more significant societal in addition economic phenomena, and how these processes affect girls and women, is a crucial problem to think about regarding gender and education-related concerns (Manjrekar: August 5, 2003). As mentioned in the above study it seems that the authority or the management should find out the ways through which women can get the opportunity to educate themselves to recognize their status in their society.

Ravi Rastogi et al, in their work "Women Educational Status and its Impact in Nuh District of Haryana" asserted that a variety of indicators, including health and education,

can be used by all Indian states when making public-private decisions to assess the condition of women in society (Rastogi et al: May 18, 2004). The above study stated how women can get their status in both public and private decision-making processes. But it is also important that education should reach every woman.

Vinketa Ramachandran in his study "Is Schooling for the Poor on the Government Agenda" reports that although the availability and distribution of primary education have improved by 65% in recent years, many people still lack access to it, including the poor, rural girls, tribal people, and some members of the scheduled castes. To make sure that local and regional issues are more clearly addressed and that they are tailored to match the varied demands of such a huge and populous country, it seems critical that the new administration assess current centrally-assisted programmes (Ramachandran: February 12, 2004). As the above study states that most of the women population in the country are out of reach of education, because of the policy of the government and the authority should ensure to fulfil this gap.

E. Suneeta and Digumarti Pushpalatha Rao in their study, "Women's Education: Challenges and Advancement", provide global information on the position of women and draw attention to the deplorable condition of illiterate women around the world. The report underlines that the finest way to authorize women everywhere, with several obstacles and opportunities is to provide high-quality, life-based edification. The only technique to authorize them is via education, which will also abolish all types of inequality in society including domestic abuse. The experts emphasise that the greatest approach to accomplish peace and overall growth is through the empowering of women through quality education, citing the United Nation's commitment to this cause (Suneeta et al: August 7, 2004). The above study stated that education alone can fulfil all the requirements of women's lives and can save them from all kinds of discrimination or violence.

Tajamul Maqbool Bhat in "Privacy Policy Conflict and Women: A Study of Kashmir Valley" international recurrence of violent conflicts has increased during the twentieth century; it has been discovered. The issue caused societal turmoil and several tragedies that resulted in the loss of many innocent lives as well as property. Additionally, they caused an increase in internally displaced people, some of whom fled across

international borders as refugees. The war in the region began during British colonial authority when the British Raj ceded Kashmir to a Hindu Dogra King named Ghulab Singh in 1846 for Rupees 75 lakhs following the Treaty of Amritsar. Since then, the Kashmir region has experienced a rise in societal instability and recurrent violent battles. Women are the most vulnerable category during wars because many of them live with their families and find it difficult to move around. Conflict ruins the secure atmosphere that families create and causes a lack of education, unemployment, and a host of other problems (Bhat: December 9, 2017). As the above study has highlighted life in conflict zones is much more different than the other ones because of loss of lives, disappearances, sexual assaults etc. and it seems that women are more exposed to it. And because of the conflict situation, the growth of women's mindset by sound education as well as by employment can also lack beyond.

According to the UNESCO (United Nations Educational, Scientific and Cultural Organization) report on "Reaching the Marginalized: Education for All Global Monitoring Report" stated, education is more important than human rights issues, and a lack of education has a direct impact on labour *bazaar* and a nation's capacity to changeover from an agricultural to a business budget. Nevertheless, the decision of a child in addition to the family to enrol in and/or continue in edification is directly impacted by a sluggish labour market, particularly for women. To avoid poverty, limited employment opportunities, and bad health, people must have both literacy and numeracy skills. In turn, social and economic inequality and marginalisation in schooling are influenced by poverty and ill health (UNESCO: May 19, 2010). In the above study, it seems that illiteracy can also stop a woman from thinking positively and can limit her job opportunities, which is usually happening in 3rd world countries. The illiterate women belonging to rural areas can get the least chances of job opportunities in the labour market, which can also stop the progress of the country from moving from an agricultural to a manufacturing budget.

Fayaz Ahmad Bhat et al in "Gender Disparity and Policies of Inclusion: A Case Study of Women Education in Jammu and Kashmir" claimed that gender inequality has hampered India's efforts to achieve universal primary education. The best method to enhance the economic, nutritional, and physical well-being of a household, a small

economic unit within a country; is through education for women. In this situation, it could be claimed that the lack of education among women hinders the nation's economic growth (Bhat et al: July 3, 2011). As stated in the above study it seems that countries' economic development also depends on women's education and especially on the rural population because 85% of the country's population lives in villages[190].

Kaveta Suri in "Empowering Women Through Education: A Study of Rural Jammu and Kashmir" stated that India continues to have the highest percentage of illiterates in the world despite decades of efforts by the national authority to raise the country's educational standards. Approximately 50% of all adult females in India cannot read or write, and about one-third of the country's population is today functionally illiterate. Like the majority of developing nations, the prevalence of illiteracy is notably high among women in rural areas. Any country that wants to develop must educate its women. Despite a strong focus on gender equality in the education sector, there is still discrimination in access to education in India. Rural areas continue to have less access to female education than urban areas. Female literacy is also 58.01% higher in Jammu and Kashmir. In the same region the literacy rate for females in rural areas is 53.36%, compared to 70.19% for females in urban areas, up from 36.7% and 61.9%, respectively, in the Census of 2001 (Suri: November 19, 2013). The above study shows the condition of literacy rate among rural women in India. But it is also important to know the condition of wastage and stagnation in education among women, separately as well as its reasons.

R Basumatary in "School Dropout across Indian States and UTs: An Econometric Study" claimed that there were various causes of school dropout in India, including "poverty level, distance from house to school, transportation options, teacher quality, social milieu, and many other factors." The study discovered that the impact of state poverty levels and rural populations was statistically significant (Basumatary: February 13, 2012). In the above study, it seems that there are many reasons for the drop-out of education among women in India especially poverty and distance from school. But there must be many other reasons as well.

---

[190] "What proportion of people in India reside primarily in villages?" retrieved from; https://www.zigya.com/study/book

A. Parlow in "Education and Armed Conflict: The Kashmir Insurgency in the Nineties" attempted to evaluate how armed conflict affected the edifying results of both boys and girls who were of school age in the 1990s. The youngsters who went to school in Kashmir's metropolitan districts between 1990 and 1996 are the most affected by the insurgency. The researcher compared the educational outcomes of those who completed their education before 1990, as well as those of boys as well as girls from less affected regions of Jammu and Kashmir. Compared to girls and boys not as much affected by the insurgency, these children are less likely to finish their basic education and enrol in as many classes. These now-adult youngsters will never be able to make up for the knowledge they missed (Parlow: August 21, 2011). It seems in the above study that there is one more reason for drop-out in education in the conflict zones. In Kashmir, the children both boys and girls who are living in conflict-proven areas but are/were studying in the urban areas far away from their homes or villages have left their education beyond. Therefore, in this matter distance education was the solution but it seems that the literacy rate among women is still not very satisfactory.

Kavita Suri in "Overcoming Barriers to Learning: Women and Distance Education in Jammu and Kashmir" highlighted that literacy among all without consideration of gender must be considered central for the prosperity and development of any country in the globe; sadly, the world literacy report about the degree of literacy among women. In contrast to their male counterparts, it appears that women all over the world have significantly low literacy rates. There is a significant gender gap in South Asia due to the low female literacy rates. Male/female and urban/rural differences are significant in nations with generally low literacy rates. And to solve the bigger issues of gender inequality, female education is essential. The author also mentioned that "in a nation like India, there are 70 literate women for every 100 literate men" (Suri: May 11, 2013). As mentioned in the above study the literacy rate among women in India is very low compared to its men's population; that can also affect the future generation. And when the mother is educated then the future of the children can also be bright.

Sarvjeet Singh and Tajinder Kour in "Females Enrolments and Employment in Schools: A Study of Jammu Division" declared that "the foundation of a good existence is education." Education shapes a person's personality in all spheres and facets, making

him knowledgeable, learned, brave, and fearless, as well as possessing a strong sense of right and wrong. Literate women boost their social and economic status in their cultures and assist in ensuring that their children receive a good education, which in turn raises the social and economic standing of their families. They also learned that there is a direct link between a country's progress and the education of women. Education for women is now valued more than education for men (Singh and Kour: July 7, 2013). As mentioned in the above study educated women can also be economically empowered and when the women are economically empowered then they can easily help their children to get quality-based education. And more importantly, they can become active when they are economically empowered. But there is still a question of whether will it remove gender discrimination in every society.

Sowjanya Shetty and V. B Hans in "Role of Education in Women Empowerment and Development: Issues and Impact" claimed that education equips women with the skills they need to deal with the variety of obstacles they would inevitably confront throughout their lives. As a result, it is seen as the driving force behind women's empowerment. Despite greater admittance to edification, gender disparity still exists in India, in addition, more work has to be done to support women's education there. Women are endowed with a great deal of untapped potential. Educational equity will ensure enabling and entrepreneurial growth because edification is together an input and an outcome of advancement in people (Shetty and Hans: August 13, 2015). As mentioned in the above study increase in women's education will not limit gender discrimination in India but it persists there. It seems that there is a lot to do, to stop inequality in education among women.

Showkeen Bilal and Zebun Nisa Khan in "Gender the Disparity at Elementary Education Level in Jammu and Kashmir: An Exploratory Study" examines that "Gender disparity in edification" denotes variations in results seen between the genders. There are differences between the sexes in terms of enrolment, dropout, and survival rates. Women in Jammu and Kashmir have much lower rates of literacy and elementary education than women nationwide and their counterparts. The advancement of women's education does not appear to have benefited from the educational plans and

programmes. Government, non-governmental organisations, and other local organisations must make substantial efforts to speed up the development of Jammu and Kashmir's women's education (Bilal and Khan: December 19, 2014). The above study identified that the %age/drop-out rate among girls is more as compared to boys because of gender discrimination in education. So, the authority and management shout take serious steps in this matter.

Rouf Ahmad Bhat "Role of Education in Women Empowerment: Issues and its Impact," said that "Women's authorization is a worldwide problem, besides various formal and unofficial movements around the world are leading the topic on women's political rights." In 1985, the worldwide women's conference in Naroibi popularised the idea of women's empowerment. The ability of women to overcome obstacles, transcend conventional norms and transform their lives depends greatly on education (Bhat: August 19, 2015). In the above study, it seems that women's leave from any sort of discrimination relies heavily on educational development among them. An educated society can also help to avoid some agonizing cultural beliefs among people as well as the social mobility of people.

Tawheed Lateef Rather, and Mohammad Aamier Malik in "Education in Jammu and Kashmir: Issues and Challenges" claimed that the primary tool for a country's growth and prosperity is education. It is the method by which society consciously passes down its knowledge, values, and abilities from one generation to the next. A person's ability to move up the social ladder is significantly influenced by their education. Numerous sociological studies have demonstrated the importance of education in influencing social transformation. The future of society has benefited from education in every area of growth. Jammu and Kashmir's education system is in disrepair and has been deemed a complete failure by the government, educators, students, and society. In comparison to other Indian states, the educational system is not developing at a rapid rate. Many issues impacting students and society at large have been brought on by the flawed educational system in this region. The literacy rate of 68.74%, which is less than the national average of 74.04%. The current study looks at the educational system since history in this region, the existing condition, and the complications that the region's educational system is now dealing with (Rather and Malik: April 2021). The above

study stated that the educational system is not progressing at a pace when compared to other states in India. And it seems that the authority has a lot to do in this matter. It gives the impression that education among women belonging to rural areas will be then in sadder condition.

Karuna Chanana and Zakin Husain in their study *"Accessing higher education: the dilemma of schooling women, minorities, Scheduled Castes and Scheduled Tribes in contemporary India"* focuses on the expansion of higher education within the framework of supportive policies and preferential treatment for the benefit of various social groups, including women, minorities, and the Scheduled Tribes and Castes. It also examines the discourse on educational policy, which gives higher education multiple roles. Among these are women's equality, minority mainstreaming, and equity for Scheduled Castes and Tribes. It illustrates how, even at the conceptual level, the educational strategy fails to integrate these functions, which continue to be sectoral goals. Furthermore, the boundaries of gender, caste, class, and location play a critical role in determining access to higher education in India's multiethnic and multicultural society. Once more, gender is used as the all-inclusive negative criterion that gives women accumulative and conflicting disadvantages. Finally, educational programmes and policies are unable to bridge the gap between policy and practice because they cannot capture the complexity of social reality inside a single framework (Chanana, K, and Husain, Z: November 1993). The study seems to illustrate that educational programmes and policies are unable to bridge the gap between policy and practice. And finally results in failing to remove the gender gap or inequality among minority communities including women.

Ahmad Showkat et al, in "Educational Status of Women in Jammu and Kashmir with Special Reference to Rural Areas" found that "There is still prejudice regarding access to education in India, despite the significant focus being made on gender equality in terms of education." Compared to the country's urban areas, access to education is more constrained in rural areas. The female literacy rate is 58.01%, which is also relatively low in our territory. In this region, the literacy rate for rural women is 53.36%, compared to 70.19% for urban women, up from 36.7% and 61.9%, respectively, in the Census of 2001. In this border state, there is a sizable literacy disparity between men and women

(Showkat et al: September 18, 2016). As in the above study, the researcher has categorized rural-urban literacy levels among women by identifying that, there is a sort of discrimination by the authority in terms of facilities available for women's education in rural areas of Jammu and Kashmir. It seems that attaining higher education is also near impossible for rural women.

Padma Velaskar in her study *"Unequal Schooling as a Factor in The Reproduction of Social Inequality in India"* asserts that a large body of empirical research, which is still growing, clearly establishes that the growth of educational institutions in unequal societies can have minimal if any, equalising impacts. On the one hand, this has destroyed liberal-functionalist presumptions and ideas regarding the function of formal education as a tool for social mobility on a large scale, equal opportunity, and individual achievement. However, opposing viewpoints that see education as a means of perpetuating social injustice have gained traction. This study aims to comprehend the ways and extent to which gender, caste, and class inequality in India have been reproduced and solidified by education. To achieve this goal, the study combines data on the various aspects of disparity in educational access, performance, and outcome to create the most comprehensive picture of educational inequality. Examining the school as a major cause of inequality is the main objective. The new theoretical perspectives of education mentioned above serve as the basis for this preliminary and exploratory activity, which does not aim to methodically test any particular claims that arise from these perspectives. In addition to being extremely difficult, this effort is inevitably limited by the amount and calibre of research material that is now accessible. The study will show that there is a paucity of high-quality research in several domains. In light of the new findings, the study concludes by evaluating our current comprehension of the issue (Velaskar, P: March-September: 1990). The above study asserts that school is a major cause of inequality in our society. The researcher has found various aspects of disparity in educational access, performance, and outcome to create the most comprehensive picture of educational inequality.

Lubna Yousuf, Ouffee Maqbool in "Higher Education and Women Participation in Kashmir: A Trend towards Change" remarked that education has a crucial place in society since it is the primary standard by which a nation's growth and development can

be assessed. There is no doubt that education plays a crucial role in both an individual's life and the lives of society. In the case of individuals, education aids in mental discipline, intellectual acuity, and spiritual astringency. Education, or the feeding of the mind with knowledge, is the process by which a person's entire personality is produced. Individual and social components of education for women are both important. The ability of women to deal with issues in their own lives, families, societies, and countries is increased by education. Women were not allowed to enter the field of higher education (Yousuf and Maqbool: November 17, 2017). In the above study, it seems that women have the least chance of getting higher education. However, by gaining education women can gain authority in the design-making process but if they are unable to import higher education, then how can they get positive outcomes? Educational development is also divided in terms of the economic condition of different communities in Indian society.

Anne John and S V Shinde in "An Overview of Muslim Women's Education in India" claimed that the importance of education in promoting social in addition to financial advancement is now widely acknowledged. Literacy rates among Muslim women in 2001 were significantly lower than in the general population. Education promotes economic expansion. Education is crucial to the process of a community's social, economic, and cultural growth. Muslim women in India are among the groups with the lowest levels of education (John and Shinde: January 17, 2017). As in the above study, it seems that women of this community (Muslim community) are educationally backward and the reason for this illiteracy among them is poverty[191]. As the population of Muslims in India is 14.20 %[192], it seems that the nation's progress is largely dependent on their educational as well as economic development.

Shremela Rattan in "Educational Status of Women in Jammu Division of J and K State" remarked that educating women is crucial to the advancement of any country. Without providing high-quality education for women, no nation can claim to be developed. A

---

[191] "Economic conditions among Indian Muslims". Retrieved from;
https://www.hindutantims.com/india-news/untouched-by-economic-growth- one-in-4-beggars-in-india-a-muslim-reveals-census
[192] "Population among Muslim by Country of year 2022". Accessed from;
https://worldpopulationreview.com/country/rankings/Muslim Population by Country 2022 (worldpopulationreview.com)

mother who has received an education and training can support a large family and give birth to a developed country. The state has a population that is 47% female. Therefore, we cannot ignore their significance in the state's development. Both men and women have the right to gain education (Rattan: February 2, 2018). In the above study, a country can be called developed by its level of education among its citizens and called developed if only one part of its citizens (men) are highly educated. Women with 47 % of the population, in the Union Territory of Jammu and Kashmir do not have a satisfactory illiteracy level as compared to men or other states of the same country. Therefore, it seems that illiteracy among women can also hinder their empowerment among them to a greater extent.

2.5 Problems of Empowerment/Empowerment Issues

Mohammad Aminur Rahman in "Women Empowerment: Concept and Beyond" shows that women had aspirations of being in charge of their lives and having a say in decisions that affected them at home, in their communities, and in government and global development programmes long before the term "empowerment" became popular. The issue is that not many people have a good understanding of empowerment (Rahman: August 20, 2013). The above study has claimed that empowerment has been misunderstood by most people. Therefore, there should be a way to spread its correct understanding among people.

Damdaz Ali Ajbani, in "Women Empowerment: Role of Education" has said that one approach to promote the message of women's empowerment is through education. In addition to educating a woman, education also enables her to recognise her importance to society. A positive sense of self-awareness, pleasure, and triumph are just a few of the things that an effective application of education will guarantee. Women can choose employment and create professional trajectories with the support of guidance and counselling that is made available through education. Education can equip women with the science and technological knowledge they need to take on the difficulties of the current technological era (Ajbani: March 31, 2019). The above study gives the impression that education can help women to get a positive sense of self-awareness as well as to compete in the nowadays digitalized world. In addition, by raising voices against gender acumen.

94

Faitira Manuere in "Women Empowerment and Development in Zimbabwe: A Look at New Insights and Perspectives" noted that researchers, the government, and business leaders have given the idea of "Women empowerment" a lot of thought. The idea of women's empowerment has many different connotations. The history of the phrase "women's authorization" is associated with equality and gender (Manuere: October 21, 2018). The above study stated that along with numerous meanings, the basis of the term empowerment had started from gender discrimination.

Abbas Bhuyan in "Empowerment of Indian Women: A Challenge of 21st Century", stated that the phrase is used in both generic and specific contexts. In general, empowering women is giving them equal access to opportunities and freedoms that they had previously been denied because of their gender. Women empowerment specifically refers to raising their status within the social power structure (Bhuyan: November 12, 2006). In the above study, it seems that providing equal opportunities as well as enhancing the position of women can help them to get empowered.

Mohammad Alamgir Hossein in "Measuring Gender-based Violence: Results of the Violence against Women (VAW) Survey in Bangladesh" claims that equal rights for men and women are guaranteed by Bangladesh's constitution in all areas of public and political life. Additionally, it states that measures would be taken to ensure that women participate in all aspects of national life. The Bangladeshi government has consistently adopted proactive policies, laws, and strategies as well as national affirmative action plans and initiatives to hasten the achievement of the objective of holistic women empowerment. A global issue that transcends cultural, geographic, social, and economic factors is violence against women (VAW) (Hossen: September 17, 2014). The above study gives the impression that gender-based violence is a global issue and to take women out of it, the government as well as the authorities should make better plans.

Mary E John in her study *"Gender and Development in India, 1970s-1990s Some Reflections on the Constitutive Role of Contexts"* claims that the globalisation and structural adjustment philosophies aim to deafen people to the past and anything that does not speak in terms of efficiency. Even while the changes we are experiencing right now are unsettling, they also present a chance to take our political and intellectual endeavours to new and productive heights. It is time for individuals who have been

working at the intersection of gender and development to reassess their goals. Rather than isolating themselves within a purportedly 'pure' economy, they should expand on feminist understandings of the economy as a whole. One of the options available to them is one they have every reason to take: liberating the concept of gender from its ceremonial incantations and turning it into a practical tool for a more inclusive and emancipatory social structure. Women's issues are no longer, if they ever were, solely the domain of the women's movement. The development sector is particularly affected by this situation, which is best expressed by the frequent use of the word "gender." Gender bias, gender sensitization, gender planning, gender training, and other examples of its modern usage are among the terms that are frequently used in local, national, and international forums among state functionaries, development experts, academics, and activists—many of whom would not consider themselves feminists (John, M. E: November 1996). As development is the basic aim of the study, the above study seems to encourage the feminist understanding of the economy rather than isolating themselves within a purportedly 'pure' economy.

Rajeshwari M. Shettar in "A Study on Issues and Challenges of Women Empowerment in India" highlighted that one of the most crucial issues of the 21st century is now the empowerment of women. However, women's emancipation remains an illusion. We observe how women are facing so many social evils daily. Women must be enabled to acquire resources to be able to make wise decisions in life. It essentially entails raising the previously downtrodden status of women in society in the areas of politics, economics, and academia. It involves protecting them from all sorts of violence (Rajeshwari: April 17, 2015). In the above study, it seems that women must be empowered to afford resources so that they can be able to make premeditated choices in their lives. Above all women especially rural women need social support to defend the challenges as well as to take a stand for themselves.

Mohammad Afzal Hossain's study "Socio-Economic Obstacles of Women Empowerment in Rural Bangladesh: A Study on Puthia-Upazila of Rajashahi District" focuses on the challenges to women's authorization in the Rajshahi district's Puthia-Upazila. According to the researcher, the following factors show the true barriers to women's empowerment: Family constraints, socio-religious constraints, and the

socioeconomic circumstances of the study's participants (Hossain: August 18, 2011). In the above study, it seems that there are several hindrances to women's empowerment and along with family restrictions, socio-economic conditions, as discussed earlier are creating problems in problems in women's lives. But an interesting thing mentioned above such as socio-religious restrictions hindering women's empowerment. By taking an example of one particular religion and its role in women's empowerment.

Fatma Osman Ibnouf in "The Gender Equality and Women's Human Rights in Islamic Texts (*Quran-e-Kareem and Hadith*)", describes gender equivalence in addition to women's human rights in the context of Islam. The primary sources were taken such as Islamic texts to discuss gender parity, in addition, to women's human rights: verses from the Holy book of *Quran-e-Kareem* and the Prophet's[SAW] sayings (may Allah have mercy on him) also called *Hadith/Sunnah* as well as intellectual's perspectives on Islam and gender issues considering Muslim women's unreliable status in both domestic and international politics. Islamic regulations constantly consider the disparities between men and women that are inborn and are consistent with human nature. Islamic law accords men and women with the same obligations and rights. Because of societal norms and practices that are intrinsically social and cultural, Islamic precepts do not always materialise into tangible acts. In Islam, women play a significant role that is upheld and supported by fundamental principles. "Women are the twin half or sisters of males," said the Prophet (Peace and Blessings of Almighty Allah be Upon Him). Islam liberated Muslim women by conceding them the same human rights as males (Ibnouf: April 14, 2015).' As in the above study the researcher clarifies by taking the profs from Islamic Holy textbooks that women are equal to men. Although there are some misconceptions or misinterpretations on this issue spread by some Islamophobes, who do not even have any source.

Saeyd Rashed Hasan Chowdury in "Empowerment of Women in Muslim Communities, a Practical Observation: A Case-study on the Republic of Turkey" despite there being many disagreements and discussions on this subject, it was said that the idea of women's empowerment developed from Islamic rules. It takes into account the fact that women's status has been completely disregarded since pre-Islamic Arabian practices. However, it has been discovered that numerous Suras, including those on women's rights, such as

the *Sura An-Nissa* and *Sura Al-Mayeda*, were revealed after the Holy *Quran-e-Kareem.* Islamic law guarantees equal rights and duties to men and women. The emphasis on equal rights for men and women is emphasised in many religions, including Christianity, Judaism, Hinduism, Socialism, and Communism. However, Islam has fully recognised and empowered women (Chowdury: February 27, 2018). In the above study, it seems that women's empowerment has not always been restricted by socio-religious barriers, especially when talking about women's empowerment in Islam. Although religion is helping women towards empowerment, many other reasons are dragging Muslim women back, especially women from war-like places.

Inshah Malik in "Kashmiri Nationalism: Women, Class and Plebiscite" focused on the issue of their agency in the historical resistance movement against Indian authority to comprehend the hardships of Kashmiri Muslim women. It then presents an image of the women, showing that they are not just passive victims and that they desire to lead the Kashmiri independence movement to voice their opinions and fight for their rights. Women are tenacious in their fight against the injustices of the state and the extremes of cultural patriarchy (Malik: 17 November 2018). The above study identifies that Kashmiri Muslim women are facing the challenge of empowering themselves. And above all the best idea to encourage women is by recognizing the contribution of popular women with any religious belief.

Shaik Shafeequr Rahman and S Nikhat in "*Empowerment of Women for Social Development (A Case Study of Shri Mahila Griha Udyog Lijjat Papad, Hyderabad District"* observed that the first step in empowering women is to design tactics that are sensitive to acknowledging their contributions and understanding. Women require social assistance to overcome their feelings of inadequacy and worries to improve their sense of self-respect and dignity. One such effort to empower women is the founding of the Shri Mahila Griha Udyog Lijjat Papad Society, which fosters sisterhood and encourages general nurturing, care, and tenderness (Rahman and Nikhat: April 10, 2011). In the above study, the researchers mentioned a very interesting point and that is: that recognizing women's contribution towards society or nation can create a sense of confidence among other women. It is undoubtedly true that social support from

family, relatives or friends can help a marginalized person gain a position in society or empowerment as a whole.

Esther Duflo in "Women's Empowerment and Economic Development" revealed a link between economic development and women's authorization: On the one hand, authorization of women can result in improved development outcomes; on the other hand, expansion alone can make a major difference in reducing disparities among males and females (Duflo: December 17, 2011). In the above study, it seems that empowerment and economic development can be used in place of marginalized women to gain a position. It seems that if a woman is economically developed, then she can become an empowered person because of getting recognition as well as status in her family. But it is also important to know how can women develop economically.

Naila Kabeer in her study *"Gender Equality and Women's Empowerment: A Critical Analysis of the Third Millennium Development Goal"* talks about the third Millennium Development Goal (MDG), which focuses on women's empowerment and gender equality. The concept of women's empowerment is examined, and it is made clear how the measures related to this goal—such as employment, education, and political engagement—can support it. The third of the eight MDGs is women's empowerment and gender equality. It is a goal that is regarded as an end in and of itself rather than as a means to an end. It is an intrinsic goal as opposed to an instrumental one. Despite the importance of education, it is unfortunately limited to translating this goal into the target of eliminating gender inequities at all levels of education within a specific time frame. The metrics used to track the goal's advancement are a little more diverse, though: reducing the gender gap in all levels of education; raising the %age of women in wage employment outside of agriculture; and raising the number of seats held by women in national parliaments. All of these resources undoubtedly possess the ability to positively impact women's lives; however, the degree to which this potential is achieved will depend on the social ties that control access to the particular resource. As a result, there is evidence regarding the effects on women's lives of having access to these services in each case, both positive and negative. It is possible to conclude from both (Kabeer, N: March 2005). The above study seems to draw the attention of the management to reducing the gender gap in all levels of education. In addition to raising the percentage

of women in wage employment outside of agriculture, raising the number of seats held by women in national parliaments is important.

Naman Shukla and Jalaj Pandey in "Empowerment of Women in the Educational Sector" noted that edification is an important determinant for the prosperity, growth, in addition, well-being of women. Women's status does not seem to be consistent in a complex nation like India. India today boasts a largely educated society, which is essential for any country's socioeconomic development. Education not only lessens inequality but also raises the socioeconomic standing of the family (Shukla and Pandey: November 13, 2015). In the above study, it seems that education can help women to develop economically. In addition to economic development, women need to be knowledgeable to defeat the challenges or to take better designs in their lives.

Mohammad Rafiqula Islam focuses on supporting rural women through self-employment and nonprofit organizations (Non-Governmental Organizations- NGOs) praise plans in Bangladesh on the topic "Empowerment of Rural Women through Self-Income Generating Activities and the NGO Credit Programs in Bangladesh" noted that education is an important determinant for the prosperity, development, and wellbeing of women. Women's standing does not seem to be consistent in a complicated country like India. India today boasts a sizable, educated workforce, which is essential for any country's socioeconomic development. Education not only lessens inequality but also raises the socioeconomic standing of the family (Rafiqul: April 27, 2011). In the above study, it seems that if the woman can take the better design for herself then she can easily get empowerment with the help of Self-Income Generating Activities as well as NGO Credit Programs. And those credit programs can help women get economic independence. If by going through a little more detail about women's empowerment in different societies, will clarify that what was the condition of women in earlier times especially, in 3rd world countries such as India.

Dhruba Hazarika in his study "Women Empowerment in India: A Brief Discussion" stated that the empowerment of women is reportedly a contentious issue. They once enjoyed the same status as males. But during the post-Vedic and epic times, they had to deal with some challenges. They were frequently treated like slaves. Since the national movement of the early twenty-first century, their status has slowly and progressively

transformed. The British people serve as a good illustration of this. Constitution writers and national leaders campaigned for gender equality after India gained its independence. Today, we can observe that women hold respectable positions across many industries. However, some forms of societal discrimination and harassment still exist today. A small %age of women have been successful in realising their potential (Hazarika: September 12, 2011). In the above study, it seems that women are yet not free from discrimination, especially in the 3rd world countries such as India. But before that, the condition was very sad. However, it is important to know what can help Indian women to gain a position.

Neetu Rathore in "A Study on Empowerment of Women in India" shows how empowering women, who account for roughly half of the population, will improve the state of the economy. Education is crucial for women's empowerment because it gives them the tools to overcome obstacles, question traditional roles, and improve their quality of life. Despite greater access to edification, gender inequality still exists in our county, and much more work must be done to support women's education there. Women's immense potential has never been completely realised. Equity in education will guarantee enabling and entrepreneurial development because education is a factor in human development. The best way for women to gain influence in society is via education. It reduces disparities and serves to raise their position within the family (Rathore: November 17, 2017). In the above study, it seems that it is education that can help women gain empowerment and can help to reduce inequalities. But it is also important to know the present critics that the women are facing in the way of her empowerment.

Seema Singh and Antra Singh in their study on "Women Empowerment in India: A Critical Analysis" said that because we live in a conservative male-controlled society, women are treated as second-class citizens in all sectors of life, including the political, social, and economic ones. The empowerment of women has, however, always been a top priority and has received the utmost attention from all parties involved. The study analyses India's position in comparison to other nations and assesses its readiness to meet United Nations Sustainable Development Goal No. 5. Additionally, the study critically evaluates women's empowerment in India, including several models and

dimensions, constitutional protections, government plans and programmes, and their implementation or indicators of women's leave from inequality (Singh S and Singh A: June 13, 2020). The above study is raising awareness of the conservative patriarchal culture in which women are treated deferentially or unequally. But there should be deference in it as well: between the women living in Western societies and the women living in developing ones.

L. Prathiba in "A Study on Issues and Challenges of Women Empowerment in India" asserts that one of the most significant issues of the 21st century is the empowerment of women. Since the early years of the national movement in the 20th century, their situation has slowly and progressively transformed. Despite numerous government initiatives, the study demonstrates that Indian women still have a comparatively low level of influence and status compared to men. There is a gender imbalance in both work and education. Women's freedom of movement and household decision-making authority differ significantly depending on their age, level of education, and occupation. It has been discovered that women continue to accept gender standards that are not equal in society. Domestic abuse is more prevalent among women in rural regions than in cities. There is a sizable gender discrepancy in political participation as well (Prathiba: September 11, 2017). In the above study, it seems that movement among women from one place to another also depends upon their present status such as; economic independence, age, education etc. And women from rural areas are getting the least chances for making themselves independent and in addition to this, the political participation among women has been restreeted to menfolk only.

Mohammad Ameen Nisha and D. Vezhaventhan in their study "Political Empowerment and Participation of Women in India" argued that growth and development depend on the political participation of women as a social process. Women's status is evaluated globally based on their participation in politics and degree of empowerment. Women are still underrepresented in jobs that involve making decisions. Women's involvement in politics is essential for securing women's place in society, giving them the power to choose their fate, and for the development of true, long-lasting democracies. This will help them improve their personalities while also giving them more social and financial influence. Their involvement in public life will help to solve numerous societal issues

(Ameen and Vezhaventhan: June 12, 2018). In the above study, it has been said that women's political empowerment is always been a sad story in India. However, by design-making process or political participation, a woman can gain recognition nationally as well as internationally. But it seems that Indian women are lacking in this field as well.

A Prakash in "Social Legislation and Women Development in Tamil Nadu-A Study" states that "All human beings are born free and equal in self-possession and rights" affirms that every person is enabled to all the rights and freedoms without any kind of inequality, as well as racial, ethnic, sex, language, religious, or social status. Men and women have always shared joys and sorrows since they are essential parts of human society. When it comes to escaping slavery, women have not lagged behind men. Women were widely thought to be better suited for home tasks up until the middle of the 19th century, and their place was in the kitchen or, at best, the living room (Prakash: June 21, 2019). The above study stated that however, both men and women are two inseparable parts of human society by sharing their joys as well as sorrows; but when comes to the status of women in society, at that time they are discriminated against.

K Sreeja in "Political Empowerment of Women Elected Representatives in Grass Root Level through Skill Development: In the Context of Kerala" revealed that equal position, opportunity, and freedom to make her own opinions are all benefits of empowerment for women. Worldwide, women make up about half of the population. Because it imposed a hegemonic masculine ideology, the prevailing masculine ideology prevented them from obtaining equal chances in various parts of the world. The increase in feminist thought, however, has led to substantial improvements in women's health across the globe in recent decades. Women's rights movements (feminist thought) had made education one of their most pressing demands (Sreeja: September 17, 2015). In the above study, it seems that half of the world's population is women but even then, they are not taken seriously in any field. However, the feminists of different waves, especially feminists of the second wave gave more importance towards design making process among women by making education one of their insistent demands.

Pulla Rao et al, narrated in "Political Empowerment of Women in India" that women's empowerment, refers to having complete control over one's behaviour. Many actions

have been taken in recent years to improve the representation of women in politics. Everyone has the right to take part in the government of the nation in which they dwell, as stated in the Universal Declaration of Human Rights (UDHR). The ECOSOC (United Nations Economic and Social Council) sanctioned the goal of 30 % of women in administrative positions by 1995. It did not only guarantee impartiality for women but also gave the state the authority to promote female empowerment. CEDAW[193] (Convention on the Elimination of All Forms of Discrimination Against Women), one of many international conventions and human rights instruments, was ratified by India in 1993 (Rao et al: January 11, 2011). The above study gives the impression that along with other countries India endorsed various Human Rights Institutions or bodies, most importantly CEDAW, to abolish all kinds of discrimination against women. But it is important to know whether it (Human Rights Instruments like CEDAW) has helped women to gain empowerment most importantly in the design-making process.

N Sushma in "Political Empowerment of Women in Indian Legislature: Concerning their Involvement in Decision-Making Process" demonstrated that although women and men are guaranteed equality under the constitution, they are unable to participate in politics for several reasons. Empowerment as a methodology is frequently linked to the rise of feminism consciousness. The idea of women's empowerment was first articulated in 1985 during the International Women's Conference in Nairobi. Only 8 % of parliamentarians in India were female. In the 294-member assembly, West Bengal boasts the largest proportion of women MLAs[194] in the nation, nearly 13 %. Since there appears to be no connection between this low level of women's political representation and literacy or other ostensibly connected criteria, it is baffling (Sushma: August 12, 2011). In the above study, it seems that women's participation in design making process in India is very sad, that even Human Rights Institutions like CEDAW have not helped women to gain empowerment against discrimination.

---

[193] "What is CEDAW?". Retrieved from;
https://www.unwomen.org/en/digital-library/publications/2016/12/cedaw-for-rights.
[194] "A Member of the Legislative Assembly (MLA) is a representative elected by the voters of an electoral district (constituency) to the legislature of State government in the Indian system of government": https://fullform.blog/politics/mla-full-form/

Suheel Rasool Mir in "Representation of women in Jammu and Kashmir Bureaucracy: A Sociological Analysis" Despite the wide range of differences in women's status and roles, it has been noted in Jammu and Kashmir that these women generally have fewer rights than their men in terms of political rights, inheritance, education, and employment. It is stated that women played a heterogeneous role in the promotion of social and economic development in Jammu and Kashmir. Patriarchy has dominated the societal structure. Women are therefore perceived as accepting subordination (Mir: December 18, 2017). The above study stated that women even those facing political violence in Kashmir are playing diverse roles in the upgrading of social and economic development. But even then, they are not getting any recognition in their political field or design-making process.

Damsaz Ali Andrabi in "Position of Women in Kashmir Then and Now" claimed that throughout Indian history, women have suffered extreme misery. They occasionally became victims. They were the victims of numerous horrible crimes, such as dowry, infanticide, *Sati,* and other things. Different measures to free women from oppression were passed because of the constructive backing of social and religious reformers. Women today seek equality with males and do not accept living in a "man's world." They have made more than enough contributions to society in every area, so why should they have to battle for their rights? rights (Andrabi: April 17, 2017). In the above study, it seems that in Kashmir women are facing all kinds of violence. However, with positive support from religious reformers, women are still fighting for equal rights.

Bashir Ahmad Dabla and Nilofer Khan in "Empowerment of Women in Kashmir: A Study in Srinagar District" reported that empowerment of women cannot be firmly defined, especially in a condition, where there are many differences between women in diverse segments, including rural as opposed to urban, organised versus unorganised or women in the informal sector, those working for the government or the public sector against those in the private sector, educated women versus those with less education, and women from lower-level income groups are all represented (Dabla and Khan: September 19, 2005). In the above study, it seems that along with gender differences as well as patriarchy in Kashmir, there is a difference among women working private sector

vs women working in the government sector, rich and poor, women belonging to rural vs urban areas, educated vs uneducated or illiterate etc.

Koenig et al, manuscript available in PMC[195] (PubMed Central) examine that a higher socioeconomic position helps to reduce physical violence, but it has little effect on averting sexual assaults. Their results likewise highlight the significance of relative aspects" (Koenig et al: January 30, 2013). In the above study, it seems that although women who are developed socially as well as economically can prevent themselves from physical violence sexual violence remains a question mark. But at least by participating in socio-economic and design-making processes, women can get the chance of freedom of speech to raise their voices against it (sexual violence).

Showkeen Bilal Ahmad Gul and Nelofar Khan in "Women empowerment: Issues and challenges in Jammu and Kashmir" shows that women's freedom of speech, access to education, and work possibilities have all decreased as a result of their underrepresentation in socioeconomic and political processes. 'Due to their vulnerability, they have been forced to watch the rapidly changing socio-economic environment in silence. They are experiencing an identity crisis as a result of developing indicators of exclusivity. Traumatizing events and protracted depression brought on by ongoing conflict harm people's mental and emotional well-being. Women are the most at risk in society, especially when there is violence brought on by political unrest (Gul and Khan: December 3, 2013). In the above study, it seems that political unrest has hindered or can be said that it has a divesting impact on women's empowerment in Kashmir.

Rekha Pappu in her study *"Rethinking Legal Justice for Women"* claims that the essay by KUMKUM SANGARI [Sangari 1995] presents itself as an intervention in the issue of the unified civil code with the express intent of redefining the parameters of the debate. Sangari argues in favour of concentrating emphasis on various and overlapping patriarchies to challenge the religious communities' growing prominence in the conversation about legal justice for women. Sangari argues that a change in emphasis is

---

[195] "The Europe PMC Author Manuscript Collection is made up of manuscripts for papers that have been published in Europe PMC and PubMed Central (PMC) in accordance with NIH and other funders' public access guidelines and Europe PMC funder rules. Downloads of the Collection's manuscripts' text are available in plain text and XML formats"-retrieved from; https://europepmc.org/downloads/manuscripts

required since religious societies are inevitably hostile to women's interests and cannot serve as the starting point for enacting laws that promote gender equality. However, Sangari argues that since all religious societies share a patriarchal nature and have regions of notable overlap, focusing on these many patriarchies would make it possible to develop gender-just common laws (Pappu, R: May 1997). In the above study, the researcher claimed that it is only religion that is responsible for all kinds of acts of violence, the women are facing inside are outside the home.

Showkeen Bilal Ahmad Gul in "Women and Violence: A Study of Women's Empowerment and its Challenges in Jammu and Kashmir" identified that women are the most defenceless and adversely impacted group in society, particularly amongst severe conditions brought on by unrest in the territory. They experience severe humiliation, harassment, and persistent depression, among other things, all of which worsen their mental health. For Kashmiri women, the worrying scenario in Jammu and Kashmir right now is the worst. Widowed women have the full burden of caring for children and managing household budgets (Gul: July 16, 2015). In the above study, it seems that Kashmiri women are the susceptible sections of society because of being violated in different ways.

Ghulam Sarwer in "Women empowerment: Issues and challenges in Jammu and Kashmir", said that social norms, military struggle, interpersonal abuse, and aggressiveness in the state are all contributing to women being sufferers. In addition to the profound disgrace of harassment they endure, they likewise undergo severe episodes of persistent anguish that have rendered them emotional. The violence in the region has taken away the rights of women and made their lives difficult. Nobody knew exactly how many women lost their husbands and had to raise their children alone. According to the researcher, women continue to face problems and difficulties in various areas of Jammu and Kashmir, particularly those about female feticide, infanticide, child labour, etc, (Sarwer: August 19, 2017). The above study stated that the politically incompatible condition in the region has violated women's rights, in addition to that they are facing other issues as well. And after losing their loved ones they (a widow as well as half-widow) are unable to survive for their children.

Ritu Dewan in "Humsheera, Humsaya: Sisters, Neighbours: Women's Testimonies from Kashmir" observed that the care of fatherless children abandoned with elderly relatives and the financial survival of widows are two significant issues affecting Kashmiri society today. There are no more sources of assistance. Women who own some lands are less likely to experience issues, but the majority struggle to make ends meet by selling their labour or doing piecework jobs like making caps. For them, feeding and raising children is practically difficult (Dewan: May 16, 1994). The above study gives the impression that poor widows who lost their husbands in the conflict situation are facing several issues to survive. And in general, the concept of empowerment for those women has lost its value.

Martha Alter Chen in "Widows in India: Social Neglect and Public Action" that women whose husbands have passed away, indeed have property rights, but that these rights were only available to widows who remained single. Additionally, because of mobility limitations, they were unable to actively participate in the management of their land; as a result, their adult son(s) used their property rights (Chen: September 13, 1998). The above study gives the impression that widows in India do not have land rights. Although this claim can be fit to all women of all religious beliefs. When talking about Muslim women, Islam provided land rights to every woman (married, unmarried, widow and divorcees). But it is also true that people are ignoring religious teachings when it comes to women's rights.

Rashmi Rani et al, in "A Study on Women Empowerment Schemes in India" highlighted the fact that women empowerment is a significant topic in economics and development. Regarding the trivialization of other genders in a social or political setting, alternative ways may also be mentioned. Women must be allowed to participate fully in the economic field across all sectors if stronger economies are to be developed, international development and sustainability goals are to be met, and women, men, families, and the community's well-being are to be improved. Giving women the freedom to decide for themselves how to live their lives, take care of themselves, and pursue their careers is an impartially straightforward definition of empowerment. To enable women to obtain their true rights in society is empowering them (Rani et al: August 19, 2017). In the

above study, it seems that to get women recognized in all the fields, they should take part fully in the economic fields across all sectors.

Ashok Kumar in "Role of RUDSETI in Women Empowerment through EDPs in Tirumakudalu Narasipura, Mysuru District" highlighted that enhancing women's rights and enabling women to have control over their lives and exercising influence in society depends on women's economic empowerment and involvement. It is about establishing a fair and just society. As individuals may experience several forms of exclusion and discrimination due to characteristics like race or caste, many women are vulnerable to discrimination and persistent gender inequities. To achieve pro-poor growth, sustainable development, and all of the Millennium Development Goals (MDGs), women must be economically empowered (Kumar: April 17, 2014). The above study stated that the only way to empower women is by their participation in the economic field. But it is also important to know the limitations they are facing.

Neha Tiwari in their study "Women Entrepreneurship in India: A Literature Review" demonstrated that the rise of female entrepreneurs has created a new perspective on the business world. Women's entrepreneurship makes a significant contribution to societal advantages and boosts economic development. Even though women make up over half of the population in India, they still participate in entrepreneurship to a very small extent. In India, Tamil Nadu, Kerala, Andhra Pradesh, West Bengal, and Maharashtra account for the majority of the country's entrepreneurs and entrepreneurship is largely limited to these states (Tiwari: September 15, 2017). In the above study, it seems that women's involvement in entrepreneurship can help empower them. However, in India, their participation in entrepreneurial activities remains severely limited because of gender discrimination.

Padmini Swaminathan in her study *"Where Are the Entrepreneurs? What the Data Reveal for Tamil Nadu"* argues that the performance of the private sector in the economy has had a significant impact on the effectiveness of the reform initiatives implemented in the nation since the middle of the 1980s. We have attempted an analysis of this data based on the supposition that information about current industrial activity and investment aspirations should reflect entrepreneurial skill and capability. We have limited our analysis to Tamil Nadu in comparison to Maharashtra and Gujarat in the

west. Even while Tamil Nadu continues to be one of the top three industrial states in the nation, it has lost a lot of ground and potential over time. This can be attributed in large part to two factors: (a) the failure of the established business houses to diversify into new and unexplored areas and their low risk-taking capacity; and (b) the state of Tamil Nadu's inability to foster an environment that encourages the emergence of small and medium-sized entrepreneurs on a large scale (Swaminathan, P: May, 1994). In the above study, the researcher focuses on the performance of the private sector in the economy and its impact on the effectiveness of the reform initiatives implemented in the nation since the middle of the 1980s.

Rabiathul Basariya and S. Priadarshini in their study "Women entrepreneurs-problems and prospects in India" argue that female entrepreneurs are an alarming force to be taken into account in the business world and that they are not just in business for survival but also to state their inner need for creativity and to demonstrate their ability. The societal revolution is being aided by a sizable share of educated women, and it will not be long before more women enter sectors that have historically been controlled by men. Nowadays the majority of women have built their economies, or entrepreneurial empires, and are now in complete control of the planet. The untapped entrepreneurial potentials of women are steadily evolving as society becomes more conscious of their place and economic standing. Women who own their businesses are drawn to them because of their abilities, knowledge, and adaptability. Their success has moved away from the kitchen and onto more advanced levels of professional activity. In India, women's standing has significantly evolved in the two decades since independence (Basariya and Priyadarshini: May 3, 2018). The above study gives the impression that the participation of women in entrepreneurial activities has changed their position globally although Indian women are facing discrimination. But it has changed the status of those women (urban or rural women) who are investing in any business.

K, Manjunatha in "The Rural Women Entrepreneurial Problems" claims that the subject of the economy has undergone a significant advancement in the current era of globalisation. Women's engagement in this advancement is more crucial. These female entrepreneurs have generally benefited from Self-Help Groups (SGHs). With the aid of these SGHs, women are becoming more and more economically independent. They are

freeing their voices in all spheres of life, including business. In a larger sense, women entrepreneurs are typically those who take on obstacles to fulfil their desires and achieve financial independence. The problems a woman encounters in caring for her family are various. The path helps a woman business owner achieve financial independence. She excels in society and in her home environment as an entrepreneur who considers herself successful (Manjunatha: January 8, 2013). In the above study, it seems that the women who are taking part in entrepreneurship, are those who accept challenges to meet their personal needs and become economically independent. So, it gives the impression that women's participation in entrepreneurship or any kind of business can make a woman active in defending the challenges of their life.

Uma Kalpagam *"Women, Informal Sector and Perspectives on Struggles"* explores the variety and depth of women's difficulties in the unorganised sector. We witness the conflicts mostly on the fronts of ideology and materialism. We must summarise the problems associated with the informal sector generally and the challenges unique to women in it to provide a thorough explanation of the various forms of struggle in the Indian context. The informal sector refers to both the rural and urban areas, and it comprises wage and self-employed workers engaged in both manufacturing and service industries. Ans is defined by the following characteristics: low entry barriers, dependence on local resources, family-owned businesses, modest operational volumes, labour-intensive and customised technology, skills obtained outside of the traditional educational system, and an unregulated and competitive market. Therefore, it would encompass all forms of casual labour in both rural and urban areas, as well as workers in small shops and factories, including informal labour in the formal sector. And also, those involved in petty occupations and household production either directly or through some sort of putting-out system (Uma, K: June 1987). In the above study, the researcher focuses on the difficulties women are facing in the informal sector, whether in terms of inequality in wages or hard work.

Sylvia Maier in "Empowering Women Through ICT-Based Business Initiatives: An Overview of Best Practices in E-Commerce/E-Retailing Projects Information and Communication Technologies (ICTs)" highlighted that information and Communication Technology[196] (ICTs) is being advocated more and more as a crucial

---

[196] "ICT- Although there is not a single, agreed-upon definition of ICT, it is generally understood to refer to all systems, networking elements, applications, and devices that together allow individuals and organizations (such as companies, nonprofit organizations, governments, and criminal enterprises) to interact in the digital world."-retrieved from; https://www.techtarget.com/searchcio/definition/ICT-

tool for reducing poverty, fostering development, and empowering historically oppressed populations in the Global South, particularly women and minorities. ICT-based business efforts, particularly e-commerce enterprises, are among the most promising options for women's empowerment (Maier: August 17, 2007). The above study stated that e-commerce projects as well as ICT-based business initiatives can help poor women to eliminate the issues they are facing. So, it is important to make women ready to participate in such business activities.

Rasheed Sulaiman et al in "Initiatives for Disseminating new Information and Knowledge Useful for Rural Women" showed that "the majority of ICT projects are providing new info and expertise valuable for women of rural areas; lack of access to additional sources of aid and services prevents many people from using it." The community radio station and the information centres seemed to have the best chance of reaching women with locally relevant content out of all the methods. ICTs have a significant potential to boost the productivity and efficacy of rural women's businesses and open up new employment options for them (Sulaiman et al: August 19, 2011). In the above study, it seems that ICT is facing failure in rural areas because of a lack of facilities available. And it will be more effective if the facilities are available and by awarding women about it as well as other skill development activities.

Anjali Vyas and Jai Narain Vyas in "The Impact of Skill Development on Women Empowerment" claimed that one of the most important tools for any nation's "successful growth" is the empowerment of women. This means that women must not be subjected to the cycle of prejudice based on their gender, culture, education, politics, or economic status. The main concern is educating women about their rights and helping them gain confidence. They must possess the necessary skills to support their families both at home and at work. Possibilities for work are created for individuals as a result of the development of their talents. Women's skill development aims to increase their productivity by raising the standard of the work they produce rather than just preparing them for the workforce (Vyas and Vyas: May 12, 2014). In the above study, it seems that skill development among women can help them to survive in any situation for both themselves as well as for their families or children. In addition to this, Non-

Governmental Organizations, as well as Self Help Groups can help women come forward to empower themselves.

Lalit Kumar Sharma in "Self Help Group as an Effective Strategy and Feasible Approach to Empower Women in India" explored the virtues of SHGs (Self-Help Groups) as a plan and a method for empowering women in India that showed the benefits of psychological, social, and economic factors attained by women who joined SHGs. To increase involvement and decision-making, awareness and capability must be fostered (Sharma: November 18, 2011). The above study gave the impression that Self-Help Group's efforts for empowering marginalized women in India. But there arises a question with the help of such groups, can a woman get or become economically independent? Or there is any other way out?

Imania Imtiyaz, and S.K. Bhogal (2020) in their study "Women Digital Empowerment: An Empirical Study in Srinagar City" said that the current study project aims to scrutinize the status of women's empowerment in India with particular emphasis on the Srinagar division of the Union Territory. It focuses mostly on the problems of women's empowerment and the contribution of digital media to the empowerment of state-sponsored women. One of the biggest concerns of the 21st century is currently thought to be the empowerment of women. But it is still only an illusion of the real world at this point. Empowerment is the key to developing a woman's capacity to make important life decisions (Imtiyaz, and Bhogal: July 17, 2020). In the above study, it seems that to get women empowered by letting them participate in digital media as well. But there is a gap as well between the women belonging to the rural backward class, economically under-developed, and un-educated and a woman belonging to urban as well as the developed parts of the world, with most of the facilities available.

Now by going to the research gap that the researcher had found in the previous studies. The research gap will also be subjective in order, thus by starting the very first:

Research Gap on Political Unset and Violence

The gap that is found from the past studies is, that the problems Kashmiri women are facing are remarkably not very different from others concerning its variables, which is the opposite of the reality. Kashmiri women have been facing remarkable issues for decades due to political unrest. In the first place, the spreading of anti-religious thinking

and hate among people and political leaders. Added to this political situation Islamophobia is also playing dysfunctional to the greater possibility of the social system. The important point that is not found in most of the previous studies is, that after losing their (Kashmiri women's) identity because of sexual assault (like the women in Kunnposhpora of district Kupwara) they are then facing the stigma of their name or identity. The society in which they have been living since their childhood is then discriminating them; no matter whether it is in terms of education, marriage, design making in family matters, participation in social ceremonies or social movements, moving out or going to market for shopping etc. In short, their society or their people are insisting on them believing that they have lost status in life. One more important thing that is missing in the past literature is, that mostly all those women victims who have been violated by different groups are not categorized. But in the real sense those women belong to poor families, as well as rural areas and very few examples, come from rich families; as well as those women who do not have any political background. The gap is also found related to widows and half-widows in Kashmir. There are many distinct kinds of widows as well as half-widows, and each is facing a variety of issues. However, widows and half-widows of paramilitary forces have greater issues than anyone else. They are also subject to a variety of constraints placed on them by the government and by their society. People are completely ignoring the Islamic relaxation for women in front of their cultural values. There are different government agencies and Non-Governmental Organizations (NGOs) working but mostly the political leaders/opposition leaders use them more for their political benefits and less for the benefit of those women.

Research Gap on Mental Health Issues

The thing found to be common in the previous studies (on the part of mental health issues) is, that the Kashmiri women are facing violence because of political unrest and are being used as the victims of war. But the issues do not end at this stage. The situation is getting further deconstructed through the suffering of various mental health issues as well. The very incident insists them believe that they have lost the purpose of their life and thus meet an end to their belongingness. The second thing is, that other parts of women's lives like; marriage or married life/remarriage, family and kinship are also

affected by the conflict situation. And because of that they are also suffering different mental health traumas. The third thing is, that other reasons for mental health issues are also lacking in the previous studies such as; domestic violence, patriarchy, harassment at home and workplaces, harassment at schools through teachers and by classmates: other things like; conflict or divorces, forced marriages, the bisexuality of spouses, repeatedly miscarriage or infertility, sterile. Finally, the shortage of proper medical care makes the condition of the patient worse.

Research Gap on Domestic Violence

The common things found in the previous studies; patriarchy, misunderstanding, alcohol, bad company, economic dependency of women, wife beating or physical torture, the threat of divorce, and disobedience are independent or discrete variables shaping domestic violence or disempowerment of women in Kashmir. The most important thing that has been ignored in the previous studies is unemployment due to political unrest. It is also responsible for domestic violence or disempowerment of women in Kashmir after/ family disintegration. There are many more things that are missing in the previous studies, for example, the socially accepted attitude among men by considering it inappropriate for their women to support them financially if they are facing any issue. Such mindset or practice has also contributed to the deterrence of many qualified women and illiterate young girls from pursuing any form of vocational training. Health problems among married women are also responsible for domestic violence. Protection of Women from Domestic Violence (PWDVA) was announced by the government in Kashmir in '2010' for the protection of women but not with the desired results comes with it. Stamp duty has been abolished on the scale of prosperity registered in the names of females. But because of the growing patriarchy in the Kashmir region, parents are completely ignoring it.

Research Gap on Educational Issues

The most common thing found in the past studies in this part (related to educational problems among women) is, that most of the studies are related to the importance and problems in education. In Kashmir, women are not only facing social problems but also political problems or political unrest. And in addition, political discrimination, and mental health issues for different reasons. There is also a regional divide between the

115

educational levels of the two territories (Jammu and Kashmir 'J&K'). And not only in education but also in all types of awareness, and facilities related to the health of the women. Some other reasons also responsible for illiteracy and drop-outing among women are; the closing of schools for months due to political unrest, unemployment as well as poverty of parents, conflicts between parents, fear of failure, and harassment of girls' students through teachers and classmates. Other issues like eve-teasing, acid attacks, forced displacement as well as the disappearance of earning members of the family, less importance towards physical education/training like; Marshal arts among girl students, less importance towards professional education, less quality/skill-based education and so on.

Research Gap on Empowerment Issues

The most common that found in this part (women empowerment) is, that most of the studies consider freedom as empowerment of women; for example, let women be free from all kinds of restrictions then only they can get empowerment (my body my will/choice, a feminist slogan used in several countries). The second thing is that women can be empowered only by taking part in politics which seems impossible because not even all men are in the political field. The central reason that is missing in the previous issue for women's empowerment, is the self-made culture. It has been adopted as well as followed by people, which later resulted in issues in the authorization of women. This is one of the significant things that the researcher did not find in a very detailed manner in the previous studies rather the researchers are blaming religion for women's suffering. It is undoubtedly true that women all over the world (rural and urban), are facing domestic violence but how to deal confidently with such issues without compromising with torture, is also lacking a special preference. Women are hesitating to call the police for help even if they are using smartphones. Fourth, much focus has been given to entrepreneurship by running any kind of business. As India is a developing country and most of the population is living below the poverty level, when the women do not have even food to eat how can they think of starting any kind of business entrepreneurship? Fifth, less focus has been given towards local-self-government, which is the base or can be called a foundation stone from which a woman can get the skill of expressing her issues. There is a possibility of gaining freedom of speech, cooperation from other

women victims, self-confidence, and interest in political participation etc. Finally, the most important thing on which the researcher found less focus in the previous studies is, that women from war-like areas are always living a different lifestyle such as; threats, trauma, fear of being assaulted, fear of loss of loved ones, and fear of loss of self-image. In addition to the above, harassment, eve-teasing, fear of loss of property, movement restrictions, and lack of facilities available; in education or schools, hospitals, roads, and communication, are also hurdles for women empowerment in Kashmir. The same policy will never be applied to their life requirements as well as to their empowerment. Therefore, the policies and plans of government and management or authority should always be suited to their condition.

2.6 Closing

On this point, the researcher wants to summarise the political insurgency and sexual violence against women in Kashmir by reviewing various publications since the chapter is subjective order. According to reports, Kashmiri women are among the most[197] frequently victimised by sexual assault, particularly since 1947, when Maharaja Hari Singh, the final Dogra ruler of the region, asked the Indian administration for military aid while the Quit Kashmir movement besides other opposition parties was firmly in control. A state defence force that sexually violates Kashmiri women is not just a form of privately motivated abuse, but a form of abuse through the power that implicates public responsibility. The history of that conflict is imbued with sexual violence against women. Kashmiri women have been used by the defence forces (appointed there) tools to punish, intimidate, coerce, humiliate, and degrade them. Yet in Kashmir, most crimes committed through security agencies have gone unnoticed since victims have been intimidated and stigmatized. Women carry the community honour on their bodies and backs during times of conflict, especially religious conflict (Islamophobia), and defiling their bodies—often by sexually assaulting them is a form of getting back at the opposing community. These things are also happening to women in other war-like regions. However, it is crucial to note that women in Kashmir continue to suffer by losing their

---

[197] To get more detailed content on the topic "Kashmir women and their sufferings" please cite the link given; https://www.aljazeera.com/features/2019/8/21/kashmir-women-are-the-biggest-victims-of-this-inhumane-siege

spouses or becoming widows or half-widows, as well as by being sexually assaulted or harassed. As a result of such stigmas, people struggle with a variety of mental health problems. Women in general are suffering from mental health issues by becoming the victim of different kinds of violence. However, women who experience warlike situations, political turmoil, or insurgency, like the women of Kashmir do, are more likely to have various psychiatric illnesses or, to put it another way, to become the victims of various mental health problems. The majority of women who experience sexual assault, women whose spouses or children have been killed or missing, and women who have experienced domestic abuse are more likely to experience psychiatric problems. Kashmiri women in particular are also more likely to experience many other dangerous risks to their lives as a result of these problems.

In this chapter, it is explored that India is a patriarchal country and women in this part of the world are being subjugated in the name of religion and tradition. Content as evidence from religious books and articles on religion (especially Islamic books) was provided to prove that religion is in favour of women's emancipation but it is misinterpreted to subjugate women. This chapter focused on important issues of Muslim women where they are subjugated like as; through early marriage, education, the plight of brides and the plight of widows or divorces etc.

It is a well-known fact that education is the only way for women to become empowered and can also assist them in ending gender inequality, but there are also many problems or obstacles standing in the way of their education. Firstly, the women whose spouses have been killed or abducted by any of the groups do not always make an effort to send their kids to school, especially girls, due to several reasons, including poverty and insecurity. Second, the majority of the girls who are at risk of being abducted for sexual assaults or harassment by security personnel are still illiterate, and many of them stopped going to school as a result of this fear and societal stigma. And sometimes domestic violence can occasionally stand in the way of a female child's education because of parental disagreements, might interfere with their ability to concentrate on their schoolwork and lead to a variety of mental health disorders.

Researchers, governments, and non-governmental organisations (NGOs) have done a lot of work in the area of women empowerment, nonetheless, the issue is that women

are still dealing with several problems in their daily lives. Regardless of where they originate—from the political, social, economic, educational, financial, emotional, etc.— women still do not have enough authority. Women, whether from Kashmir or from anywhere else, are still seen as the weaker members of the community and are treated unfairly at every turn. As mentioned above in the introduction part (with reference) they are seen as second-class members of society. Therefore, women's empowerment is required so that they can become economically independent and self-sufficient, overcome their fears, venture out into the world without fear, rise and take their rights from men's hands without having to ask for them and have the freedom to choose and make reasonable decisions for herself.

The underlying ideas of authority that are applied to abuse women, the mental health issues that women experience as a result of men abusing their power, and the tools that can be used to empower women. The additional challenges like illiteracy that might leave a woman less informed and descriptions of the concerns related to women's empowerment were all used to offer the essential conceptual basis. The status of women's empowerment is also explained in these earlier evaluations of the literature. Every country's plan should emphasize concerns related to women's empowerment. Without giving this section (women) enough consideration and educating as much as possible about them and all the problems they face, a nation's long-term development strategy is incomplete. Giving women a solid education or expanding their work options is not the same as empowering them. The arguments for gender equality and women's empowerment must be understood by women. Women empowerment, to put it simply, is the psychological release from cultural injustices related to politics, economics, and society. But it should not be misunderstood by considering that only Western culture can open the way for women's empowerment.

Chapter-III

Research Methodology

3.1 Introduction

The concepts of marginalization and women empowerment are clubbed together for a descriptive research enquiry. Thereafter, the chapter that is dedicated to describing the kind of research orientation is taken and applied to the same. Ambition is set to understand the social pattern for the marginalization and empowerment process in Kashmir focusing on the gendered sector of contemporary society. To find the root of the problem, a modest attempt has been made to carry out a study in two districts namely; Kupwara and Baramulla in the Northern area of Kashmir territory titled *"Marginalization Among Kashmiri Women: Transition Towards Empowerment"*. The women respondents (respondents of the research) taken for the study were; widows (widows whose spouses were killed or disappeared by the Indian army as well as widows whose spouses passed away by natural death but after that, become the victims of domestic violence) and half-widows, divorcees, victims of sexual assault.

Hence the present study has been launched to achieve the following objectives.

The major objectives of the study are:

1. "To exfoliate empirical evidence of political marginalization as an antagonist to women empowerment"

2. "To appraise the role of domestic violence as a major threat to empowerment. Cultural components like values and beliefs are to be scrutinized in the realm"

3. "To critically evaluate the ideals of women empowerment in North Kashmir, breaking down the theoretical convention through the sociology of everyday life practices"

The research questions are;

5. What is the scope of women's empowerment in Kashmir?

6. What is the impact of daily life practices on the everyday life of women in Kashmir?

7. What are the social conditions of the women suffering from political unrest resulting in different issues like half-widow, school drop-out and alike?

8. What are the social conditions of women suffering from marginalization resulting in sexual violence and the alike?

The research community has granted procedural principles the ability to vouch for knowledge as reliable and impartial[198]. To satisfy the objectives of the study, a qualitative research approach was held or used. The main characteristics of qualitative research are that its results are neither quantifiable nor measurable and that it frequently performs best with small samples. Its main advantage which also establishes its main difference from quantitative research is that it offers a thorough depiction and analysis of a research issue without imposing any restrictions on the scope of the study or the type of participant replies (Collis & Hussey, 2003). However, because most of the results are based on the researcher's subjective opinions and interpretations, the results may not be regarded as dependable and the efficiency of qualitative research is strongly dependent on the abilities and skills of the researchers[199]. Because qualitative research is more appropriate for small samples, it is risky to assume that its results represent the views of a wider community (Bell, 2005). The researcher would like to explain a little more about the method used in the current study or research work.

3.1.1 Descriptive Research Design

Is a form of research approach called descriptive research design that tries to describe or record the traits, tendencies, attitudes, opinions, or perceptions of the population or group being examined. And when comes to a case study, it entails a close analysis of a single person, a small group, or a situation to fully comprehend its dynamics or qualities. Observational study entails watching and recording how people behave or interact in a natural or controlled environment. Observational studies can be used to explore the results of interventions or therapies or to describe social, cultural, or environmental phenomena. While analysing the content (content analysis), this technique entails looking for themes, patterns, or trends in qualitative data (such as text, photographs, or audio). A sample or population's characteristics can be described, or factors that affect attitudes or behaviours can be found, using content analysis. With this approach, qualitative data is analysed by giving data segment codes based on their meaning or

---

[198] (See, Brewer John 'ethnography' McGraw-Hill Education (UK), 16-Dec-2000 – Social Science- 211 pages: retrieved from; https://books.google.com/books?id=_m9EBgAAQBAJ

[199] "The effectiveness of qualitative research"- retrieved from; https://www.academia.edu/10092020/

substance. To find recurring themes, patterns, or categories in the data, utilize qualitative coding. To depict data visually using this method, graphs or charts must be created. Visualization can facilitate the discovery of patterns or connections between variables and facilitate the dissemination of discoveries to others. To find similarities and differences, this strategy compares data from various groups or eras.

The researcher would also like to explain a little about the ethnographic research tool and how it has been used in the current study.

3.1.1.1 Ethnography

Ethnography is the study of people in naturally existing environments, or "fields," using data collection methods that record social meanings and everyday activities. To obtain data systematically without imposing meaning on the subjects from outside the study, the researcher must actively participate in the setting[200], if not also the activities (Burgess, 1982). The researcher chose this method because it was appropriate for the study and the area under research is considered most disturbed in terms of its political conditions. Therefore, it was important to know the root of the problem and its impact on the lives of women living there through different ways of content collection. And finally, the transition towards empowerment. The reflective ethnography makes it easy for the researcher to find the issue from its base. And also, the solution for women's empowerment through the respondents' point of view.

Given Wolcott's assertions that ethnography is viewed as the qualitative approach and that it is a perspective on research rather than a methodology for conducting it (Wolcott, 1973). The researcher does fieldwork in which she observes women as they go about their daily lives in their living environments. Typically, unstructured methods are employed in ethnographic studies because the problem or the issues are very serious. Therefore, the researcher used a structured interview schedule for asking the questions to the respondents but a few questions were flexible and were changed based on the condition or the situation of the problem. The entire interview was open-ended and there was no restriction of time to narrate the entire story regarding the issue they are facing.

---

[200] "What is ethnography"- accessed from;
https://www.ces.uc.pt/icopromo/materials/Ethnogr_introduction.pdf

Ethnography uses a variety of techniques to monitor behaviours, access social meanings, and include close interaction with or participation in a location or "field." The goal of ethnography, which is to comprehend the social meanings and behaviours of individuals in a certain "field" or environment, and its methodology—close connection with, and frequent involvement in this context distinguishes it from other types of data collecting[201]. It is predicated on the idea that the main goal of the social sciences is to comprehend people's behaviour, their perceptions of the world, and how their motivated behaviours are influenced by or reflect on these perceptions. When this is the primary goal, understanding of the social world is gained via close acquaintance with it. Ethnography is crucial as a method because it necessitates this close familiarity with daily living practices and the meanings of social action (Hughes et al, 1990). Several methods of data collection, such as in-depth interviews, participant observation, personal documents, and discourse analyses of natural language, tend to be used in ethnography to access social meanings, observe behaviour, work closely with informants, and possibly participate in the field with them[202]. After the interpretation of all the data collected from the respondents in the field of research, the researcher used the descriptive method to describe the kind of research orientation and applied for the same. Further, tools namely, the interview schedule, content analysis, visual aids, and observations were administered to know the basic root of the problem by using ethnography in the content collection.

3.2 Nature and Development of the Research

This research attempt was related to women belonging to two districts of North Kashmir who were facing different issues; political unrest, domestic violence, the impact of political unrest and violence on the mental health among women, educational issues and empowerment issues. For doing the content analysis, the researcher has taken 80 respondents (case studies). The researcher has used a tool; an interview transcript for the collection of content and has also made case accounts of the same respondents. Case studies are popularly associated with qualitative research. To acquire in-depth knowledge about the issues women are facing in the area of study, a case study method

[201] "A Social Learning Theory-Inspired Ethnographic Analysis of Farmer Discussion Groups". Retrieved from; https://www.mdpi.com/2071-1050/12/18/7808/htm
[202] "Ethnography"- retrieved from; https://www.academia.edu/41569141/cultural_anthropology/

was selected. The potential of the in-depth interview is to clarify ideas and concepts gleaned from the respondents in solidifying the findings of the study (Cooper & Schinder, 2006). The case studies were conducted in both districts, and the cases were of women who were assaulted/raped by the Indian army (defense forces) in 1990 at Kunan Poshpora of district Kupwara. And the other cases were of DV. Meetings were held/started from the first week of October 2019 at different offices of social welfare or women's cells to gain information regarding the schemes as well as the helpline for the women. More specifically, the researcher contacted the respondents on October 12, 2019, and offered them to take part in the study after outlining its purpose and parameters. The respondents were usually unwilling to take part in the study (in the interviews). After facing great challenges because of the respondents' behaviour, the entire research content collection was completed between October 2019 to June 2021. The discussions took place at the houses of the same respondents for approximately 60 to 80 minutes. The researcher most often took notes during the interviews to aid in the analysis of the information or content acquired. The respondents were permitted to offer their opinions at any point throughout the interview, including on subjects that were not covered by the topics that were discussed but were nonetheless brought up in the interpretation of their experiences.

3.3 Conceptual Framework

The conceptual framework is an analytical tool with several variations and contexts. The researcher would like to clarify the conceptual framework with the help below figure;

Figure 3.4.2.1 Conceptual framework

Empowerment among Women — **Economic empowerment**
Social-cultural empowerment
Issues **Political empowerment**
Sexual violence **Educational empowerment**
Domestic violence
Illiteracy, Forced marriages
Financial issues, Mental health issues
Workplace safety

```
┌──────────────────┐   An individual woman      ┌─────────────────────┐
│ Empowered Women  │──processing the capabilities of──▶│ Self-standing       │
└──────────────────┘                            │ Self-aware          │
         │                                       │ Educated            │
         │ Hurdles in                            │ Decision maker      │
         │ attaining                             │ (Personal,          │
         │ empowerment                           │ professional and    │
         ▼                                       │ political)          │
┌──────────────────┐                            │ Social reformer     │
│ Sexual violence  │                            └─────────────────────┘
│ Domestic violence│
│ Illiteracy       │
│ Financial aid    │
│ Early marriage   │
│ Workplace safety │
│ Mental health    │
│ issues           │
└──────────────────┘
         │ Assessment and
         │ identification issues
         │ faced by women.
         ▼
┌──────────────────┐
│ Practical approach│
│ to the identification│
│ of plight        │
└──────────────────┘
         │
Methodology │
         ▼
┌──────────────────┐      ┌──────────────────┐
│ Qualitative      │─────▶│ Ethnographic     │
│ analysis         │      │ background       │
└──────────────────┘      └──────────────────┘      ┌──────────────────────┐
         │       ─────────▶│ Visual observation │──▶│ Representative        │
         │                 └──────────────────┘      │ sampling             │
         └────────────────▶┌──────────────────┐      └──────────────────────┘
                           │ Personal         │                 │
                           │ interviews       │                 ▼
                           └──────────────────┘      ┌──────────────────────┐
                                                      │ Thematic analysis    │
                                                      └──────────────────────┘
                                                                 │
                                                        Findings │
                                                                 ▼
                                                      ┌──────────────────────┐
                                                      │ Economic empowerment │
                                                      │ is not enough for    │
                                                      │ women empowerment,   │
                                                      │ social development   │
                                                      │ policy interims of;  │
                                                      │ health education,    │
                                                      │ housing and shelter, │
                                                      │ gender sanitization  │
                                                      │ by mass media,       │
                                                      │ resource management, │
                                                      │ legislation          │
                                                      └──────────────────────┘
```

This framework assumes that the transition towards women's empowerment goals is hurdled by certain issues, for example, sexual violence, domestic violence, illiteracy, forced marriages, financial issues, mental health issues, and workplace safety. Most studies suggest economic empowerment the only way to gain women's emancipation

125

but the researcher has found social development policy in terms of health, education sanitization, in terms of mass media, legislation, and resource development management very much needed. The methodology, the researcher has used throughout the entire research project is qualitative by using ethnographic background, visual observations and personal interviews as tools. Representative sampling was used by the researcher. And finally, the data was analysed with the help of thematic analysis. The theories connected with the present research are; Feminist theory on rape, Resource theory (Goode and Alin and Straus), and Michel de Certeau's theory of everyday life practices.

3.4 Research Design

The research in this study is empirical. The research design refers to the initial planning of the procedures to be utilized for gathering the pertinent data and the methodologies to be applied for their analysis[203], taking into account the objectives of the research (Kothari, 2004). The present study is descriptive and based on primary sources of data. Secondary sources of data/information/references were also added to add some conceptual clarity and more authenticity to the content. The method used to collect the content from the respondents by using the ethnographic tool is a structured interview transcript and observations. But before going through the explanation of the tools, the researcher wants to describe more about the primary as well as secondary sources of data. Below is the pictorial representation of the sample prepared by the researcher;

---

[203] "Research Design"- retrieved from: https://www.scribd.com/presentation/279369540/Ch3-Research-Design

Figure 3.4.1- Pictorial Representation of the Sample
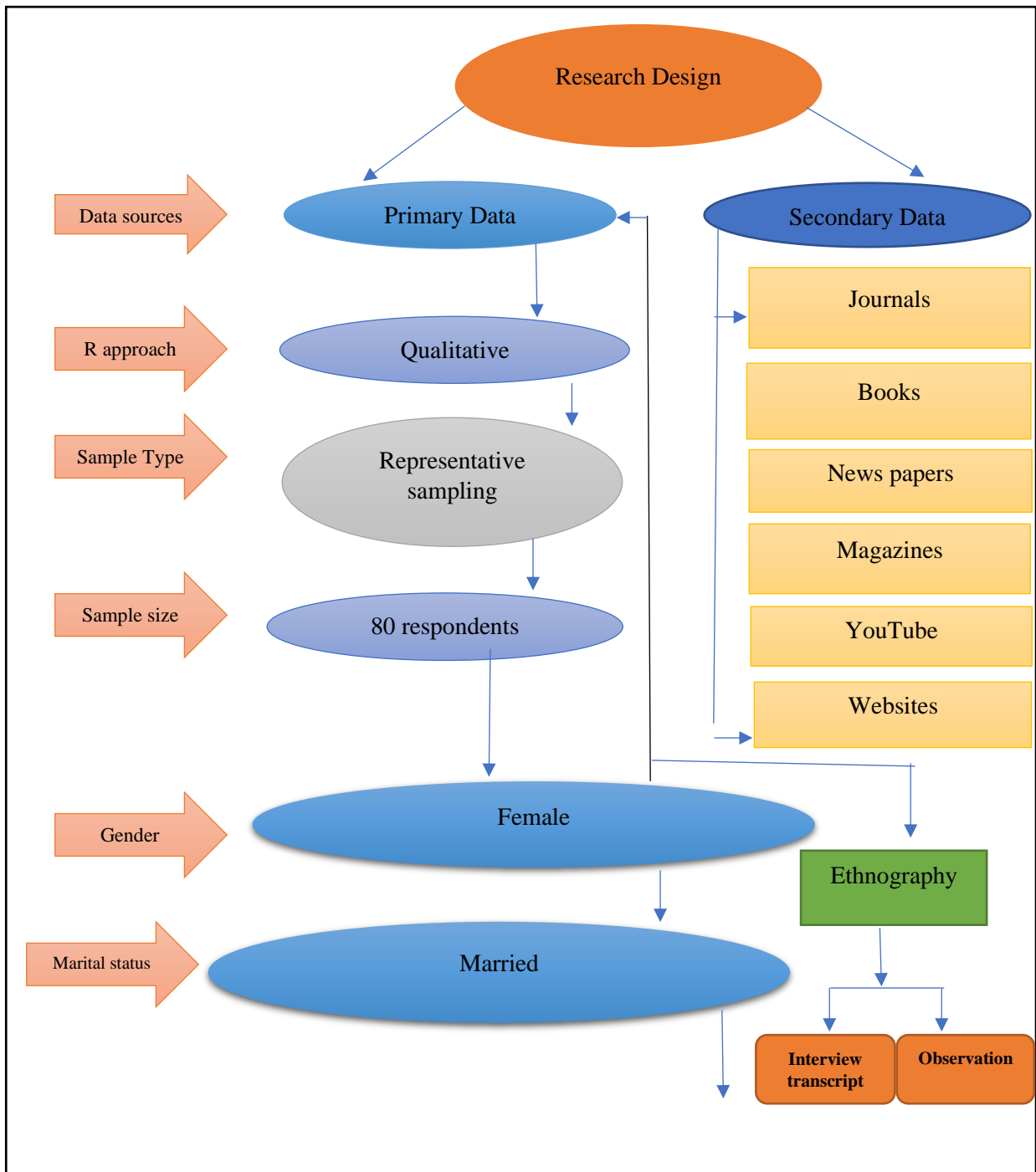
3.4.1 Primary Data

The primary data is collected with the help of a structured interview schedule as well as observations of the respondents by using an ethnographic research method but sometimes as a feasibility of the time as well as the situation of the problem, the

researcher also added or made a little change to some questions of the topic. Ethnographic in the sense that the researcher is trying to know every aspect of the respondent's life by adjusting to their environment and by talking to them for hours to reach or to find the root of the problem (that becomes the main reason for their marginalization as well as a hurdle on the way of their empowerment). The researcher has selected two districts under the study (Baramulla and Kupwara from North Kashmir) entitled *'Marginalization among Kashmiri Women: Transition towards Empowerment'*. The marginalized women in this study refer to the women who are raped or sexually assaulted by the defense army persons, widows (widows whose spouses have been killed or disappeared as well as the widows whose spouses has been passed away by any natural disease and after that, they became the victims of domestic violence by their in-laws), half-widows, and divorcees. The reason for choosing these two distracts for the study is because both the districts are located on the Line of Control[204](LoC). Distract Kupwara is the place where the mass rape happened with more than two hundred women in 1990 by the Indian army (Rajasthan Rifles) and not a single study has been found from the same region. Second, Baramulla district is considered the largest district in the entire Kashmir region both in terms of area as well as in population. The time this study (content collection) has taken was nearly about 2 and a half years (from 2019 to mid-2021). In addition, the majority of the population from both districts depends on agriculture. And being close to the 'Line of Control' people belonging to both districts are witnessing the unending violence since the eruption of armed conflict in the region. Many families had lost their loved ones by killing or by disappearances including the rape of local women and as a result of family distraction, divorces, and suicide attempts. And many other issues that result in mental health problems becoming the reason for the marginalization of women. To collect the primary data, the researcher has used a qualitative research approach.

---

[204] "The Line of Control (LoC) is not an international border but a line of the cease-fire. It is defined and protected under international law by the 1972 Simla Agreement, a bilateral agreement that was signed in writing after the 1971 war between India and Pakistan and subsequently confirmed by both parliaments": https://www.gktoday.in/topic/line-of-control/

3.4.2 Qualitative research approach

The emphasis on processes and meanings that cannot be quantified in terms of quantity, amount, or frequency is implied by the qualitative research technique. The qualitative method offers a greater insight into the phenomenon concerning its surroundings[205](Guba & Lincoln, 1994). The researcher used this approach because the issues were more critical. And also, the respondents were not very responsive or ready to participate in the interview easily. By using this approach along with the ethnographic research tools of the descriptive research method, the researcher tried her best to reach the root of the problem the respondents were facing. Below are some of the maps of Kashmir territory and the districts (district Kupwara and district Baramulla) under study:

Map: 3.4.2.1

Source/cited from: https://www.google.com/search?q=map+of+kashmir&source=lnms&tbm=isch&sa=X&ved

The map given above is of Jammu, Kashmir and Ladakh state but is now separated from each other (Jammu and Kashmir both are together considered a Union Territory and Ladakh is a separate Union Territory disconnected from Jammu and Kashmir after the abolition of article 370-35A, 1949). On the map of India, the above picture on this map

---

[205]"Qualitative approach"- retrieved from: https://rameshwor11.slideshare.net/marketing-thesis-report-1

looks like a crown and usually, people from other states or outside the country consider the whole crown as Kashmir territory only. But to make it more clear the researcher chose a map where all three (Jammu and Kashmir and Ladakh) areas are separately shown and can be understood easily. A very small area inside or highlighted with orange marks/boundaries or lines is Kashmir territory with only ten districts, which has been facing unending political unrest and violence for decades now. The second map is of two districts (Kupwara and Baramulla) under study:
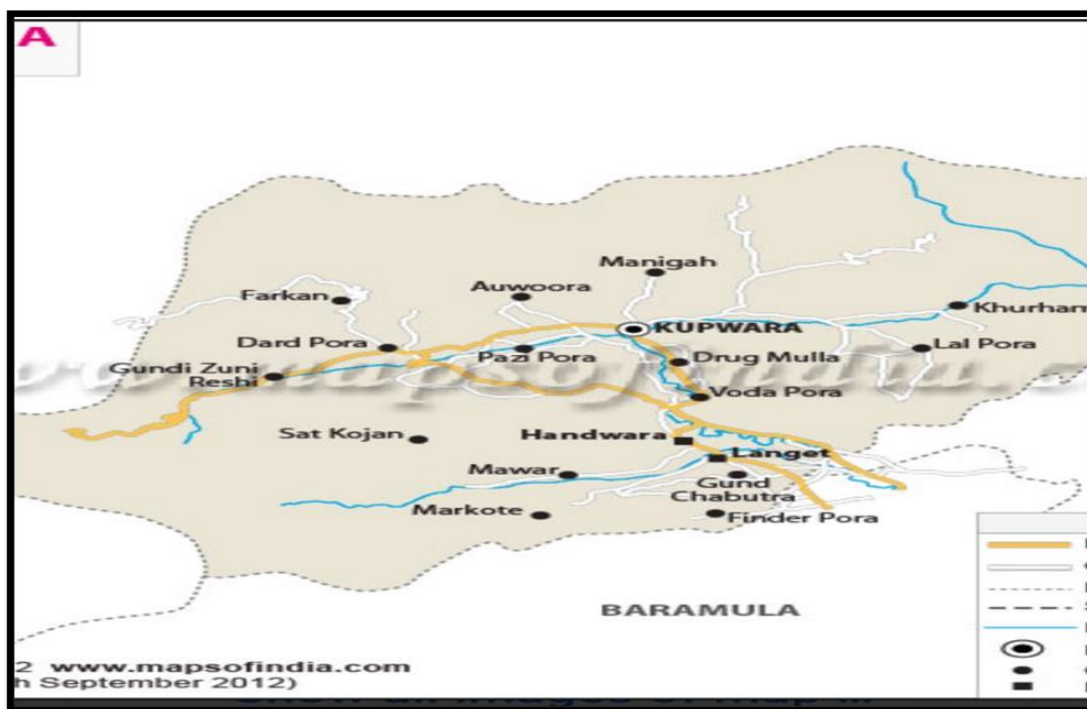
Map: 3.4.2.2

The second map above is of the district Kupwara and the district Baramulla of North Kashmir. Although both the districts are located on the LoC (Line of Control) and the villages in Kupwara district are shown on the map separately, villages of the second district (district Baramulla) are not mentioned on the map (only the area). There were several maps available online of both districts (districts Kupwara and Baramulla) but they are usually separated from each other and the reason for choosing this map is to make a clear understanding of the distance between the two districts. District Baramulla is considered the largest district among all the ten districts of Kashmir territory, in terms of its area as well as its population (Census Report, 2011). People of both districts are facing political unrest; deaths, killings, disappearances, physical as well as sexual

130

harassment and especially in Kupwara district where in 1991 an unforgettable incident of mass rape was done by Rajasthan Rifles 'Indian Army' (Hindustan Times by Abhishek Saha, 2016)[206].

3.4.3 Secondary Data

The secondary data has been collected from different sources. The main source of secondary data was to collect the previous knowledge and find a gap and based on that gap the researcher started the work/research on the topic entitled *'Marginalization among Kashmiri Women: Transition towards Empowerment'*. Websites, journals, books, newspapers, magazines, and other publications provide additional sources of secondary data. A good collection of information has also been offered by earlier study works. Secondary data encompassed several sources and offered crucial interview preparation. Secondary data was employed to confirm official material and uncover crucial historical judgments, significant occasions, technical specifics, and major organizational players and functions[207]. They also urged additional investigation of specific interview responses.

3.5 Sampling

Sampling is the process of exhibiting a sample from the population. Sample selection is the most fundamental phase in a social research study. It supports the researcher's goal of maximizing accuracy and minimizing bias. Any social researcher must go through the sampling technique, which should be more accurate and appropriate for his research, for several reasons, including efficiency, time constraints, in addition, inadequate financial resources (Laldas, 2000). As the study was based on qualitative research, representative sampling was adopted to collect the content from the respondents. Representative sampling was made to know the issue by interviewing as well as by observations. One thing which was always a limitation for the researcher applying ethnographic research, the respondents were confused about why they were interviewed

---

[206] Although the number of sexually asulted women given by the news agency is not accorate because the researcher has interviewed the victims but who the procecuter was is clearly mentioned by the media channel. For more informations please cite the link: https://www.hidustantimes.com.india/kunan-poshpora-a-forgotten-mass-rape-case-of-2-kashmir-villeges/story
[207] "Secondary data helped to cross-check official information"- retrieved from; https://www.academia.edu/34526907/Chapter_3_Research_methodology/

because of being mistrusted by the policies of the current government even though the researcher explained them thoroughly. It depends upon the respondents whether he/she respond to certain answers or allow the researcher to make use of certain tools as proof of the data collection such as; a tape recorder, or photographic camera. In addition, the signatures of the respondents on the interview schedule or whether they allow the researcher to interview them or to enter the house of the respondents. It was also found that there are many families where more them one woman was raped, divorced and widowed. And based on many more limitations, the sample remained at 80 in both districts. In any study work, observing or interviewing each component of the population is generally not sufficient. Usually, the researcher is required to represent a sample from the population perform his/her research on the chosen sample and work out on conclusion for the population. Therefore, the sampling technique is very essential to be measured. A total of 80 participants (respondents- women) were included in the sample study.

3.5.1 Sample

The sample makes up a small percentage of the entire collection of things, happenings, or people that together make up the study's subject. The term "population" refers to the entire group from which the study's subjects or units are selected. Results from the sample are assumed to represent the population as a whole, but how to represent the sample is heavily dependent on how it is chosen (Kidder, 1981). In the North Kashmir of Kashmir division, the total number of respondents selected is 80 from both districts (district Baramulla and district Kupwara). Representative sampling is a type of sampling in which a researcher attempts to select individuals who are representative of a larger population. In such sampling, people gather data from a small group and try to extrapolate the results to make generalizations about a larger group. A representative sample is a small subset of a population that has the same characteristics and proportions as the larger group. A representative sample is used to make generalizations or predictions about the population based on the sample data. For example, a representative sample of a classroom of 30 students might include six students with equal numbers of males and females (D'Exelle, 2014). The researcher in the field observed that there is no exact information about those women who faced such issues which was a great

challenge faced by the researcher. In addition, the women do not have any awareness about the government schemes or any kind of relief given to them by the government or non-governmental organizations. For this reason, the researcher also went to know about the schemes as well as the relief given to them by the government or non-governmental organizations but based on the responses of a few respondents applying for any of those schemes, was a waste of time because there is no funding available for the women's welfare. The researcher also did not find any satisfactory help from the Asha workers regarding the accurate location of the victim's sexual assault. The researcher did not get any kind of help or support from the Asha workers of going to their (houses of women who were raped or sexually assaulted) home or locate them, which was also a limitation in sampling. As the study was qualitative, the researcher tried to know the issue from the respondents by discussing it with them in an open forum. Based on the qualitative study, the researcher gave more importance to focusing on the issues (the women are facing) than the number of women or how many women are facing the same. To achieve a non-biased sampling, it was clear that the areas, as well as the respondents, should be first visited in a preliminary visit and based on the limitations the samples have been chosen. In an ethnographic research method, the researcher must know each part of the life of the respondents and the issues they are facing.

3.5.2   Sampling Design

Selection of respondents from both districts, a representative sampling method has been used. The sample size was 80 respondents from both districts of Kashmir territory located in the Northern part of the same (district Kupwara and district Baramulla). The figure mentioned below will depict it very clearly:

Figure: 3.5.2.1
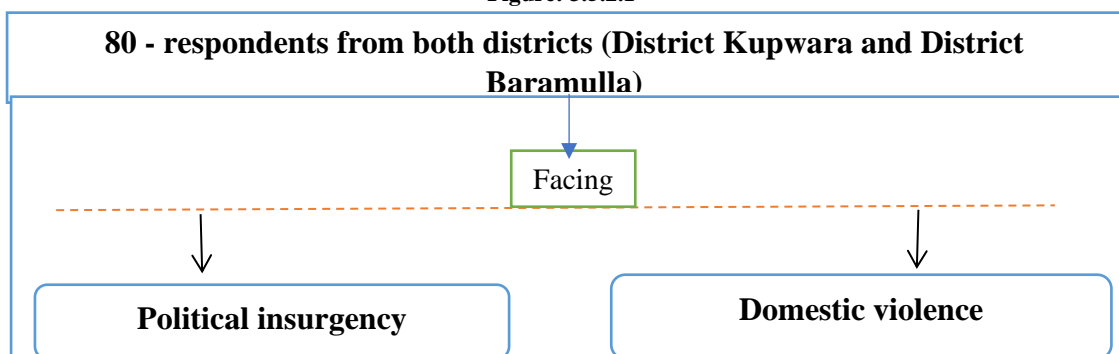
Sources: Prepared by the researcher

133

3.6. Research Tools

Tools are the instruments that support the investigator to collect the data; they are used for the collection of certain types of information or proof, that help to analyze the responses of samples on related variables. The study is based on the collection of data from primary, and secondary. Primary sources are based upon a structured interview transcript and secondary data includes sources like; books, journals, newspapers etc. The data collection was made on a structured interview transcript, translated into the mother tongue and reviewed by experts from different universities. Then was pre-tested by a preliminary visit.

The following tools were employed to gather information or content from the research participants:

3.6.1 Interview Transcript

The interview transcript was made or prepared under the supervision of the PhD supervisor and was reviewed by many expert professors inside as well as out-campus from different universities. In addition, the interview transcript was also translated into the mother tongue as well and reviewed by the professors in the same language as the field or field of research.

3.6.2 Thematic analysis

With the use of the interview transcript, thematic analysis has been performed to examine the data obtained through in-person interviews. Thematic analysis is one of the most popular types of analysis used in qualitative research (Guest et al., 2012). It places a strong emphasis on locating, assessing, and deciphering semantic patterns (or "themes") within qualitative data (Braun et al., 2006). In contrast to most other qualitative analytic approaches, which can be described as methodologies or theoretically informed frameworks for research (they specify guiding theory, appropriate research questions and methods of data collection, as well as procedures for conducting analysis), thematic analysis is frequently understood as a method or technique. In qualitative research, thematic analysis is used to examine themes or patterns of meaning within the data (Daly et al., 1997). According to Braun et al. (2019), this approach can emphasize both the data set's organization and comprehensive description as well as its theoretically based interpretation of meaning. Thematic

analysis analyses explicit and implicit meanings within the data rather than just counting words or phrases in a text (as in content analysis) (Guest et al. 2012). The main method for creating themes is coding, which involves locating data elements that are relevant to the analysis and labelling them with a coding label (Boyatzis & Richard, 1998). In some thematic analysis approaches, such as the coding reliability and codebook approaches, coding occurs after theme development and is a deductive process of allocating data to previously identified themes. In contrast, in other approaches, such as Braun and Clarke's reflexive approach, coding occurs before theme development and themes are constructed from codes (Braun et al., 2006). The versatility of thematic analysis in terms of framing theory, research questions, and research methodology is one of its defining characteristics. Thematic analysis can be used to investigate issues relating to participant's lived experiences, viewpoints, behaviour, and practices, as well as the social forces and processes that affect and shape particular phenomena, explicit and implicit norms, and rules governing practices, as well as the social construction of meaning and the representation of social objects in specific texts and contexts (Braun et al., 2013). Most qualitative data sources, including those from focus groups, surveys, solicited diaries, visual methods, fieldwork, action research, memory work, vignettes, narrative completion, and secondary sources, can be analyzed using thematic analysis. According to Saldana and Johnny (2009), data sets might be as little as a cursory response to an open-ended survey question or as large as hundreds of pages of interview transcripts.

A descriptive research method has been used in the current study to describe the issues the women are facing in the two districts of North Kashmir (Kupwara and Baramulla). And to apply the descriptive research method in the current study the researcher has used ethnographic tools. While using ethnographic research tools along with a qualitative research approach, the researcher is allowed to ask the entire interview questions in a free atmosphere to the respondents or to make a little change in the questions according to the situation because, in a qualitative research method, the importance is given to the quality of the issue rather than quantity. The entire interview transcript has been framed based on the research gaps taken from the previous literature (from previous studies). Based on the objectives the entire interview transcript has been

categorized into four parts; interview questions related to the political unrest, domestic violence and its impact on mental health among women, educational issues and empowerment issues. In addition, the questions asked to respondents were also related to their everyday life practices, to know the impact of political unrest on them and to find a transition towards empowerment.

3.6.3 Visual Aids

A collection of visual aids is been utilized in terms of depiction of the real phenomena and to some extent, it is also collected with the intention of real-life evidence generated during the study time. The researcher conducted two half-field studies (preliminary visits) in the two districts namely Baramulla and Kupwara; and from both of which the researcher collected several visual clips to support the narration. The places from where the researcher took the pictures are; the Social Welfare Department, One-Stop-Center, and Skill-based institutions during the preliminary visit added in the analysis chapters. Other pictures added below are from Tuger-Shreef, Lolaab Valley, Donovari, Novepora, Muslim Peer-Sopor, Selu, Sopor, and so on. There are many more pictures and videos also taken during the content collection that are not added to the thesis.

The visual aids that the researcher has taken as proof of research content collection are given below. Due permission has been taken from the respondents before collecting evidence-based content for the ethnographic study. The scope is extremely limited in terms of pictural evidence to be collected from the field in violence-infused politically disturbed provinces of Kashmir.

Picture- 3.6.3.1 (Source: Taken by the researcher).
Identity: Victim's daughter from village Tuger-Shreef of district Baramullah

The very first picture in which a beautiful small baby of 'one year and few months 'old is seen, was the daughter of a respondent from Tuger-Shreef of district Baramullah. The mother of this pretty baby (victim) was divorced or separated from her spouse because of the birth of the girl child. The baby is yet unable to talk properly or correctly. Her mother was evicted from her in-law's house when she (the girl child) was only of few months old. She as a first child did not enjoy the care as well as the love of her father nor did she enjoy the love or fairy tales from her grandparents. Her maternal relatives are calling her a poor, orphan child even though when her father is alive.

Picture: 3.6.3.2 (Source: Taken by the researcher).
Identity: Victim of political as well as domestic violence of village 'Sopore' of district Baramulla

The second picture is in which the woman (respondent) wearing the Kashmiri traditional loose coat (*Faron*) is the victim whose spouse was shot dead by the defense army appointed there. The researcher interviewed her outside her house while sitting in a colony because she was still living at her in-law's house though in a nuclear family with her children but was facing the threat of not allowing any stranger (even a woman) inside her house. Before allowing the researcher to take her picture, the first question she asked was 'if it is safe.' She was worried about a picture, then she veiled her face with her brown colour scarf.

Picture: 3.6.3.2 (Source: Taken by the researcher).
Area: Village 'Donovari'' of district Kupwara

The third picture is of Sogam Doniwari a large village, popular in terms of its natural beauty although the development in the past of the government is not seen anywhere, what the researcher observed is also seen in the pictures given above.

Picture: 3.6.3.4 (Source: Taken by the researcher).
Identity: Asha workers of village 'Novepora' of district Baramulla and victim's parent's house

The women in the fourth picture are the Asha workers from 'Novepora' of district Baramulla. The picture was taken in front of a respondent's house and the old lady standing near the door, wearing a red colour Kashmiri loose coat (also called *Pharon* in the Kashmiri language) is the mother of the victim. The lady wearing black vale on her face as well as on her head is the researcher herself. There are three other women and they are Asha workers all. But one among the same Asha workers wearing a 'sky blue stall on the white shade' is the victim of domestic violence as well. In her own words, "though she got married to the man of her choice (after eloping with him and made a

138

court marriage), she is still facing both physical as well as mental torture by him". A mark of the physical torture by her spouse was seen or visible on her nose.

Picture: 3.6.3.5 (Source: Taken by the researcher).
Identity: Victim of village 'Sopore' of district Baramulla and below is her single room where she is living

The fifth picture is of a woman respondent sitting in front of her baby, who was the victim of domestic violence. The baby was crying badly because she was unwell. The Asha worker (who was with me) gave some toffees to her but the baby put all the toffees inside her mouth at one time without taking off the paper covering of the toffees. Because the baby was very young, she did not know how to eat or crash the toffee, and the toffees were stopping her breath her mother put her hand inside her mouth (baby's mouth) and took all the toffees out and then she took off the paper covering first and give her one by one to eat.

Picture: 3.6.3.6 (Source: Taken by the researcher).
Place: Village 'Sopore' of district Baramulla

The sixth picture is of the single room of the same respondent (victim) in the fifth picture, given to her by her in-laws. The same single room is the bedroom, kitchen, and dressing room for the victim as well as for her three children. But has no personal bathroom.

Picture: 3.6.3.7 (Source: Taken by the researcher)
Identity: Victim of village 'Selu' of district Baramulla and her house

The seventh picture is of a woman respondent holding her three-month-old baby, wearing a skin colour Stoll and a grey colour Faron with purple embroidery, is the victim of domestic violence as well as a widow. Her spouse passed away in an accident (by touching a high-tension wire in winter, when he climbed on the electric tower to connect the wire which was disconnected since months and there, he got the electric shock and passed away).

Picture: 3.6.3.8 (Source: Taken by the researcher)
Identity: Victim of village 'Selu' of district Baramulla and her house

The eighth picture is of her house in which she is living in a single room because it is not concrete yet. The woman was living in a nuclear family after getting married. In her own words, *"My spouse was an orphan and was living with his uncle's family. After getting married his uncle's family (uncles, aunts, and their children) forced him to live separately."* The woman was also an orphan and after the death of her spouse, she felt helpless. She did not have any source of income. According to the respondent, her spouse was working in a private school as a teacher (in the same village they were living). She had two children, the first is a little older than the one she is holding under her arms. She is running her family on a little charity from Aukaf (charity- the fourth pillar of Islam and Aukaf is the organization of provides charity to the needy). But that is also not enough for her survival because most people ignore giving charity because of growing unemployment in the region.

Picture: 3.6.3.9 (Source: Taken by the researcher)
Identity: Photo-clips of the Asha workers of village 'Selu' from District Baramulla

The women in the ninth picture are the Asha workers from Sulu of district Baramulla and the picture was taken outside the house of one of the Asha workers. The three women in the picture are Asha workers and the fourth lady, standing on the right side, wearing a black veil, is the researcher. Those Asha workers were also not very active and had little information regarding those women (respondents-victims). Also, they fear naming those women victims because of not interfering with anybody's issues.

Picture: 3.6.3.10 (Source: Taken by the researcher)
Identity: Photo-clips of the Victim of Domestic Violence from Kupwara distract
Area: Malik Muhallah Kupwara

The tenth picture is of a respondent, a victim of domestic violence and now a divorcee. On her left side, the woman wearing the black veil is the researcher and, on her back, another girl is standing, the cousin of the respondent. The picture has been taken outside the door of the respondent's house. This victim was looking quite satisfied after separating from her spouse but because of the adverse commits from relatives, she was suffering from mental health issues.

3.6.4 Observation

Because the study was based on representative sampling, observations were also used to help gather data, making the respondent's participation in the study mandatory. And many things like the condition in which the respondents were living, whether rich or poor, good, or bad were only known by observation method. The issues faced by the women and their impact on the other parts of their lives or how they are living, what kind of clothing they are wearing, and their facial expressions or reactions. Their facial expression towards their will to defend themselves (which is a transition towards

empowerment in them) against the issues they have been facing for decades now. In addition to it, their housing conditions, their behaviour with the researcher including the behaviour of all other family members towards them. More importantly, some questions were very challenging or critical or new for the respondents and the reactions of the respondents to those types of questions etc., were all understood by observations.

3.7 Limitations of the Study

Reaching the required number of samples was a tough task for the researcher. The first and foremost difficulty faced by the researcher in both districts (district Baramulla and district Kupwara) was the location and the sensitivity of being close to the Line of Control, which made data collection very difficult for the researcher. Several times the researcher was cross-questioned by the security forces about moving to the research field/village. Because in both of these districts, not a single place is left where the army forces are not standing; whether it is on public brigs, in empty houses, on link roads, on highways, in markets, in apple gardens, under the walnut trees in villages, in front of village shops, at every crossing, outside the house gates, outside the religious places, on the loops of shops etc. These things make it very difficult for the researcher to move freely in any village for data or content collection. Second is the shutdown in the entire region by political unrest, during that time the transport remained closed and not a single passenger vehicle was allowed to move. And usually, the police as well as the Indian army knitted the highways with razor wires to stop the movement of the residents of the territory. And not even two persons were allowed to walk together on public roads or in the market. The third problem was locating the respondents in both districts although a little support was taken from the Asha workers in the Baramulla district but not very satisfactory. And especially, interviewing the respondents from 'Kunnan Poshpora' who were raped by Indian defense forces in 1991, was a very difficult task for the researcher. Motivating them for the interview by winning their trust without any support from the Asha workers of the same village, was a challenging task for the researcher. It was also a stimulating task for the researcher to interview the divorcees or widows, to motivate them to interview when they were not interested. Fourth, the weather conditions were also very challenging, to move in the hilly areas as both the districts are rural and the transport facilities were also not very satisfactory.

3.8   Closing

As in the descriptive research method, the researcher has used ethnography as a tool to collect the content from the respondents of the research. This entire study was based on ethnographic content collection, there the researcher directly contacted the respondents of the research through their physical involvement in the entire interview. There was no restriction on the respondents' responses to be shared by them with the researcher. No doubt the researcher found a little similarity in some responses or stores of the respondents but most of the issues were different. Therefore, it was a very interesting thing that the researcher knew by using the ethnographic research tool. And by using the ethnographic research tool along with qualitative study a researcher can find the root of the problem. Representative sampling was used by interviewing as well as by observations of the respondents. And by using the qualitative research approach on the sample size of 80 respondents from both the districts in North Kashmir (Kupwara and Baramulla). Before going through the main field for collecting the content from the respondents, a preliminary visit was done by the researcher to know the situation as well as the availability and interest of the respondents in participating in the interview. A structured interview transcript based on 20 interview questions was made by the researcher and reviewed by experts before going for content collection.

The researcher also faced uncountable problems in locating the respondents. Firstly, the fieldwork (content collection) was started on October 12, 2019, after the abolition of Article 370 (article of 370 Indian constitutions-1946) on 05 August 2019 and because of its opposition, the Indian government implemented several restrictions on the movement of people of Kashmir region. And especially after its abolition the entire region was under strict shutdown. Thus, the transport facilities were not very easily available and the researcher was also retracted by the Indian army to move freely in the field. The second thing was, that Asha workers to whom the researcher was expecting to take help in locating the respondents also lacked the researcher. Regrettably either the Asha workers did not have much information regarding those victims or they were afraid of sharing such information with the researcher by making many excuses. The third but most important was the behaviour of the respondents with the researcher which was also not very positive, especially of some respondents who did not even agree to

interview them. The reason was; a lack of trust; saying it may be any new policy by the Indian government.

The entire study will benefit future researchers (*Inshallah),* by knowing how the women from the Kashmir region are facing several issues and how they are being marginalized. And in addition, the transition towards empowerment in them. As the study was conducted by using an ethnographic method, therefore, future researchers can also find the root of the problem through this study. This study will also become helpful for the government as well as non-government organizations if they want to empower the women of the Kashmir region in a real sense by introducing several schemas or by making it easy for each woman to get awareness regarding every new scheme or relief for them.

CHAPTER-IV

Issues of Women Empowerment in Kashmir

4.1 Introduction

In this research work, the objective that the researcher is keeping central is to exfoliate empirical evidence of political marginalization as an antagonist to woman empowerment. According to a common belief, women around the world deal with a variety of problems daily but women from politically disturbed areas are more often becoming the victims of the unrest in their residential areas[208]. There are many countries or parts of the world where unending political insurgency continues, and women are becoming the victims of it[209]. Kashmir is among the most severe conditions[210]. Women from villages, towns or cities are facing the agony of violence in this region[211] (territory of Kashmir). Not a single life is away from the extreme impact of the unrest and violence in the entire region[212]. Not a year left when there is not any new issue with which the life of the residents has not been affected whether it is the killing or disappearance of young and elderly people or harassment, assault, eve-teasing or braid chopping of women. In addition, damaged entry gates of the people's houses in the evening (with iron rods) to terrify the inmates or shout at midnight on the village streets, troubling people at every stop while walking or travelling. Making a ban on wearing the winter loose coat (*Faron* a traditional winter cloth in Kashmir) during winter by claiming that the people are hiding weapons inside it. Making traffic jams by running the Conaway for hours on highways, verbal abuse of Kashmiri women walking on roads during

---

[208] "The Needs of Women Affected by Armed Conflict" posted on March, 2004- retrieved from; https://www.icrc.org/en/doc/assets/files/other/icrc_002_0840_women_guidance.pdf

[209] "Resolutions of the UN Security Council on Women, Peace, and Security" taken from https://www.ohchr.org/en/women/womens-human-rights-and-gender-related-concerns-situations-conflict-and-instability/

[210] "Activists who trekked across the region produced the report "Kashmir Caged" - downloaded from: https://maktoobmedia.com/2019/08/14/full-text-kashmir-caged-fact-finding-report-by-activists-who-traveled-across-valley/

[211] "Kashmir Caged: Activists fact-finding report after crossing the Tertiary - accessed at; https://maktoobmedia.com/2019/08/14/full-text-kashmir-caged-fact-finding-report-by-activists-who-traveled-across-valley/

[212] "Indian repression in Kashmir" published on Tuesday, November 8, 2016 at 6:00 GMT)- accessed from https://www.theguardian.com/world/2016/nov/08/india-crackdown-in-kashmir-is-this-worlds-first-mass

Conaway[213] etc. The list of sufferings is never-ending (unlimited) and the impact it causes is more than to count.

In the discussion of this part of the work, the researcher has taken the help of the interview transcript to know the issues and situation in greater depth. It is essentially decades of history of violation in Kashmir, and in this study, the researcher is going to exfoliate empirical evidence of these issues. In addition, finding the transition towards empowerment among women as well, which is what the title of the thesis indicates. The entire content gathered from the field that will be described is based on the real-life experiences/stories of the respondents.

4.2 Impact of Political Insurgency

By taking a clue from the first pilot survey with a few respondents regarding the threat that the women in Kashmir are facing, the researcher decided to construct this question as part of the interview transcript. During content collection, the extreme cases of destruction found were the cases of sexual assault (from the village Kunnan Poshpora)[214], are also included. It is an infamous story of mass rape in a village three decades ago (1991). The respondents (victims of sexual assault) with whom the researcher approached (within this village) for the first time were 50 to 60-year-old women. Therefore, the things or the parts of their life that were affected most, after these incidents happened, are as follows;

1) family disintegration by rape
2) widows of war as well as half-widows
3) kinship
4) marriage
5) education
6) economy
7) polity

---

213 "Two years of unrest in Kashmir, a political crisis, and a faltering economy." The following link was used to access this information: https://www.aljazeera.com/news/2021/8/5/kashmir-special-status-india-two-years-human-rights-economy/

214 (See article by Sanika Athavale 27 Feb 2020 8:32 PM Editor: Prateek Gautam – "Kashmir's Kunan & Poshpora: What Has Indian Judiciary Done for Mass Rape Victims?" retrieved from; https://thelogicalindian.com/exclusive/kunan-poshpora-rape-army-justice-19915 also cite the link; https://thekashmirwalla.com/1991-kunan-poshpora-mass-rape-key-eyewitness-dies-at-85/ (27-2-2021)

Those victims (the researcher had interviewed) after they were sexually assaulted in the year 1991[215], lost their identity in their families and then in their society. According to them, only after a few days of this painful incident, their children left schooling because of the eve-teasing on roads as well as harassment in schools by other students. Their married life was already disintegrated, and then they also lost support from their relatives (paternal as well as maternal). Those women are then considered less valuable in terms of family relations, on the grounds of religious identities, and in the practice of work and economic life. They cannot even join the family discussion or are not allowed to have any involvement in any kind of family matters; neither are they allowed to attend any feast or any kind of ceremony. The unmarried left their education forever because of the fear of verbal abuse and anticipated harassment. Therefore, sexual assault through political insurgency, is the first threat to every woman. The victims of sexual assault in the Kashmir region are a remarkable example for every woman and their family to fear. Death is the second on the list of organized fear and political threats. These incidents also cause several disintegrations in the family system. Unprecedented violence is causing the highest toll on the single breadwinner's family and the continuous dismantling of marriages in the process. And the women who were forced to leave their homes after the death of their spouses, are then facing several other issues in their later life. The content the researcher got from the women respondents interviewed regarding this issue was; when they were forcibly thrown out from their spouse's home. According to them, all of their things were take-off from them, even the marriage gifts (*Mahr*[216]- in Islam it is considered the personal property of women). Besides, in Islam, there is no right of spouses or any other member of his family to women's *Mahar*. The majority of women who were compelled to leave their spouse's home and had children are also not accepted by their paternal family or relatives, sometimes because of poverty or the burden of additional family members. Most of those women in their later life either

---

[215](Know more about the brutality of Indian defense forces brutality in Kashmir's Kunan and Poshpora village/women', by citing the link https://thekashmirwalla.com/1991-kunan-poshpora-mass-rape-key-eyewitness-dies-at-85/
(27-2-2021)

[216] "Mahr in Islam is a religious commandment. Mahr can be paid in full or in installments at the time of the nikah. It is the husband's or someone else's responsibility to pay it, and it is done with the couple's mutual consent. It is said that the husband provides financial security by giving her property or something of monetary value out of respect and affection": https://www.ezylegal.in/blogs/mahr-in-islam

attempt suicide or choose to beseech for their survival. One other thing that is also very disgusting on the part of Kashmiri women is property loss along with sexual assaults caused by the Indian army during search operations. Women interviewed said that;

> *"During the search operations, the Indian soldiers (appointed there) enter the house (without any permission) and start damaging/breaking the house doors as well as window glasses with their weapons. Whenever they enter our homes, the first thing they do is agonize us by destroying our property (electric blubs, pots, Almera's made up of wood or glasses, televisions, destroying food items of all kinds; saved rice, sugar, cooking oil, etc.). And the only distraction of things, they even loot us if they find money, even steel jewellery if any. Similarly, the second thing they do is, flogging inhumanly. And the third thing is blackmailing the men of the family by harassing the women in front of them, no matter whether it is a mother, daughter, sister, or wife. And finally, they take the men outside of the village, then rape the women whoever they found (young and elderly)."*

<div align="right">(Interview numbers from 1-80, date- 12/10/19 to 28/5/21)</div>

The speaker describes harrowing experiences during search operations conducted by Indian soldiers in their homes. The soldiers are alleged to engage in destructive behaviour, damaging doors, windows, and various belongings with their weapons. The destruction includes breaking electric bulbs, pots, wooden or glass Almirahs (cupboards), and even looting money and steel jewellery. The speaker highlights the inhumane practice of physically assaulting the residents, specifically mentioning flogging. Additionally, the soldiers are accused of blackmailing men by harassing women in front of them, irrespective of their relationship (mothers, daughters, sisters, or wives). The most severe allegation is the claim that, after taking men outside the village, the soldiers rape women of all ages. These accounts depict a disturbing and traumatic pattern of abuse, violence, and violation of human rights during search operations in the speaker's community. In the above interview, the respondent wants to clarify that, all those issues they had faced (quoted in the interview) are making them feel like hell on earth. One response that the researcher got was similar to others and that was their opinion about political unrest. Political unrest is the first issue/problem in the way of women's empowerment in Kashmir because according to them the defense army is not the protector of them but the enemy, with the only mission of destroying their lives. According to them, they are not comfortable with the army in certain situations such as numerous restrictions, search operations, threats to move freely and so on. The political unrest can be considered as one of the various challenges for achieving notable hurdles to achieve empowerment.

The researcher also asked the respondents, if there was any other reason for it all, and in response they said;

> *"It is obvious because we are Muslims and the government (secular country) is of Hindus and they had religious hate towards us. They are using their power by sending more military into our territory to terrify us and to spoil our lives. They are killing as well as disappearing our young innocent people only because we are asking for our legal rights."*
>
> (Interview from 1-80, date- 12/10/19 to 28/5/21)

The speaker points out a perceived religious bias in the context of the Kashmiri conflict. The assertion is that, as Muslims in a secular country with a Hindu-majority government, there is a belief in religious prejudice against them. The deployment of more military forces into their territory is seen as an intimidation tactic to instil fear and disrupt their lives. The speaker suggests that the government's actions, including killings and disappearances, are driven by religious hatred and a response to their demand for what they consider to be their legal rights. This perspective reflects a deep-seated sentiment of mistrust and discrimination based on religious identity within the speaker's community. In the above statement, the respondents show their weakness upon the injustice inflicted on them. Many educated women evidenced their arguments by quoting incidents of sexual assault and harassment of Kashmiri women by Indian defence personnel[217] (appointed there), including those in the Kunan-Poshpora (1991)[218], Chhanpora and Pazipora (1990), Haran (1992), Chak Saidpora (1992), Theno Budapathary Kangan (1994), Wavoosa (1997), Biota (2001), Handwara (2004), Shopian (2009) Kathua (2018)[219], etc., that this Hindu government wants to destroy us all and seize our land. A few of the uneducated, as well as neo-literate women, did not even know about the laws that were implemented or abolished by the government of India. But on the second side, the news of sexual assault and murder is known to them. It seems that those women do not have any interest in what kind of laws has been implemented or abolished in Kashmir whether it is the Armed Forces Special Powers Act[220] (AFSPA),

---

[217] "Sexual violence against Kashmiri women in Indian occupied Kashmir" By Central Desk -August 2, 2020 https://dnd.com.pk/kashmir-bleeds-world-silence-over-sexual-violence-against-kashmiri-women-in-indian-occupied-kashmir/194446

[218] "Kunan Poshpora: A Forgotten Case of Mass-Raping in Two Kashmir Villages" Updated India News on February 8, 2016 at 9:49 AM IST: https://www.hindustantimes.com/india/kunan-poshpora-a-forgotten-mass-rape-case-of-2-kashmir-villages/story-1rmD1TqawPnMMB11LQzgyJ.html

[219] "Indian forces have raped, molested more than 11,000 Kashmiri women in 3 decades: report": https://www.geo.tv/latest/320584-indian-forces-raped-molested-more-than-11000-women-in-kashmir-kms

[220] "What is AFSPA:1958?" more answers can be viewed from: https://blog.ipleaders.in/armed-forces-special-powers-act-1958-need-of-the-hour-to-review-it/

POTA[221] (Prevention of Terrorist Activities Act), PSA[222] (Public Safety Act), and TDA[223] Public Safety Act (PSA), Terrorism and Disruptive Activities (TADA) or Article 370 (35A) 224. But the only threat they had is of becoming the victims of war through sexual assaults. According to the respondents, after the abolition of Article 370 (35A-1949[225]) life in Kashmir has become harder than ever. Every day something agonizing has been done to the people of Kashmir and especially the rumours on social media; life has become more terrible than ever. The researcher also wants to mention some rumours below, the respondents have shared while interviewing them;

1. people of Kashmir will be disappeared

2. men (Kashmiri men) will be killed and

3. women will be forced to marry idol-worshiping Hindu men

4. the property will be taken forcibly from Kashmiri people

5. all the men (Kashmiri men) will be sent to jail/prison or killed

6. jobs will be given to outsiders

7. women will be forcibly married to Hindu men so that they can take/buy land free of cost from their parent's property

8. people will be forcibly converted to other religion

9. Islamic education and schools will be closed

10. ban will be on wearing of burqa/clad for women or beard for men

11. eating of meat will be banned (in Kashmir) or people will be forced to eat vegetables only

12. alcohol will be openly imported

---

[221]Check out POTA by Vishal Patidar: https://lawfoyer.in/prevention-of-terrorism-act-a-critical-review/
[222] What is PSA? Uploaded on August 3, 2020 by Insights Editor:
https://www.insightsonindia.com/2020/08/03/public-safety-act-2/
[223] What is TDA? https://www.indiacode.nic.in/bitstream/123456789/15340/1/terrorist_and_disruptive.pdf
[224] "India-controlled Kashmir is subject to harsh laws (draconian laws). The roughly 700,000-strong Indian forces have been in charge of carrying out this terrible duty since the Sub-Continent was partitioned in 1947. The largest misconception of all time is that India is a democracy, said acclaimed Indian author Arundhati Roy in a lecture given in New York in May 2006. In actuality, it isn't. In some states, India is on the verge of a civil war. In the Kashmir valley, 80,000 people have passed away by themselves. 1,50,000 military personnel are stationed in Iraq, versus 7,00,000 in the Kashmir valley. Taken from: https://en.na.gov.pk/en/content.php?id=90
[225] "The definition of Article 370 (35A) The source material for both Article 35A and Article 370 provides information on the new central legislation that grants SCs and STs access to reservations in J&K. Which of these two clauses is intended? Faizan Mustafa is the author. |- 9:23:24 a.m. on August 6, 2019 update. collected from: https://indianexpress.com/article/explained/understanding-articles-370-35a-jammu-kashmir-indian-constitution-5610996/

13. bars and cinemas will be opened

14. women will be forced to wear *Bindee* (a Hindu tradition that dates to the third and fourth centuries) on their forehead

15. people will be banned from practising faith or religious gatherings

16. idol worshipping (Hindu religion, tradition as well as culture) will be forcibly applied to Kashmiri people

17. idol worshipping religious education/scriptures will be made compulsory in the educational/syllabus as well as in morning prayer in schools etc.,

In spoken words, they are only fears but in practice, many fears have come true such as; many religious schools have been sealed/closed[226], modelling halls for women have been opened[227], and cinemas have been opened[228]. In addition, eating beef has been banned[229] in other states of India before but slowly in Kashmir as well. Job opportunities have been given to outsiders, people are disappearing as well as being killed or shot dead every day in fake encounters. The right to buy the property had already been given to outsiders at the time of the abolition of Article 370 (35A-1949)[230]. Besides women are already living in agony and torture. Therefore, everything has been or is going to, be implemented (slowly and silently) astutely by hook or by crook, said the respondents of the research.

The respondents also shared their experience of the year 2016, when thousands of women in Kashmir became victims of chopping hair (braid chopping incidents in Kashmir[231]). It was also a terrible year for the people of Kashmir (overall), particularly for women. No one can anticipate when or where, and who will become the victim of such a kind of vicious action, according to respondents. Rumours of threat were

---

[226] Published on: 1 Jul, 2022, 1:00 am by Raja Muneeb "Banning the schools" *Jehad run schools were used to promote anti-India feeling among youths in Kashmir: retrieved from:* https://www.greaterkashmir.com/todays-paper/op-ed/banning-the-schools also cite: https://www.jihadwatch.org/2021/01/india-bans-government-run-schools-from-teaching-about-islam-converts-them-to-regular-education-institutions

[227] Modelling halls for women has been opened for women. Retrieved from: https://thekashmirwalla.com/fashion-show-organised-in-kashmir-to-break-stereotypes-against-female-modeling/

[228] Opening of cinemas in Kashmir. Retrieved from: https://www.bing.com/news/search?q=In+Kashmir+Many+Cinemas+Have+Been+Opened&qpvt=in+Kashmir+many+cinemas+have+been+opened&FORM=EWRE

[229] Ban on eating beef. Cited from: https://www.news18.com/news/india/states-where-cow-slaughter-is-banned-so-far-and-states-where-it-isnt-1413425.html/

[230] "Scraped Article 370" - obtained from: https://www.livemint.com/money/personal-finance/article-35a-scrapped-can-outsiders-now-invest-in-j-k-real-estate-1564995581409.html

[231] Posted on 12/October/2017 and extracted from "In Kashmir, 'Braid Chopping Incidents Spark Mass Panic and Mob Injustice": https://thewire.in/gender/kashmir-braid-chopping-incidents-spark-mass-panic-mob-injustice/

spreading everywhere. Women feel unsafe inside as well as outside their homes. Many daily-wager men lost their jobs and faced poverty by staying at home only (spending days, weeks, and months at home) for the safety of their women. It was a thought-provoking year for every woman and every man as well, according to respondents of the research. Because of being at home to save the women (wives, daughters, and mothers) from those unknown hair choppers, people in Kashmir also faced a loss in agriculture (agriculture is the main source of income for Kashmiri people[232]). The researcher will merge the statements of the respondents regarding these incidents below;

> *"In 2016, Kashmiri women faced profound challenges, leading to heightened fears for personal safety. A pervasive sense of insecurity compelled us to avoid solitary trips to the washroom, often necessitating the presence of a companion waiting outside. Even simple acts, like offering help to those in need calling from outside our homes, became sources of tension and verbal abuse from men. Venturing alone to fields or forests for tasks like gathering firewood became risky, and many decided to restrict their daughters' access to education due to perceived threats. The distressing incidents of hair-chopping not only subjected women to immediate harm but also resulted in subsequent social ostracism and a loss of trust, affecting their relationships both within and outside their communities."*

(Interview from 1,2,3….80, date- 12/10/19 to 28/5/21)

In the above statement, the researcher has merged the responses of all 80 respondents and there she found a kind of threat in them. The account reflects the challenging environment faced by Kashmiri women in 2016, marked by heightened fears for personal safety. The pervasive sense of insecurity has compelled women to alter their daily routines, even for basic tasks like using the washroom, reflecting the impact of the prevailing conditions on their lives. Instances of verbal abuse and tension arise from simple acts of offering help to those outside their homes. The restriction of daughters' access to education due to perceived threats highlights the profound impact on women's lives, limiting their opportunities for personal and intellectual growth. The distressing incidents of hair-chopping not only pose immediate physical threats but also result in social ostracism and a loss of trust, creating a ripple effect on women's relationships within and outside their communities. This narrative sheds light on the complex challenges faced by Kashmiri women in navigating a tense and uncertain environment. As described in a more detailed manner in the above statement, every woman (urban or rural) was terrified of hair choppers. Such a kind of threat among women (according to the respondents) is impacting their social life as well. The above statement also indicates

---

[232] Kashmir Economy: https://krishijagran.com/news/agriculture-a-driving-force-of-kashmir-s-economy/

a kind of diplomatic insurgency going on in Kashmir that is torturing the residents physically, mentally, economically as well as socially.

In this research work, the researcher has interviewed many such victims as; victims of sexual assault and murder, widows by political disturbance, half-widows, half-orphans, etc. And all of them have different ideologies or experiences of the problems, they have faced by the political unrest as well as by the unending war of hatred and human rights violations in Kashmir. Besides the cases from Kunan Poshpara gang rape of women is said to have occurred in this small village in Kashmir by defense personnel of the Rajputana Rifles back in 1991, making it one of the most frequently cited examples of mass rape in Kashmir[233].

Nevertheless, this is a surprising fact; the women of that village continue to live in shame without much social support[234]. The village is still known as the village of raped women, not only because they (the women) are stigmatized but also because they are left to protect themselves. Therefore, these women not only dealt with the discomfort of the episode but also the inaction of society. Those victims were desolated by the government, civil society, and even their spouses. In the immediate aftermath of the incident, Kashmir experienced tumult but soon it was relegated to the annals of history without any mention of the lives and struggles of these women.

Now going through the responses of widows to political unrest, those women whose spouses have been shot dead by the defense army blame their link/connection with freedom fighters. According to the respondents, "If any person has been identified as a member of freedom fighters or their link with them (direct or indirect) then the other members of the family have either to hang themselves or to be ready for facing all the oppression by the Indian army through different ways". By quoting a response from a victim whose spouse was shot dead on the same blame mentioned above, said that;

> *"From the first day of getting married, when all the members of the family (in-laws' family) were taken by the army, there I knew that my spouse was blamed for having a link with freedom fighters. At that time my spouse was shot dead, and I was the mother of two young children (a son and a daughter). After a few years of my spouse's death, I left my in-law's home because of the threat of the army, who usually come to my in-law's home for*

---

[233] Abhishek Saha's "A Narrative of Kunnanposhpora," which was posted on February 8th, 2016: https://www.pressreader.com/india/hindustan-times-ranchi/20160208/281526520097636/

[234] Refer to the following link to learn more about the "Atrocities committed by Indian defense forces against the women and hamlet of Kunan and Poshpora in Kashmir": https://thekashmirwalla.com/1991-kunan-poshpora-mass-rape-key-eyewitness-dies-at-85/ (27-2-2021)

investigations. And also because of domestic violence, I prefer to leave. I then lived in an old damaged hut far away from my in-law's home. This old house was given to me by a maternal relative but still, I could not save my small family from the eye of the Indian army (appointed there). One day my son disappeared from the army without any reason and there they (Indian army personnel) made different kinds of tortures on him. As a result of those tortures, he became handicapped and now I am asking people for money, food, and clothes (begging) to fulfil our daily requirements, especially the medications for my son. And by worrying about my young daughter's physical security, I married her at 12 or 13 years of age."

The narrative outlines a tragic sequence of events in the life of a woman who faced the challenges of being associated with a spouse allegedly linked to freedom fighters. The early loss of her spouse, possibly due to conflict, left her as a single mother of two young children. The threat of army investigations, coupled with domestic violence, compelled her to leave her in-law's home and live in a vulnerable condition in an old damaged hut. The disappearance and subsequent handicapping of her son due to alleged army torture intensified their struggles. To cope with their daily requirements, she resorts to begging, emphasizing the dire circumstances they find themselves in. The mention of marrying her young daughter at 12 or 13 years of age highlights the desperate measures taken to address concerns about her daughter's physical security in a challenging environment. The story underscores the harsh realities faced by individuals caught in conflict zones, especially women and children. Therefore, this is the condition of the life of the women mentioned above. Those women lost their spouses by blaming their links with freedom fighters. Even after migrating to other places, the above women did not find any place to escape from the obsession of the Indian army. It seems that they just blame how many people are suffering there and they cannot even dream of living a peaceful life. As the above respondent has said because of the threat of the army, she married her daughter at a very young age. So who is responsible for child marriage, illiteracy among women or minor pregnancy, poverty among people? Feminists and media channels are always blaming religion for all the issues women are facing but the above statement of the respondent makes it clear that it is not a religion but the policy of the secular government. And if for instance, the children of those people want to migrate for earning their livelihood or for their higher studies; then it is also very difficult or near impossible for them to get the opportunity. According to them, they have to then ask for permission from the police department of their region and the police send their permission report to

155

vigilance for investigations. The vigilance takes too much time for investigations, and at the same time, the concerned person loses hope for any positive response.

Therefore, what about half-widows and half-orphans? Are they living a life, that is a little different than the previous women whose spouses have been killed based on bogus blame? Now based on responses of half-widows as well as half-orphans while interviewing them, the content the researcher got regarding their sufferings, is that their life is worse than the previous widow's because those women can neither be called a widow nor a divorcee. Their life remains hanged till their death because their loved ones are been disappeared by Indian security personnel (Indian security personnel appointed there). Those women live a doubtful life regarding or about their spouse's life. They do not have any idea whether their spouses are alive or deceased. The disappeared person's life is not only connected to his wife but to other members of their family as well. The researcher also interviewed some mothers who after the disappearance of their only son, lost the means of their life/living. In some families, the disappeared person is the only brother of his five, six, or seven sisters and after his/their disappearance, the sisters tear their clothes and leave their consciousness or start wandering on the streets (in search of their loved ones). And to some extent, a wife's life is impacted much more by the disappearance of their spouse than any other.

The content that the researcher found by reading previous publications regarding the half-widows was that those women after losing/disappearance of their spouses are not allowed to marry until they have completed the time duration of a few years according to Islamic law. But what the researcher found by going to the actual field about those half-widow women is that "*what Islamic law is saying, is acceptable to them but what the intentions of people are regarding those women are unacceptable*". The researcher would like to describe the response of the respondents regarding the above idea by quoting a statement below;

> *"Under Islamic law, when a spouse goes missing or passes away, the first reason a wife is encouraged to wait for a few years before remarrying is to account for the possibility that she might be pregnant or has conceived a baby within three or four months of the spouse's disappearance or death. It is considered more prudent to wait until the birth of the baby. The second reason is that the spouse may have lost his way home, or he might have been taken or disappeared to another country in the dark, potentially returning by recognizing his way through some means."*

(Interview- 1,2,3,4,5…..80 Date from 12/10/19 to 28/5/21)

156

The statement provides insights into the Islamic perspective on the waiting period for a wife after her spouse goes missing or passes away. The first reason highlights the consideration of a potential pregnancy or conception within three to four months of the spouse's disappearance or death. This waiting period aims to ensure clarity regarding the wife's marital status, especially if she is expecting a child. The second reason suggests a more optimistic outlook, acknowledging the possibility that the spouse may have lost his way or encountered difficulties returning home, emphasizing the importance of allowing time for unforeseen circumstances to unfold before making decisions about remarriage. The cultural and religious significance of these waiting periods is reflective of the sensitivity and understanding embedded in Islamic teachings regarding marital situations. In the statement, it seems that men are making excuses for not marrying or remarrying those half-widows. For first they insist women to not remarry and wait for years by claiming it as a rule in their faith. But the above respondents had made it clear that to wait for years, is not actually what the intention of men is. According to them, the people ignore marring those half-widows by saying what if the previous spouse (disappeared person) returns? Or what he has joined the army? What if he has become an informer and by returning, he will take the revenge of marrying their women? The second reason is the responsibility of the children of the women (widow or half-widow) which they do not like to hold. Third, investigations by the army as well as their eye on those women including their children from the disappeared spouse. Therefore, many women when the researcher asked them about their choice of remarrying after the disappearance of their spouses, responses were adverse; firstly because of their hope for the return of their spouses. And second, the responsibility for their young children, which the second spouse will never like to take.

4.3 Role of Domestic Violence

The impact of political unrest on the married life of women especially of those who faced sexual assault, is also very unacceptable to their men/spouses, which the researcher knew by interviewing those victims. The most serious or can be said, the result of or the cause of domestic violence according to the respondents are as follows;

> 1) domestic violence as the result of political unrest in the region or by becoming the victim of war

2) divorces as the result of family disintegration

3) suicide attempts

4) poverty

5) forced marriages

6) dowry dominance

7) lack of Islamic knowledge etc.,

The most important thing that the researcher found in the cases of those women was the sexual assault, which is not the fault of women but even though they are divorced and if they are unmarried then there are very rare chances for them of getting married. Many women attempt suicide when they feel that they are unaccepted by the society, in which they were living before. The other women such as; widows whose spouses have been killed or shot dead by the Indian defence forces and the half-widows as well as half-orphans. Usually, they have minor chances of getting remarried of their choice. Some women are forcibly remarried by unmatched ones. And after getting remarried they are bearing the superstitious alarms as well as verbal abuse by their spouses including his family. In case women are carrying children from their first marriage, have to choose either their new married life or bear the verbal abuse at their parent's house by staying there only. Therefore, by knowing the reason for such a type of conservative thinking among the people, the researcher found that "earlier the women (mothers-in-law) were usually blamed for it all but with the changing times men have also taken part in this kind of ideology." Most of the respondents blamed the men (their spouse, brother-in-law or father-in-law) for violating them verbally, emotionally as well and physically. One central thing that the researcher found was that "the girls belonged to families whose fathers or brothers, or even uncles, blamed for any connection with freedom fighters, will get the least chance of getting any arranged marriage in any well-brought-up family." These girls usually get married by eloping with any like-minded person but in their later life, they are facing several other problems as well. Firstly, by losing their paternal as well as maternal support. Second, they are always unaccepted by their spouse's family. And also, they get a tag on their name by calling them '*Wadaal*' (eloped women). The content the researcher got from the same victims is; that no matter how much hard work/chores they (eloped women) do at their spouse's home they will never

be accepted wholeheartedly. And no matter how much care they do for the entire family, they are unable to remove the tag from their name (by calling them '*Wadaal*'). Those women are facing lots of hardships at their in-law's homes but still, they do not have any right to raise their voices against it all. In addition, they also do not have any hope of getting any support from their paternal family. Those women are not allowed to participate in any family matter. Most of the parents do not like their daughters or married women to be in the company of those eloped women. According to the respondents, "the reason for violating those women (eloped woman) at their in-law's house is because eloping is considered a shame for spouse's family in their society. And it concludes by forcing them to leave the house of their spouse or to attempt suicide". Secondly, those women did not usually bring any dowry to their spouse's family, which is also a reason for some selfish people to violate them.

Although the marriage gift of a bride is compulsory for every Muslim woman in those marriages the marriage gift is always very less or near to nothing, because of no witnesses, according to respondents. Therefore, this thing makes it easy for the men to divorce the women, if the separation of the couple happens for any reason. If for example the woman cannot bear the hardships at their in-law's house and decides to leave the house of their spouse forever or forcibly then she cannot also find any respectable place at their parent's house. After that, she must agree with whatever her parents decide to do with their life (in her favour or unacceptable). In court marriages usually, the lawyers deal with such cases through corruption, so there will not be any known witness/person for the bride's gift as well. Generally, people do not like to be involved in court cases even if there is a great loss for them or even if they are innocent (this is what the respondents shared with the researcher). The researcher also interviewed many of the respondents who got arranged marriages and if the separation happens and the case goes to court then usually, they try to ignore the hearing and stay back. In the first place, to file the case in court for justice is considered a waste of time as well as money. The second most important reason is, that being involved in court cases further damages the impression of women, according to the respondents of the research.

Now going through the responses of those women who if not became the victims of war through sexual assault but they are facing the threat of being raped anytime because of the continuous search operations in their residential areas. Many women whom the researcher has interviewed are suffering from the threat of recapping the incidents of those women who have been previously assaulted (sexually assaulted).

The researcher also found a clue by interviewing respondents (victims of DV); because of unemployment during the shutdown (shutdown for months), increases the family burden on men. Because of the pressure on them, they started to abuse their wives verbally, emotionally as well as physically even when there was not any fault from the women[235]. Sometimes the condition gets more than worse and ends up in separation or divorce. Therefore, it has become compulsory for most women to either bring expensive things in dowry to their in-laws or to accept the violation after getting married. One more important thing in this matter is, that there are least chances for every working woman to get married to a working man. And if for example they got married to the same but even then, they are not safe from the violence. Many working women after getting married to any business person had faced the same problems as an unemployed woman. The researcher would like to quote a statement by a respondent who was a working woman (a general-line teacher) besides that she was also the victim of DV. According to the respondent;

> *"I work as a teacher, and my spouse, a businessman, faced repeated setbacks in his business due to political disturbances in our territory. To overcome financial challenges, he resorted to taking substantial loans from the bank in my name without my consent. Upon discovering this, I confronted him and implored him not to repeat such actions. In response, he took a disturbing turn, attempting to forcibly intoxicate me with drinks as part of a plan to harm me. Fearing for my safety, I decided to leave home without informing him. In the aftermath, he resorted to blackmailing not only me but also my paternal relatives. Being an orphan, my father was killed by Indian army forces when we were young. My paternal house has only my poor, elderly widow mother, who relies on my elder brother for support. I have four sisters, all married, and my brother, who left home at a young age, now resides in Dubai. He sends a small sum of money to support our mother, who lives alone and relies on that money for her survival."*

[(Interview-53- Date- 9/3/2020)]

The narrative outlines a series of challenges faced by the speaker, encompassing financial deceit, spousal abuse, and a complex family situation. The spouse's actions of taking substantial loans in the speaker's name without consent not only reveal financial

---

[235] "How unemployment in Kashmir is affecting marriage prospects of the youth"-
found at; https://feminisminindia.com/2021/02/26/unemployment-in-kashmir-affecting-marriage-prospects-youth/

dishonesty but also pose a significant threat to the speaker's well-being. The attempted forced intoxication and subsequent decision to leave home underscore the urgency of the situation and the speaker's fear for personal safety. Additionally, the mention of the spouse resorting to blackmailing the speaker's paternal relatives introduces another layer of complexity, involving the speaker's family dynamics. The background of being an orphan, with a widowed mother and siblings facing their challenges, adds further layers to the narrative, emphasizing the interconnectedness of familial struggles and the vulnerability of the speaker's support system. Therefore, the idea of being employed is also not a solution for a woman to be saved from domestic violence or any other kind of violence at all. The above woman, whom the researcher had interviewed was employed but still, became a victim of DV.

The Abolition of Triple-*Talaq*[236] in August 2017 by the Indian Supreme Court following the petition filed by Shayara Bano[237] was also an important question that the researcher asked the respondents. However, the researcher got different responses from them. A few women agreed that there should be some or any kind of action against the men who are playing with the lives of women, without having any basic religious knowledge. But on the other side, they also said that how can they trust that on the request of one or two women, this Hindu government will make any good design for them (Muslim women) when its policy and leadership are the reason for their sufferings at all. They also said, "It may be undoubtedly any other plan or there may be anything big or grand reason behind it all".

The same issue (Triple-*Talaq)*, when the researcher discussed with all other women (widows, half-widows, sexually assaulted women) at the first stage they became angry not only at the government policy but at me as well, by saying "Now, this government is interfering in our family matters as well". The researcher also faced a lot of anger as well as mistrust from some of the respondents. According to the respondents, 'chopping

---

[236] "According to Islamic teaching and specifically mentioned in the Holy Book of Quran-e-Kareem, the main reason for this kind of separation is that living together in the same house but in separate bedrooms may cause the couple to become attracted to one another. Triple Talaq is a time period of 30, 30, 30 days, and those three turns of 90 days are also known as *Idda*. The woman has to spend those three turns of 90 days at her in-house law's (in the same house where the couple was the sixth chapter of this thesis goes into greater detail about Tripe Talaq- retrieved from; https://muslimmemo.com/talaq-divorce-quranic-rulings/
[237] "Triple Talaq"- retrieved from; https://www.scobserver.in/cases/shayara-bano-union-india-triple-talaq-case-background/

the hair'[238] was a policy by the BJP (Bhartiya Janta Party) government to create mistrust and doubt of men on women's physical safety or security. Many people (spouses, brothers, and fathers) did not easily trust their women (mothers, sisters, wives) that only their hair was chopped and they were safe in any other way or physically. Therefore, these things later result in family conflicts or family disintegrations for some women.

A combined statement of some of the respondents who were turned out from their spouse's house either by their spouses himself or the spouse's family but did not get a divorce yet. In the opinion of the respondents "If there will be a ban on divorce then what can a woman do who wants to separate from their spouse? And if for example, they will appeal for *Khul*[239]; then the men will never accept. Because then he will be considered guilty and on the other side men will also not stop violating women until the women will elope from home or attempt suicide".

One more important thing the researcher found from the respondent's responses regarding *Khul* is, they are not ready to take any stand for it, because of the threat of being blamed as well as adverse commits, and shame from their relatives or society. Many women (among the respondents) did not feel it easy for themselves to be divorced, even when their religion has given them authority, that if they are not comfortable in their married life, they can ask for *Khul*. But because of the threat of society, most women do not even think of taking this opportunity or of using this power/way to leave or end their marriage. And get remarried or live their life alone. According to the respondents, a ban on Triple *Talaq* will create further issues for them. And will make men commit all kinds of violence against women by beating, slashing or other physical torture. Also threatening, criticizing, humiliating, burning, horrifying, verbal abuse, isolating, mental torture etc., then divorcing them. Therefore, for those women, making a ban on *Talaq* (divorce) will essentially increase domestic violence instead of decreasing it.

---

[238] "Since September 6th, there have been reports of hair cutting in the state of Jammu and Kashmir, causing frenzy and demonstrations. Because of how unstable things are, even schools and universities had too temporarily close. Attacks known as "braid chopping" have made headlines in India before." retrieved from: https://www.bbc.com/news/world-asia-india-41773176

[239] "What does *Khul* originally meant - retrieved from; https://www.islamic-sharia.org/downloads/khula/

4.4 Situation in Mental Health Status

Fear psychosis is always to be connected with the result of all unhealthy situations faced by any person[240]. Women in Kashmir are suffering from different kinds of mental health issues or threats for different reasons, such as;

1. threat of being sexually assaulted
2. threat of losing any family member
3. threat of separation from spouses or with children (by divorce or death of the spouses and forcibly displacement from spouse's home)
4. threat of workload etc.,
5. threat of property loss
6. threat of getting remarried or being alone
7. threat of losing honour in the society
8. threat of eye-teasing
9. threat of identifying on media channels
10. threat of search operations by defense persons (army) etc.,

First, the researcher would like to describe the responses got from the respondents about being raped and the psychiatric issues they are suffering then. Being assaulted is the first sign to affect the mental health of any person[241]. As the respondents were women and in Kashmir because of the political insurgency, they usually become the victims of war through sexual violence, deaths and disappearances. After these kinds of incidents (particularly sexual assaults), many types of psychiatric issues set in. Secondly, those women lose their identity forever whether in their own families or within their society. Third, is their reorganization or recalling the incident by telling the story repeatedly at the time of investigation of the cases. Fourth, is the spreading of the news of their sexual assault to other parts of the region/country and possibly all over the world through social media. Fifth, the poor family conditions of the victims? Sixth, the media reports, as well as interviews and the most frustrating situation for those women (in Kashmir), is when the corrupted media presents negative or false news about their innocence. Therefore,

---

[240] "Fear psychosis"- retrieved from; https://www.healthline.com/health/psychosis
[241] (See, "Sexual assault and mental health": https://mhanational.org/sexual-assault-and-mental-health

because of all the above traumatic issues, the women (victims of sexual assault) either hanged or burned themselves by using Kerosene oil or faced death from heart attacks. These were the main reasons the researcher found by interviewing the respondents and was very difficult for them to open. The first issue the researcher faced was the rude behaviour of the victims as well as their families. The researcher would like to quote some of the responses as well as the arguments/questions by the family members of those women, who have been sexually assaulted:

> *"We do not know who you are. Who told you to come here? Who gave you the address of our homes or our women? Where you are from? Why are you in our village? Why do you want to meet with XYZ? How do you know xyz? What is your motive for collecting the pieces of information from us? Are you working with/for any agency or NGO (Non-Governmental Organization) as an informer or as an agent? Who told you about XYZ's names? We will not allow our women to talk to you. You can take the data from the internet directly or google it. Do you come here to make fun of the suffering of our innocent women? You can meet with our village coordinator/Sirpang to collect information regarding this incident. We will not allow our women for any kind of interview, etc."*
>
> (Interview 9th- Date-18/11/19)

All the above questions and arguments indicate a kind of intimidation, apprehension, hatred, loss of hope, mistrust, antagonism, and nervousness, among those people including the victims. And it is not very easy to interview those women by asking so many questions as well as making or winning their trust in you especially when they have already been mistrusted by all other people. Thus, those women are justified in behaving like this but if there is no cure/key to this problem then how can the issue be solved or understood? What the researcher finds by observing those women's behaviour as well as their responses makes her feel that those women are living a life of the dead. In one of the statements, they said:

> *"Our life has been spoiled by Indian armed forces appointed in our village and our dreams have now become colourless. Thus, we do not care or think about life comforts nor do we want any relief like; money, clothes, or food by/from this government. But we want a sense of peace for our soul, which is possible when the brutal will be presented to us. And we will ask them a simple question; what was our fault that made them destroy our lives?"*
>
> (Interview 9th- Date-18/11/19)

The narrative expresses a profound sense of disillusionment and despair caused by the presence of Indian armed forces in the village. The impact on the villagers' lives is described as having "spoiled" their existence and rendered their dreams "colourless." The statement suggests a rejection of material relief or compensation from the government, emphasizing a desire for something deeper – a sense of peace for their souls. The call for accountability is evident, as the villagers express a need for those

164

responsible for the alleged brutality to be presented to them. The question posed reflects a plea for understanding the reasons behind the destruction of their lives and a search for a form of justice or acknowledgement of their suffering. The above statement indicates how the life of an innocent had been destroyed. It seems that they have lost the purpose of their life, is what they had said above. According to them, the only them that makes them alive is waiting for justice. Therefore, those women do not have any desire to live their lives by overlooking their terrible past because the incident has not only hard-bitten their minds and hearts but their souls as well, according to their responses. The statement makes it clear that the diplomatic policy of the secular government is been run on the bodies of those innocent women.

Now by going through the description of the responses related to the women, who have lost their loved ones through political insurgency in the Kashmir region which has been happening for decades now. First, continuous search operations or fake encounters have created different kinds of mental health issues among the residents of the Kashmir region especially among women. Many families had only women in their family and they kept all their hope on those women, after losing the men in their families. The researcher interviewed many women respondents about their experience during the search operations or fake encounters. According to them, during the late evening and sometimes during daylight these fake encounters happened in their areas (villages as well as colonies) which usually increases heart palpitation, blood pressure, sleep problems, nightmares, shivering in the entire body etc. One of the respondents who the researcher interviewed, was also divorced, according to her 'during evening time the search operation started in their village and at that time she was cooking food on the cooking stove (in Kashmiri language *Dan* or *choolah*[242]- is made up of mud and bricks for cooking food by burning firewood or dry cattle dung inside it). And by hearing the news of the search operation; the sounds of bullets, the fog of tear gases (that smells like chilly power and hearts the eyes badly) entering from the windows, the terrible voice of security forces and the shouting of people everywhere, make shivering in her entire body. And even after the condition (in terms of political insurgency) was a little calm, her health condition was still getting worse every day. Then her spouse separated from

---

[242] "*Choolh*: A small earthen or brick stove": https://www.merriam-webster.com/dictionary/chulha

her because she was unable to do anything or even to stand on her own (interview- 18, date-23/11/20).

The same is the case with the women (respondents) who have seen the death of their loved ones. Many women, the researcher interviewed, who lost their family members, especially their spouses, have yet to overcome depression because of the loss they have faced. And then they were forcibly turned out of the house by their spouses. These things create further psychiatric issues for women in their later life. Such women if have young children but fail to take care of them, may eventually lose them. If they can get any share in their parent's property for shelter, then they have to work hard to fulfil other daily life requirements, which is also not very easy because workload is also a sign of increasing/creating mental health issues[243]. Otherwise, they have to face the threat of survival. The lives of half-widows and half-orphans are also not very different from the women mentioned earlier. After the disappearance of a spouse or a father or a brother, it is very difficult for any woman especially for a wife to live a normal or peaceful life. Because those women live their lives under threat if for instance they get remarried or if they want to remarry, are not allowed or are still facing the repetition of problems in their life. According to the respondents, 'if any among those women gets remarried then they are facing the threat of insomnia by thinking about the return of their previous spouse. And if they did not get remarried then they are facing adverse blame from their society. In addition, they also said, that what they had experienced in their lives could not escape from the threat they were facing. The result of these adverse thoughts coming into the minds of those women as well as the misunderstanding of people against them, also creates psychiatric or serious mental health issues among them.

As to what the researcher had observed from the respondent's sufferings, mental health among women can also get disturbed when they lose their spouses and then they are blamed to be responsible for everything wrong that has happened to their spouses. They are called or considered wretched women especially when they are young and become widows. And when it comes to their remarriage, people usually do not prefer them. Those women are called by different names such as; '*Men-Eaten Women*' in the

---

[243] Over workload and its impact. Retrieved from: https://work.chron.com/negative-effects-heavy-workload-10097.html

Kashmiri language '*Khavand Khaval, Khavand Chapal' etc.* Explaining (the term) a little more, it means because of the wretchedness of those women, the men or their children lost their lives. Many people do not like to visit those women. According to the respondents, people do not even allow or invite them to see any newly married couple or start any new business in their presence. Though those women have nothing to do with these happenings, people are not ready to accept them or their innocence. In addition to above mentioned superstitious mindset, people do not even like to see those women at the start of the day especially the neighbours and other people in the society because according to them if they see those women intentionally or unintentionally then their entire day will be spoiled. Therefore, such a kind of ideology will also make those women feel that they are worthless. Those women will then isolate themselves from the rest of society which later results in serious damage to mental health among them.

Now describing the mental health issues among the women, who elope by breaking their family's rules and getting married (without considering or knowing much about the men's family background, and to whom they are going to marry). But after getting married they then realize that the marriage was not a solution to their problem, according to the respondents. Because later on, they also faced lots of opposition from their spouse's family, paternal as well as maternal relatives, friends, and their neighbours. Although this is a strong stand by the women for their personal life but still the results are still more bitter than every expectation. It is, what the researcher found from the respondents, a door of sorrows, depression, and anxiety that the woman opens for herself. And when the woman is facing violations in such conditions, by their spouse or by her spouse's family, then they have to pretend that they are happy in her married life. This movement is very hard for a woman because in those conditions they are not even allowed to share what they are facing. And even on their design of marrying a person, they do not have any assurance that marriage will continue for so long. The depression remains attached to their lives forever. If they got divorced then they have either to go to their parent's house and knock on the doors which were earlier locked for them, at the time they eloped or to attempt suicide. At their parent's house, those women have to bear all the opposition or adverse commits from each member of the family (young or

elderly). This is a very hard type of depression because, at this point, they have to bear all the humiliations through their blood relatives.

Consequently because of all those reasons many women are feeling insecure everywhere and at every place (inside or outside their house) which is the main reason for many women, attempting suicide. According to the respondents, most of the women are suffering from insomnia, panic disorder (PD), Generalized Anxiety Disorder (GAD), blood pressure issues, anxiety disorders, obsessive-compulsive disorders (OCD), eating disorders, personality disorder (PD), phoebes, Post-Traumatic Stress Disorder (PTSD) and so on, by the result of such issues. Also, in places where political violence hits the highest point, the parents usually try to marry their daughters without knowing much about the family or even the men to whom they marry them. And the result of such a type of marriage is that they do not continue for so long. Even because of the innocence of the women they become the victims of violence.

The next important thing that has also become the reason for women's victimhood is when they give birth to girl children only, especially when their spouses are facing unemployment. And many women are getting divorced by giving birth to more female babies, especially in the above conditions. Therefore, Kashmiri women do not have any single reason for facing mental health issues. According to the respondents, 2016 was also a year of fear and threat for all the Kashmiri women because of the hear-chopping[244]. In the same year, thousands of cases came of hair-chopping of women in Kashmir and many were hidden because of family honour. Women in Kashmir faced lots of psychiatric issues that year. There was also no consideration of age among women. Women of all ages from small babies to old aged women faced this issue and were suffering from the threat of losing their identity. According to the respondents, most of the time the unknown guests, postmen, ice-cream sellers, beggars, men selling pots, men selling toys or flowers etc, were not allowed to enter the house until the return of men of the family. Women in that year (2016) feared moving outside alone, even to their rice or vegetable fields to do some chores or to grow seeds. Therefore, the year was full of horror, threat, and terror for women. And the year 2019 when Article 370

---

[244] "2016 the year of threat and terror in Kashmir", retrieved from: https://www.bbc.com/news/world-asia-india-41773176

(35A-1949) was abolished thousands of armies were sent to Kashmir[245] to terrify them. In the opinion of some educated respondents, the statements of BJP leaders against women such as *'Marry Fair Kashmiri Women' and 'Land Ka Sath Ladki[246]'* were a threat to all the women of losing their identity; social or religious. Therefore, this thing makes the Kashmiri women more doubtful of all the policies as well as plans of the Indian government, which also results in different kinds of mental traumas. Ban on *Talaq* or divorce for Muslim men has also created mental health issues for some women who want to divorce. Based on the responses of the respondents, many women are just continuing their marriage relationship as a formality or forcibly because they cannot leave the relationship because of the threat of people's adverse commits. And also because of that threat, they accept everything, even if it is against their will. On the second side, they are spending or wasting their money on different kinds of black magic by selling their personal property whether it is a golden nucleus or silver earrings to break their married relationship, which does not work usually. Therefore, because of those reasons they are facing a lot of mental traumas when waiting for any favourable results of the magic they have mixed with food or drink or fog. Those women spent their lives doing those things but did not get any favourable results. If they were recognized for doing those things, then they would be sentenced badly or be divorced. And if the ban on divorce is strictly followed then their black magic or its failure will not work in any direction. There are many of those women, as the researcher found from the respondents, who also used to go to different magicians by selling their costly things to continue the married relationship because they are being threatened and called the names of 'divorcees'. And those women prefer to die through domestic violence than to face the adverse commits of society. Many of the respondents have used this trick to save their married relationship or to break the same but failed because the magicians are

---

[245] Additional forces were sent to Kashmir after the abolition of Article 370. Retrieved from:https://www.asianage.com/india/all-india/180819/forces-deploy-1-million-to-guard-kashmir-valley.html also cite https://m.thewire.in/article/government/kashmir-additional-troops-rumours-valley/amp

[246] "Vikram Saini, a BJP MLA from the Uttar Pradesh region of Muzaffarnagar, made the shocking remark that party members were pleased that Article 370 was being removed since it would now allow them to marry "gori" (fair) Kashmiri ladies. He said that BJP bachelors were now welcome to visit Kashmir, buy property there, and settle down there. Please credit the following link for additional information: https://www.hindustantimes.com/india-news/marry-fair-kashmiri-girl-now-bjp-mla-after-on-article-370-repeal/story

doing their business by deceiving them. The respondents also said that 'many women take money from their spouses or any paternal relative by making different excuses of going to a doctor/lady doctor for treatment. If they get the money, they then put it into the magician's pocket for making different kinds of magical tricks for their spouses or family and magicians deceive them by saying that;

1) take this piece of paper (on which the magic has been made) and throw it into the water but do not look back when returning home.

2) bury this magic (magic made on cloth or written on a piece of paper) by hiding it in the belly of a fish

3) burn this magic (magic made on cloth or written on a piece of paper) at your in-law's home in any fire port and they should at least smell it.

4) put this magic (magic made on cloth or written on a piece of paper) into the river water for a few days and then mix the water into the drinking water of every person's glass

5) hang this magic (magic made on cloth or written on a piece of paper) into your neck or on your shoulder

6) bring a sheep or a hen to me so that I will make the magic through it

7) bring a white cloth of 2 meters or 3 meters to me so that I can make magic through that

8) bring the hair of your spouse or mother-in-law to me so that I can make magic on to that

9) burn this magic (magic made on cloth or written on a piece of paper) on the crossing

10) hang this magic (magic made on cloth or written on a piece of paper) in the graveyard

11) hang this magic (magic made on cloth or written on a piece of paper) on the loop of the house where the air can move it

12) dig this magic (magic made on cloth or written on a piece of paper) in a graveyard in a bottle

13) dig this magic (magic made on cloth or written on a piece of paper) in a grave ward in the belly of a fish or a bird; crow, kite, mina, hen etc.

170

14) tie this magic (magic made on cloth or written on a piece of paper) on the sweet apple tree

15) hide this magic (magic made on cloth or written on a piece of paper) in your bedroom

16) through this magic (magic made on cloth or written on a piece of paper) in the public well etc.,

By doing all the above tricks, in the opinion of the respondents, the results are still adverse and because of the failure, many women get mentally disturbed and sometimes the black magic then goes in the reverse direction if they will be identified once. The second thing that many Kashmiri women used to do, either to save their marriage relationship or for separation. And many half-widows even mothers or sisters also do the same, to tie the thread at the grave wards (walls, windows or entry gates of any Sufi's grave) for the return of their loved ones. The researcher would like to add a picture of such women tying the thread on the windows of graveyards below:
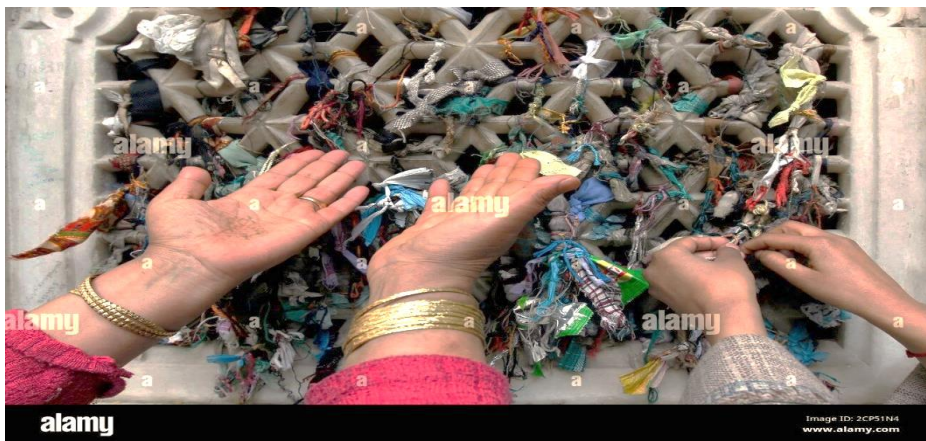
Source: Kashmiri Muslim woman prays shrine hi-res stock photography and
... https://images.app.goo.gl/5gZgJ8MWdZvftHNy7

Therefore, these things make women feel like failures even after making lots of effort, trials, time, money, health etc. Thus, possibly these women either have to attempt suicide or spend an abnormal life by suffering from different kinds of mental health issues. And in the year 2019 Article 370 (35-A) was abolished along with shutdown everywhere in the region, network was also shut down from August 4, 2019, to mid-

2020 after the 2G network[247] was restored for a long period[248]. Because of it, many threats were spread all over the territory. Kashmiri People used to face more arrests, disappearances, canning on public pathways, blood shedding, killings as well and harassment inside as well as outside the region. These things also created uncountable and serious mental health issues among women.

4.5 Institutional Issues in Education

Education is one of the important components of human life and it is the only way through which a woman can find the solutions to her day-to-day life problems[249]. Through education, women can find solutions to all the issues that are hidden from them because of their illiteracy[250]. Going through the content that the researcher got from the respondents through interviews as well as observations, makes the researcher aware, that the first and foremost issue: political insurgency has impacted this part of women's lives as well. On this issue, the researcher would like to point out a few steps and then describe them all in detail. Therefore, the steps are as follows:

1. unrest and violence such as;
   a) lockdowns for months
   b) Internet shutdowns for months
   c) fake encounters
   d) Search operations
   e) curfews
   f) harassments as well as eve-teasing on roads
   g) the threat of terrible rumours like as; hear chopping
   h) the threat of being raped

---

[247] "What sets the different networks—2G, 3G, 4G LTE, and 5G—apart from one another? collected from: https://rantcell.com/comparison-of-2g-3g-4g-

[248] "How the longest internet outage in history did not succeed in reducing extremism in Kashmir". Retrieved from; https://www.orfonline.org/expert-speak/how-the-worlds-longest-internet-shutdown-has-failed-to-counter-extremism-in-kashmir/

[249] (See, King, Elizabeth (January 28, 2011) "Education is Essential to Growth and Development". Retrieved from-https https://blogs.worldbank.org/education/education-is-fundimental-to-developmnt-and-growth

[250] "Women Literacy and Empowerment: A Review" posted by Mk Vajpayee: retrieved from; https://eduvoice.in/women-literacy-and-empowerment-a-review/

2. closing of schools for months
   a) drop-outs
   b) marriage
   c) son preference
   d) lack of facilities available
   e) orphanage
   f) the poverty of parents or financial issues
   g) distance from schools
   h) less equability-based education
   i) household tasks etc.,

In the opinion of the respondents, areas where political disturbance has hit its highest point or is always at its highest peak, have threatened the parents of sending their daughters to schools. Therefore, this is the first point where the hope of women's positive ideology has lost/stopped its breath. The second most important reason is, that girls or women who have or are being sexually assaulted have unquestionably dropped out of school. And the women who have been raped and have school-going daughters, the impact of their victimization will also impact the education of their daughters. The third reason which is also very crucial in this manner is domestic violence or separation of parents because of women being raped. Separation or family conflicts play a very adverse role in the growth of young children particularly in the life of a female child because daughters are always connected or attached to their mothers emotionally. Therefore, these things also create problems in the concentration of a girl child towards their education or studies, which usually ends up in their drop-out in education. Because of the results of these drop-outs as well as the disturbances in the early stage of their education, those girls cannot find the solution to the issues/problems they are facing in their later lives. The researcher also interviewed a few of the respondents who are being deceived because of the lack of education in religion (laws as well as rules of faith), when they are being divorced. The property they had, has usually been taken over from them forcibly by their spouse's family and even by their parents by falsifying many religious as well as legal rules on them. For instance, women get a Bachelor's degree (BA), but even then, they do not have any surety or guarantee of getting any job

opportunity. Because there is no quality education given in the schools nor did the parents like to consult any expert at the time of choosing career opportunities for their daughters. Therefore, a woman needs to become independent by getting quality-based or skill-based education in their early schooling. One more important thing is that most of the victims the researcher interviewed, educated up to 10th to 12th and a few graduates, as well as postgraduate, said that *"they never take any interest towards the physical education (PET-physical educational training) because of the non-availability of teachers as well as non-availability of equipment's in schools or of feeling shyness of doing these activities."* What the researcher found among many women by interviewing them is, to some extent, women are also responsible for some problems they are facing (which as the idea of radical feminism), because when they do not want to come out from this antagonistic ideology and will not become strong in their designs making, then who else will do it for them. Undoubtedly, unemployment in Kashmir is the highest than in any other state of India and there is no privatization (private companies) or private placements available in the region[251]. And if women can get skill-based education, then they can at least start running their boutiques such as; netting, fashion designing, cocking, embroidery, drying, panting etc., for becoming independent. And can get a chance to become a valued member of their family as well as of their society. The researcher interviewed those women who got the skill-based education not at schools but learned from any expert in their village. After they were trained and started earning money from home. But after getting married they stop continuing their skills and prefer to depend on others to fulfil their desires. Therefore, this is also one of the central reasons to mention, that to some extent women prefer to be dependent and not take any stand for themselves or others as well.

The researcher also asked several questions about their knowledge regarding politics as well as about the Articles for example; Article 370 (35A) (and do they think that the abolition of 370 (35A-1949) will save the lives of Kashmiri women from becoming half-widow, victims of sexual violence and can it give justice to Kashmiri women from all other issues they are facing?). What the researcher found there, at first most of the

---

[251] "Jammu and Kashmir's unemployment rates are rising as educated youth struggle with neglect and a lack of employment-creation policies". Retrieved from; https://www.firstpost.com/india/unemployment-levels-rise-in-jammu-and-kashmir-as-educated-youths-struggle-with-neglect-and-lack-of-job-creation-policy-7918631.html

women did not have much knowledge regarding these articles and many among them did not even know, what articles are implemented in the region. Or why are they implanted? But the only thing that all those women knew as well as experienced in their lives, is the adverse impact of those Articles whether it is Article 370 (35A-1949) or the draconian laws (POTA, PSA and so on). When the researcher asked them about their interest in participating in the political field or any political activity, the responses were a little critical when heard the examples of Chief Minister Mahbooa Mufti's government (Peoples Democratic Party). CM Mahbooa Mufti was the third women politician after Kota Rani and Didda in the State of Jammu and Kashmir[252]. Didda ruled Kashmir from (958) to (1003)[253] AD when Kota Rani took over the province in (1339) 254. CM Mahbooa Mufti was also the first Muslim women politician in the state of Jammu and Kashmir, but in her government, Kashmiri people suffered a lot than ever before[255]. CM Mahbooa Mufti remained in prison and also under house arrest for a long period after the abolition of Article 370 (35A-1949) by the BJP (Bhartiya Janta Party) government[256]. According to the respondents 'her government or rule is a terrible example as well as a lesson for all the other women in Kashmir. At this point, the researcher found that Kashmiri women do not have any hope of getting empowerment by participating in the political field as well.

The researcher then digs deep to know their knowledge about the schemes (governmental or Non-Governmental Organizations) thinking maybe these women do not have any idea about it. However, according to them, they do not have any hope from any government (state or central) or any Non-Governmental Organizations (NGOs). According to them, they are suffering because of the new rules or laws in Kashmir and

---

[252] "The third woman ruler of state since medieval times"- retrieved from; https://www.tribuneindia.com/news/archive/features/the-third-woman-ruler-of-state-since-medieval-times-217333

[253] "Dedda, Controversial Queen of Kashmir"- retrieved from; https://swarajyamag.com/magazine/didda-controversial-queen-of-kashmir By Archana Garodia Gupta- April 26,2015 01:00 Pm + 05:30 1st

[254] (See, "Khan Mohibul Hasan, on *Some Aspects of Kashmir History*". Volume.16 (1953), pp. 194-200 (7 pages)- Published By: Indian History Congress.

[255] "Mehbooba Mufti: The first woman chief minister of Jammu and Kashmir"-April-4-2016: from; https://economictimes.indiatimes.com/news/politics-and-nation/mehbooba-mufti-the-first-woman-chief-minister-of-jammu-and-kashmir/articleshow/51679302.cms?from=mdr

[256] "Mehbooba Mufti, who was charged under the Public Safety Act, was transferred out of jail after 14 months but is still being held at home in Kashmir (Mehbooba Mufti has been being held since August 5 of last year, when the Constitution's Article 370 was repealed and Jammu and Kashmir was divided into two Union) territories"- retrieved from; https://thewire.in/rights/kashmir-mehbooba-mufti-detention-release

whenever they apply for any scheme, they do not get any positive response from there. According to them, they are usually ignored in government offices by saying that *'there are no funds available in any scheme and when there will be at that time they will be informed or will be called'*. Those needy women remained to wait but no response came from these welfare departments or Non-Governmental Organizations (NGOs). The researcher asked the same question to the widows (widows who lost their spouses by any natural disease) about widow relief but their response was also not very hopeful or satisfactory. Therefore, the loss of education among Kashmiri women (illiteracy or drop-out) because of political insurgency is the most important thing which makes them lose hope at all. The researcher became firm about this thing when going for content collection and there she found most of the respondents were drop-out of education. And many others were completely uneducated. The most important thing the researcher knew was that in addition to political unrest, parental conflict, unemployment, death of parents, marriage, poverty, house chores, caring for younger ones etc., are the reasons for their loss of education. According to the respondents, not a year left when there are no killings, disappearances, threats, property loss etc., which also becomes a hurdle in the way of women's education in Kashmir. And because of the threat of hair choppers, many female students left their schooling. More importantly, because of continuous lockdowns, shutdowns, curfews, closing of schools for months, crackdowns, and search operations in Kashmir, how can the level of education among women increase in any way? Especially at times of lockdowns in the region, the network system remains shut down for months. In the year 2019 when Article 370 (35A-1949) was abolished by the Indian BJP government along with the ban on movement, the network was also shut down from August 4, 2019, to mid-2020. Later 2G[257] network was restored for a long period[258]. Because of this reason, many students face lots of problems in continuing

---

[257] "2G or (2-G) first introduced in 1992, is short for second-generation cellular network or telephone technology. Digitally encrypted phone conversations, at least between the mobile phone and the cellular base station but not necessarily in the rest of the network"- retrieved from; https://blogmech.com/what-is-2g-technology-second-generation-wireless-technology-digital-radio-signals/

[258] "After 18 months, 4G internet service"- retrieved from; https://timesofindia.indiatimes.com/india/after-18-months-4g-internet-services-restored-in-jk/articleshow/80715681.cms also cite the second link about; https://www.thehindu.com/news/national/other-states/2g-mobile-internet-services-extended-in-jk-till-march-4-tighter-vigil-on-use-of-vpns/article30913182.ece

education especially female students, which results in drop-outs, minus grades or failure among them.

It is undoubtedly true that India has struggled to achieve the aim of universal basic education due in large part to gender imbalance[259] (Bhat et al, 2011). The best approach to enhance the economic, nutritional, and physical well-being of a household, a micro-unit of a country's economy, is possible through education among women (Rahman & Mukherjee, 2020). In this situation, it may be claimed that illiteracy among women is a barrier to the nation's economic growth. Nevertheless, despite the importance of education, the observations of women respondents in Kashmir indicate that participation in the sphere of education is not very desirable. In Kashmir, women experience substantially worse educational outcomes than men. And when there are no opportunities for gaining education or design making among women then how can they become independent or ready to take any stand for themselves? (if they get divorced or lose their life partner at a young age)

4.6 Issues in Empowerment as Consequence

Empowerment or being empowered is the aspiration or desire of every person who has been marginalized, violated, depressed or threatened[260]. A Human being is born free so he/she cannot accept being an ambush or being in the prison trail forever[261]. But there are some misconceptions regarding empowerment the feminists are spreading, for example, a) allowing women of same-sex marriage, b) ignoring religious restrictions on women, and c) no distinction between men and women. The very first thing mentioned is allowing women same-sex marriage means creating a new community is not any solution for women's empowerment but will create further issues. Firstly, if there is same-sex marriage then one woman will be the husband and the other wife. Going back to previous studies women as a monther-inlaw have been found responsible for spreading misunderstanding among the couple. And the marriage among them will

---

[259] (See, January 2011- "Project: Gender and Education" by Fayaz Ahmad Bhat et al, retrieved from; https://www.researchgate.net/publication/215575988-gender-disparity-and-policies-of-inclusion-a-case-study-of-women's-education-in-jammu-and-kashmir

[260] (See, 'On-line survey on the topic "Encouraging people's empowerment in order to eradicate poverty, achieve social integration and full employment, and ensure that everyone has access to decent job". Retrieved from; https://www.un.org/esa/socdev/publications/FullSurveyEmpowerment.pdf

[261] "All humans have equal rights and respect at birth and are born free. The Universal Declaration of Human Rights states that because individuals possess reason and conscience, they should act toward one another in a spirit of brotherhood. We are all born free and equal". Taken from: https://medium.com/human-rights-defined/e4757375a13f

create further misunderstanding. The second thing is ignoring religion in the lives of women. It is found that religion (if not all but most) supports making a bond between men and women. The third thing is removing the boundary between men and women. Which in a real sense is an injustice against women doing so. If there is no difference between men and women then there should not be a difference in hard labour as well. What if women were given the same hard chores as men do for example; working in mines; open-pit of mining; open-pit mining, surface mining, underground mining, mountaintop removal mining, blast-hole drilling, mining crusher, auger mining, dredging, draglines strip mining? Other work such as; power lineman, deep sea welder, sewer worker, auto repair, plumber, road building/paving/repair, stone mason, trash truck driver, trawler worker bricklayer and so on. One cannot interfere with what the creator has created otherwise there will be further complications.

However, injustice is never acceptable, not even the creator accepts so. Therefore, some questions arise regarding the empowerment of a person such as;

Q. How can a person come out from these issues such as;

    a. marginalization

    b. violation

    c. agony

    d. pressure

    e. depression

    f. threat etc.,

Q. From where can a person get the time to think about her/his freedom from all the above-mentioned issues or of getting empowered?

Q. Is there any way for them to solve all the above issues and gain empowerment in their life before saying goodbye to this world forever?

Education is considered the best way to help the marginalized section of society, especially women to become independent by solving all their life issues[262] but does it work for the women in Kashmir as well? By interviewing the respondents, the thing found, political unrest is the first and foremost drawback in the way of empowerment

---

[262] "Right to education (marginalized groups)"- retrieved from; https://www.right-to-education.org/marginalised-groups

among women. People living in politically disturbed areas are facing different kinds of threats (such as; sexual assaults, murder, loss of family members, family disintegration, and loss of property) through the army appointed there. In addition to the above-mentioned threats, people in general, are facing loss in education, psychiatric problems, poverty and unemployment due to continuous shutdowns, curfews in the entire region, loss in business or entrepreneurship etc. Among all the above issues sexual assault as well as sexual harassment are the first or the most serious problems for women which can later impact other parts of their lives as well. The woman or a girl who has been violated sexually, first to stop being a part of their family and also to be cut off from their society. According to the respondents, sometimes the parents show little support, but after noticing the adverse remarks from relatives or in society, they also behave the same as other people. It seems that it is very difficult for those women (who have been violated sexually) to adjust themselves to the same environment they lived in before. According to respondents, they cannot even attend any religious conference outside their homes, because of the threat of being identified and questioned by the people sitting next to them. But the thing the researcher observed from these victims was that the behaviour of people around them is the secondary question, the first question is the shame those women feel about themselves. After being sexually violated, those women do not consider themselves pure. According to their ideology, after being raped a woman is no longer a woman and they have to stop dreaming of their good days or colourful life. Based on their adverse ideologies the observation recommends that there is a need for a knowledgeable counsellor who can at least suggest the best solution but how, the researcher was also very confused because when the researcher went to this village[263]or their homes, every victim denied interviewing them. Many times, people give me the wrong address of that particular place, which makes me wander for hours uselessly. Then the researcher also thought that when those people did not even accept me as an interviewer/researcher how can they then accept or allow any counsellor to counsel them? Therefore, the researcher realizes it, is a very difficult task to encourage or

---

[263] "Kunan Poshpora: A case of mass rape that was overlooked in two Kashmiri villages". Retrieved from; https://www.hindustantimes.com/india/kunan-poshpora-a-forgotten-mass-rape-case-of-2-kashmir-villages/story-

empower those women when they even do not want to change their minds or come out from the phobia that, according to them 'they have lost the value of their lives forever'.

Although the same respondents also said, people who are facing the threat of being raped, prefer to marry their girls/daughters by leaving their schooling. Therefore, drop-out has been found very common in most of the respondents. And most of the respondents were deceived by saying that after getting married they will be allowed to continue their further studies. But remains a dream for them because of the workload there. The researcher also did not find respondents (who are the victims of any kind of violence) taking any stand against their life issues. Design-making is a way to develop active-mindedness but the researcher did not find any interest among women in participating in the same. According to them, women with strong political backgrounds are used by their men to gain votes but even then, the women are not very successful in their political careers. Giving the example of Mehbooba Mufti who was once considered the most successful woman in her political career until her father Mufti Mohammad Sayeed (Chief Minister of Peoples Democratic Party) was alive. After his death, she was elected as the chief minister (CM) of the state but that resulted in the greatest loss of her political career[264]. There were two other women politicians of the Kashmir region in history namely Kota Rani and Didda who were very famous. Didda was the first women ruler of the Kashmir region who ruled Kashmir from (958) AD to (1003) AD while Kota Rani ruled the Kashmir region[265]till (1339). Historians said that both the women rulers were considered very tough and strong as well as successful. After them, Mehbooba Mufti is considered the third women ruler of Jammu and Kashmir but in her governance, after her father's death, most of the senior male politicians left her party and joined other political parties[266]. And after that Indian media got the chance to criticize her governance

---

[264] ("Last Updated: Apr 09, 2022, 11:10 PM IST: Mehbooba Mufti has lost people's trust, says former PDP leader"- retrieved from; https://economictimes.indiatimes.com/news/politics-and-nation/mehbooba-mufti-has-lost-peoples-trust-says-former-pdp-leader/articleshow/90751607.cms?from=mdr

[265] "Kashmir's women rulers"- retrieved from; https://www.greaterkashmir.com/todays-paper/kashmirs-women-rulers#bypass-sw

[266]"Another senior politician quits PDP"- retrieved from; https://timesofindia.indiatimes.com/india/another-senior-politician-quits-pdp/articleshow/81767167.cms . Also, the next: "Three Senior PDP Leaders Resign Citing Mehbooba's 'Undesirable Utterances"- retrieved from; https://thewire.in/politics/pdp-leaders-resign-mehbooba-mufti-flag

in Jammu and Kashmir. And she too gave her resignation once[267]. In addition, she was sent to prison as well and was kept under house arrest many times by the BJP government[268]. According to the respondents, under her governance, the Kashmiri people suffered more than before. And many women respondents said in a short statement:

> *"We abstain from politics, influenced by the challenges faced by figures like Mehbooba Mufti, a seasoned politician who encountered significant hurdles, especially after her father's passing. This raises doubts about the prospects for ordinary women in a political arena that, from our viewpoint, appears predominantly male-dominated. The path to political influence seems formidable for women, reflecting the struggles witnessed by individuals of Mufti's calibre. While acknowledging these challenges, it is crucial to engage in discussions that promote a more inclusive and supportive political environment. By shedding light on the experiences of women in politics, encompassing both successes and obstacles, we contribute to a broader dialogue on gender inclusivity, aspiring to inspire positive change."*

<div align="right">(Interview from 1-80, date-12/10/19 to 28/5/21)</div>

The narrative reflects a cautious attitude toward engaging in politics, citing the challenges faced by figures like Mehbooba Mufti. The perceived male-dominated nature of the political arena and the hurdles experienced by a seasoned politician contribute to a sense of skepticism about the prospects for ordinary women. The mention of Mufti's struggles highlights the systemic challenges that women may encounter in politics. Despite the reservations, the narrative emphasizes the importance of discussing and addressing these challenges to foster a more inclusive and supportive political environment. It advocates for a broader dialogue on gender inclusivity and aims to inspire positive change in the political landscape. The above statement indicates that the best example for Kashmiri women is Mehbooba Mufti. What the women had said mentioned in the above statement is just. It is what human nature is. If we want to cross a sea on our own, we first check its deepness but putting a stick in the depth of the water so that we can know how deep it is. The same is what the above respondents had said; they do not want to participate in the political field because they have seen women who

---

[267] "J-K CM Mehbooba Mufti sends her resignation to BJP":https://indianexpress.com/article/india/j-k-cm-mehbooba-mufti-sends-resignation-to-governor-after-bjp-snaps-ties-with-pdp-5223839/
[268] "Press Council of India is urged by Mehbooba Mufti to send a fact-finding committee to J&K." Last Updated: Sep 27, 2021, 04:40 PM IST). Accessed from; https://economictimes.indiatimes.com/news/politics-and-nation/mehbooba-mufti-urges-press-council-of-india-to-send-a-fact-finding-team-to-jk/articleshow/86554704.cms

had a strong political background facing failure in the same field. Therefore, participation in such activities (political field) is a waste of time and money because according to respondents, these activities cannot benefit them at all. By giving examples of Mehbooba Mufti, the respondents said, they do not have any trust in this government (Indian government) because they do not feel safe even inside their homes. Whenever they went to any government office to apply for any relief (under any scheme) they were usually ignored by the employees saying *'there are no funds available'*. According to them, every time they went there, they got the same response. Women who lost their spouses (because of any natural disease) are given an unsatisfied relief; once a month only if they had applied for it by fulfilling all the requirements/documents to the department. Many of the uneducated widows (respondents who lost their bread earners by natural death) said, they do not have anyone to apply for any relief by fulfilling all the requirements. The researcher also met many widows (respondents) who do not even know about this small amount of relief nor do they have the death certificates of their spouses. The researcher also found that many of the uneducated respondents could not even recognize the certificates/documents needed for applying for any kind of relief. This is also one of the important reasons for those women, not being hopeful about any policy (state and central).

In 2019 Indian government passed an act regarding the abolition of Triple-*Talaq* for Muslim women at the request/opinion of a few Indian Muslim women[269]. As a requirement of this question to the respondents, the researcher asked and in response, 20% of women said, it is good if men are threatened by it but on the other side, they did not also like the interference of the Indian government in their personal or religious matters. Because according to them, this secular government never favours or benefits them in any way. And this was not only once but every time whenever the researcher asked them about any favour or hope from the Indian government, the researcher got the same answer or response from them like; '*it may be any new plan of the Indian government to spoil our life'.* A few learned and knowledgeable women explained their mistrust and hope for this government through different examples (of the press

---

[269] "Triple *Talaq*: Instant divorce ban draws mixed reactions in India"- retrieved from;
https://www.dw.com/en/triple-talaq-instant-divorce-ban-draws-mixed-reactions-in-India/a-49830803

statements of the BJP leaders against Kashmiri Muslim women). According to them, at the time of the abolition of Article 370 (35A-1949), many BJP leaders said that "with the abolition of Article 370 (35A-1949) Indian black men can get land with women and in *the Urdu* language it is said as *"Land Ka Sath Ledki[270]"*. Second, in 2016 the threat of hair chopping was spread everywhere, usually at daylight when their men left home to earn livelihood. At that time women remained at their homes and the unknown person knocked on the door, saying they needed some survey details of every family member. When the woman opened the door, they (the unknown man) opened up a bottle and through some kind of fog on the face of the woman, which made the woman unconscious. After that, they chopped the hair of the women and left. According to the respondents, this was a kind of outlandish threat among the Kashmiri women because it was confusing to everyone that the men who came to chop the hair of the women, did not even keep that hair with them. They only chopped the hair of the women and left but even then, many people spread additional adverse rumours, regarding the physical safety of the women. Therefore, the women did not feel safe being alone in their homes and they forced their men to remain at home only. According to the respondents, many women hesitate to reveal that their hair has also been chopped by an unknown person. Because they were worried about their family's reputation including their own. Therefore, the condition of empowerment among Kashmiri women has been known by their responses. The researcher also approached several Non-Governmental Organizations (NGOs) both offline as well as in online mode including the social welfare departments, to know about the schemes as well as relief or funds for those marginalized Kashmiri women but did not find anything supportive. And every time she was disappointed. What the researcher found; names of the schemes in newspapers and handbooks called for the empowerment of women but in the real sense there are no funds available. There are many schemes, the researcher wants to name a few including some pictures that she captures during the preliminary field visit. But unfortunately, the

---

[270] "Marry fair Kashmiri women now': BJP MLA after Article 370 repeal" India News- Updated on Aug 07, 2019 01:54 PM IST- https://www.hindustantimes.com/india-news/marry-fair-kashmiri-girl-now-bjp-mla-after-on-article-370-repeal/story-PN1M8vLCWdizTpGFuykWyI.html

researcher did not find much awareness among the respondents (women) about those schemes. And a few women who had little information about any of them, then they were also not satisfied with it all. Therefore, the names of the schemes are below including some pictures:

Ladies Vocational Training Institute (LVTC), National Backward Class Finance and Development Corporation NBCFDC), National Minorities Development and Finance Corporation (NMDFC), Mahatma Gandhi National Rural Employment Guarantee Act (MGNERGA), Bate Bacho Bate Padhou (BBBP), The United Nations Population Fund (UNFPA), United Nations Relief and Works Agency (UNRWA), Empowering Skilled Young Women (ESW), Kashturba Gandi Balikha Vidyalaya (KGBV), National Handicap Finance Development Program (NMFDC), National Backward Class Finance Development Program (NHFDC), Rashtriya Madyaamik Shiksha Abhiyan (RMSA), Serva Shiksha Abhiyan (SSA), Swaham Sidhyan (SS), Sher-I-Kashmir Institute of Employment and Welfare Program (SKEWP), A flag Ship for Empowering Women (UMEED), National Program for Girls at Elementary Level (NPEGEL), Integrated Social Security Scheme (ISSS), National Social Assistance Programme (NSA), National Food Security Act (NFS), Aam Aadmi Bima Yojana (AABY) etc. Below is the picture captured at the skill-based institution named, Jan Shikshan Sansthan (JSS).

Picture: 4.6.1 (Source: Taken by the researcher).
Location: District Kupwara- North Kashmir (Department: Skill-based educational training center)

The above picture was taken from JSS[271] (Jan Shikshan Sansthan) Kupwara, which is a centre for providing skill-based training to rural women through expert trannies (women living in border areas were given training for six months of duration). The three men and the female (the girl) are the employees of that centre and the boy on the right side of the girl is her younger brother, the boy (the younger brother of the female employee) picks up his sister from home to this centre because the area they are living-in is more critical interims of political unrest. Every day the boy used to come with his sister and spent his entire day at this centre only. And at the end of the day, he takes his sister back home (on his mortar bicycle). The researcher was very satisfied with the introduction she got from the employees (of the skill-based centre) regarding their support for women's independence. The researcher also met the director of the same centre, he was also very positive in his response. He also invited the researcher to a meeting which was planned to be held on the next week of the same month (between the director and the women trainees). The researcher was glad to meet those women all together in one place. When the researcher went (to the skill-based centre) to attend the meeting, she found a few women complaining about the adverse impact of the shutdown on their work, the low payment, and the high rent of their boutiques. The women who were allowed to talk to the researcher said that "they want to leave their jobs before six months duration (given by this director of the JSS) because they are facing the loss instead of gaining any profit."

Therefore, when the condition is like this then how can a woman become independent or want to take any stand for their empowerment?

---

[271] ("Jan Shikshan Santhan is a skill-based institute located in Kupwara distract. This institute is providing tanning to women living in brooder areas, who are already trained, after that they are asked of running a boutique for three months by giving training to unlearned women (only two or three skills; knitting, embroidery, *Tela*-work").

Location: North Kashmir (Deportment: Social welfare deportment)

The above picture is of the social welfare department of district Kupwara, taken by the researcher during the preliminary field visit. The man sitting on the chair behind the wooden table was the clerk, who was checking the names of the women (in the list of welfare schemes). The woman standing in front of him (clerk) was the applicant. What the researcher found is that most of the responses those women got from this department were *"there is no fund available right now".* The very first thing the researcher observed (during the preliminary field research) as the main reason for losing hope in governmental support, was the shortage of funds. The researcher also found that most of the women do not want to go to those departments because according to them it is a waste of time and money to travel uselessly when there are no funds available. The quote below is from one of the respondents; she states:

> *"I heard from you about these things/schemes for the first time in my life. I do not know much about these departments. But a few months before, one of my maternal relatives asked me for my photographs and other documents such as; my Adar card, election card etc. And said that, he would submit those documents for widow relief for me. It has been over seven months or eight months but he did not yet give me any update regarding that relief. I sent him a message through the second person, then he replied that he had misplaced all of my documents and he would reach out to me again for the same documents. I am waiting for him but he did not come yet."*

(Interview-47- Date-10/5/2020)

This narrative highlights the narrator's lack of awareness about government schemes and departments related to widow relief. The relative's request for documents and subsequent misplacement, delaying the relief process, underscores the challenges individuals may face in navigating bureaucratic procedures. The wait for updates and

the relative's failure to provide information add to the narrator's uncertainty and reliance on others for assistance, reflecting a broader need for accessible information and transparent processes in welfare programs. In the above interview, it seems that lack of awareness among women makes them more dependent on other people even for minor things or help. Therefore, the solution is, that awareness programmes or workshops should be held in every village annually. But it is only possible if the conditions are peaceful in terms of political conflict.

Even though Jammu and Kashmir (before the abolition of Article 370-1949, it was considered a state but after its abolition under BJP[272] rule it is no more a state but a Union Territory) has many Centrally supported programmes in place to improve the educational environment, there is still a definite regional divide when it comes to female literacy. The lack of adequate healthcare services for women, especially those connected to reproductive health[273], is a fact that is evident in situations of armed conflict (Syed et al, 2012). Based on the observations and the replies of the respondents, the woman suffers as a result of inadequate nutrition, improper medical care, inaccessibility of medications, and other factors. Many women faced death while giving birth to their babies because of the lack of healthcare facilities. According to the respondents, many pregnant women passed away before giving birth to their babies, first, because of the not availability of transport facilities in their region (at the time of shutdown or curfews). The second reason is the lack of proper healthcare facilities there.

Women who are mostly dependent on their spouse's earnings or economic support usually face abortions before childbirth because they cannot go for on-time treatment. And the reason for not going for on-time treatment is growing unemployment in the region. Every time these women have to ask for money from their men or wait until the men will earn any. Therefore, the solution to this issue is very clear, if women have a skill-based education, they can at least earn money for their health care or treatment. According to the respondents, most of the women used to contact their parents when the

---

[272] BJP- "The current Rashtriya Swayamsevak Sangh (RSS) and Bharatiya Janata Party (BJP) governments both support the Hindutva ideologies of Vinayak Damodar Savarkar and MS Golwalkar."- retrieved from; https://www.britannica.com/topic/Bharatiya-Janata-Party also cite: https://rationalwiki.org/wiki/Rashtriya_Swayamsevak_Sangh

[273] "The fourth conference on women hosted by the UN Accessible at: https://www.un.org/womenwatch/daw/beijing/platform/health.htm

day of the child's birth came near. Due to the lack of influence, women have in Kashmiri society, they are frequently the victims of domestic violence committed by their male partners as well as sexual assaults by rival parties[274]. Therefore, when there are no opportunities for gaining any power procedure or design-making opportunities for women how can women be empowered?

4.7 Sociological Perception

The researcher has gathered an extensive account of cases and issues which are hindering the women empowerment process in the said field. Live stories are covered on the lived experience of the respondents who are in many cases either victims or seldom survivors. The researcher sees them as warriors, core members of the social system to deal with.

Going to the theoretical perspectives by keeping the research arguments in mind; Socio, cultural, economic, and political issues in Kashmir created a marginalized group of women during their transition path towards empowerment. The 'feminist theory of rape' is deeply highlighting the issues of mass rape that the researcher wants to mention. However, the incident of sexual assault did not only affect one part of their life but the whole. After this incident, if they were married the first issue, they faced was the disintegration of their family system. Second, if they have their school-going children then their children left education because of shameful incidents with their mothers. Many pregnant women got divorced and the women who were young and unmarried and who could not face the unbearable commits of society attempted suicide. And same is the case with widows as well as with half-widows.

According to the feminist theory of rape; Rape that somehow justifies and/or excuses the rape of women from other groups is commonly found as a means of defaming that community. Rape tends to desensitize victims in some way. Every society has some degree of rape victims, and the simplest method to accomplish this goal is to have those victims maintain their moral integrity when someone is trying to defame them.

Sexual assault is undoubtedly a tool of oppression employed by wealthy socioeconomic groups against others who are less fortunate. In these situations, it becomes a component

---

[274] In order to know more about the position of women in Kashmiri society, cite the link given; https://english.alaraby.co.uk/features/kashmiri-ngo-shielding-women-gender-based-violence

of a bigger political agenda. However, this strategy somehow minimizes the suffering of the victim by using her pain to promote the sociopolitical agenda of other cunning power brokers. To be raped is the worst action against women but after that, society is also torturing the victims by creating different kinds of traumas. Therefore, the 'feminist theory of rape highlights the basic reason for mass rape by describing, the way to take revenge on any community. And is often used as a tool to defame an entire community by becoming a part of a larger political agenda. Interviewing those women and the way of life they live after this dreadful incident makes it evident that this type of action is typically committed as part of ethnic cleansing to defame a community.

Second, the women facing domestic violence and the women facing such kind of violence are; firstly, by family disintegration because of sexual assault through political unrest. And after that, its impact on their self-made culture or superstitious ideology but endless political violence resulting rape, murder, widows and half-widows, half-orphans etc., are all impacting women personally. Many women attempt suicide and some are forced to do so. Therefore, women are neither happy to be in an agonized married relationship nor do they want to be separated from their spouses. After getting a divorce they lose their identity, no matter what name they have or by what name their parents called them before, after getting a divorce they will be called by the name of the divorcee only. In the Kashmiri language, they are called *'Trovmech'* which is a very tough or unbearable name for a woman to be identified with. There are many names as per their culture by which this person (divorcee) is called but some are more bitter than others.

Theories of Violence against Women (VAW) vary from personal and interpersonal factors to sociocultural and political factors as to why violent acts towards women are committed. The very first reason for family violence against women that the researcher found is the impact of political unrest and the result of the unrest makes space for many more reasons to marginalize the life of Kashmiri women such as unemployment which results in poverty as well as the shortage of resources. These factors have impacts on the status of a person, educational loss results in increased illiteracy, as well as unawareness among people and that will result in unemployment. According to the theory of Goode, Allen, and Straus, the goal of applying Resource Theory is to comprehend family violence. According to Resource Theory, which was first put forth

by Goode, people use the resources that are at their disposal (such as money, education, social skills, position, and prestige) to accomplish their goals. One tool that can be employed to further one's own goals is violence. A person has more power to use, when necessary, the more resources they have at their disposal. But the less likely someone is to use physical force to achieve their objectives, the more resources they have at their disposal. In other words, the use of violence will only occur when all other options have run out or are therefore unavailable. As a result, a person with a limited position, income, or prestige may be more inclined to use violence as their only option to establish control. Therefore. the theory of Goode, Allen and Straus highlights the basic things that are creating the issues in family relationships. For example, if the woman has been raped or facing any kind of sexual/physical harassment by any person outside (civil or army), the impact directly goes on to the honour of the family which later results in educational loss of all other family members in terms of illiteracy, unemployment, social status etc. Therefore, in such conditions, either woman must bear the violation or attempt suicide. The third is about mental health issues those women are facing because of being the victims of political as well as family violence. Those women lost their trust in everybody. A kind of threat has been placed into their minds that if they went outside their house they will be harassed. During search operations, if it did not damage them as they expect, but at the same time they are suffering from mental trauma by recalling the rape incidents that happened with women which is also affecting their married life. As a result of those threats, the women are suffering from insomnia, panic disorder (PD), Generalized Anxiety Disorder (GAD), blood pressure issues, anxiety disorders, obsessive-compulsive disorders (OCD), eating disorders, personality disorder (PD), phoebes, post-traumatic stress disorder (PTSD) and so on.

This is the main reason that the researcher found by matching the 'feminist theory of rape' with mental health issues; is the impact of such political insurgency on their married life (Kashmiri women), they either attempt suicide by considering themselves responsible for everything bad that happened in their lives or compromise with their problems (Shoob & Yasir, 2021). But at the same time, the result of this compromise will never end without damaging their mental health forever.

The fourth claim in this chapter is regarding educational issues that those women are facing hindrances resulting from the unending political insurgency and social unrest which is also impacting family relationships. Though education is considered the major way to empower women, according to the respondents, not a year left when there are no cases of killings, harassment, destroying property, disappearance, the closing of schools for months, internet shutdowns, looting, rumours of threat and horror, unemployment, search operations, fake encounters, curfews etc. In such situations as is mentioned above the parents prefer marrying their daughters without caring about their education or future problems. Many school-going girls who do not have any hope for their bright future used to elope with any like-minded person and get court marriages at a very young age. In addition to this, the Union Territory has a significant geographical disparity when it comes to female literacy[275] and career prospects[276]. Government efforts to eradicate gender imbalance in education have failed due to the conventional social setting, war, and lack of infrastructure in schools. Undoubtedly the literacy rate among girls has increased slightly over the previous decade, but the region's high dropout rate among girls in elementary, and intermediate levels. And higher secondary schools continue to pose a problem for the government. In addition, discrimination in any field not only prevents women from partaking in strong, successful professions as their male counterparts do but also demotivates and disables the women for their future success in their careers.

The above two theories are matching with the problem that the researcher has described in the study, first as the "feminist theory of rape' had highlighted that gender issues are creating problems, whether it is a matter of harassment or concerns regarding access to education, treatment in the classroom or the differences in education. The second highlights the needs of society as well as how social restriction can be implemented by socializing its people. However, the further impacts of sexual assaults are described in this thesis. The clear regional divide in the union-territory (Jammu and Kashmir) as well

---

[275] "Literacy, (Updated: SEP 19 2020, 12:08 Ist); Jammu and Kashmir's female literacy rate lower than all-India level"- retrieved from; https://www.deccanherald.com/national/north-and-central/jammu-and-kashmir-s-female-literacy-rate-lower-than-all-india-level-women.

[276] "Turbune News- Jammu and Kashmir failing its women, 76 % unemployed"- retrieved from; https://www.tribuneindia.com/news/j-k/jk-failing-its-women-76-unemployed-58288

as conflict and a lack of infrastructure in schools have contributed to the failure of government plans to address the gender imbalance in education, which has an impact on the grades that female students can earn in a traditional social environment.

And lastly the empowerment issues and if combining all the above issues that women in Kashmir are facing either through political unrest or by domestic violence; then how can one think about their empowerment in any way? Women are losing their identity as well as social integration facing violence and threats in the open forum. They are losing their loved ones either by killing or by disappearing. Women are facing superstitious behaviour, ideology, and harassment no matter whether inside their homes (through family members) or through outsiders (army personnel appointed in the region). Women are not getting quality-based education or skill-based education and according to the respondent, "most of the parents are not allowing their daughters to go to those learning centres/boutiques because of growing cases of eloping. And because of the above reason, all those girls who went to those boutiques are called *'Center Kore'*.

Although the feminist theory of rape, as well as the Resource theory of Goode, Allen and Straus, are helping to understand women's circumstances by including the relationship between family, sex roles, values, and socialization processes, as well as women's perceptions of oppression and the desire for change. And it has been mentioned what things should be needed to understand the situation of women's status. But there are many more things that the researcher did not find, or has been less mentioned. For example, some philosophers consider education the only way to empower women, but in researcher's observations, simply going to schools and getting degrees will never create confidence among women. This is also a reason the researcher found that many working/employed women are facing the same violence as same as the unemployed ones. Thus, to create confidence among the female students guidance and counselling are much more important and not only to the girl child but to the adults (parents as well as guardians need counselling towards a bright future for their daughters). It is rightly true that political unrest has made the situation very different in the Kashmir region than in any other territory in India. This is the main reason that the suggestions regarding the empowerment of women by most of the philosophers, sociologists, and researchers cannot apply in the same way to Kashmiri women such as;

moving freely, entrepreneurship, business, and political participation etc. Because of so many restrictions on everyday life there. Therefore, the solution to those issues is that the government must make plans according to the conditions in the Kashmir region to empower women living there.

The feminist theory of rape is providing a related idea about the outbreaks of violence against women in a sociological form. According to the feminist theory of rape; Rape that somehow justifies and/or excuses the rape of women from other groups is commonly found as a means of defaming that community. The researcher has found it a strategy to humiliate a large population by violating its women. But such a kind of violence did not stop at this point only but resulted in a different unwelcoming problem in the life of Kashmiri women and that is family disintegration. As mentioned in the resource theory of Goode, Allen and Straus, those women are not only facing a kind of shame by interacting with people but are then facing several social issues as well. For example, if those women are in a married relationship, the first thing they face is family disintegration, if they face the death or disappearance of their loved ones then they face DV. Therefore, every time women are marginalized to fulfil certain goals by the opponent party.

CHAPTER-V

Domestic Violence as a Major Hindrance to Empowerment

5.1 Introduction

Domestic violence (DV) also called Intimate Partner Violence (IPV), a pattern of behaviour intended to acquire or retain power and control over an intimate partner is known as intimate partner violence[277](IPV). DV is playing a depressing role in women's lives[278]. Women all over the world (from developing or developed countries) are facing such kind of violence. It is recognized by physical, emotional, and economic threats of actions that manipulate another person[279]; it contains any behaviour that terrifies, threatens, disgraces, hurts, or blames. Any person, of any race, age group, gender or religion can experience domestic abuse. People of all backgrounds; socio-economic and educational levels are affected by DV[280].

In this way, this researcher will provide a clear understanding of the role; domestic violence plays as a significant threat to women's empowerment in Kashmir. Cultural components like values and beliefs are to be scrutinized in the realm.

In the discussion of this part of the work, the researcher has taken the help of an interview transcript including observation methods to deal with the issues and situation in greater depth from the very root. In this research work, the researcher is going to describe those issues. Therefore, the issues are below but before going into the broader field of the research area, the researcher would like to add a few pictures that were captured during the preliminary field visit. But unfortunately, most of the women facing agonized issues do not know anything about those departments and many among them

---

[277] "Intimate partner violence is a pattern of behaviour used in any relationship to gain or maintain control over an intimate partner. Abuse is described as behaviour that is forceful, threatening, or damaging when it involves another person's physical, sexual, emotional, or psychological well-being. This encompasses any behaviour that terrifies, intimidates, manipulates, causes pain, degrades, or assigns blame to another individual. Domestic violence may affect everyone, regardless of their race, age, sexuality, religion, or gender. It may occur between married, cohabiting, or dating couples, among other scenarios. Domestic abuse affects people with varied socioeconomic backgrounds and educational degrees. Retrieved from; https://www.un.org/en/coronavirus/what-is-domestic-abuse

[278] "Education of girls and women is essential for the growth of society, especially in light of the negative effects of the prevalent gender inequality. The contribution of women's empowerment and gender equality to Ethiopia's sustainable development". Retrieved from: http://www.journals.elsevier.com/pacific-science-review-b-humanities-and-social-sciences/ Endalcachew Bayeh, Volume 2, Issue 1, January 2016, Pages 37–42.

[279] "The most widespread but least obvious human rights violation in the world is gender-based violence (GBV). It involves impairment to a person's bodily, sexual, mental, or financial health brought on by socially accepted gender power disparities." Retrieved from; https://www.unicef.org/protection/gender-based-violence-in-emergencies

[280] (See, Michael T. Hannan, Nancy Brandon Tuma and Lyle P on the topic "Income and Marital Events: Evidence from an Income-Maintenance Experiment" Groeneveld-American Journal of Sociology, Vol.82. No. 6 (May,1977), pp. 1186-1211 (26 pages)-Published By: The University of Chicago Press.

are disappointed. The researcher would also like to mention the response of the respondents regarding it and the reason behind it as well. All the content gathered from the field that will be described is based on the real-life experiences/stories of the respondents.

Therefore, the pictures taken by the researcher are below;

Picture: 5.1.1 (Source: taken by the researcher)
Location: District Kupwara- North Kashmir
Deportment: One-Stop-Center *(Sakhi)* dealing with the issues of domestic violence

Picture: (2nd) 5.1.2
Location: district Kupwara- Single room in district hospital
Source: Taken by the researcher during content collection (Developed by Domestic Abuse Intervention Project, Duluth, MN, https://www.theduluthmodel.org/

5.2 Domestic Violence

Domestic violence has become a serious problem in every part of the world and it is not any new issue/concept (Vihan, 2013). It is a kind of violence that is expressed using

intimate acts and is, unfortunately, timeless as history in every society[281]. When the abuser has undue control and power over the victim, domestic violence typically manifests as a pattern of abusive behaviour towards a close partner in a familial relationship[282]. Children, other family members, or any member of the household may also become victims of domestic violence (DV) or abuse. Rape and other sexual assault and exploitation strategies have historically been employed to demoralize entire populations[283]. Nearly all societies in the world have historically valued women less than men[284]. The idea that women are somehow second-class citizens encourages abuse against them in every country; from assaults on women for simply attending school to honour killings of women for having been the victims of sexual violence[285]. There is no doubt that men are also facing DV by women but in most societies, people follow a culture or a kind of belief that men have many options for example; they can leave the marriage and marry wherever they want[286]. But what about women, are all the above options, choices, and relaxations only for men? Is there any reason or is it baseless what the people believe and what they are practicing in their day-to-day life? How conservative thinking has been created and practiced among men as well as among women and who is responsible for it all? Although there is no specific cause for DV. Women whose spouses suffer from addiction (especially alcohol), are unemployed, in poverty, or are illiterate, are at the highest risk of facing DV[287].

5.2.1   Impact on Women's Life

Domestic violence (DV) is a commonly used assault against any person man or woman but mainly women all around the world are becoming the victims of it[288]. In this research work, the researcher feels the need to ask and appraise such a type of question to the

---

[281] "Domestic violence facts"- retrieved from; https://www.medicinenet.com/domestic_violence/article.htm
[282] "What is domestic violence? What are the types of domestic violence?" retrieved from; https://www.medicinenet.com/domestic_violence/article.htm
[283] "History of domestic violence?" retrieved from; https://www.medicinenet.com/domestic_violence/article.htm
[284] "Why did almost all societies consider women to be inferior to men?" retrieved from; https://slate.com/human-interest/2013/08/why-did-almost-all-societies-believe-that-women-were-inferior-to-men.html
[285] "What is the history of domestic violence?" retrieved from; https://www.medicinenet.com/domestic_violence/article.htm
[286] "Rape culture, victim blaming, and the facts" were taken from: https://inside.southernct.edu/sexual-misconduct
[287] "What are the causes or risk factors for domestic violence" retrieved from; https://www.medicinenet.com/domestic_violence/article.htm
[288] "Violence against women and girls has no place in the digital world," accessed from https://www.coe.int/en/web/commissioner/-/no-space-for-violence-against-women-and-girls-in-the-digital-world (Published on March 15, 2022)

respondents, because every day we hear the news of DV against women or separation in married relationships. And most awful cases the researcher found are the cases where women were burned or forced to attempt suicide through different kinds of torture. The respondents on this subject are the victims of DV. In addition, all of them belonged to the Muslim community. The life they are living is very different from anybody else because of many reasons. Though they were Muslims, even then the culture, they are following yet, is of superstitious Hindus[289] (followers of *Sanatana Derma*). Based on the observations, the researcher found three reasons for such a kind of thinking yet in them. The first reason is, that before Islam came to Kashmir through monotheist Sufi (Sufism), the people followed the religion of *Santana Derma*[290], *and* the culture and tradition of Hinduism were practiced in the everyday life of people living there. The second reason is, that before (14th May 1954) the Hindus and Muslims were living together in Kashmir and at that time there was no Jammu concept among people. The culture followed by the people was almost the same[291]. The third reason is, that though Jammu and Kashmir are separate territories now, still Islamic way of life is still not followed by the people completely: there may also be two reasons behind it, (1) Muslims are a minority population in the entire country[292]. (2) Muslims are facing the agony of violence as well as Islamophobia, all the time in this secular country, India. And they are not allowed to follow their faith freely[293]. Therefore, the researcher has observed the superstitious ideology among the people as well as in the society (under research). In conservative Hindu (scriptures of *Santana Darma*) culture a woman who has been divorced or a widow is not allowed to live the same lifestyle as others. They are forced to live a colourless life (by wearing a single clothing, white or black and not to wear

---

[289] "Superstitions Indians Still Believe" by Mridu Rai- retrieved from;
https://theculturetrip.com/asia/india/articles/9-superstitions-indians-still-believe/
[290] "The Early History of Islam in Kashmir"- retrieved from;
https://www.google.com/search?q=First+is+that+before+Islam+came+to+Kashmir+through+the+logical+monotheist+Sufism
[291] (See, S. Bhatt (April 01, 2003) "The Nature And consciousness of the People of Kashmir" by S.Bhat Himalayan and Central Asian Studies, Vol.1, No.3 (Oct-Dec 1997): retrieved from; https://mea.gov.in/in-focus-article.htm?18967/The+Nature+And+consciousness+of+the+People+of+Kashmir++by+1997
[292] "According to the Census of 2011, minorities make up around 19.3% of the overall population of the nation. Muslims comprise 14.2% of the population, Christians 2.3%, Sikhs 1.7%, Buddhists 0.7%, Jains 0.4%, and Parsis 0.006%" retrieved from; https://www.minorityaffairs.gov.in/sites/default/files/MsDP%20%28FAQs%29.pdf
[293] "India's Muslims: an increasingly marginalized population" retrieved from;
https://www.cfr.org/backgrounder/india-muslims-marginalized-population-bjp-modi

make-up, nor any jewellery or nourishing hear[294]). Also, when the woman gets married her funeral should come out from her in-law's house but not ask for divorce because the divorce and the *Khul* are not in Hindu scriptures (Rami Sivan-priest, Dharma Sharta teacher, counsellor, govt. Advisor-1998-Quartz 'hi@qz.com'). It is the same as the *Sati* system in the ancient Hindu tradition (post-Vedic period) wherein widows were forced to be thrown on their spouse's pyres and burned to death. It was prohibited or banned as well as outlawed by the Mughal Emperor Akbar- in 1582 and 1663, Aurangzeb ended it again[295]. However, the researcher has observed its roots in Kashmiri society yet because Kashmir is a part of India, the Hindu culture has deeply impacted the people[296](63% of the Muslim population in Kashmir) living there. The only difference the researcher found is that women are not burned alive in their spouse's pyre but are burned by their spouse and their family under unbearable DV. And most often the outbreaks of violence in their married life, the woman herself decides to attempt suicide, according to the respondents.

Based on the responses of the respondents, the researcher would like to use a diagram prepared by herself but the idea has been taken from online sources (netnographic sources). Through it, the researcher would like to appraise how and what kinds of traits men are using to violate women. The diagram is mentioned below:

---

[294] "The Hindu Janajagruti Samiti has some thoughts on policing women's hair" retrieved from; https://scroll.in/magazine/834091/politics-of-hair
[295] "The History Behind Sati in India" Accessed from; https://theculturetrip.com/asia/india/articles/the-dark-history-behind-sati-a-banned-funeral-custom-in-india/
[296] "The only Indian Union Territory where Muslims make up the majority of the population is Jammu and Kashmir. About 68.3% of people in the state practice Islam, while 28.4% practice Hinduism, and small minorities practice Sikhism (1.9%), Buddhism (0.9%), and Christianity (0.3%)-retrieved from; https://www.jktdc.co.in/religions-in-kashmir.aspx
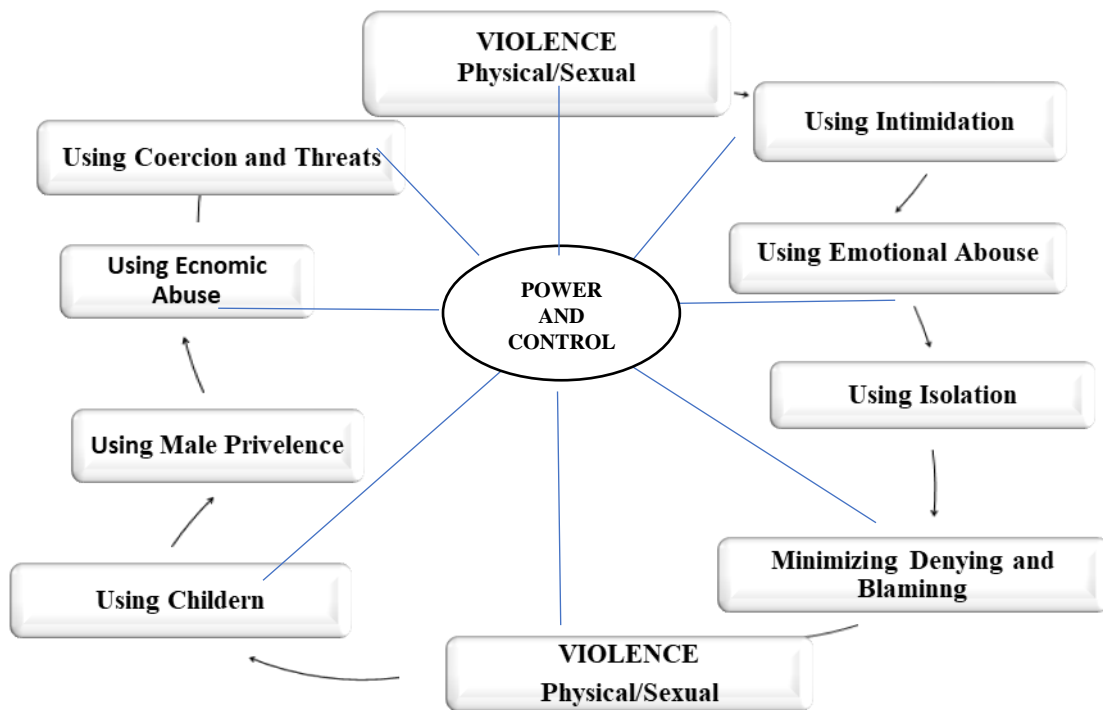
Diagram: 5.2.1.1
Source: Prepared by the researcher. The idea was taken from Online.
Developed by Domestic Abuse Intervention Project, Duluth, MN, https://www.theduluthmodel.org/

Based on the observations as well as interviews, the responses the researcher got regarding the role of DV, as a major threat to women. The researcher would like to quote a statement by one of the respondents below:

> "I entered into marriage with an educated government employee, a Patwari, despite economic challenges in my paternal family. When I got married, my father, despite financial constraints, saved money to provide me with costly gifts for my spouse's family. Though they did not demand dowry, the difference in our lifestyles prompted me to offer various expensive gifts, including a golden brooch for my spouse and branded clothes for his family and relatives. Initially, my in-laws treated me well, but their attitude changed after giving birth to a daughter instead of a son. The situation worsened when a marriage proposal for my younger sister came from my spouse's paternal uncle. Due to a personal misunderstanding between the families, my in-laws began to blackmail me, threatening to expel me if my parents agreed to marry my sister to my spouse's cousin. Despite my efforts to resolve the matter, I was forcibly thrown out of the house, and I, along with my six-year-old daughter, have been residing at my father's house since then. Despite my father's attempts to seek justice through police and courts, corruption and regional shutdowns have delayed the legal proceedings. Fatigued and disheartened, my father has lost interest in pursuing the matter, leaving me with concerns about my daughter's future and the trauma of the situation."

[(Interview no-14-(12/11/19)]

This narrative depicts a challenging marital situation marked by changing attitudes in the in-laws' behaviour after the birth of a daughter, reflecting prevalent gender biases. The conflict escalates with the marriage proposal for the narrator's younger sister, leading to blackmail and expulsion threats. Despite the narrator's attempts to resolve the

199

issue, she is forcibly thrown out, highlighting the vulnerability faced by women in such situations. The complexities of seeking justice through legal avenues are compounded by corruption and regional shutdowns, adding to the narrator's distress. The concluding sense of fatigue and disheartenment in the father's pursuit of justice underscores the systemic challenges faced by individuals seeking redress. The lingering concern for the daughter's future and the enduring trauma further emphasize the deep impact of such familial conflicts. Based on the above statement, the researcher has found that a woman's life has no value. No one is caring about the feelings as well as the emotions of women. Women are and can be turned out from the in-law's house at any time. The researcher also found the cases of many women, who were orphans and did not have any support from their parents; after facing DV they either attempted suicide or went to a faraway relative. The researcher also met a few of the respondents who were orphans, but they had a house of their father. They have brothers as well, but after facing DV (or divorce), the first thing they faced was the rude behaviour from their brothers of not accepting them. And if for example they have been given any portion/share in the father's property or house then they have to limit to that part of the property only. Other things like food, clothing etc., they have to survive by themselves, either by doing work in people's homes or by beseeching. Therefore, it is very hard for those unskilled women who returned from such an atmosphere where their lives were under torture, which further results in many mental health issues among them as well.

It is also not very easy for a woman to tolerate the adverse commits or wicked stares of the people around them. The researcher would like to appraise a few steps through which the respondents have been agonized; the steps are as follows;

1) physical violence
2) using coercion and threats
3) using economic abuse
4) using intimidation
5) using emotional abuse
6) using male privilege
7) minimizing, denying, blaming and using children
8) using Isolation etc.,

Physical Violence Against Women

Based on the responses of the respondents, besides the verbal abuse by their spouse's family and physical as well as emotional abuse by the spouse is hard-hitting for every woman to bear. All the respondents under research belong to the Muslim community and the things they shared with the researcher, are banned in the Islamic faith, for example; marital intercourse during the time menstrual period[297]. The menstrual period is that time in which a woman is not only facing different kinds of illnesses such as; headaches, swelling and weight gain but also increasing her temper[298]. Even mental health can be impacted, which can impair the person's mood and lead to emotions of despair or anger. Most importantly it is mentioned in the Holly book of *Quran-e-Kareem* and the researcher would like to interpret it in a more detailed manner;

> *"If there happens any kind of misunderstanding among the couple during the ministerial period of women and it ends up to separation only, then the separation/divorce is not allowed until the period (ministerial period) will end up and the condition will become normal again; because women are facing hard changes in her body/health during this time/period."* (Holy book of *Quran-e-Kareem- An-Nisa,* 'The Women' *Surat* no-4).

Therefore, when the faith is giving such a kind of guidance to its followers then what the people are practicing? The researcher interviewed a few of the respondents who were physically violated by their brother-in-law. From an Islamic perspective, the brother-in-law does not have any right to violate his sister-in-law[299]. In this matter the researcher would like to quote a statement from of one the respondents, the statement is below:

> *"After marriage, I endured persistent domestic violence from every member of my spouse's family, with verbal abuse being a frequent occurrence. The most severe mistreatment, both physically and verbally, came from my brother-in-law, whose behaviour posed a greater threat than even my spouse or others in the family. His actions were instrumental in creating misunderstandings between my spouse and me, leading to multiple instances of being turned out of the house. Despite the intervention of village heads, my spouse, influenced by his brother, prevented my return each time. On one occasion, my brother-in-*

---

[297]"Intercourse during Menstruation: Islamic Ethics and Medical Views"- retrieved from;
https://hrmars.com/papers_submitted/4726/Intercourse_during_Menstruation_Islamic_Ethics_and_Medical_Views
[298] "Menstrual period symptoms"- retrieved from; https://www.medicalnewstoday.com/articles/312661
[299]"Under Islamic perspective, a woman belongs to her husband only and brother-in-law is considered as *Na-maharam*. Also, the women have to make a distance from her brother-in-law as same as other strangers through they are allowed to live in the same house". "There is no harm in you and your wife living in one house with the rest of the family members you mentioned. All that you have to be careful about is that your wife does not go out in front of your brother or be alone with him in the house, because the Prophet (peace and blessings of Allaah be upon him) forbade non-mahrams (unrelated men) to enter upon women. He said: "Beware of entering upon women." One of the Sahaabah said to him, "O Messenger of Allaah, what about the brother-in-law?" He said: "The brother-in-law is death!" (Reported by al-Bukhaari, Fath al-Baari, 9/330): https://islamqa.info/en/answers/1940/wife-and-husbands-brother

law threw all my clothes out of the door, prompting me to leave for my parents' house.
Currently residing with my parents, I face reluctance from anyone to confront my brother-
in-law due to his impolite behaviour. He is pressuring my spouse to separate from me and
take custody of our son through divorce. Unfortunately, I am certain that my brother-in-
law will persist in preventing any reconciliation between my spouse and me."

<div align="right">[(Interview no-12-(14/12/19)]</div>

This account sheds light on the pervasive domestic violence and verbal abuse endured by the narrator within her marital family. The focus is on the particularly severe mistreatment inflicted by her brother-in-law, whose actions exacerbate misunderstandings between the narrator and her spouse, leading to multiple instances of expulsion from the house. Despite interventions by village heads, the influence of the brother-in-law continues to hinder the narrator's return. The emotional and physical toll is evident when the brother-in-law forcefully throws her clothes out, prompting her to seek refuge at her parents' house. The reluctance to confront the brother-in-law due to his impolite behaviour highlights the power dynamics at play. The looming threat of divorce and custody battles adds to the narrator's distress, painting a picture of a challenging and potentially volatile family situation. Therefore, based on the above statement, the idea that the researcher got is, that there are no restrictions on the people, the society which is identified because of its faith is not following its basic teaching. In terms of the position of women anybody or anyone can hold control over their lives and can turn out or allow them to be in the house.

Domestic Violence against Women by Using Coercion and Threats

Based on the statements of the respondents, the researcher found the reasons through which they were tortured. The researcher would like to quote a statement from one of the respondents below:

"I was on the brink of marrying a classmate, but due to his family background, my parents
objected, leading to a forced marriage with a man employed as a 'class fourth-peon.' Post-
marriage, my in-laws-imposed restrictions on me, lodging complaints with my spouse for
any perceived non-compliance. Each time he returned home, his family's grievances
against me took precedence, resulting in various threats and attempts to harm me,
fortunately, thwarted by vigilant neighbours. After enduring these challenges for years, we
decided to break away from the joint family, hoping for a fresh start in a nuclear family
arrangement recommended by village heads. However, my hopes were misplaced, as
although I was separated from my in-laws, my spouse continued to spend all his time with
them, neglecting the needs of our small family. Currently, my baby and I live in a modest
tin shed, grappling with challenges despite the change in living arrangements."

<div align="right">[(Interview no-22-(23/11/2020)]</div>

This statement delves into the hardships stemming from a forced marriage and the subsequent challenges faced within the joint family structure. The initial objection from

the narrator's parents to her classmate's marriage leads to a union with a man employed as a 'class fourth-peon.' The account highlights the persistent imposition of restrictions and complaints by the in-laws, creating a hostile environment. Despite attempting to break away from the joint family for a fresh start in a nuclear family, the narrator finds that the spouse's allegiance remains with his family, resulting in continued neglect. The current living situation in a modest tin shed underscores the ongoing struggles, illustrating the complex dynamics and difficulties in navigating familial expectations and relationships. Therefore, the above statement shows how inhumanly a woman can be treated by her spouse only by listening to baseless complaints from other people.

Domestic Violence against Women by using Economic Abuse

This is a very common type of abuse that most men use to violate women. The researcher would like to quote a statement from one of the respondents regarding such a kind of abuse against women:

> *"I entered into a love marriage of my choice, despite my parents not being entirely pleased with my decision. Nevertheless, they provided their full support for my choice of spouse. However, disagreements arose during the discussion of the marriage gift, with my spouse's family advocating for a minimal bride gift. The gift received was not of substantial value, and post-marriage, I found myself living a financially constrained life. Whenever I fell ill and sought financial assistance from my spouse for medical treatment, he dismissively claimed to have no money. He consistently redirected me to seek financial help from his mother, who, in turn, consistently refused to provide any funds. In times of need, I had to rely on calling my parents to send money or take me to the hospital for treatment. Despite being married, I often felt a lack of marital support, as my needs were unmet until I sought assistance from my parents."*

[(Interview no-9-(3/4/2020)]

This narrative unfolds the challenges faced in a love marriage, particularly centered around financial difficulties and a lack of support from the spouse. The conflicts surrounding the marriage gift set the stage for subsequent financial struggles, with the received gift being of minimal value. The spouse's dismissive response to requests for financial assistance during illness creates a sense of abandonment, compelling the individual to seek help from their own parents. The strained financial circumstances highlight a deficiency in marital support, and the necessity to turn to one's parents for aid accentuates the emotional and financial strains within the marriage. This account underscores the importance of effective communication, mutual understanding, and financial stability for the well-being of a marital relationship. The above statement shows that even after getting a marriage of choice (love marriage) women are not happy.

Those women are facing the same issues/abuses that the women getting arranged marriages are facing. So, what is the difference then?

Domestic Violence against Women by using Intimidation

Abusing a woman by using intimidation is also very hard to bear because it is a direct attack on one's personality. The researcher would like to quote one of the respondents' statements regarding such a kind of abuse:

> *"I entered into a second marriage, and in both instances, I experienced various forms of mistreatment. However, psychological intimidation proved to be more challenging for me than physical torture, as it was a continuous and relentless process. Whenever I was in the presence of my spouse's family, they subjected me to intimidation regarding my sitting style, eating habits, way of talking, and even my walking style. The constant mockery and laughter at my expense, coupled with being addressed by derogatory names, inflicted a deep emotional impact that was more distressing than any physical harm."*
>
> [(Interview no-25-(23/7/2010)]

The provided statement sheds light on the profound and enduring impact of psychological intimidation within the context of a second marriage. The respondent's assertion that psychological mistreatment proved more challenging than physical torture emphasizes the significant and often underestimated toll of emotional abuse on an individual's well-being. The continuous and relentless nature of the intimidation, particularly in the presence of the spouse's family, speaks to the pervasive and invasive quality of psychological mistreatment. The focus on criticizing various aspects of the respondent's behaviour, such as sitting style, eating habits, way of talking, and walking style, underscores the breadth of emotional abuse, which can manifest in diverse forms. The mention of constant mockery, laughter, and derogatory names further highlights the emotional toll inflicted, portraying psychological abuse as deeply distressing and potentially more damaging than physical harm. This narrative underscores the need for increased awareness and intervention to address the detrimental effects of psychological intimidation within marital relationships. It also emphasizes the importance of fostering environments that prioritize emotional well-being and condemn any form of abuse. This kind of violence is a psychological torture for the victim. This kind of psychological torture is used to humiliate a person as well as her/his personality, as the statement mentioned above.

Domestic Violence against Women by using Emotional Abuse

This is also one of the hardest types of abuse against women in their married life, and most men use it by playing with the emotions of their wives. By quoting a statement from the respondents below:

"I entered into a love marriage of my choice, and despite being the mother of three children after my spouse's death, I have never been accepted by my in-laws. Instead, they consistently made various emotional abuses against me, attempting to force me out of their house. Despite my youth at 28 years old, I endure this isolation for the sake of my children, who are also their late son's offspring. Unfortunately, my efforts go unnoticed, and despite managing all household responsibilities, I receive no positive acknowledgement. When others mention my perseverance or patience, my in-laws respond by stating that I am free to remarry, disregarding the bond between me and their late son's children. These hurtful comments have driven me to contemplate suicide, as they fail to recognize the loneliness I endure out of love for my children, who are also their grandchildren."

[(Interview no-27-(23/11/19)]

This statement unveils a distressing tale of a woman who, despite entering into a love marriage and becoming a mother of three children after her spouse's death, faces consistent emotional abuse from her in-laws. The lack of acceptance and acknowledgement for her efforts in managing household responsibilities adds to her emotional burden. The suggestion from the in-laws that she is free to remarry demonstrates a callous disregard for the emotional bond between her and their late son's children. The profound loneliness and the contemplation of suicide underscore the severe emotional toll that the lack of recognition and support has taken on her well-being. This story highlights the importance of empathy, understanding, and familial support in navigating the challenges of post-marital life and parenting. Violating any person emotionally by considering them weak, is mostly used against women[300] whether in their marriage relationship, after being divorced or as a widow. This is also the reason for many women take these emotional tortures very seriously and attempt suicide.

Domestic Violence Against Women by Using Male Privilege

Such a kind of violence against women or any other person considered the weakest person in the family is unbearable and usually, women face such kinds of violence[301]. The researcher would like to quote a statement from the respondents below:

"I am an orphan, and following our father's demise, our elder married sister and her spouse became our sole support. With their assistance, I entered into marriage. Unfortunately, after getting married into a joint family, I found myself subject to the authority of various family members. The expectation was for me to comply with their directives, and if, for any reason, I failed to follow orders, my spouse resorted to physical violence."

[(Interview no-10-(23/11/2020)]

---

[300] "Psychological/ Emotional Abuse against women"-retrieved from; https://madhavuniversity.edu.in/emotional-abuse-against-women.html

[301] (See, Mshweshwe Linda (2020) "Understanding domestic violence"- retrieved from; https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7599123/

The narrative paints a picture of vulnerability and dependency for the narrator, who, as an orphan, relies on the support of an elder sister and her spouse. However, upon entering into a joint family through marriage, the narrator experiences a loss of agency and autonomy. The mention of being subjected to the authority of various family members suggests a lack of individual freedom and decision-making power. The disturbing aspect emerges when physical violence is used as a means of control by the spouse, indicating an unhealthy and abusive dynamic within the marriage. This narrative highlights the challenges faced by individuals who lack a robust support system and are vulnerable to mistreatment within familial structures. Such a kind of violence is also very unacceptable if it is for the whole life because living a life of being under pressure will never complete any relationship and because of such a kind of violence, many relationships end with separation. In such a type of case, the researcher found an interesting thing among the respondents and a reform in them, which is that they wanted to separate from their spouses instead of living a life of agony and torture.

Domestic Violence Against Women by Using Children

This is also an agonized type of violence against women and sometimes men are also becoming the victims of such a kind of torture. but most often, women are becoming the victims through it. The researcher would like to quote a statement from one of the respondents below:

> *"I entered into an arranged marriage, and following the union, I experienced various forms of mistreatment from my spouse's family. I was forcefully expelled from my in-law's house multiple times, and my spouse consistently attempted to separate me from my only son. There was an instance when, after being thrown out, he took my son away, but with the help of neighbours, I managed to retrieve him. On another occasion, my spouse took my son without informing anyone, and he remained missing for three months. During that time, he sent pictures of my son on my WhatsApp, causing immense emotional distress. My health deteriorated due to the separation, and it took five months of court proceedings to regain custody of my son. However, the constant threat of him disappearing or being taken away persists."*

[(Interview no-12-(14/12/19)]

The above statements describe a deeply troubling account of mistreatment and emotional distress in the narrator's marriage. The recurrent forced expulsions from the in-law's house and the persistent attempts by the spouse to separate the narrator from their only son reflect a toxic and abusive relationship dynamic. The emotional toll on the narrator is evident, especially during instances where the child is taken away without notice, causing prolonged distress. Legal proceedings to regain custody highlight the

complexity and challenges in navigating the legal system to protect the well-being of the child. The narrative underscores the ongoing threat and fear faced by the narrator, emphasizing the need for support and intervention to address the pervasive mistreatment.

Domestic Violence against Women by Minimizing, Denying and Blaming

In such a type of violence, the person faces a superstitious mindset from the opponent. Most of the respondents and even all of them have faced this kind of violence. The researcher would like to quote a statement from one of them below:

> "*After entering into an arranged marriage, I faced unjust accusations from my father-in-law. Once he realized my innocence, my spouse decided to leave his parent's house. Despite not insisting on a nuclear family arrangement, we began living separately in a shed near my in-law's house at his initiative. However, my in-laws unjustly blamed me for this decision. A few years into our marriage, my spouse was diagnosed with cancer and passed away. Even in the face of this tragedy, my in-laws continued to place blame solely on me. Following my spouse's death, my only daughter had an accident, and once again, I was unfairly held responsible. Regardless of the circumstances, I found myself blamed for everything, and my in-laws subjected me to agonizing names, accusing me of disrupting their peaceful life.*"
>
> <div align="right">[(Interview no-7-(10/5/2020)]</div>

The narrative unfolds the challenging experiences of the narrator in an arranged marriage. Initially facing unjust accusations from the father-in-law, the spouse chose to leave his parent's house, leading to separate living arrangements. Despite the spouse's initiative, the in-laws blamed the narrator for the decision. Subsequently, the spouse's diagnosis of cancer and eventual passing intensified the blaming, even in the face of tragedy. The narrative further describes another unfortunate incident involving the narrator's daughter, where she was unfairly held responsible. Throughout the hardships, the in-laws continued to subject the narrator to agonizing blame, accusing her of disrupting their peaceful life. The story highlights the emotional distress and blame unfairly placed on the narrator in the face of challenging circumstances. Therefore, to violate someone based on superstitious thinking/ideology has now become a part of the life of some people. Among village people, the superstitious ideology, blaming or denying any person is deeply rooted in them and is not an easy task to make those people come out from such a kind of thinking. Married women are usually, becoming the victims of such a kind of thinking.

Domestic Violence Against Women by Using Isolation

All the respondents have faced such a type of violence because every time women felt alone, whether it was being a widow or by divorce. The researcher would like to quote a statement of one of the respondents, on this issue to appraise the real situation by reaching to the root of the problem:

> *"I entered into an arranged marriage with an unemployed individual, and within a month, my in-laws, including my spouse, began mistreating me. Despite the village coordinator's efforts, my spouse built a separate shed for us, but he returned to his parents' home after just two days. I found myself abandoned, with my baby, as he resumed living with his parents. My in-laws prevented him from spending time with us, enforcing isolation. Now, my days and nights are spent in tears and listening to sad songs. My spouse shows little concern for our baby, and my in-laws even deny us entry into their lawn."*

[(Interview no-12-(14/12/19)]

The account depicts a distressing situation where the narrator entered into an arranged marriage with an unemployed individual. Within a month, mistreatment from in-laws, including the spouse, led to separation. Despite efforts from the village coordinator, the spouse built a separate shed for the narrator, but he quickly returned to his parents' home. The narrator found herself abandoned with her baby, facing isolation enforced by her in-laws. The emotional toll is evident in the narrator's tearful days and nights spent listening to sad songs. The lack of concern from the spouse for their baby and denial of entry into the in-laws' lawn further contribute to the challenging circumstances. The narrative highlights issues of abandonment, mistreatment, and emotional distress in the context of an arranged marriage. Isolation in different ways is also a hard type of vehemence for any person especially for women to tolerate. Because being social animals, we need social contact[302]. Marriage is a socially sectioned union, between a man and a woman and according to the Islamic perception marriage is a fundamental building block of life[303]. It is a contact between a man and a woman to live together as husband and wife. This contract in Islam is called *Nikah;* being faithful to each other for the rest of their lives[304].

---

[302] "Man is by nature a social animal: Aristotle- retrieved from; https://ischools.org/resources/Documents/Discipline/Studies/IntentionalCommunities-Sauter2016.pdf
[303] Visit "KITAB AL-NIKAH," The Book of Marriage, for more in-depth information. Retrieved from: https://www.iium.edu.my/deed/hadith/muslim/008 smt.html
[304] Get more knowledge on the topic about rules of Marriage in Islam in the "Chapter 3: The Islamic Marriage System" by citing the link given; https://www.alislam.org/book/pathway-to-paradise/islamic-marriage-system/

5.2.2   As an Act of Culture

Now the researcher is going to relate culture which is deeply connected to people's lives. Culture is the way of life of a particular group of people and it is manifested in their routine actions and habits, attitudes toward one another, and moral and religious convictions[305]. Based on the observations as well as the responses of the respondents, the researcher knew that the culture (self-made culture) is more to be followed by the people in the entire region than their faith/religion (all the respondents were Muslims but the culture they follow is created from their mindset not Islamic; based on the knowledge/content that the researcher had taken from the Holy Book of *Quran-e-Kareem*). Next to the observations from the situation of the problem, the root of the problem is; that culture is something different from the identity/faith of the Muslim community. As the respondents said, people favour only those things that can benefit them economically; a huge dowry benefits people in their livelihood, employed women increase the economy of people, son preference, forcing the women to take a share in the father's property even if it is less worth and so on. Therefore, those are the things that make people, use different kinds of domestic violence acts against women. More importantly added some superstitious ideology based on the respondent's responses, "in their society, especially among rural people, blaming women for anything bad happens or whatever bad happens, is always related to a kind of bad omen such as; 1) the death of any person at home or burning anything, 2) if the cooked rice will not absorb the entire water and left the moisture in it or the cooker." 3) To wear two head *Scarfs* at one time.4) To clean the house with a broomstick at sunset. Once the woman is recognized or considered bad luck or wretched person then all the family members as well as the community people will start blaming her for everything bad that happens in their lives and so on. More importantly, the women who are divorcees, widows, sterile, women giving birth to daughters only, poor, etc., are all facing such a kind of superstitious thinking, according to the respondents. Based on the responses of the respondents, those women who have lost their spouses or children in any accident, (no matter whether it is by political unrest or natural death by any hazardous disease or any

---

[305] "Definitions of culture" retrieved from; https://dictionary.cambridge.org/dictionary/english/culture

road accident) people will always blame them for it all by calling them wretched for the rest of the family. According to the respondents, it is also very difficult for a woman if she is pregnant and unfortunately, her spouse disappears or is killed or died by any kind of natural disease. After that, if they give birth to a girl child then they will get the tag of 'bad luck' which will remain in the name of both the mother as well as on her daughter for the rest of their life.

By talking to divorced women, what they said is; "those women will never be accepted in their society though they are innocent, they are always blamed for their loss." First, the women who get divorced whether willingly or unwillingly will never be considered innocent and will never be accepted openheartedly even by their parents. And when it comes to remarriage, they will never get any person according to their choice. Especially after getting a divorce, they usually lose the right to choose any person as a life partner. Based on the observations, the researcher found that the condition is almost the same as the case of a widow and usually, they are considered wretched women especially when they are young and face the incident. And when comes to their remarriage, people do not prefer them for marriage, by calling a cultural term "*Khawand Khav*", *"Men Eaten Women"* and explaining it a little more, it means because of their wretchedness, the men or children lost their life. Many people do not like to go or allow those women to appear to any newly married couple or start any new business in their presence. Even though those women had nothing to do with these happenings, the people are not ready to understand them or accept their innocence. This is a practice in the followers of Santana dharma known as 'untouchability' associated with the treatment of the Dalit considered 'polluting'[306]. In addition to the above, Hindu women widows are considered inferior and are not allowed to wear colourful clothing other than a particular colour for every widow (white colour *Sade*). They are not allowed to visit religious places or enjoy feasts, and festivals either. Therefore, the same happens with widows or divorced Kashmiri women; even after doing a lot of chores at home but still facing inequality. The researcher would like to quote a statement from one of the respondents whose spouse

---

[306] "Who are Dalits: caste system, discrimination, atrocities, violence, statistics?" retrieved from; https://www.ambedkaritetoday.com/2019/05/who-are-dalits-dalit-atrocities-dalit.html

disappeared and then the adverse behaviour of her spouse's family against her. The statement is below:

> *"At the time of my spouse's disappearance, I was raising six young children, and during those days, I was also expecting my seventh child, a baby girl born after the incident. Throughout my pregnancy, I faced torture from everyone at my in-law's house, including neighbours and relatives. The disappearance occurred when my spouse and I were returning home from a doctor's appointment in Srinagar, and our bus was subjected to a crackdown by the Indian army. All the men were taken away, and despite our pleas, none were released. Upon reaching home, I kept the details to myself, hoping my spouse would return the next day. However, when he didn't, I shared the entire story with my in-laws. Instead of support, they blamed me, with some labelling me a killer or fraud, while others called me a 'Men Eaten Woman.' A month later, I also lost my younger son to typhoid fever. Feeling isolated and blamed, despite similar stories from other families, I found myself alone and without trust from those around me."*

[(Interview no-38-(18/12/19)]

The narrator's account reveals the distressing circumstances surrounding her spouse's disappearance while she was expecting her seventh child. Throughout her pregnancy, she faced mistreatment from her in-laws, neighbours, and relatives. The disappearance occurred during a crackdown by the Indian army, leading to the detention of all men on the bus. Despite the narrator's pleas, her spouse did not return. The narrator, hoping for his return, kept the details to herself initially but faced blame and accusations from her in-laws when she eventually shared the story. The loss of her younger son to typhoid fever a month later added to her grief. The narrative underscores the isolation and lack of support the narrator experienced, highlighting the challenging dynamics and societal prejudices faced by women in such situations. Along with it all, women are also forcibly displaced from their spouse's home (only a few days after the death of their spouses) which is strictly 'prohibited in Islam but if they want to leave the house of their choice (Al Quran 2.234)'.

6.2.3   Clubbing with Political Unrest

Most often, domestic violence (DV) is considered different from political unrest because political unrest or disturbance is by the government or system or any party in rule and domestic violence is a family or household issue[307]. Thus, it seems that political unrest has nothing to do with DV. It can be acceptable to some extent because many countries around the world are peaceful interims of their political condition but women are still

---

[307] (See, Kaur Ranveet and Garg Suneela (2008) "Addressing Domestic Violence Against Women: An Unfinished Agenda"- retrieved from; https://www.naaree.com/domestic-violence-helplines-india/

211

facing DV. However, in countries where people have been facing political disturbance for decades, possibly the situation should be different. And because of that reason, the researcher decides to ask this question to the respondents. By going to the actual content collection, the researcher winds up by saying that there is a close relationship between DV and political unrest. Because the respondents presented some reasonable reactions, but before describing those in detail, the researcher would like to mention them in a few steps as below;

1) period of political unrest in Kashmir territory (1846-1947 till now)
2) women victims (widows, women being raped as well as half-widows)
3) ban on practicing Islamic teaching
4) spreading of Hindu culture
5) ban on Islamic schools
6) ban on presenting as well as attending religious or Islamic conferences
7) ban on eating habits
8) ban on clothing
9) ban on living as well as following an Islamic lifestyle etc.,

Now the researcher would like to elaborate on the above steps as well as the remaining issues based on the interviews of the respondents. According to the respondents, a woman being sexually assaulted, a widow or half-widow (due to the death and disappearances of their spouses through political unrest), the first thing that happens to them is family breakdown. Therefore, this is the main reason or the basis of starting DV through political unrest. The researcher would like to quote a statement from one of the respondents whose spouse disappeared and her in-laws turned their back on her. The statement is below;

> *"My spouse, a government teacher, and I had an arranged marriage. A few years into our marriage, both my parents passed away, leaving me with a brother who is a private lawyer. At the time of my spouse's disappearance, I had five young daughters. Despite extensive efforts by relatives, including my brother, and in-laws to locate him, he was not found. Rumors about his death circulated, suggesting he might have been killed and his body disposed of in Dhal Lake, or that his body had disappeared or been buried in an unknown place. As these rumours persisted, my in-laws, convinced he wouldn't return, began pressuring me to leave their house. Initially, I ignored their messages, focusing on managing household chores. Being an orphan and with my brother having his family responsibilities, I chose to endure hardships and stay with them. After a few months, my in-laws threw out my clothes and some cooking pots, prompting me to live in the lobby of their house with my five daughters. We lived there for several months until my brother built a small shed attached to the lobby, though it lacked a washroom. Despite living separately,*

I still face restrictions on using their facilities, including washrooms, taking water from their well or taps, and freely walking on their lawn. Additionally, I have been unable to obtain the Service Record Office[308] (SRO) of my spouse's government job due to a lack of proof of his death."

[(Interview no-6-(16/11/19)]

This above statement details the challenges faced by the narrator, who, after her spouse's disappearance, encountered significant difficulties from her in-laws. Despite persistent efforts by relatives and rumours about her spouse's death, the in-laws pressured her to leave their house. The narrator, being an orphan and with her brother having family responsibilities, chose to endure hardships and stay with them. The in-laws, eventually throwing out her belongings, forced her and her five daughters to live in the lobby of their house. Subsequently, the brother built a small shed, though without a washroom, providing a separate living space. Despite this separation, the narrator still faces restrictions on using facilities, obtaining water, and walking on the lawn. Moreover, the inability to access her spouse's Service Record Office (SRO) due to a lack of proof of his death adds another layer of complexity to her challenges, highlighting the difficulties faced by women in similar situations within familial and bureaucratic contexts.

According to the respondents, not a year left when there is no human loss by political unrest or human rights violations in the same region[309]. Killings of innocent people, disappearances of young and elderly people, rape, murder, and destruction of property are very common in the region. In addition, terminating government employees by claiming their link with freedom fighters or stone-palters, harassment, eve-teasing, threatening, search operations, curfews, crackdowns, encounters, shutdowns etc., are also very common terms used in the entire Kashmir region (by each person young and elderly). Sometimes people use those adverse terms to each other especially mothers as well as married women when their children or spouses do not listen to them or violate

---

[308] "SRO-43; The Governor issued the following regulations in accordance with the authority granted to him by Section 124 of the Jammu and Kashmiri Constitution: (1) Short title and commencement. The Jammu and Kashmir (Compassionate Appointment) Rules, 1994, are the official name of these regulations. (2) As of September 24, 1991, these regulations are presumed to be in effect. 2. Application of the rules; these guidelines must be followed when a family member is appointed on compassionate grounds. A dependent family member may be considered for a compassionate appointment in deserving cases even when there is already an earning member in the family with the prior approval of the Secretary of the Department/Ministry concerned who, before approving such an appointment, will satisfy himself that grant of compassionate" retrieved from; https://main.sci.gov.in/pdf/other/2019-07-01_13590105.pdf

[309] (See, "Violation of Human rights in Kashmir (Asia Watch a Division of Human Rights Watch)"- retrieved from; https://www.hrw.org/sites/default/files/reports/INDIA937.PDF

them intentionally; *'I pray to God Almighty if anybody will come and kill you'.* In the Kashmiri language through different ways; *'Haye Khuday Emes Yee Na Gool', 'Gasik Na Gole Buz', 'Gasik Na Goob', 'Hye Gov or Govkah Watis or Govkha Gob', 'Marhak or Merhue Ta Gashu Gole Buz' 'Dapan Ches Gool Demhi' 'Yee Na Gool'* etc. And if any of the above terms becomes true then those mothers or sisters and more importantly the wives become creasy or stop living a normal life. In other terms, those mothers and wives then used to live an abnormal life by separating themselves from the rest of society, spending time crying and mourning, stop of attending feasts and festivals. According to the respondents, "the ban on practicing Islamic teaching like five times prayer (also called **'***Sallah'* in the Arabic language and *Namaz* in the Urdu language) has taken the people far from their religious teachings and knowledge. Spreading Hindu as well as Western culture by opening dance[310] clubs, and other unwelcoming activities like; cinemas, modelling, drinking alcohol, dowry system, and spending too much money on functions or birthday parties is insisting people ignore giving charity (charity- the fourth pillar in Islam) to orphans, poor, needy widows. Also, banning Islamic schools or education by claiming they are spreading or teaching violence-based education[311]. And in this matter media all over the world, especially Indian media is playing a great role in spreading Islamophobia by calling it through different names[312]". Therefore, attending or presenting Islamic conferences is essential because in Islam women (married or unmarried, widow or divorcee) are given many powers which some narcissistic people are hiding by deceiving most uneducated women. After all, the researcher found that the women have been deceived because of less knowledge in this field as well and when they (the women) do not know about their rights in Islam, they cannot then defend themselves easily. Hereford, the researcher

---

[310] Dance is a central practice in Hind culture. Cited from: https://www.oxfordbibliographies.com/display/document/obo-9780195399318/obo-9780195399318-0226.xm

[311] Published on: 1 Jul, 2022, 1:00 am by Raja Muneeb "Banning the schools" *JeI run schools were used to promote anti-India feeling among youths in Kashmir: retrieved from:* https://www.greaterkashmir.com/todays-paper/op-ed/banning-the-schools also cite: https://www.jihadwatch.org/2021/01/india-bans-government-run-schools-from-teaching-about-islam-converts-them-to-regular-education-institutions

[312] (See, Sikander Zainab (2021) "Islamophobia in Indian Media"- retrieved from; https://www.scienceopen.com/hosted-document?doi=10.13169/islastudj.6.2.0120

would like to quote a statement from a respondent (victim of domestic violence) and the problems she has faced:

> "*In an arranged marriage to a government teacher, my spouse's disrespectful behaviour extended not only towards me but also his parents, devoid of basic manners and resembling an atheist in his actions. Despite bringing a substantial dowry, including valuable gold and jewellery, I faced escalating abuse after he expressed a desire for separate living arrangements. Upon complying with his request for my gold, jewellery, and marriage gift to build a house, the torture intensified, encompassing coercion, threats, economic and emotional abuse, intimidation, and the use of our son against me. Despite my significant contribution to the house's construction, during the divorce, he refused to grant any share, backed by relatives and neighbours. Unaware of divorce rights in Islam and lacking evidence of my contributions, I left without claiming anything, and he insisted I take custody of our son, displaying disinterest in both of us.*"

[(Interview no-31-(25/5/21)]

This narrative recounts a disturbing account of an arranged marriage marred by escalating abuse and mistreatment. The individual, despite bringing a substantial dowry, including valuable gold and jewellery, faced increasing abuse after her spouse expressed a desire for separate living arrangements. Compliance with the request to provide gold, jewellery, and marriage gifts for the construction of a house did not alleviate the torture; instead, it intensified. The abuse encompassed coercion, threats, economic and emotional exploitation, intimidation, and manipulation involving the couple's son. The spouse, backed by relatives and neighbours, refused to acknowledge the significant contribution to the house's construction during the divorce proceedings. The respondents lack awareness of divorce rights in Islam and evidence of her contributions, and left without claiming anything, further highlighting the imbalance of power and the mistreatment endured. Hence, the above statement respondent says that 'ban on religious schooling or education as well as participating in religious conferences are creating a challenge for women in their entire life. And ban on eating habits, living an Islamic lifestyle or dress code will also make the Kashmiri people apposite to the system or administration. Drinking alcohol publicly without any fear of faith or law/police will increase harassment cases as well as the threat among parents to send their daughters outside for any purpose (education or for employment purpose)'.

6.2.4   Sociological Reach to Mental Health Issues

Mental health issues are frequent terms for a range of disorders that may include symptoms that can impact a person's perceptions, behaviour, emotions, or thinking[313]. Most people facing such an issue either attempt suicide or damage themselves or others[314]. Any person facing such a kind of issue will make it difficult for her/him to cope with work, continue any relationship, adjust to society, face a lack of concentration, and feel uncomfortable[315]. Some people control or manage their mental health issues through medication or counselling but most people especially women facing financial issues have the least chance to return to their normal lives[316]. Interims of development, Kashmiri people's economy depends upon their agriculture only and because the lockdown for months creates a shortage of fertilizers on time, which later results in great loss. In addition, the cold weather as well as snowfall or hail at the time of cultivation or harvesting creates problems in agriculture and cannot continue to work for twelve months[317]. And most of the people are living below the poverty level/line[318]. It is very difficult for those people to survive especially for women (single parents) who have fewer resources available for fulfilling their family's day-to-day needs and requirements, according to the respondents. With fewer resources available, they are suffering from different kinds of mental health issues by worrying or coping with so many threats or ideas in their mind such as;

1) what if someone or any of my family members felt ill?

2) what if someone/a thief steels this little money from us? How can I then manage my family's needs?

3) what if the army loots us?

---

[313] "Mental health issues and illnesses"- Accessed from;
https://www.betterhealth.vic.gov.au/health/servicesandsupport/types-of-mental-health-issues-and-illnesses
[314] "Psychological issues and its types"- Accessed from;
https://www.betterhealth.vic.gov.au/health/servicesandsupport/types-of-mental-health-issues-and-illnesses
[315] "How to control and lessen stress" How to manage and reduce stress was accessed at:
https://www.mentalhealth.org.uk/publications/.
[316] "Depression and PTSD symptoms were brought on by financial stress causes depressive symptoms". Found at
https://www.moneymanagement.org/blog
[317] "Kashmir's Economy: An Overview of the Present Day accessed from https://www.claws.in/kashmirs-economy-a-contemporary-overview/
[318] "Poverty in Jammu and Kashmir's rural areas". Found at
https://www.livemint.com/Politics/qIhZeetYN29chTZPq1s63N/Spatial-poverty-in-Jammu-and-Kashmir.html

4) what if I die or have been killed, who will take care of my children?

5) what if I have been harassed on the way by the army or any person?

6) what are my neighbours as well as relatives saying about me?

7) what if someone burns our house while I am outside?

8) what if the army or anyone else knocked on the door at midnight?

9) what if the rent of the house rises?

10) what if I forgot to switch off the electric heater or boiler or the cocking gas?

11) what if die in an accident outside, who will inform my children and who will then take care of them?

12) what if my children fought with each other in my absence?

13) what if the army enters our house and threatens children in my absence?

14) what if someone disappeared my children in my absence? And so on.,

There is a long list of mental health issues shared by the respondents but the researcher is not supposed to appraise them based on a psychological perspective but on a sociological point of view. Below, the researcher would like to mention a figure which indicates a few types of mental health issues among the respondents:
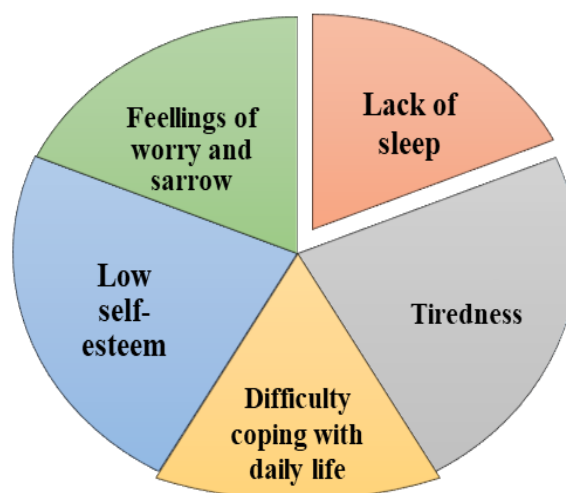

Figure: 6.2.4.1
Source: Prepared by the researcher. The idea was taken from: https://www.mind.org.uk/information-support/types-of-mental-health-problems/sleep-problems/about-sleep-and-mental-health/

The researcher would like to mention only those mental health problems, that were observed and what the respondents shared, and the diagnosis by doctors such as;

1) post-traumatic stress disorder
2) anxiety disorders
3) behavioural and emotional disorders
4) bipolar affective disorder
5) depression
6) dissociation and dissociative disorders
7) eating disorders
8) obsessive-compulsive disorders
9) paranoia
10) psychosis
11) schizophrenia
12) sleep disorders
13) Insomnia etc.,

Based on the respondent's responses, the researcher would like to describe each as follows;

Post-Traumatic Stress Disorder

A mental health condition that affects many people, can be brought on by any traumatic incident[319]. Any catastrophic accident, sexual assault, acts of war or agony, or natural disasters like floods or earthquakes, among other things, can cause it. According to the respondents, this type of mental health issue is common among the residents of the Kashmir region. Especially among women because of unending political insurgency, curfews, search operations, fake encounters, arresting of common and innocent people without any reason, disappearances, etc. The researcher would like to quote a statement from one of the respondents. By being the victim of several types or outbreaks of violence or harassment they are now suffering from Post-Traumatic Stress Disorder (PTSD). The statement is below;

---

[319] "What is PSTD (Post-Traumatic Stress Disorder)"- Accessed from;
https://www.betterhealth.vic.gov.au/health/conditionsandtreatments/post-traumatic-stress-disorder-ptsd

"When I experienced sexual assault, I was a young mother of six children—five daughters and a son. We were living in a nuclear family. During the evening, Indian army personnel forcibly took away all the men from our village, including our homes, to rice fields far away. Subsequently, thousands of soldiers entered our homes and assaulted all the women, disregarding their age. Since that horrific incident, we have been living with the constant fear of non-acceptance by our community, facing questions from people, our spouses, and children, and most significantly, dealing with the impact on our self-esteem. The threat of a recurrence of such incidents looms over us whenever we encounter army personnel in our village, be it during search operations, investigations, or even when we spot them outside our village in marketplaces, hospitals, or government office gates—the painful memories of that incident haunting us always"

[(Interview no-9-(18/11/19)]

This poignant account unveils the profound and lasting impact of sexual assault in a conflict-ridden context. The forced removal of men from the village provided an opportunity for the Indian army personnel to assault women, leaving deep physical and psychological scars. The pervasive fear and societal stigma within the community reflect the challenging aftermath faced by survivors, who must navigate not only their trauma but also the judgment and questions from others, including spouses and children. The haunting memories of the assault compound the survivors' daily lives, exemplifying the complex and enduring repercussions of such traumatic events in conflict zones. The narrative underscores the urgent need for comprehensive support systems to address the multifaceted challenges faced by survivors of sexual violence in these contexts. Therefore, these traumas make a woman mentally ill and by suffering from any kind of mental health issues they lose their hope in themselves, their family, their community, and especially on the whole system or the government. The researcher found that those women did not get any kind of justice from the government, that could at least prove their innocence.

Psychosis

Illusions, delusions, and hazy thinking are all symptoms of psychosis[320]. Numerous mental health conditions, such as mood disorders and drug-induced psychosis, can cause psychosis. Medication and psychological support can reduce or even completely remove psychotic symptoms, but the respondents have difficulty accessing these treatments due to a lack of money, lack of information about them, and difficulty finding qualified medical professionals. Most of the respondents who are still suffering from different types of psychosis and those who are taking the medication (for the treatment of those

---

[320] "Psychosis"- retrieved from; https://www.betterhealth.vic.gov.au/health/conditionsandtreatments/psychosis

mental health issues) are now getting habituated to it, which is also not very good for any person's health. The researcher would like to quote a statement from one of the respondents below;

> *"I was unmarried when my parents passed away, and our economic condition was challenging. With one mentally challenged brother and an elder sister already married, our neighbours and villagers collected charity to help arrange my marriage. I married a man who worked as a labourer in agriculture fields and was the only son of his parents. After a few months of marriage, I faced criticism from my in-laws, but I managed by keeping busy with household chores. One evening, during a search operation in the village, I heard gunshots and felt terrified as there were no men at home. My mother-in-law asked me to come out, and the next thing I remember is waking up in a hospital bed, shocked to find that my legs were paralyzed. Despite my spouse seeking medical help for months, the prognosis was grim, and I was eventually divorced due to my inability to stand and the high cost of treatment. Now, living with my elder sister's support and the charity of others, I rely on medication for my mental well-being, even though doctors recommended otherwise. I feel that I can survive with food, but the medication has become a crucial part of my life."*

[(Interview no-22-(23/11/2020)]

This narrative outlines a poignant journey marked by challenges, resilience, and the impact of conflict. The individual faced economic hardships and societal pressures, leading to her marriage to a labourer. The sudden trauma of witnessing a search operation resulted in the tragic loss of her ability to walk. The divorce that followed reflects the harsh reality of societal expectations and the financial burden associated with medical treatment. The reliance on charity and support from her elder sister showcases the importance of community and family in coping with adversity. The individual's decision to prioritize mental health medication, despite financial constraints, underscores the significance she places on emotional well-being. The story highlights the intricate interplay between personal struggles, societal norms, and the enduring human spirit in the face of adversity. Therefore, the women facing a kind of threat in their everyday lives will also make them suffer such a type of mental health issues. As mentioned above in the statement of one of the respondents suffering from a threat of the army's harmful behaviour toward them. When she heard about the search operation, she faced shock and felt ill, which later created disintegration in her married life.

Schizophrenia

Schizophrenia is a complex psychotic condition marked by erratic thinking and feeling as well as a hazy sense of reality[321]. The symptoms of schizophrenia include delusions, hallucinations, mental disorders, social disengagement, a lack of drive, and cognitive and memory impairment. Suicide risk is very high for those with schizophrenia. According to the respondents 'women whose spouses or other loved ones have disappeared are facing such a kind of mental health issue. And the disappearance of their spouses is an unclear awareness of reality for them. Those women face such a type of mental health issue for a very long by waiting for their spouses or any news related to them. According to the respondents, if women were displaced or turned off from their homes by their spouse's family forcibly after the disappearance of their spouses then they usually, used to wait for their return. The researcher would like to quote a statement from one of the respondents below;

> *"After my spouse disappeared, I faced pressure from my in-laws to remarry, not out of sympathy for me or my seven children but due to the bureaucratic complexities of my spouse's government job. According to them, if I remarried outside the family and had proof of my spouse's death, I could claim his job. However, if I married my brother-in-law, they could manipulate the situation to ensure he got the job easily. Refusing their proposal led to various forms of torture, including using my children against me and subjecting me to hateful accusations. During my pregnancy at the time of my spouse's disappearance, my in-laws mentally violated me through my elder son. After giving birth, my son, indoctrinated to hate, tried to harm my newborn daughter, labelling her as illegitimate and a source of misery for the family. He left, vowing not to return until we were out of his father's house. Amidst this, I clung to the hope of my spouse's return, even attempting to blackmail my in-laws. However, they dismissed my resolve, convinced that the disappeared would never come back."*

[(Interview no-38-(18/12/19)]

The statement depicts a complex and challenging situation for the individual, involving pressure from in-laws, bureaucratic complexities, and emotional turmoil. The individual faces the dilemma of remarriage for practical reasons related to her spouse's government job. The in-laws' motivations seem focused on manipulating the situation for their benefit rather than genuine concern for the individual and her children. The mention of a mental violation through her elder son underscores the emotional toll on family relationships. The individual's attempt at blackmailing suggests a desperate attempt to regain control, but the dismissive response from the in-laws adds to her feelings of

---

[321] "Schizophrenia" retrieved from;
https://www.betterhealth.vic.gov.au/health/conditionsandtreatments/schizophrenia

hopelessness and isolation. The story highlights the intricate dynamics influenced by societal expectations, familial pressures, and individual resilience in the face of adversity. Thus, because of the unclear knowledge of the truth or unaccepted reality those women are facing, they are suffering such a kind of mental health issue named; Schizophrenia.

Obsessive-compulsive disorder

Obsessive-compulsive disorder (OCD) is an anxiety disorder. Obsessions are unwelcome and frequent intrusive thoughts, visions, or emotions[322]. Compulsions require repetitive, upsetting, and time-consuming practice (ritual). This type of mental health issue is also very common among women of DV as well as the victims of war. By taking the example of the victims of sexual violence, who usually become the victims of DV as well. And if they get married or if they are already married and are continuing their relationship then their life will get disturbed because of anxiety disorder. Based on the responses of the respondents, the researcher would first like to take the examples of the women who lost their spouses by disappearance also called half-widows and mental health issues among them. If for example those women got remarried (here the researcher is using the word **'if'** because usually, those women remain hanged for different reasons such as; the unproven death of their spouses, the threat of army if marring with them, psychiatric issues among women etc,) at the outset they will face the superstitious ideology. These things will also create an unwanted as well as an intrusive atmosphere for them in the second marriage. And whenever and whatever will happen in their second marriage, only they will be blamed for it all. The same is the case with widows who lost their spouses in this unending political insurgency in the Kashmir region. The researcher would like to quote a statement from one of the respondents who was facing the same problem. The statement is below;

> *"I faced immense hardships and injustice after the death of my spouse. Forced out of my in-law's house, I lost all my belongings, including gold, bridal clothes, dowry, and gifts given by my spouse. Alone and without support, my initial thought was suicide, but the innocence of my daughter stopped me. I sought refuge with maternal relatives, spending about a year in their care. Eventually, due to societal pressures, I reluctantly remarried. Initially, my second spouse was tolerable, but familial mistreatment persisted. As my*

---

[322] "Obsessive Compulsive Disorder"- retrieved from;
https://www.betterhealth.vic.gov.au/health/servicesandsupport/types-of-mental-health-issues-and-illnesses

daughter approached marriageable age, my second spouse's relatives began pressuring her for her removal, asserting she had been a burden. Amidst these challenges, my daughter sought her rightful share in her late father's property through legal means, facing corruption and opposition. Recently, my brother-in-law proposed an unthinkable arrangement: agreeing to marry my daughter to his son in exchange for a share in her father's property. I vehemently reject this proposal, refusing to sacrifice my daughter's happiness and future for an unjust compromise."

[(Interview no-12-(20/11/19)]

The speaker recounts a challenging love marriage marked by opposition and mistreatment from the spouse's family. Despite having two daughters, the speaker faced verbal and emotional abuse, with the spouse growing distant and spending nights away. In times of illness, seeking help from the in-laws proved futile, leading to the intervention of the speaker's father. Subsequently, the in-laws disowned the speaker, who sought refuge at her parent's house. The distress escalated as news of pressure for divorce surfaced, prompting legal proceedings. The speaker expresses concern about the future of her daughters, financial struggles, and the uncertainty of where to go, adding to the emotional strain caused by an impending court case. The narrative reflects the complex and emotionally taxing challenges associated with familial conflicts and legal battles. Based on the above statement, the researcher has found, that even after getting remarried the condition of women has not improved. The issues the respondent faces make to suffer from several anxieties/depression, particularly OCD. Therefore, what is the way out and what is the difference then, if getting remarried their condition has still not changed? They are still facing the same issues by becoming patients with several mental health issues.

Eating disorders

Examples of eating disorders include anorexia, bulimia nervosa, and other binge eating disorders. Eating disorders are a risk for both sexes and can have serious psychological and physical effects[323]. The researcher also found this kind of mental health issue among most of the respondents because most of them left the desire to take care of their health when they got divorced by being alone. Many respondents stated that *"when it is the time of having dinner or lunch or breakfast, nobody will call them to eat and if their parents send anything for eating then the in-laws used to criticize or make the ban of*

---

[323] "Examples of eating disorders include anorexia, bulimia nervosa, and other binge eating disorders. Eating disorders, which can have serious psychological and physical effects, can affect both men and women. Obsessive-compulsive disorder is an anxiety disorder. (OCD)"- https://talazaben.blogspot.com/p/disorders.html/

asking or taking anything from parents.'' The researcher would like to quote one of the respondents' statements below;

> *"I entered into an arranged marriage in 2016, hoping for a happy life. However, my expectations were shattered as my spouse's family, particularly his mother and brother, began demanding a dowry. My father, a pensioner, had never followed the dowry tradition and didn't possess significant savings. Despite being the youngest among my siblings, I also received no dowry. My in-laws, refusing to accept this, subjected me to verbal and physical abuse. Because of two abortions back-to-back without any support from my spouse, I faced further trauma during my third pregnancy. My in-laws, upset about the gender of the child, intensified their hostility. The birth of my daughter brought additional agony, leading to a deteriorating home environment. Facing violence from my brother-in-law, my spouse remained indifferent. Eventually, I left their house, returning to my parent's home. Despite a month passing, my in-laws showed no interest in reconciliation. Meanwhile, my spouse sends me distressing content involving his ex-girlfriend, compounding my emotional distress. Struggling with feelings of love for my spouse and the weight of these challenges, I find it difficult to lead a normal life. A pervasive sense of unease affects my appetite and well-being, leaving me in a state of constant distress."*

[(Interview no-11-(9/5/2020)]

The speaker shares a harrowing experience in an arranged marriage, marred by dowry demands and subsequent abuse from the in-laws. Despite the absence of dowry due to financial constraints, the speaker faced verbal and physical mistreatment. The traumatic experiences of two consecutive abortions without spousal support and hostility over the gender of the third child intensified the distress. The birth of a daughter worsened the home environment, with violence from the brother-in-law and indifference from the spouse. Seeking refuge at her parent's home, the speaker encountered emotional distress, exacerbated by distressing content from her spouse involving his ex-girlfriend. Struggling with conflicting feelings and a pervasive sense of unease, the speaker finds it challenging to lead a normal life, impacting her appetite and overall well-being. The narrative highlights the emotional toll of abusive relationships and the complex dynamics within the family structure. Based on the above statement, the researcher found that the above respondent (a woman respondent to the research) struggled to save or continue her married relationship but still she failed. The respondent is now facing eating disorders, according to the above statement. Therefore, who is responsible for it all; the women themselves, the men, the system or the culture?

Depression

The symptoms of depression include a depressed mood, a loss of interest and decreased energy. There are various depression subtypes and signs. Depression can range in

severity and have a variety of symptoms[324]. Suicidal thoughts or behaviour are more likely to occur when a person has depression symptoms. Anorexia nervosa and bulimia nervosa are two eating disorders that are caused by depression in patients[325]. The researcher would like to quote one of the respondents' statements below;

> *"I entered into a marriage with hopes of happiness, only to find myself trapped in a joint family of around 20 members. Despite a substantial dowry from my parent's family, my life became a tale of mistreatment. My spouse, a class-fourth police department employee, remained indifferent to my well-being, often instructing me to seek help from his family for any issues. The situation worsened when my golden earrings went missing, leading to false accusations and drama. My health deteriorated, culminating in an abortion during the seventh month of pregnancy. The family's hostility intensified, fueled by baseless rumours spread by my sister-in-law. Ignored by my spouse during critical health moments, I eventually collapsed and found myself in a hospital. Despite this trauma, my in-laws, driven by malicious intent, persisted in mistreating me. The breaking point came when my health deteriorated again, prompting my return to my parent's house. The family's indifference to my well-being and the theft of my valuables left me in a state of physical and emotional exhaustion. Despite attempts at reconciliation orchestrated by village elders, my in-law's house remains a place of suffering, and I continue my struggle for health at my parent's home."*

<div align="right">[(Interview no-3-(12/11/19)]</div>

The speaker shares a distressing narrative of entering into a marriage with hopes of happiness, only to encounter mistreatment in a joint family. Despite a substantial dowry, the speaker's life becomes a tale of suffering, exacerbated by the spouse's indifference and reliance on his family for problem resolution. The situation escalates when the speaker's golden earrings go missing, leading to false accusations and drama. Health issues, including a seventh-month abortion, further contribute to the deteriorating circumstances. The family's hostility, fueled by rumours, prompts the speaker's collapse and hospitalization. Despite attempts at reconciliation, mistreatment persists, prompting the speaker's return to her parent's house. The narrative reflects the physical and emotional exhaustion resulting from the family's indifference and theft of valuables, emphasizing the ongoing struggle for health. It sheds light on the challenges faced in traditional joint family setups and the impact on individual well-being. Based on the above statement, the researcher found women losing hope after being assaulted or

---

[324] "What is Depression?" retrieved from; https://www.publichealth.com.ng/what-are-the-4-types-of-mental-illness//
[325] "Symptoms of depression as a serious health issue" retrieved from; https://www.betterhealth.vic.gov.au/health/servicesandsupport/types-of-mental-health-issues-and-illnesses

violated that causes depression. It seems that when the women do not have the confidence to protect or to prove their innocence then who else will stand for them?

Bi-polar affective disorder and anxiety disorders

Manic depression was the previous name for a type of mood disorder known as bipolar affective disorder[326]. A person with bipolar disorder experiences depression and desiring (joy) phases. The person may or may not exhibit psychotic symptoms. Unquestionably, a hereditary inclination exists, but the source is yet unknown[327]. Environmental factors can potentially trigger episodes of this mental illness. Generalized anxiety disorders, social phobias, specific phobias, panic disorders, obsessive-compulsive disorder (OCD), and post-traumatic stress disorder are all examples of anxiety disorders. If anxiety disorders are not treated, they can have a significant detrimental influence on people's daily lives. Many of the respondents are dealing with a similar type of health problem. The researcher would like to quote a statement by one of the respondents below:

> *"I entered into a love marriage, facing opposition and later, mistreatment from my spouse's family. Despite giving birth to two daughters, I endured verbal and emotional abuse, feeling increasingly isolated. My spouse distanced himself, spending nights away. When I fell ill and sought help, my in-laws ignored me. Desperate, I called my parents, and my father's intervention led to my in-laws disowning me. After a week at my parent's house, I received news that my in-laws were pressuring my spouse to divorce me. Faced with legal proceedings, the biased judge seemed inclined to separate us, leaving my father to negotiate. As decisions loom, concerns about my daughters' future, financial struggles, and uncertainty about where to go plague my thoughts, intensifying the distress caused by a pending court case."*

[(Interview no-33-(23/11/2020)]

The speaker recounts a challenging experience in a love marriage, marked by opposition and mistreatment from the spouse's family. Despite giving birth to two daughters, the speaker endured verbal and emotional abuse, leading to feelings of isolation. The spouse's distancing and nights spent away further contributed to the distress. When the speaker fell ill and sought help, the in-laws ignored her, prompting a desperate call to her parents. Intervention by the father led to the speaker being disowned by the in-laws. Subsequent news revealed that the in-laws were pressuring the spouse for a divorce, and legal proceedings with a biased judge raised concerns about separation. The speaker grapples with worries about the daughters' future, financial struggles, and uncertainty about where to go, adding to the distress caused by the pending court case. This narrative

---

[326] "Bi-polar affective disorder and anxiety disorders" retrieved from; https://www.seniormentalhealth.org/types-of-mental-health-issues-and-illnesses//

[327] "Psychotic symptoms" retrieved from; https://www.mental-disorder.net/what-are-the-ten-mental-disorders/

reflects the complex and emotional challenges faced in the context of familial relationships and legal battles within the marriage. In the above statement, the respondent took a stand to marry a man she wills. Despite having three children, their efforts or contributions were not acknowledged or accepted. In the decision to get married by eloping, the respondent faces certain issues; 1) losing social connections with parents, friends, and relatives, 2) facing poverty by losing the source of income, 3) facing people's adverse remarks, 4) inability of the spouse fulfilling family needs because of being separated from his parent's property, 5) facing DVand finally facing heath issues.

The above health-related illnesses indicate that neither even love marriages (marriage by choice) work in the matter of women authorised nor do the arranged ones. Therefore, what should be the solution? Who is responsible for it all? What is the way out to save innocent women from such a type of violence?

Consequently, the patients facing such issues can not only affect them but also the future of their children. Therefore, the treatment must be provided at initial and at affordable expenses because most of those patients are living the below poverty line. In addition to it, mental health counselling should be provided once a month by reaching every woman rural as well as urban.

5.3 Sociological Perception

A woman can be empowered if there is not any kind of violence or if they can handle protect or stand themselves against all kinds of violations[328]. By going into the field of research for actual content collection, the thing found is, that women victims are not worried or fearful of their creator (of humankind/world) for his anger, as they fear the people. According to them, God Almighty commands justice as well as forgiveness for every one of His creations but the people are always unjust, discriminating, violating, and abusing any weak and innocent person.

---

[328] (See "Empowering Women: Self, Autonomy, and Responsibility' by Barbara Rowland-Serdar and Peregrine Schwartz-Shea- 'The Western Political Quarterly-Vol.44, No.3 (September., 1991), pp. 605-624 (20 pages)-Published By: University of Utah

Justice is one of quality of God Almighty: the *Quran-e-Kareem* says God Almighty Allah *"is never unjust in the least degree"* (4:40). The final messenger of Islam Holy Prophet[(SAW)] quoted God Almighty says;

"O My servants, I have forbidden injustice upon Myself, and have made it forbidden amongst you so do not commit injustice (Sahih Muslim-2577)".

Jabir bin Abdullah reported: The Messenger of Allah (peace and blessings be upon him) said,

"Fear Allah regarding women" (Sahih Muslim 1218).

By going through a little more detail on domestic violence (DV) as a hurdle for women empowerment in Kashmir based on the responses of the respondents, the researcher would like to add some important points first, then describe it further. Therefore, things that women need to gain empowerment are mentioned below;

1) self-confidence
2) educations
3) activeness or active mindset
4) awareness
5) cooperation
6) ability to face any problem
7) ability to defend as well as protect herself against any condition
8) basic knowledge or education of her rights
9) ability to take any stand for herself and so on,

As the researcher has mentioned in the very first step what the woman needs, is self-confidence among them. The first step mentioned is based on the observations as well as interviewing the respondents. The researcher has found it very important for every woman no matter whether they belong to Kashmir or any other part of the world. Most often, education is considered the first and foremost step to help women to gain empowerment. However, the researcher found that many educated and employed or working women face the same issues as uneducated women as well as unemployed ones. The researcher has observed, that no matter how educated a woman is, if there is no self-confidence among them, their life will be as same as that of an uneducated one. After self-confidence, the researcher would like to keep 'education among women' as a second step (based on the responses of the respondents) because it will help women to

be aware of the happenings in the world as well as the steps taken by the government for helping women to empower themselves. Activeness or active mindset and awareness can also be created with the help of education. There should be cooperation between the women to raise their voices against the assaults that every woman is facing instead of becoming a spectator to other's sufferings. If there is cooperation between women then the ability to face any problem as well as the ability to defend or protect themselves in any situation or any condition will automatically come. If the women do not have the resources to go for higher education, they should at least get the basic knowledge of their faith being practised and their rights to that faith. That will help them take any stand for themselves or in their life. The researcher would like to quote a statement from one of the respondents below:

> *"I got married without proper scrutiny of the groom, facing mistreatment from my in-laws who demanded dowry despite an initial marriage gift of 21000. Enduring physical abuse during pregnancy, I discovered my spouse wasn't a religious teacher, as claimed, but a chef. After a miscarriage, my in-laws disowned me. Rejected by both my in-laws and parents, I faced violence upon returning to my parents' home. Experiencing isolation and humiliation, my father, disassociating from me, suggested I either return to my in-laws or fend for myself. Pressured by my parents, I reluctantly sought reconciliation with my spouse, who refused, blaming me for his job loss. Unable to endure further mistreatment, I now confront the daunting task of self-sufficiency without education or support, grappling with the emotional scars of my tumultuous journey."*

<div align="right">(Interview no-22-(23/11/2020)</div>

The above statement of one of the respondents narrates a harrowing experience of mistreatment and abuse in her marriage. The situation involves demands for dowry, physical abuse during pregnancy, and deception about her spouse's occupation. Following a miscarriage, she faces rejection from both her in-laws and parents, encountering violence upon returning home. The emotional turmoil is heightened by her father's disassociation and the suggestion to either reconcile with her spouse or fend for herself. The refusal of reconciliation by her spouse, coupled with blame for his job loss, adds further challenges. The woman now confronts the daunting task of self-sufficiency without education or support, highlighting the significant emotional scars left by her tumultuous journey. Therefore, every parent must understand the nature of their children and if possible, consult the doctor or any psychiatrist instead of throwing them into any dark well. Women are different in terms of their nature, thinking, ideologies or desires also mentioned in the Holy book of *Quran-e-Kareem,* Lord Almighty says that,

> *"Men doing righteous deeds- to him will be given/awarded certain things-1, 2 or 3 but for righteous women will be given/awarded whatever they want"*

The quote from the Holy book of *Quran-e-Kareem* mentions that women are created with different mindsets, by their Creator Lord Almighty Allah. Therefore, when the Lord Almighty, the Creator is saying this thing (mentioned above), then how can anyone else like parents enforce or insist their desires upon them? In this research, the researcher tries to know every possible part of the respondent's life whether it was regarding their married life before or after being divorced or as a widow, their present status in their married life, family disintegration, their mental health issues caused by the family disintegration or about their education. The researcher found them as warriors, core members of the social system to deal with. But along with it, the researcher also found them compromising with their life problems.

By keeping the research argument of the study in mind; social disintegration as well as superstitious beliefs induced domestic violence placed as hurdles for attaining empowerment. The researcher wants to address 'theories of violence against women' (VAW) by Intimate Partner or DV. There are many reasons why violence against women occurs, from personal and interpersonal factors to sociocultural and political factors. Therefore. the researcher focuses on the central structure of the male-dominated system as well as the practice and socialization process that teaches men and women gender-specific roles that can influence violence against women[329]. When women face limitless issues on a daily life basis no matter whether it is in their married life or after being divorced, at both times it is very difficult for them to stand or to defend themselves in any situation, according to the respondents. Most women are losing their confidence because of unending issues in their lives and as a result of all those issues, the disturbances in their mental health end up with all the hopes of empowerment. Based on the responses as well as observations of the respondents, the most important thing that the researcher found is, that all the issues, the women are facing, are because they do not have any value in their society whether it is a rural woman or the women belonged to urban areas. By taking proof through interviews as well as the observations from respondents (respondents of the research), some of them were highly educated and

---

[329] More information on domestic violence and abuses against women, "Feminist theories" Accessed from; https://www.ncbi.nlm.nih.gov/pmc/atricls/PMC4623903/

employed as well, while most were drop-outs, uneducated, and neo-literate. But besides that, some of them were divorcees, widows, half-widows, women married by choice or women got arranged marriages, women faced physical as well as sexual harassment/assaults etc. What the researcher found is that until and unless women cannot gain value in their lives, the concept of empowerment is imaginary for them at all.

The researcher interviewed the respondents (respondents of the research), facing DV for different reasons. Firstly, a pattern of abusive behaviour toward an intimate partner in a familial relationship, when the abuser imposes authority and control over the victim, is essentially what constitutes domestic violence or domestic abuse[330]. No doubt that this type of problem has become a worldwide issue now[331], but there should be a solution, otherwise future girls will prefer to be unmarried. The researcher has observed that many women do not want to remarry or even return to their previous married life by their will, but because of family pressure as well as lack of resources, they used to do what they did not want (pleading for any kind of help).

The theory of Goode, Allen and Straus highlights the basics for understanding, why family violence occurs. In simplest terms, according to this theory, family violence arises when the benefits of violent behaviour outweigh the risks. Therefore, to link the above theories with this research work, the researcher found that this theory highlights the issues related to women's empowerment to some extent. The researcher also went back to know the impact of self-made culture (values and beliefs) on the respondents (personal life as well as their professional life) facing DV and the researcher found that the blind superstitious culture has largely disturbed their life. Women used to spend their money as well as time going to fake magicians to solve their issues instead of defending their problems by themselves. Kashmiri women after being divorced cannot even talk to their parents about their will or their desires, nor do they have any right of presenting their choice in any matter.

---

[330](See, R F Zlatka (2014) "Domestic Violence and Abuse in Intimate Relationship from Public Health Perspective" retrieved from; https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4768593/

[331] (See, Kaur R and Garg S "An Unfinished Agenda for Addressing Domestic Violence Against Women". Available at: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2784629

The resource theory of Goode, Allen and Straus makes an understanding that in such conditions, either a woman must bear the violation or attempt suicide. Therefore, by linking it to this study or putting it another way, this theory also emphasizes how group members socially learn and transmit aggression, maintaining the subculture of violence. According to one application of the theory to family violence, groups of lower socioeconomic standing (i.e., subcultures) show higher levels of violence in the home because those groups' norms and beliefs support the use of violence in family structures. And one more thing found is, the continuous violence in any community can also impact their culture to a large extent. The basic reason that the researcher found is the impact of political insurgency on culture that has affected the lives of respondents (facing DV after being sexually assaulted or whose spouses were killed or disappeared). Political insurgency has now taken its place in the day-to-day life of the people in Kashmir. Not a year left when there are no innocent killings, innocent disappearances, fake encounters, or destroying of property as well as lives in encounters. Thus, these things make women weaker and threaten them of making any decision of living alone or ignoring remarriage. These things also make a woman more dependent on men. At first, women became the victims of war (diplomatic insurgency) and after that the victims of DV.

One of the categories of the 'feminist theory of rape' such as; 'Political Rape' constitutes another category of rape, when a particular political regime or its opposition, in a political setup, either tries to bring into force or to oppose certain political decisions upon the people of any area. Therefore, this theory highlights that making sexual assault a tool to impose certain laws, rules and regulations on people is coming under the policy of any political party. As with this theory, rape is unquestionably a political issue and not a personal one. But the theory partly highlights the main reason or diplomacy for violating women through it. Combining the basic motive of both theories, the researcher found that continuous political insurgency can also impact the day-to-day life of people which later impacts the married life of women or the reason for DV.

The consequence of all the types of acts of violence, the researcher found is mental health issues. The women are suffering from insomnia, panic disorder (PD), Generalized Anxiety Disorder (GAD), blood pressure issues, anxiety disorders, obsessive-

compulsive disorders (OCD), eating disorders, Personality Disorder (PD), phoebes, Post-Traumatic Stress Disorder (PTSD) etc. The above-mentioned mental health issues are the result of implementing draconian laws in the region; Armed Forces Special Powers Act[332](AFSPA), Prevention of Terrorist Activities[333](POTA), Public Safety Act[334](PSA), Terrorism and Disruptive Activities[335](TADA) or Article 370[336](35A) and so on. For the survival of the body including food, a human being needs a happy and peaceful environment as well; this is what the researcher described from the responses of the respondents.

Both the theories (feminist theory as well as resource theory of Goode, Allen, and Straus) likewise presuppose that an uncomfortable situation results from inconsistency. As a result, there is pressure on the person to get rid of or lessen it. Thus, imbalance or inconsistency has a motivating character and may act as a crucial catalyst for an individual to modify their attitudes or behaviours. By using a few examples that support this theory, the researcher can see, that it would be inconsistent for someone to smoke cigarettes if they firmly believed that smoking causes lung cancer. To connect this theory to the problems (mental health problems) that the women are experiencing, the researcher can claim that both theories have somewhat acknowledged the problem but not fully.

Victims facing any kind of violence either want to be in the same relationship forever (though it is agonising) or attempt suicide. If they are taken away from such an agonising relationship forcibly (by parents or spouses) results in mental health issues among them

---

[332] "This 844-word law in India allows military personnel to use "some special powers" in "disturbed areas." On September 11, 1958, Parliament adopted it." retrieved from; https://ruralindiaonline.org/en/library/resource/the-armed-forces-special-powers-act-1958/

[333] "In India, the Joint Session of Parliament enacted the Prevention of Terrorism Act (POTA) Act, 2002. It was passed to provide law enforcement organization, more power to combat terrorism. This article discusses the POTA Act's characteristics, the rationale behind its repeal, as well as information on the TADA, an earlier anti-terrorism statute, and the 2019 UAPA Amendment Bill" retrieved from; https://byjus.com/free-ias-prep/pota/

[334] "A person is placed in prison under the Jammu & Kashmir Public Safety Act (PSA), a statute that governs preventative detention, in order to stop them from doing anything that could endanger "the security of the state or the maintenance of the public order" retrieved from; https://www.drishtiias.com/daily-updates/daily-news-editorials/public-safety-act-1

[335] "Terrorism and Disruptive Activities (TADA): retrieved from; https://www.outlookindia.com/outlooksearch?q=tada-terrorist-and-disruptive-activities-prevention-act-

[336] "Article 370 (35A-1949)" retrieved from; https://indianexpress.com/article/explained/understanding-articles-370-35a-jammu-kashmir-indian-constitution-5610996/

and the reason behind it is, the threat of social stigmas by their society. Second, the girls who were sexually harassed or raped had the least chance to get married or to live a peaceful life without the negative commits or stigmas by the society. Third, those women who got remarried after the death or disappearance of their spouses, are facing the stigma of name-calling like for example 'Men Eaten Women' in the Kashmiri language *"Khavand Khav".* Therefore, these things are unending, making women feel that they have no chance of getting out of this condition, which later results in mental health issues or attempting suicide.

The resource theory of Goode, Alin and Stratus focused on the basic reasons for DV against women. Although the researcher has reached many other things such as the impact of all such kinds of DV that are going on in different ways, (mentioned in the same chapter) and because of those acts of violence women are becoming the victims of mental health issues as well. The researcher did not find any theory that will provide a complete sociological point of view on mental health as the result of such outbreaks of violence. In addition to it, the feminist theory of rape is also proving a link to such issues but is not very satisfactory.

CHAPTER-VI

Everyday Life Practices in the Process of Women Empowerment

6.1 Introduction

The term 'everyday life practices' that the researcher chose as one of the tools for the research was the idea (theoretical perspective) used by Michel-de-Certeau[337] in his book. Michel-de-Certeau has described this matter in detail in his book named 'Practices of Everyday Life' and with more detail in a topic named *'Believing and Making People Believe'* (Steven Rendall of the University of California Press-Berkeley translated a Michel de Certeau book titled "Practices of Everyday Life" into English). In his opinion, he takes into account the purposes that individuals and groups serve for social representation and modes of social behaviour, outlining the strategies open to the average person to recover his or her autonomy from the all-pervasive forces of commerce, politics, and culture[338]. The researcher has adopted this idea in this third objective (third chapter) of research work, to know the root of the problem by describing different aspects of the respondent's life. As the respondents belong to the same community. Therefore, all the parts of life will be mostly related to them. Specifically, when connecting it with their belief system, whether it will be related to their social interactions, family, marriage and kinship structuring social relationships, educational practices, mobilizations, political participation or the impact of political unrest on all the above-mentioned everyday life practices. The researcher is using the practices of everyday life as a tool to critically describe the issues the respondents are facing. One important thing is, that only those things will be highlighted in the everyday life practices of the respondents, that have been interviewed as well as observed and are hurdles in the transition towards their empowerment.

---

[337]"A French Jesuit and academic, Michel-de-Certeau merged his studies in sociology, history, philosophy, and psychoanalysis. born in France in 1925 and died there in 1986. He wrote the book Everyday Life Practices, which discribes how people shape culture by changing everything from practical goods to city layouts to rituals, laws, and languages in order to make it their own. The book was first released as L'invention du quotidian, "Vol. 1, Arts de fait" in French (1980). In 1984, Steven Rendall, who was previously mentioned, translated it into English. This book is regarded as a foundational work for the study of daily life" retrieved from;
https://pantheon.world/profile/person/Michel_de_Certeau/

[338] "In order to investigate more about this; De Certeau draws from a large theoretical literature in analytical philosophy, linguistics, sociology, semiology, and anthropology, to name a few. He discusses the public meaning of cleverly defended hidden meanings. The common man is doing this to restore his independence from the overwhelming powers of politics, business, and culture. Retrieved from;
https://aghsandbox.eli.org/c/pdf/T4Z8Q2/the-practice-of-everyday-life-michel-de-certeau_pdf/

The researcher would also like to describe the evil customs followed by the people in their everyday life and their connection with religion (because feminists of different periods/waves[339] always blame religion for violating women). On the everyday life practices or culture as well as a religion for the violation of women's rights the researcher feels a need to ask such questions to the respondents by keeping it third objective of the research work. All of the respondents belong to the same community (Muslim community) by keeping the same faith (Islam- the second largest following religion, globally with 1.907 billion people after Christians-2.382[340] billion). Therefore, the researcher also feels a need to know how truthful the Islamophobes[341] are in this matter; whatever malicious the people of this community are adopting in their everyday life practices in violating women's rights, is a part of their faith.

Therefore, by critically evaluating the issues based on the observations as well as interviews of the respondents, the researcher would like to describe every point taken including the advice they gave to the researcher, as well. All the content gathered from the field that will be described is based on the real-life experiences/stories of the respondents. The researcher will also try to describe if there is any solution to the problem through which the women can come out from the sufferings they are facing. And if there would be any solution then how can they get that, to make a process or a transition towards empowerment as a whole?

6.2 Social Interaction

Human beings are social creatures by nature because they cannot live alone without interacting with other people in their community, society or the world outside[342].

---

[339] "The history of western contemporary feminist movements can be broken down into three "waves." It is claimed that each describes different facets of the same feminist issues. The first wave refers to the movement that took place from the late 19th to the early 20th century and was primarily concerned with suffrage, working conditions, and educational rights for women and girls. The second wave, which lasted from the 1960s to the 1980s, concentrated on the status of women in society, cultural inequality, and the unfairness of laws." Retrieved from; https://www.progressivewomensleadership.com/a-brief-history-the-four-waves-of-feminis/

[340] What religion is the largest with billion followers worldwide?https://www.sidmartinbio.org/what-religion-is-the-largest-with-billion-followers-worldwide/s   Also cite; https://soapboxie.com/social-issues/A-Brief-Look-at-the-Three-Waves-of-Feminism

[341] "Islamophobes are individuals who constantly use social media as a means to violate Islam as a religion and Muslims as its adherents without any information. Islamophobia is the hate, hostility, or prejudice against Muslims. Any classification, exclusion, limitation, preference, or discrimination against Muslims that prevents them from enjoying their human rights and fundamental freedoms in the political, economic, social, cultural, or other realms of public life is included in this." retrieved from; https://www.islamophobia-awareness.org/what-is-islamophobia/

[342] (See, Joannes Asikaogu's article, "A critical review of Aristotle's view on human sociality," appeared in IJHSSWPEA, Volume 11, Issues 4 and 5. (April-2018) taken from pages 37 to 48: Cite for more detailed knowledge; https://www.researchgate.net/publication/332761569_a_critical_review_of_aristotle's_view_on_human_sociality

Positive social connections can aid our body to reduce stress and improve our cardiovascular health. It also allows us to confide in others and raise our sense of safety, belonging, and security, all of which are beneficial for our brain or mental health (brainforestceters.com). Direct person-to-person contact, according to Medical News Today, "trigger areas of our nervous system that produce a cocktail of neurotransmitters are responsible for controlling our responses to stress and anxiety[343]." Therefore, to know the condition of social interactions among the respondents as a part of their everyday life, the researcher feels a need to ask such questions that can help to know their movement outside their homes (friends, relatives etc.). When the researcher asked the respondents about it, the answers differed in nature. To make it understandable, the researcher would like to quote a few statements from the respondents below;

1. "I did not usually go outside my house, and the reason is not only the threat of political disturbance but also because of the adverse commits of village people who often say that women like me, do not have any reason of moving outside but of trapping other men. I do not like to interact with people neither my relatives nor my friends because every time I feel disappointed whenever I talk with anybody. They used to depress me by considering me responsible for whatever has happened in my personal life or whatever sufferings I have faced."

<div align="right">(Interview no -63, date-14/5/20)</div>

2. "I do not interact with people more often because from the day of got married, I have been facing domestic violence and I am busy with my life issues. Whenever I tried to interact with other people facing the same issues, I did not find any right solution to the problems that I was facing. Moving outside the house is usually impossible for me because of the blame of my spouse's parents, especially his elder brother. Second because of political unrest in the region, I am also sure that if I went outside or talked with anyone on the phone or face to face, my in-laws would make wrong doubts about me by making baseless blame against me. I feel like a prisoner in my own home, unable to seek help or share my struggles with others."

<div align="right">(Interview no-51, date- 9/5/2020)</div>

3. "Not many times, because it is not safe to go outside to interact with people. Secondly, I feel safe inside the house and I wish, what if I was not employed? The reason for not going outside for me is not only political disturbance but also the threat to my spouse. I am a government employee and because of the political unrest, we are locked at home, but I am feeling comfortable and safe at home only. The external factors, both political and personal threats, limit my ability to socialize or seek support from others."

<div align="right">(Interview no-53-Date: 9/5/2020)</div>

4. "I do not like to move outside or interact with people face-to-face because of the restrictions by the army personnel during political unrest. However, as an Asha worker, sometimes I went for registering the names of pregnant women only when the conditions were a bit normal. At that time, I used to interact with other women, which made me a little relaxed. But, looking towards the happy and peaceful life of some women, I felt broken, and usually, people used to call me a widow, which is also very disheartening for me."

<div align="right">(Interview no- 75, Date: 23/5/2021)</div>

---

[343] (See, health benefits of being social. Retrieved from; https://www.medicalnewstoday.com/articles/321019

5. "I do not like to talk to anybody because people usually try to hurt me with their words. Most people give me suggestions about sending my daughter to her father, which I do not want. People call me selfish, and I usually ignore people's judgments and adverse comments. Many people blame me for doing wrong to my spouse. They also say that the reason for not getting remarried is that I am still waiting for my spouse to call me back."

(Interview no-60, Date: 14/6/20)

6. "Firstly, I do not have a cell phone, and I do not know how to operate or handle one. Secondly, I do not like to interact with people face-to-face outside. During disturbing conditions in our district or the entire region, women often avoid going outside because it is not safe. In Kunnannposhpora, we women feel a greater threat of moving outside than others. We struggled a lot for our rights by forming a union against the injustice that happened to us by the Indian army personnel, but it did not yield positive or satisfactory results. However, it made us known to other people, resulting in our village being labelled as the village of raped women. We face, and are still facing, lots of discrimination in our society. This discrimination has led many women to attempt suicide, drop out of education, and face challenges in getting married. Those who are already married may not be accepted by their spouses, either considering them impure or fearing the adverse comments of society."

(Interview no-9- 'Case study' Date: 18/11/19)

The narratives depict the complex challenges faced by women in Kashmir, influencing their decisions to interact with others. The pervasive political unrest and the threat of violence significantly contribute to a sense of insecurity, restricting their movement outside the home. The social stigma associated with their personal experiences, such as domestic violence, widowhood, or the label of being from a village with a history of sexual assault, adds an additional layer of isolation. The women express reluctance to engage with others due to judgment, blame, and hurtful comments from their communities. The lack of support networks and the fear of being misunderstood further contribute to their sense of being prisoners in their own homes. The narratives highlight the profound impact of external factors on the social interactions and well-being of these women, underscoring the need for a more understanding and supportive societal environment. In addition, the above statements illustrate that Kashmiri women had different reasons for not interacting with other people or the world outside. In their point of view, interacting with people creates more problems for them than any better solution. Psychologically the interaction between people is considered a solution to most of the problems. By interacting with other people, we usually feel relaxed, also we can find solutions to many of our problems or issues we are facing[344]. However, by interviewing the respondents the reactions found were opposed to what the social psychiatrists

---

[344] "How to build better mental health??": retrieved from; https://www.helpguide.org/articles/mental-health/building-better-mental-health.htm

238

consider. Many of the respondents were at first, fear political insurgency, a reason for not interacting with people (online as well as offline). The second reason is, that women who got married by choice (love marriage) even after the opposition of their parents, were forcibly cut off from society. On the one side, the parents of those women cut off their relationship with them and on the other side, their spouse's family never accepted them, though they were doing hard house chores. This thing the researcher found, is a positive change on the behalf of the respondents and that is they are themselves finding the solution to their problems. As the researcher mentioned above, respondents are facing hopelessness because those people used to through depressing comments on them. And instead of giving any valuable solution, they (the people) are making them more depressed. Thus, this is a solution or can be said a change to take correct designs for one's personal life. And a proverb matches here that *'it is better to live alone than in the company of wolves*[345]. Sometimes a less educated person finds such a solution to his or her problem that can surprise any wise and highly educated counsellor. Therefore, this is a positive change that the respondents (women in the Kashmir region) had found for their problems. If not applicable to everyone or women in every society but is found to some extent a better solution from the side of the respondents than to attempt suicide because of the adverse commits or blames from people. According to them, even their self-made solution is not acceptable to the society they are living. Because those women are called irrational and, in their culture, they are considered writhed by comparing them to the owl, who usually live alone in dark corners.
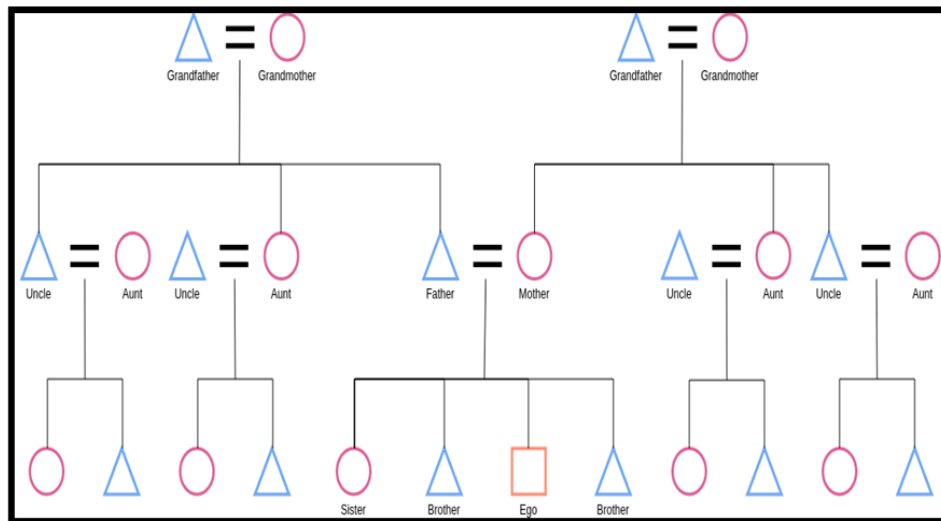
6.3 Family, Marriage and Social Relationships

Family is one of the social institutions in human society[346]. It is typically viewed as a fundamental social institution. The institutions of the family serve as the fundamental basic elements of any society (Patel. T, 2005). Due to their wide range of capabilities, are essential institutions in every community[347]. On this point, the researcher would like to use a family kinship graph to depict the sociological description of this institution, which exists in every society.

---

[345] "20 Motivational Wolf Quotes"- retrieved from; https://www.fearlessmotivation.com/2017/03/02/20-strong-wolf-quotes-to-pump-you-up-wolves/
[346] "Family as a social institution" retrieved from; https://contentgenerate.com/family-as-social-institution-definition-role-and-characteristics/
[347] "The Family- Social Institutions"- retrieved from; http://www.uop.edu.pk/ocontents/social%20institutions.pdf

Graph 6.3:1 Kinship organization in a family system
Source: https://www.google.com/search?q=kinship+family+chart&sxsrf

As what to be depicted in the above graph, every family in common is recognized and within every family, kinship is always framed like the above. But undoubtedly there are differences between developed Western countries and developing ones. As a common term family is recognized or is started by a husband and a wife, which is a European[348] concept while in the Indian context, the family starts from a clan[349]. Thus, there must be a difference between their everyday life practices as well as the impact of culture to a greater extent. How is it (family) going on in Europe (husband, wife) and the Indian context (clan): in such conditions, every family runs under certain rules or designs[350]. The researcher would like to mention the four types of families, found in both regions by interviewing the respondents;

      1) Extended family[351]

      2) Nuclear family[352]

---

[348]The 20th century saw the rise in popularity of the phrase nuclear family. In the 1950s, 1960s, and 1970s, it rose to become the most prevalent type of family structure in the United States. Brigitte Berger (2002)- retrieved from; https://www.worldcat.org./oclc/48140349. Also cite the other link; https://ifstudies.org/blog/the-real-roots-of-the-nuclear-family/

[349] "Indian society and lifestyle (Organization of Social Life in India)"- retrieved from; https://asiasociety.org/education/indian-society-and-ways-living

[350] For more information related to Kinship, and community, please read; Karve, I. K. (1965). Kinship organization in India. And Dube, L. (2000). Doing kinship and gender: An autobiographical account. *Economic and political weekly*, 4037-4047.

[351] This was the most prevalent family structure in preindustrial society, and it is still prevalent in modern societies (Murdock & White, 1969). Stem and joint families are examples of certain types of extended families. In William Faulkner's The Sound and the Fury, the fictitious Compson family is a well-known illustration of an extended family. The grandparents, parents, kids, and their kids make up the family.

[352] Some sociologists, like George P. Murdock, believe that this kind of structure is common to all societies (Murdock, 1949). He explains this by pointing to the effectiveness of the nuclear family.

3) Stepfamily or simple reconstituted families[353]

4) Matrifocal/matricentric or single parent family[354]

In the research field and the respondents, researcher interviewed, some among them are living in nuclear, while others are living in joint families, and a few are living in simple reconstituted families. And some among them are living matrifocal focal/single-parent families. Generally, a family (nuclear family) consists of a married couple (men and women) and a joint family, consists of several married couples and their children or grandchildren (Patel. T, 2005). It means that each family is run by both men and women. In some families, where only men are the bread earners for the entire family and the women are housewives spending the earnings of the men on the entire family's needs or requirements. Every successful family can be run by the efforts of both men and women and if in any family only one person is doing both of the work then it is considered an incomplete family. And can create several serious issues for a single person, no matter if it is a man or a woman[355]. Thus, it is very important to make any right plan for the family by the involvement of both the person (husband and wife) in design-making matters. By going for research content collection, the responses the researcher got from the respondents were like: "Men are considering women more emotional, no-sense, and irrational, chef as well as care-taker for children and if they are unable to do so, then they are facing domestic violence (DV). And women living jointly with their spouse's family, are facing different issues at one time through every family member." According to the respondents, women in a joint family are usually treated as unpaid mates to follow the orders of family members. Based on the researcher's observations as well as information that she heard since her childhood; the daughter-in-law faces DV because of a misunderstanding with her mother-in-law.

Murdock asserts that these families are excellent at controlling sexual interactions, procreating, and educating kids.

[353] Such families have significant difficulties. While parents who argue with their ex-spouse frequently tend to stress out their kids mentally and emotionally, those who do not make their present spouse feel insecure and uncomfortable (DeAngelis, 2005). The Royal Tenenbaums family from Wes Anderson's 2001 film The Royal Tenenbaums is a well-known illustration of a mixed or reconstructed family.

[354]The term "matricentric" refers to a family structure where the mother and her children are the centre of attention. The father in such a family plays a very small and inconsequential role in the home and almost no part in raising the children.

[355] "Ideas for step-parenting and blended families"- retrieved from;
https://www.helpguide.org/articles/parenting-family/step-parenting-blended-families.htm/

However, when the researcher went into the research content collection, she found that the reality was something different. By keeping the structured interview transcript, the questions were already framed. Therefore, the researcher asked the reason behind such conservative thinking, and the responses are quoted below:

Q. How conservative thinking has been created and practiced among men and women?

"What can I say; I believe both men and women share responsibility because I have experienced violence collectively from everyone at my in-law's house."
(Interview no-22, Date: 23/11/19)
"I cannot speak for others, but in my case, all the suffering I have endured is solely from my spouse. When my in-laws were alive, we were very happy. However, after their death, my spouse began to mistreat me and my daughters."
(Interview no-61, Date: 14/3/20)
"I cannot speak for others, but in my case, everybody played their role in violating me."
(Interview no-21, Date: 17/10/19)
"Everybody, both men and women, played their role in violating me. I don't know who the real player behind it all was, and I cannot speak for others."
(Interview no-13, Date: 14/10/19)

"Everybody (both men and women) played their role of violating me. I never understood who was responsible for it all, but yes, my brother-in-law violated me more than anybody else."
(Interview no-12, Date: 12/10/19)

The provided excerpts from interviews highlight a complex and distressing situation involving violence and mistreatment within a family. The first statement suggests a belief in shared responsibility between men and women for the experienced violence, emphasizing a collective involvement from both genders within the in-law's household. However, the subsequent statements reveal a shift in perspective, with the second interview attributing all the suffering to the spouse after the in-laws' death. The third interview introduces ambiguity about the responsible parties, stating that everybody played a role in violating the individual. The final statement further complicates the narrative by singling out the brother-in-law as the primary violator. These accounts reflect a dynamic and evolving understanding of the sources of mistreatment within the family, showcasing the complexity of interpersonal relationships and the challenge of identifying specific individuals responsible for the reported violations. In the above statements, it seems that dual violation from the spouse's family is women are confused as to who should they blame first for whatever issues they are facing. The researcher would like to add a figure to indicate the percentage of people keeping such a kind of thinking;

242

Figure 6.3.2

Conservative thinking among inlaw's

- 10%
- 90%
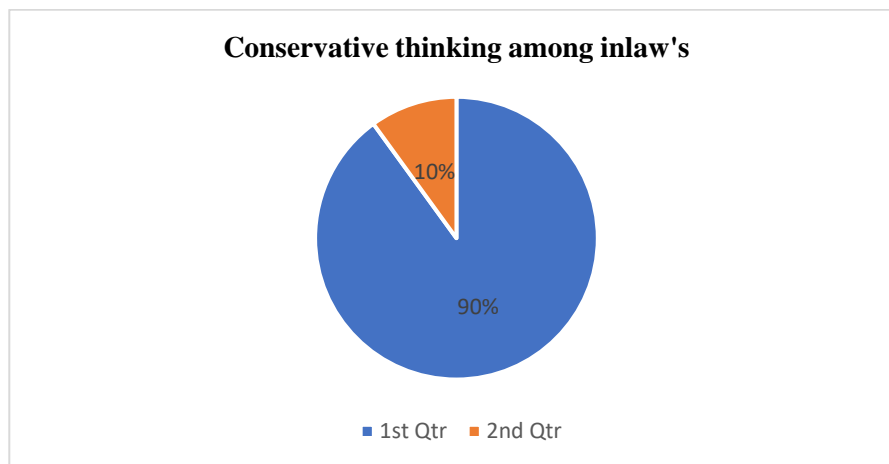
■ 1st Qtr ■ 2nd Qtr

This means that the women living jointly with their spouse's family, are facing several issues not only from their mother-in-law but also from the other members of the family as well; whether it is by their father-in-law or my brother-in-law. The above figure also indicates that 90% of women are facing issues by both men and women while only 10% are facing DV by their men (spouses) only.

By observing their problems, it seems that the solution is if the family is divided into nuclear ones, then the workload, as well as the critiques, can be expected to reduce. But is the nuclear family a solution to all the above issues that the women are facing by living jointly with their in-laws? To get the answer to this question the researcher also interviewed many of the respondents who are living in nuclear families but are still facing the same issues as the previous one. And to make the above content more authentic the researcher would like to mention the responses of the women by quoting a statement of one of the respondents who including her young son, is living separately in a nuclear family but still facing DV while her spouse is spending most of his time and money on his parent's family. The statement is below;

"My name is Kouser Begum (a fictitious name for the respondent). I hail from Noupora in the district of Baramulla. My spouse is the eldest son among his siblings, with two brothers and two younger sisters following. Despite hearing about women facing domestic violence by their in-laws, my personal experience began with my spouse violating me just fifteen days after our marriage. Following our cultural norms, on the second or sixth day of marriage, the bride, the spouse, and their family are invited by the bride's family for a lunch event known as 'Phir-Dawat' or 'Phir-sal.' Despite this, after returning from my parent's invitation, my in-laws, particularly my mother-in-law, prohibited me from inviting my parents for the customary 'Suyee-Sall,' causing strife in the family. In response, my spouse and I decided to live separately for about four months, facing challenges in the early days of our marriage." The cultural rules and regulations are obligatory for every society. After

243

returning from my parent's house, it was the customary turn for my in-laws to invite my parents, known as 'Suyee-Sall' in Kashmiri. However, my mother-in-law opposed me inviting my parents to this cultural event, leading to a conflict. This disagreement resulted in my spouse's anger towards his parents, accusing them of trying to damage his honour in front of the family. In response, he insisted we leave, saying, 'Pack your luggage and come with me; we will live in any rented house because my parents want to damage my honour in front of my in-laws.' Despite my attempts to calm the situation, he became angry, held my arm, and we left the house. We found a rented room, and for about four months, we struggled to make ends meet. As my spouse was a class-four government employee, the rent exceeded his earnings. I reached out to my parents for help, and although shocked at first, they provided support with food, money, and other essential items. One day, I joyfully discovered that I was expecting a baby, and eager to share the news with my spouse. Unfortunately, his reaction was not as I had hoped. He became furious, expressing concerns about our financial situation in our rented room and insisted that he couldn't afford the expenses of having a child at that time. While I acknowledged the financial challenges, I wasn't prepared to undergo an abortion, leading to conflicts between us. As the tension grew, my spouse started spending more time at his parent's house, leaving me alone for nights. Despite my silent endurance, he eventually suggested that he would try to persuade his parents to forgive him, and we might return to his father's house. However, he proposed this on the condition that I agree to have an abortion due to our financial constraints. Feeling distressed, I discussed the situation with my mother, who sided with my spouse. Seeking guidance, I reached out to my maternal aunt, who is an Asha worker. When my aunt heard about my predicament, she invited me to her house, along with her spouse, and assured me that they would care for my baby, vehemently opposing the idea of an abortion. In the days leading up to the birth of my child, my paternal relatives approached the village Panchayat of my in-law's village multiple times. Eventually, my spouse was persuaded to bring me back home. However, we were told to live separately in a modest house that had been repurposed from a cow shed, situated under an Airtel mobile tower. My spouse spent the majority of his time at his parent's house, seldom visiting us (myself and my baby boy). Seeking support, I invited my aunt's spouse, a highly respected figure among my maternal relatives, to teach my spouse about his responsibilities towards me and our child. As my guest was on his way, I informed my spouse about the dinner plans but did not reveal the true purpose. In response, he instructed me to purchase whatever was needed from the nearest shop, assuring me that he would settle the payment later and mentioned he might return home very late. I diligently bought the necessities, cooked a meal, and eagerly awaited the arrival of both my spouse and the guest. Unfortunately, my spouse did not return at the expected time, prompting me to go to my in-law's house to find him. To my dismay, I discovered his shoes outside the door, indicating he was inside. Overwhelmed with anger, I made a mistake by shouting outside the house, expressing my frustration. Despite waiting on the stairs for a long time, my spouse did not come out, leaving our guest alone inside the house. When my spouse and in-laws heard my shouting, they emerged from the house and subjected me to inhumane beatings. After escaping into my house, they assaulted our guest as well. Upon hearing the guest's distress, I rushed to intervene and pleaded with him to leave before he suffered further harm. Once my aunt's spouse left, my in-laws also expelled me from the house, prompting me to seek refuge at my parents' home. While at my parent's house, my spouse sent me a divorce through speedy post. Enraged by my in-laws' behaviour, I accepted the divorce. However, after four months, my parents, who initially provided comfort, started treating me like a stranger. Feeling uncomfortable, I decided to reach a compromise with my spouse and continuously contacted him until he agreed. We went to the Sharia court, remarried, and I returned to the old shed next to my in-law's house without informing my father. Despite realizing that this decision severed my parental support permanently, I felt it was my only option. Upon returning to my previous marriage, I found that nothing had changed, and I continue to endure the same violence from them."

[(Interview no-22- Date: 63/3/20)]

The above statement details a woman's tumultuous journey within her marital and familial context. The story unfolds with early experiences of domestic violence, precipitated by cultural conflicts and familial expectations. A refusal to adhere to customary practices leads to a separation marked by financial challenges. The discovery of the respondent's pregnancy amplifies existing tensions, with her spouse pressuring her for an abortion due to financial constraints. Isolation, extended stays at the in-laws, and the involvement of relatives further compound her struggles. The narrative reaches a distressing climax with an episode of inhumane beatings, expulsion from her in-law's house, and subsequent challenges with her parents. The complex interplay of cultural norms, domestic violence, financial strains, and familial dynamics is evident throughout, illustrating the intricate layers of her difficult journey. The decision to return to the previous marriage, despite unchanged circumstances, highlights the profound challenges she faces in navigating societal expectations, family relationships, and personal well-being. Therefore, the statement shows that nuclear families are also not very safe from issues of DV. And what the researcher observed by interviewing them is, even the women in nuclear families are getting separated from their spouses by facing DV. And not only this but the researcher also interviewed many of the respondents who if want to separate from their spouses, are not allowed. Women who want to marry any particular person they like, are also not allowed because the parents especially the parents are considered the designers or the controllers of the lives of their daughters or women. Also, women themselves are not very confident about whether the designs that are taking for their life 'are right or wrong. Therefore, the solution to the above problem is that the women should be confident enough to solve their issues themselves by taking the help of local self-government. Also, by contacting women's protection cells (women's police cell) and more importantly by contacting *Shariya* court, as they (the women's respondents) all belong to the same Muslim community.

Now the third type of family that the researcher found by interviewing the respondents is; stepfamily or simple reconstituted families and a few of the respondents are still living in it but are telling the same story of their sufferings as the earlier two (women living in a joint as well as in nuclear family). The researcher would like to quote a statement of one of the respondents who got remarried and had a daughter of her

previous late spouse and many other children with her second spouse too. The statement is below;

> "*I was initially married to an unemployed man of my age, living in a joint family. My in-laws treated me poorly from the start, but I avoided arguments, knowing it wouldn't benefit me. After three years, I gave birth to a girl. Criticism from my in-laws grew, especially from my brother-in-law, who, despite being a government employee, spent solely on his family. They hid their purchases, and as a housewife, I stayed at home. My daughter studied in a local school, and to shield her from questions about her uncle and grandparents, I occasionally took her to my parents' house. Despite my parents' efforts in my marriage, I lived like a maid at my in-laws. My spouse's unemployment was unfairly blamed on us, making us feel unwanted. My brother's envious behaviour added to my challenges. They brought many costly things in my dowry, yet I lived the life of a maid at my in-laws. My spouse's unemployment wasn't my daughter's fault, but my in-laws blamed us both, labelling us wretched and bad luck. With no blood relation to my in-laws, I expected little, but my brother's envy, fueled by my parents' spending on my marriage and dowry, led to hostile behaviour. Visits to my parents' house became traumatic due to him. After losing my parents, I felt the loss of their emotional support. My life became a series of unending traumas. Tragically, my spouse was shot dead in a fake encounter while working. A month after his death, my in-laws expelled us, seizing my entire dowry. When I couldn't find a place to go, I sought refuge in a relative's house, knowing my brother wouldn't accept me. After a few days there, I moved to another relative's home, spending many days there. A relative suggested I remarry instead of wandering. After contemplating, I agreed. The arrangements were made, and I remarried a man with his own business. The agreement included his adopting my daughter. While it was my second marriage, it was his first. Initially happy, I believed my orphaned daughter found shelter, and he resumed her education. In this new marriage, I gave birth to four more children. Initially content, I didn't foresee the eventual end of this relief and satisfaction. When my daughter turned 20, my spouse's relatives sowed discord, questioning why he was supporting someone else's daughter. They suggested he expel her from the house, emphasizing that he already had four children of his own. Their words changed his attitude. He returned home in a terrible mood, treating both me and my late spouse's daughter harshly. He even stopped funding her education, forcing her to quit. Our lives worsened daily, but we endured in silence. One day, he angrily demanded that I tell my daughter to leave, threatening to expel both of us. Desperate, I turned to my paternal relatives for help once again. After two days, a relative accompanied my daughter to court to file a case against my uncle (my late spouse's brother) for wrongfully acquiring our property. Despite our efforts, every avenue of support proved futile, leaving both of us distressed. My daughter pursued legal action against her uncle, but he managed to influence the proceedings in his favour. I worry about my daughter's future, knowing I can't abandon her if my second spouse decides to expel her. We face not only adverse comments from villagers as my daughter seeks help alone but also opposition from my other children born from my second marriage.*"

[(Interview no: 40- Date-14: 3/2020)]

The recounted life story portrays a woman's enduring struggle through multiple challenges in her marital and familial journey. Initially married to an unemployed man within a joint family, she faced mistreatment from her in-laws, particularly her brother-in-law, despite her spouse's financial difficulties. The birth of a daughter intensified criticism, and the in-laws unfairly blamed them for the husband's unemployment. The narrative unfolds with the tragic death of the first spouse in a staged encounter, leading to expulsion by her in-laws, who seized her entire dowry. Seeking refuge in relatives'

homes, she eventually remarried, finding temporary relief but faced new complications as her second spouse's relatives questioned support for her orphaned daughter. Their interference resulted in deteriorating conditions, including the cessation of her daughter's education and threats of expulsion. The desperate turn to legal action against her late spouse's brother showcases the continuous struggles for justice and stability. The narrative poignantly highlights the enduring resilience of a woman facing societal judgment, familial betrayals, and the relentless challenges of safeguarding her daughter's future, encapsulating the complex intersection of familial dynamics, societal pressures, and the pursuit of justice. Therefore, the awful story above is of a woman whose life is still hanging in a bizarre kind of fear. Neither does she have any paternal support nor any shelter of her own to live in. It seems that women have no choice either to accept the abuse or to attempt suicide if lose their first spouse. Subsequently, this kind of family is also not very successful.

Now, by describing the fourth kind of family the researcher found in the field of study, is a single-parent or matrifocal family The term 'matricentric' refers to a family structure where the mother and her children are the centre of attention. In the research field, the researcher found many women livings in such families, if not by choice but by facing several issues they used to take care of their children alone. Most often the women found living in such families; are widows and half-widows. Though they are facing several challenges those women do not have any other choice. The researcher would like to quote a statement from one of the respondents below:

> *"I got married at the age of 20 to a spouse of the same age, employed as a labourer. We lived in a joint family, and my spouse, being the youngest among siblings, earned a living through various labour jobs. Despite our collective efforts, we struggled to afford to send our children to school. Government schools were more affordable, but the quality of education was subpar, leading us to consider it a waste of time and money. A few years into our marriage, I gave birth to a girl child, and after her birth, I was expecting another child. Domestic violence was a constant in my life, perpetrated by my spouse's family. Additionally, we faced the challenges of political unrest, with frequent visits from the Indian army, putting our homes and families at risk. Our village lacked essential amenities, including sanitation facilities, clean water, firewood, roads, employment opportunities, education, hospitals, and doctors, contributing to a life overshadowed by fear and intimidation. The lack of support from the management and the oppressive actions of the Indian army in our village were unbearable. My spouse decided to speak out against these injustices, hoping for a positive change in our community's life. Unfortunately, a month later, he was shot dead in an apple garden in the nearby village. Following his death, each member of our family was arrested and subjected to severe injuries, all while I was pregnant. I gave birth to a son 20 days after my spouse's passing. A year later, my in-laws forced me to leave their house with my two children. I endured their hardships for a while,*

but eventually, I had no choice but to leave. Seeking refuge at my parents' home, I felt like a stranger, as my brothers were unwilling to take responsibility for my orphaned children. Moreover, my presence there put my family at risk of threats from the army. During this time, the army conducted daily investigations into my spouse's activities. Struggling without a source of income to provide for my children, my brothers, who initially lived together, gradually moved out to form their own nuclear families. I became the sole support for my children and sought assistance from my married sister, who, despite limited resources, provided me with an old house in the next village where they used to live. Believing that the army wouldn't locate me there, I moved with my children. Unfortunately, my assumption was incorrect, as the army continued to keep an eye on my family. To make ends meet, I sometimes went to distant villages, seeking help or money from people. Amid various threats, when my elder daughter turned 13, I decided to marry her, hoping for some relief. I thought that with the responsibility of a single child, I might find solace. My dream of a peaceful life, however, did not come true. When my son reached the age of 12, he started working as a labourer. One day, he disappeared and was tortured by the Indian army. I tirelessly approached numerous people to secure his release. The wounds inflicted upon my son during the torture were severe, taking months to heal. Once he could move, he resumed earning a livelihood. However, he continued to disappear and face beatings, leaving him unable to work. His health is deteriorating daily, and I fear losing my only son. I lack the resources for his treatment, as whatever I earn through odd jobs or seeking help from people has exhausted our necessities. I find myself constantly asking, "When will these army persons let me and my family be free?"

<div align="right">(Interview no; 78- date; 2021)</div>

This poignant narrative unravels the heartbreaking saga of an individual navigating the harsh realities of life in a conflict-ridden region. Marrying young, the protagonist faces financial hardships and domestic violence within a joint family, compounded by the challenges of political unrest and frequent army visits. The tragic loss of her spouse, a vocal advocate for justice, amplifies the family's suffering, leading to arrests and severe injuries. Forced to leave her in-laws' house, she seeks refuge amidst estranged relations, facing continual threats from the army. The struggle for survival unfolds as she grapples with the desperation of marrying off her daughter for relief and witnesses her son becoming a victim of torture. The relentless pursuit of peace amidst deteriorating health, economic hardship, and the constant fear of persecution encapsulates the deep and enduring impact of conflict on individual lives, leaving an indelible mark of despair and an impassioned plea for freedom. The above statement by one of the respondents, living in a matrifocal family shows that even though she was a little relaxed after getting a house away from her actual place (her spouse's village or from her parent's village), but still her family was not away from the eye of the army (defense personals appointed there). It seems that political conflict is creating issues in the social settings of people as well.

These are the more challenging things that the women in Kashmir are facing, whether by living within a joint family system, nuclear one, step-family or in a matrifocal family. All this is because of considering women second-rate citizens of society, weak and can be sexually assaulted, and evicted from home as well as from property with or without children. Therefore, the solution to such a type of issue is within their faith if they look or search for it. First of all, the researcher would again make the readers sure that the respondents belong to the same community (Muslim community) but they especially the men are ignoring the teaching of the guidance book of Holy *Quran-e-Kareem* as well as the teachings of the Holy Prophet[(SAW)]; he[(SAW)] himself always involve his[(SAW)] wives in his matters (design making) take their designs in his[(SAW)] leadership matters, as well (Suhi-Muslim). He[(SAW)] always taught to be good with women by saying that, *"the most perfect man in his faith among the believers is the one whose behaviour is most admirable, and the best among you is the one who is best to his wife"* (Hadith by Imam Tirmidhi-356)." The Prophet[(SAW)] also said, *"You never spend anything but you will be rewarded for it, even the morsel of food that you lift to your wife's mouth."* [Narrated by al-Bukhaari, 6352; Muslim, 1628]. In addition to the second quote, Abu Hurayra reported that the Messenger of Allah, (peace be upon him) said, *"The best house among the Muslims is the house in which orphans are well treated. The worst house among Muslims is the house in which orphans are ill-treated. I[(SAW)] and the guardian of the orphan will be like in the garden like that,' indicating his[(SAW)] two fingers* (Al-Adab Al-Mufrad-137)." And because of the influence of His[(SAW)] good character as well as kind and positive behaviour with all the people Arabs or non-Arabs including his[(SAW)] family or wives, he[(SAW)] is ranked first number in a list chosen by Michael H. Hart (a Jewish American astrophysicist) in his most popular book named; "The 100 Most Influential People in the World History[357]". One more important thing, the researcher wants to mention here, is the book was twice revised first it was published in 1978 and after that, it was reprinted in 1992 with revisions. In the list, the author has

---

[356] "Relationship between Spouses" retrieved from; https://muslim.sg/articles/3-things-prophet-muhammad-s-a-w-taught-us-about-love

[357] "A list chosen by Michael H. Hart" to know more about this book please cite the link given, the book is available in pdf format as well: https://www.academia.edu/41045298/the_100_a_ranking_of_the_most_influential_persons_in_history_by_michael_h_hart

made a ranking of the most influential people and based on the list the author (Michael H. Hart) put the very first name of the final Prophet[(SAW)] (570-632 AD) in Islamic in the entire list of 100 most influential people. The author has mentioned in his book The Holy Prophet[(SAW)] the best ruler, the best leader, the best husband and the best father (Hert: 1992 'The 100-A ranking of the most influential persons in history). In addition, the researcher has also observed by reading as well as watching some of the videos online about the stories of many reverts or reverted to Islam[358], and the reason beyond their journey to Islam is usually the direct research of the Holy book of *Quran-e-Kareem* as well as the *Sera* of the life of the Holy Prophet[(SAW)]. Or by listening to the lectures or Islamic books written or interpreted by some Islamic scholars[359], and very few are embarrassed first by the behaviour of any common Muslim. This is also a reason that the researcher observed by interviewing the respondents that most of their community people are Muslims by their name only, but not in their practice of faith. The researcher also asked the respondents about their practice of faith throughout their everyday lives because faith or religion is closely connected to people's lives, especially people from rural areas. But most of the responses, the researcher got from them were that *"they including their men do not know how to read the Holy book of Quran-e-Kareem. Men usually spend most of their time earning money if it is not shutdown in the region (shut down by political unrest) and in their free time they spend their time with friends or sleeping, they used to go to Masjed-Pak in the month of Ramadan (fasting) only to make a show-off, otherwise, they will be identified of not fasting"*. According to the respondents, *"most of the people are not even fasting[360] in the month of Ramazan*[361]

---

[358] Muslim Covert Stories. Cite the link to reach more reverts: https://youtube.com/@MuslimRevertStories

[359] Islamic scholars such as; Ahmad-ibn-Hanbal (780 AD-855 AD), Ibn-Tymiyyah (1263-1363), Al-Biruni (973 AD-1048), Ibn-Aqil (1040-1119), Abd al-Rahman al-Amr Al-Awzai (707 AD-774 AD), Abu Ammaar Yasir Qadhi (1975- 21st century-present), Hamza Yousf (1958- 21st century- present), Ahmad Husein Deedat (2005), Dr Israr Ahmad (1932-2010), Dr Zakir Naik (21st century-present), Omar Suleiman (21st century-present), Ismail ibn Musa Menk (21st century-present), Ibn Hajar al- Haytami (1503-1566), Ibn-Abidin (1784-1836), Seyyed Hossein Nasr (1933), or Nafisa Bint Al-Hassan (762-824), Umm Al-Darda Al-Soghra (7th century), Shuhdah al-Baghdadiyyah (10th century), Fatima Al-Samatqandi (12th century), Fatima Al- Fudayliyya (18th century), Amina Wadud (1952-present), Yasmin Mogahed (Islamic motivational speaker-21st present) etc.,

[360] "According to science or scientific research, fasting aids in the body's cleansing and detoxification, allowing its important organs to rest. Fasting has a number of health advantages, including improving metabolism, purifying the organs, and cleansing the gastrointestinal tract. The digestive system enters a resting state while fasting. For more information cite the link; https://www.ndtv.com/health/this-navratri-know-the-scientific-concept-of-fasting-and-the-health-benefits-associated-with-it-1929830

[361]The month of Ramadan is one of fasting. Islamically: One among the five pillars of Islam is fasting. According to a verse in the Holy Quran-e-Kareem, all Muslims who are grown and healthy enough to fast for the whole day must do so. Muslims fast as a form of worship and as a way to become nearer to God. To become closer to Almighty Lord

because they do not know the reason of fasting and only the elderly people used to practice their faith but also not very sincerely as much." The researcher also interviewed some of the respondents who said that they doing five times prayer and had made one revision of the Holy book of *Quran-e-Kareem* during the month of *Ramadan* but without knowing its translation or interpretation[362]. The researcher observed that a few of the respondents, who pray five times a day do not even know what they are reciting during the prayer, they have memorized a few verses. They are reciting them contentiously for years, but without any interpretation of all, they are reciting. Therefore, these things indicate that when a person is unaware of the teachings or the guidance provided by the Creator Lord Almighty in His Holy book then how can one know, how to behave with each other? or how to live a life under the rules and regulations of their faith? The Holy book of *Quran-e-Kareem* is the guide for its followers but a person can understand the content by its interpretation if the language of the Holy book is not understandable. Therefore, the scholars of Islam must make people understand the rules and regulations of their faith, through their mother tongue so that the issues faced in everyday life will be solved easily.

Marriage

Marriage is binding two persons in a connection (men and women); accepted in each society by every religion around the world[363]. Usually, people are confused in the understanding of this term (marriage) by considering it, a change of relationship such as; before marriage a person, men are called bachelors or women are called bachelorettes or in a historic American English term, unwed or spinster[364]. But it is a very broad term for not only the change of relationship but to enter into a very beautiful relationship.

---

and to develop compassion for the poor; as a time for almsgiving and prayer; and as a way to take responsibility for oneself or one's needs. Muslims who fast refrain from eating, drinking, smoking, and engaging in sexual activity from dawn to dusk while also avoiding verbal, physical and emotional abuse, among other immoral things. For more information cite the link;https://www.oregonlive.com/faith/2016//06/ramadan_2016_whats_the_purpose.html Also; https://www.aljazeera.com/features/2020/4/20/ramadan-2020-why-is-it-so-important-for-muslims

[362] The language of Holy book of Quran-e-Kareem is Arabic and 90 % of Muslims around the world can read the Holy book Quran-e-Kareem though it is not their first or second language but the same 99 % people cannot understand the interpretation until they are not learned or sometimes the facilities are not available of translating in first language or the teacher. And this is the main reason that until and unless a person cannot know the interpretation itself, he/she can be fooled by any person. For more details cite the link; https://www.quora.com/What-%age-of-Muslims-has-read-the-entire-Quran

[363] "The origins marriage"- retrieved from; https://theweek.com/articles/528746/origins-marriage

[364] (See, Spinster and Bachelor (2017) "Were, until 2005, Official Terms for Single People (Being single is hard enough without these pejoratives" Published on September 14, 2017- retrieved from; https://www.smithsonianmag.com/smart-news/where-did-spinster-and-bachelor-come-180964879/

The researcher would like to quote a statement taken from the Holy *Quran-e-Kareem* about marriage in which the Lord Almighty has said;

> *"And of His signs is that He (SWT) has created wives for you from yourselves that you might find the quiet of wind in them, and He put between you love and affection" (Surah Ar-Rum-30.21).* Also, about the couple, *"They (your wives) are as a garment to you and you are as a garment to them[365] "(Surah Al-Baqarah-ii. 187).*

As a result, the foregoing discussion focused on the mutual relationship between a married couple, which is the most beautiful aspect of marriage. The link between the two is accurately described here. The spouse and wife should fit into each other like clothes do, to provide each other with support, comfort, and protection.

To describe marriage (marriage: one of the social institutions) the researcher would like to go through a few steps. Based on those points, the researcher would like to describe the content taken from the respondents by connecting with their everyday life practices including the faith they are keeping with. The steps are below:

1) Arranged marriage, forced marriage and marriage by choice[366]

2) Responsibilities of a husband upon his wife

3) Divorce or Triple *Talaq* and *Khul*

As the research area is two districts in Kashmir (Kashmir with 68.3% of the Muslim population[367]), the respondents belonged to the same community and the tool the researcher chose is related to their everyday life practices. When the researcher asked the respondents about their knowledge of marriage based on their everyday life practices; first as a general question they responded positively but that was not very satisfactory. For example, 'What does marriage mean? In a combined answer of all the respondents below;

An arranged marriage:

> *"The marriage ceremony in Kashmir among Muslims is celebrated for three days, particularly at the bride's home, also known as the women-centred pre-wedding ritual. The first day involves the Haldi ceremony, where the bride's entire body, including the head, is nourished with turmeric, oil, or other healing substances. The second day is dedicated to the Heena ceremony. The third day is the Nikah ceremony, the main event. During Nikah, women encircle the bride, while men surround the groom. The Imam or Molvi reads verses from the Holy Quran and offers prayers for a successful marriage. The bride is asked if she*

---

[365] (See, "Surah Al-Baqarah-ii. 187" by citing the link given; https://myislam.org/surah-baqarah/ayat-187/

[366] Palriwala, R., & Uberoi, P. (Eds.). (2008). *Marriage, migration and gender* (Vol. 5). SAGE Publications Ltd.

[367] "The only Indian state where Muslims make up the majority of the population is Jammu and Kashmir. In the state, around 68.3% of people observe Islam, while 28.4% practice Hinduism, and small minorities practice Sikhism (1.9%), Buddhism (0.9%), and Christianity (0.9%) (0.3%)"- retrieved from; https://www.jktdc.co.in/religions-in-kashmir.aspx.

agrees to the marriage, acknowledging the bride's gift (Mehar). If she agrees, she responds with 'Qubool hai,' meaning 'I do agree,' three times and the same process is repeated for the groom. The ceremony concludes with the signing of the marriage contract, legally binding the couple together.

<div align="right">(Interview no; from 1,2,3….80- date; 2019 -2021)</div>

The above statement was a joint reply from all the respondents (the researcher had mentioned it in a single paragraph). They are generally talking about their culture of marriage as well as the Islamic rules of taking a bride's consent as well as a marriage gift, in the presence of certain witnesses. But how and to whom they got married, the responses were dissimilar[368]. It seems that self-made culture has been followed blindly. The researcher did not even get any relevant or satisfactory response from them about what marriage is. In addition, some of the respondents said that they had seen the groom for the first time when they went to their spouse's house, while others said that they did not even know about their bridal gift (*Mahir*). Some of the respondents said they were asked once, if they agreed to get married to that person and even the answer was given by the other women sitting arrowed the bride (as the researcher had mentioned earlier that at the time of *Nikah, Imam* asks the bride if she is agreed to the marriage also by informing about the bride gift-*Mehar*). They also said that "nothing else like any knowledge or information about the rules and regulations was given by the Imam regarding how to continue the marriage contact." The researcher also asked them about marriage by choice (love marriage) and the responses from all the respondents are quoted below:

> *"Marriage by choice or love marriage is often not accepted in many families, leading to potential honour killings or forced marriages. In cases where a girl and a boy wish to marry against their parent's wishes, they may choose to elope and opt for a court marriage. However, such marriages are often deemed shameful for the entire family and society. The stigma associated with this choice lingers throughout the woman's life, impacting her reputation. Even after her death, people may continue to mention her name negatively, subjecting her to posthumous name-calling and societal disapproval."*

<div align="right">(Interview no; from 1,2,3…. to 80- date; 2019 -2021)</div>

The passage underscores the societal challenges surrounding love marriages, particularly when individuals choose to marry against their families' wishes. In many cultures, the choice to elope and opt for a court marriage, though a means to exercise personal agency, can lead to severe consequences, including potential honour killings

---

[368] Although the culture in Kashmir is different as compared to other places because of the impact of pollical unrest on it but the researcher likes to suggest the readers to go through general view. And to know more about the culture among Muslims please read: Ahmad, I., & Reifeld, H. (Eds.). (2004). *Lived Islam in South Asia: adaptation, accommodation, and conflict*. Berghahn Books.

or forced marriages. The stigma attached to such choices extends beyond the couple's lifetime, persisting in societal attitudes. The woman, in particular, bears the brunt of negative judgment, facing ongoing posthumous name-calling and societal disapproval. This highlights the deep-seated cultural norms that perpetuate judgment and censure against those who deviate from traditional expectations, emphasizing the need for broader societal acceptance and understanding of diverse relationship choices. In the above statement, it seems that marriage by choice or even obtaining consent is not allowed in any way. Marriage has been thrown on women, whether they like the particular person or not, they have to accept otherwise the results will be adverse. The researcher would also like to quote a statement of one of the respondents who got a love marriage but has facing DV as well. The statement is below;

"My name is Rubeena Begum (name changed for ethical reasons), and I am a 33-year-old Asha worker. I entered into a love marriage with a man who worked at my parents' house. Despite facing opposition from everyone, we decided to elope and had a court marriage. Initially staying at friends' houses due to opposition from both our families, we eventually attempted to reconcile with his family. Unfortunately, we faced humiliation, and my spouse was mistreated by his relatives. After being rejected by his family, we found ourselves homeless for nearly a year, and during this challenging period, I gave birth to our first daughter. Finding a rented room would have been easier if my spouse had not been unemployed, as his previous source of income was cut off when he stopped working at my parent's house. Following our court marriage, my spouse encountered severe backlash in the village, making it nearly impossible for him to secure employment due to the negative perception surrounding our relationship. Financial struggles worsened, and borrowing money became unsustainable as even friends distanced themselves. Seeking reconciliation with his parents, we faced rejection and were provided with a separate dwelling. Prior business ventures were terminated, leaving us without a source of income. The societal stigma and economic hardships persisted, making our situation increasingly dire. I faced a difficult situation when I decided to seek help from my parents due to the dire circumstances, especially for my hungry daughters. Despite encountering my mother alone, she showed initial anger but eventually embraced me and provided some financial assistance along with essential food items. Upon returning home, my spouse reacted violently upon learning about my visit, resulting in a physical assault that left my nose bleeding and swollen. The intense pain persisted, prompting a visit to the hospital the next day, where doctors prescribed painkillers and recommended surgery for the severe damage to my nose. However, the lack of resources made it seemingly impossible for me to undergo the necessary surgical procedure. I find myself trapped in a harrowing situation where my spouse, battling depression after losing everything, has turned resentful towards me. Despite sacrificing my education and the love of my parents for the sake of our relationship, I now face blame for his failures. The emotional toll is overwhelming as I endure his torment without any support. Even seeking help from my mother resulted in further abuse from my spouse. While I've joined the Asha workers group and started earning a modest income, it remains unacceptable to him. His constant threats of destroying my documents and confining me to the house add to my distress. The ancestral agricultural land owned by his father remains inaccessible to us. Fearing for my sanity, I struggle to figure out my next steps in this tumultuous situation. I am deeply concerned about the future of my two innocent daughters. Despite being beloved by my parents, especially my father, I carry the weight of responsibility for the challenges in my life. Am I not a human being? Is there no

room for forgiveness? It's a universal truth that humans make mistakes, yet I grapple with persistent guilt. Why do I find it challenging to grant myself forgiveness when errors are inherent to humanity? I want to pave a better path for my daughters and myself, and understanding and forgiving myself could be the first step."

[(Interview no-33: 23/11/2020)]

The above statement unfolds a deeply challenging and distressing journey marked by love, sacrifice, and relentless hardship. Choosing a love marriage against familial opposition led to homelessness and economic struggles for the couple, exacerbated by societal stigma and rejection from his family. The birth of their first daughter amidst these difficulties added to the complexity. Economic setbacks, coupled with a societal backlash against the court marriage, intensified their precarious situation. Seeking help from her parents resulted in violent abuse from her spouse, leaving her physically and emotionally scarred. The narrative exposes the emotional toll of enduring blame and torment, with the protagonist sacrificing her education and familial love for their relationship, only to face resentment and threats from her spouse. Despite joining a work group to earn income, her efforts are met with disapproval. The fear for her safety, compounded by the inability to access ancestral agricultural land, adds to her distress. Wrestling with guilt and the difficulty of self-forgiveness, she questions her worth and seeks a better future for her daughters. The narrative poignantly highlights the profound challenges faced by the protagonist, underscoring the need for self-compassion and forgiveness in the pursuit of a more hopeful path forward. In describing the above statement, the researcher found that if people did not understand that marriage is the bond of relationships, then how can one person force anyone to be in an agonizing relationship? Therefore, this became the reason for the researcher to ask them about or regarding the identity they are keeping, to know if they have any misconception about their faith of following blindly. In responses, they said that 'they are Muslims and they are proud of it', but when the researcher started crass questioning regarding the knowledge they had about their faith in terms of marriage, at that point, the researcher became dissatisfied because they do not even know their rights in their faith or about the marriage contact. Therefore, this is the main reason for the women facing such a kind of challenge in their married life. The researcher would like to mention some of the steps and based on those steps, she would like to describe further in a more detailed

manner; based on the content the researcher got from the respondents, the steps are below;

Marriage (*Nikah*)

    a. The conditions of marriage in Islam

    b. Dowry system

    c. Mahar (bride gift)

    d. The importance of consent

As all the respondents are keeping the same faith (Islam), based on the above steps, the researcher would first like to mention what their faith (Islam) is saying about the rules and regulations of marriage to its followers. Marriage (*Niqah*) in the Holy book of *Quran-e-Kareem*, Almighty Allah has said in Surah An-Nisa *"You can marry them with the permission of their guardian by giving the marriage gifts (Mahir) to them*[369]*"* (Surah An-Nisa: Fourth chapter with 176 Verses "Ayat" 34 and 127-130) and also *'The purpose of marriage is relaxation with the companion and armistice'.* The Holy Prophet *Hazrat* Muhammad (peace be upon him) once said about the wedding *'The couple who join in matrimony, they should affectionate to each other and appreciate each other'* (Masnad Ahmed: 1996). It indicates that marriage is the contract between a couple (a man and a woman). It does not mean that the guardian or parents should force their daughters/women to marry anyone whom they do not like but to become a witness of marrying their daughter with whom they belonged. The verses of the Holy book of *Quran-e-Kareem* can be understood by the sayings of the Prophet[SAW] when He[SAW] was asked by His[SAW] wife (mother of believers- considered the first scholar of Islam) about this issue and needed the explanation on it.

 'A'isha (Allah be pleased with her) reported: "I asked Allah's Messenger (may peace be upon him) about a virgin whose marriage is solemnized by her guardian, whether it was necessary not to consult her. Allah's Messenger[SAW] (May peace be upon him) said: Yes, she must be consulted.' A'isha reported: I told him that but she feels shy, whereupon Allah's Messenger[SAW] (May peace be upon him) said: Her silence implies her consent" (Book-8 of Sahi Bukhari: Number 3305).

---

[369] (See, "Surah An-Nisa: Forth chapter with 176 Verses "Ayat" 34 and 127-130" by citing the link;
https://wajibad.wordpress.com/2013/10/20/asbab-al-nuzul-sura-a-nisaa-سورة-النساء/

The Holy book of *Quran-e-Kareem* has pointed out in many places (verses) the different purposes of marriage. It states: *"And of His signs is that He has created wives for you from yourselves that you might find the quiet of wind in them, and He put between you love and affection"* (Surah Ar-Rum, 30: 21)[370]. In this verse, it is stated that the women are not subordinate to the male in the sense that the former was made of higher materials while the latter is descended from a deprived source. Since both sexes are the offspring of Adam[(as)] and Eve[(as)], they have the same soul (Surah Baqarah: Second Chapter consists of 286- Verses "Ayat")[371]. According to the Holy *Qur'an-e-Kareem*, marriage is intended to bring together two souls that are fundamentally one. When they may marry and therefore become physically, psychologically, and emotionally more connected to one another, their separate existence ceases to be an unnatural state of their being and instead becomes a natural state. Man and woman both share the grace of life, but they cannot fully profit from it unless they have a very close, personal relationship. *"He, it is who created you from a single soul, and of the same did He make his spouse, that he might find comfort in her[372]"*(Surah A- A'raf- Ayah vii: 189). Comfort denotes much more than merely satisfying one's sexual desires. It is not exaggerated to claim that the entire Islamic vision of marriage is infused with spiritual and moral ideals, elevating the prestige of matrimonial unions in both social and personal life. The Holy Book of the *Qur'an-e-Kareem* encourages people to be married because it is the best way to live a moral life free from immorality and emotional restraint. As the Holy book of *Qur'an-e-Kareem* says: *"They (your wives) are as a garment to you and you are as a garment to them"* (Surah Al-Baqarah- 2:187)[373]. However, the researcher found that marriage for Kashmiri Muslims has become meaningless with no value, no love, no sympathy, no kindness, no affection, and no understanding at all. A couple of spending (living) years in the same house, in the same room, on the same bed is not honest with each other in any way. The researcher interviewed some of the respondents who were divorced, after spending twenty years in a married relationship and at the time of

---

[370] "Relationship between spouses in Islam" to get more detailed content please cite the link given; https://muslim.sg/articles/3-things-prophet-muhammad-s-a-w-taught-us-about-love

[371] (Find more about the story of Adam (a.s) and Eve (a.s) by citing the link: https://thequran.love/2017/06/19/sura-baqara-the-cow-section-4-adam-and-eve-story/

[372] (See, "Surah A- A'raf- Ayah vii: 189" by citing the link provided; https://myislam.org/surah-al-araf/ayat-189/

[373] (See, "Surah Al- Baqarah- 2:187" by citing the link; https://quran.com/2/2-187

separation, the men (their spouses) did not hesitate to evict them from their homes as well as from their lives.

Now the researcher would like to mention the conditions of marriage in the faith, the respondents are keeping.

a) *The Conditions of Marriage in Islam*

The Holy Book of *Quran-e-Kareem* lays out some fundamental requirements for marriage, such as the fact that it must be an agreement reached by two parties who are both of sound mind (either the partner's guardians or themselves) and that it helps as the foundation for specific rights and obligations amongst the married person. Since marriage is regarded as *Meethaqan Ghaleezan*[374], the greatest sacred type of bond in Islam, both probable spouses must provide their free and thoughtful permission. Other prerequisites for a prosperous marriage in Islam are included in the Holy Book of *Quran-e-Kareem* in addition to the necessity of mutual consent:

1. establishing compatibility and mutual attraction;

2. finding shared values/beliefs;

3. agreeing on the *mahr* (dower), it is given to the bride directly by the groom; the wife cannot be dispossessed of it without her express agreement; and

4. agreeing on other conditions of marriage (details agreed upon by the husband and wife)

5. acknowledging the terms of the marriage contract, with each spouse's obligations and rights, in a solemn manner

The ability of a man to support his wife and children financially, whereas the wife is not forbidden from working or serving as the family's primary provider, is known as *Nafaqah*. Physical maturity, post-puberty, and good judgment, often known as *Rushd*, are prerequisites for managing one's affairs or engaging in financial transactions (like dowry). The age at which *Rushd* is obtained is not specified in the Holy Book of *Quran-e-Kareem* because it differs for each person, but both males and females must reach it before getting married. What role does consent play in the religious beliefs that the respondents uphold? The researcher would like to investigate thoroughly.

---

[374] "What is Meethaqan Ghaleezan" retrieved from; https:///islamic-relief.org.my/wp-content/uploads/2019/02/human-rights-perspective-on-efm.pdf

b) *The importance of consent*

Islam recognizes marriage as a consensual union, requiring the freedom and capacity to consent on the side of both parties[375]. The Holy Book of *Quran-e-Kareem* and other Islamic teachings affirm that marriage, as understood by Islam, is always consent-based; they ban forced marriage and support the growth of a healthy consenting partnership. The Holy Book of *Quran-e-Kareem* states: "*It is not lawful for you to inherit women by force. Nor may you treat them harshly so that you can make off with part of what you have given them unless they commit an act of flagrant indecency. Live together with them correctly and courteously[376]*" (4-Surah An-Nisa- the women-125). In Islam, forced marriage is not legal. There is no justification in the *Shariah* for forcing anyone into a marriage against their will. Ibn Abbas, a companion of the Prophet Muhammad (peace be upon him), told him the story of a woman who claimed her father had forced her into an arranged marriage. The Prophet (peace be upon him) then gave her the option to accept or invalidate the marriage (Sahi-Bukhari Muslim).

The researcher would like to quote a statement from one of the respondents who has been separated from her spouse after twenty years of their marriage. The statement is below:

> *"I married a cousin in the same village who ran a shop, being the only son among four sisters. Initially, my mother-in-law, also my aunt, was kind to me, but she passed away a few years into our marriage. I later learned that my spouse was pressured into the marriage by his mother, which explained his initial disinterest. Despite a period of happiness, my father-in-law, financially dependent on my aunt, started resenting me after her death. Struggling with infertility, I endured his blame and mistreatment. He accused me of ending the family bloodline and turned my spouse against me, branding me as unlucky. This emotional abuse became a constant in my life. Facing pressure and mistreatment due to my inability to conceive, I endured the blame from my father-in-law, who wished to remarry my spouse and separate us. Despite undergoing various treatments, the hope of becoming a mother faded. I cautiously broached the topic of my spouse remarrying, but he showed no interest. Strangely, I was the only one seeking medical intervention, while my spouse refused any treatment or checkups. Consuming numerous medicines with side effects, I questioned if the issue might be with my spouse. However, fear held me back from discussing this with anyone, not even my father or sisters-in-law. The silent struggles and unspoken concerns added to the complexities of my situation. Two decades passed, and the*

---

[375] "Early and Forced Marriages from the Perspective of Islamic Human Rights" (Protecting the Sanctity of Marriage) Islamic Relief International irw@irworldwide.org 19 Rea Street South Birmingham B5 6LB United Kingdom Islamic Relief Worldwide on Facebook Instagram/Twitter: @irworldwide www.islamic-relief.org Charity Registration Number 328158- for more content cite the link given; https://islamic-relief.org/publications/an-islamic-human-rights-perspective-on-early-and-forced-marriages/

[376] (See, 4-Surah An-Nisa- the women-125" by citing the link provided; https://jeeppakistan.weebly.com/walk-women.html

elusive dream of motherhood remained unfulfilled. Amidst the daily household chores and the persistent mistreatment from my father-in-law, a peculiar incident unfolded. While resting in my bedroom after completing my tasks, I heard an unfamiliar voice. Alone at home, I rushed to investigate, discovering a stranger in the guest room with a sizable suitcase. Despite her unexpected presence, I greeted her politely and prepared tea. As she sipped her drink, her gaze lingered on me oddly. I anticipated her introduction, but she remained silent. Before I could inquire, my father-in-law entered the room, engaging in a familiar conversation with the mysterious lady. Bewildered, I hoped the mysterious lady would depart soon, allowing me to confront my father-in-law about her presence. However, as their animated conversation echoed loudly, I grew increasingly agitated. Seeking clarity, I approached my neighbour, unaware of the shocking revelation awaiting me. To my astonishment, the neighbour disclosed that the lady was a close relative of my father-in-law and had recently married my spouse. Devastated by this truth, I retreated to my in-law's house, locking myself in my bedroom. While not opposed to my spouse's remarriage, the pain stemmed from his deception. As I awaited his return, questions about his lies and the unfolding situation lingered in my mind. My spouse made a sudden entrance into my life with his second wife, and their presence echoed in the house. With no acknowledgement or explanation, I remained locked in my bedroom, grappling with the shock and deceit. Days later, my spouse approached me, expressing a desire to keep both wives and pleading for forgiveness. His words hung in the air as he swiftly departed. Despite my initial plan to keep the situation within the family, news reached my parents, who confronted me about my stance. Opting to endure the challenges at my in-law's house, I faced relentless negativity from my father-in-law. His hostile behaviour pushed me to the brink, leading to thoughts of suicide. Despite my spouse's efforts to care for both wives, his father's cruelty persisted. In a moment of brutality, my father-in-law assaulted me, forcing me out of the house, and seeking refuge with a neighbour in his absence. I suffered severe injuries during the assault, and my neighbours contacted my father, who promptly arrived with my only brother. They rescued me and brought me back to my father's house, where I gradually recovered. However, my father's health deteriorated witnessing my ordeal, leading to a fatal heart attack within days of my return. In the aftermath, my brother vowed not to send me back to my in-law's home. My spouse, seeking reconciliation, approached my relatives, expressing his desire for my return, but his father opposed the idea. Despite the passage of a decade since my spouse's remarriage, they are yet to have a child, as medical issues afflict him. I now grapple with the side effects of medications taken in the pursuit of conceiving, dealing with issues like blood pressure, heart palpitations, and stomach pain."

<div align="right">[(Interview no- 36: Date 20/11/19)]</div>

The poignant narrative above, encapsulates the complex and challenging journey of a woman whose marital life unfolds against a backdrop of familial pressure, infertility struggles, betrayal, and domestic violence. Initially married to a cousin, her relationship with her spouse, who was pressured into the marriage, goes through a period of happiness before facing the harsh reality of infertility. The blame and mistreatment she endure from her father-in-law, fueled by societal expectations and a desire for a male heir, escalate the emotional abuse in her life. The silence surrounding her husband's reluctance for medical intervention deepens the complexities of her predicament. Two decades of unfulfilled motherhood dreams pass, marking a turning point when she discovers her father-in-law has orchestrated her spouse's secret remarriage. The shock and pain of this revelation lead to her contemplating suicide, and the subsequent assault

by her father-in-law forces her to seek refuge elsewhere. The brutalities she endures have a devastating impact, resulting in her father's fatal heart attack. Despite her spouse's attempts at reconciliation, the father's opposition and the spouse's own health issues continue to cast a shadow over her life, leaving her grappling with the physical and emotional toll of her tumultuous journey. It seems that even spouses can change their minds by the adverse remarks from other people. As the above respondents had stated the reason for the separation between her and her spouse is her father-in-law. It seems that women are also becoming the victims of the revenge system in their social life. Therefore, when the condition of a woman after she got married is like this, mentioned in the above statement then how can one say that people are following the faith which is their identity when comparing their deeds with the guidance in the Holy book of *Quran-e-Kareem?* The researcher also likes to mention the second statement as well, showing that there is not a single woman who is facing such issues. The researcher can mention so many interviews facing such issues but likes to change the topic of different women, facing different problems in different ways. The next statement of the respondents is quoted below;

"I entered into an arranged marriage with a relative from my paternal side in the same village, where my spouse was a businessman. Unfortunately, from the beginning of our marriage, my spouse treated me poorly, leading me to return to my parent's house within a few months. What I later discovered was a hidden truth: my spouse had no interest in marrying me, and even his father shared this sentiment. The root of the problem lay in the fact that my mother-in-law disapproved of the girl my spouse wanted to marry, creating a conflict within their family. Despite her initial dislike for me, my mother-in-law aimed to prove herself the winner in this family battle by supporting our marriage. Both my father-in-law and spouse collaborated in a deceptive plan to gain her favour, scrutinizing my every action and making me the unwitting victim of their schemes. This situation turned my married life into a battleground of family conflicts and selfish motivations. Before this, my mother-in-law and father-in-law had not communicated for an extended period. My mother-in-law, being the sole daughter of her parents, inherited the entire family property. Following the common practice, the only daughter often marries a man willing to leave his parental home and reside with her or her in-laws permanently, a role known as a househusband or Garjamayee. In my mother-in-law's case, my father-in-law committed to spend his entire life within her household when they married. This commitment was crucial as my mother-in-law was her parents' only child. This circumstance empowered my mother-in-law to take charge of the family and compel her son to marry me. She presented her son with two options: marry me or leave the home with his father. Following our marriage, my father-in-law attempted to manipulate my mother-in-law in various ways. Despite their previous animosity, they started communicating again, and I initially believed it was an effort to normalize their relationship. However, I failed to comprehend the complexities of their dynamics:
According to an old saying, 'An enemy can be successful only when he/she becomes your friend with wrong intentions'.

When their relationship normalized, my mother-in-law, father-in-law, and my spouse together subjected me to mistreatment. Eventually, they expelled me from their home. Despite making attempts, I couldn't secure assistance from the local Panchayat, and I had no choice but to return to my parental home. Later, I learned that my mother-in-law was now inclined to facilitate the remarriage of her son to the woman he was initially interested in, and they insisted that I vacate their home"

[(Interview no-7: 12/11/19)]

The above statement paints a compelling picture of a woman ensnared in the intricate web of familial conflicts and hidden motives within her in-law's household. Her arranged marriage, supposedly orchestrated to resolve a familial dispute, becomes a battleground of conflicting interests. The revelation that her spouse and father-in-law collaborated in a deceptive plan to gain favor from her mother-in-law sheds light on the manipulative dynamics at play. The historical animosity between her mother-in-law and father-in-law takes an unexpected turn, leading to mistreatment and eventual expulsion from the marital home. The woman finds herself caught in a situation where her mother-in-law, having reestablished communication with her father-in-law, now supports her son's remarriage to the woman of his initial choice. The complexity of these familial dynamics and the woman's expulsion from her marital home leave her with no recourse but to seek refuge in her parental household. The narrative highlights the profound impact of familial disputes on individual lives, where alliances shift, and hidden agendas come to light, ultimately shaping the trajectory of the protagonist's life. Therefore, the revenge system in the social life of women is also the reason for oppression against them.

There arises a question, if this is, what marriage means that people practice in their lives then how can one blame the faith (Islam) for it all? Also, the media is spreading all types of adverse commits against Islam also called Islamophobia by blaming that, it is Islam which is making gender inequality by violating women. There is a great difference between the identity of people and what they are doing/practicing in their daily lives. The same is the condition of marrying a widow, who is usually considered a wretched person in today's superstitious Kashmiri society, calling them *"Men Eaten women"* and in the Kashmiri language *"Khavand Khav or Khavand Chapel."* Although those women (widows) have nothing to do with the death of their spouse they have to bear the baseless blame. If they are young enough and want to remarry either by will or forcibly they will never get any person of their choice because they are called a second-hand category of

262

society even by knowing that the Prophet's[(SAW)] life (*Sera or Serat-i-Nabi 'SAW'*) to whose *Ummah* they are, who himself[(SAW)] got married first to a widow lady, named Sayydenah Khateeja (may Allah be pleased with her). At the time of marriage, the Holy Prophet's [(SAW)] age was 25 years and his[(SAW)] wife was 40 years old. Only one of his[(SAW)] wives was unmarried before marrying Prophet[(SAW)] named Sayedenah Ama 'A'isha (may Allah be pleased with her) [(Sahi-Muslim Bukhari)]. Jabir bin Abdullah (Allah be pleased with them) stated in an authentic Hadeeth: "I married a woman while Allah's Messenger was alive" (May peace be upon him). I married a woman, when I first saw the Prophet of Allah (may peace be upon him), He[(SAW)] asked me, "Jabir, are you married?" Yes, I replied. A virgin or a divorcee, he[(SAW)] remarked, I responded, "With due previously married," to which He[(SAW)] replied, "Why did you not marry a virgin with whom you could play?" I explained to Allah's Messenger[(SAW)] that I have orphan sisters and that I was concerned she could step in between me and them whereupon He[(SAW)] said: Well and good if it is so. A woman is married for four reasons, her religion, her property, her status, her beauty, so you should choose one with religion; may your hands cleave to dust" [(Chapter 36: Book 8, Number 3458)].

When talking about the remarriage of a widow or divorce, the researcher found that women are either not allowed to marry on their own will or they are forced to marry. Sometimes women do not have any choice when forced by their parents or in-laws to remarriage and in that situation, women lose the value of their lives by facing the repetition of violence. The researcher would like to quote a statement of one of the respondents who was remarried but still failed and when she returned the second time, she did not find any close relatives from her paternal or maternal kin. She then went to a far relative's house and started living there. And yet she is there only but now she has lost 40% of her consciousness because of the hard-hitting challenges faced in her life. The statement is below;

> *"I got remarried. In my first married life, we resided together, and my spouse was caring and loving. However, his paternal family consistently criticized every household task I performed, perpetually lodging complaints against me. False rumours circulated in the neighbourhood, labelling me as lazy. Despite my spouse's kindness, the constant complaints took a toll on him, affecting his behaviour. After giving birth to twins, a son and a daughter with congenital abnormalities, my in-laws subjected me to inhumane treatment. They attributed the children's condition to alleged genetic issues from my maternal lineage, asserting that I couldn't bear a healthy child due to this purported problem. Tragically, both my babies passed away after falling ill, as they lacked proper care. Despite my in-*

laws pressuring me to leave, I endured the hardships and remained in the house. After a year of the death of both of my children, I became pregnant again. However, this time my in-laws contacted my parents, stating, 'Your daughter is getting weak from the household chores during her pregnancy, and it is better if you take her to your house for proper rest.' Initially, my spouse resisted sending me to my parent's house, but my in-laws convinced him, asserting that the neighbourhood women were casting an evil eye and using black magic, suggesting it might be the reason for the abnormalities in my previous children. They persuaded everyone, and eventually, I was sent to my parent's house. While there, my mother fell ill, her condition deteriorating. After being admitted to the hospital for a few days, she passed away. Losing my mother, coupled with being already orphaned, left me feeling utterly alone. I had three brothers, but they were living in nuclear families with their wives and children. After my mother's passing, I, along with my widow mother, continued to live in a hut. However, after her death, my in-laws stopped visiting. A few months later, a man from my in-law's side informed me that they sent him to my father's house as part of a plan to separate me from my spouse with the intention of him remarrying. Feeling devastated, I sought help from my brothers, but they ignored me, leaving me with a broken heart. In the seventh month of my pregnancy, I learned that my spouse had remarried. Alone in my father's house, occasionally receiving food from my married brothers, I lived a life that resembled begging, causing immense mental trauma. Compounding my distress were recurring thoughts of what if my baby was born abnormal, twins again, or faced a similar fate as the previous ones. These questions tormented me, and at times, I contemplated abortion or feared losing the baby before birth. I sank into a profound depression, even contemplating tearing my clothes and escaping my house. Throughout the nine months of pregnancy, I battled this emotional turmoil. When I eventually gave birth to a healthy baby boy and returned to my father's house, the expected joy did not follow. I found myself devoid of the usual maternal feelings and struggled to connect with my newborn. A few months later, my brothers, concerned about my situation, visited my in-laws' house to inquire about me and my child. However, they were met with humiliation and eviction. Facing such hostility, my brothers pursued legal separation (Khulla) from my spouse. Despite my reluctance, my brothers orchestrated a remarriage for me, taking responsibility for my son. This decision was influenced by societal expectations related to my youth and appearance. Notably, my opinion or desires were never considered, and the community expressed concerns about potential threats in the evening, emphasizing the lack of autonomy in my remarriage. I remarried a government employee, only to discover on the first day that my second spouse was gay. This revelation left me in a state of confusion, unable to find an immediate solution or escape. When I confronted my in-laws about this betrayal, they subjected me to inhumane treatment, eventually evicting me from their home. Once again, I returned to my father's house, where I experienced a severe bout of depression exacerbated by the natural death of my elder brother, who had been a source of support and had adopted my son after my second marriage. Subsequently, a relative, also married, took me to her in-law's house, where I currently reside. I find myself unable to cope with my circumstances, grappling with depression and heart palpitations."

[(Interview no-25- 63/7/2020)]

The above poignant statement, narrative chronicles a woman's tumultuous life journey marked by the challenges of mistreatment, loss, abandonment, and betrayal. Beginning with a marriage fraught with false accusations and mistreatment from in-laws, the narrative takes a tragic turn with the loss of her twins and subsequent abandonment by her spouse. The decision to send her to her parents' house during her third pregnancy leads to further isolation and betrayal, with societal expectations and lack of autonomy shaping her subsequent remarriage. Revelations about her second spouse's sexuality

result in inhumane treatment and eviction, while her return to her father's house brings additional hardships, including the death of her elder brother. The story poignantly illustrates the woman's resilience amid societal complexities, emphasizing the profound impact of loss and societal expectations on her mental well-being. Based on the above statement the researcher has found that no matter what the woman (divorcee or widow) desires is not been heard. Some parents do not even confirm about the man to whom they are remarrying them. Most often, the parents rushed to adjust them in the second relationship to save themselves from the adverse commits of society or of not taking the responsibility of their children if any, for any longer. The researcher would like to mention what the final Islamic Prophet[(SAW)] is saying on this subject; *"Abu Huraira (Allah be pleased with him) related what Allah's Messenger (May peace be upon him) said: A virgin should not get married until her consent is acquired, and a woman without a husband (or who has recently been divorced or widowed) should not get married until she is informed. How can her (the virgin's) permission be sought? they asked the Prophet of Allah (peace be upon him). She maintains silent/shows shyness, the Holy Prophet[(SAW)] remarked"* (Chapter 9-*Book 8, Number 3303*).

Now by going through the second step, which is dowry and *Maher*, but are misused as well as misunderstood concepts. Before going through the responses of the respondents, the researcher would like to clarify the difference between the two (dowry and *Maher* (bride gift). Based on the Islamic point-of-view both (dowry and *Maher* (bride gift) are the same and are taken from men to women and that is what should be practiced according to the Islamic perspective. In the opinion of the respondents, they are also confused about these two terms. The respondents said,

> "*Maher" is a bride gift given to a Muslim woman during the Nikah (marriage) by her groom. It is a symbol of the groom's commitment and responsibility towards his bride. On the other hand, "dowry" refers to the possessions or money that the bride must bring to the groom and his family. This can include items such as beds, dressing tables, lockers or ready-made Almirahs, refrigerators, washing machines, cars or motorbikes, bronze pots, kitchen sets, cup sets, dinner sets, sofas and chairs, inverters, solar lights, electricity generators, and Indus lights, among other things. The dowry tradition varies across cultures and regions.*"
>
> [(Interview numbers from 1,2,3…..80, date-12/10/19 to 28/5/21)].

In the above statement, the respondents are explaining *Maher* according to their understanding. Based on their knowledge they are seeing a difference between both (*Maher* and bride gift). In addition, according to their statement, these are the exchange

of gifts between the bride's family as well as from the groom's side. It seems that self-made culture can deceive an uneducated person.

Now the researcher would like to mention this issue based on the Islamic perspective, in a more detailed manner:

"A woman approached Allah's Messenger (may peace be upon him) and entrusted herself to him, Messenger of Allah, you may choose to contract my marriage with anyone," according to Sahl b. Sa'd al-Sa'idi (may Allah be pleased with him). The woman sat down when she realized that he^(SAW) had not yet decided how to treat her. A companion of his^(SAW) stood up and pleaded with the Messenger of Allah to marry her to him. "Is there anything you have that you could contribute as a dower, he (the Holy Prophet) asked. No, Prophet of Allah, by Allah I have nothing, he said. Go to your people, said Allah's Messenger (may peace be upon him). Go to your folks (family) and see if you can discover anything, Allah's Messenger (may peace be upon him) instructed. I have discovered nothing, he replied upon his return. Even if it is an iron ring, look at it, said the Prophet of Allah (peace be upon him). No, by God, not even an iron ring; all I have is this bottom garment, of which (I am willing to part with half for her) (Sahl claimed he had no upper garment)". In that instance, Allah's Messenger (May peace and blessings be upon him) remarked, "how can your lower garment serve your purpose when, if you wear it, she would be unable to use it and, if she wears it, there would be nothing on you?" The man then sat down, and after a while, he got up (out of dissatisfaction). Allah's Messenger (may peace be upon him) then ordered that he be summoned back, and when he did, He^(SAW) asked the man, *"How much of the Qur'an-e-Kareem are you familiar with?"* When he claimed, *"I am familiar with these surahs,"* Messenger of Allah^(SAW) replied, *"Can you recite them from memory (from the heart)?"* He answers: Yes, Allah's Messenger said after hearing his response, *"Go, I have given her to you in marriage for the portion of the Qur'an-e-Kareem that you know"* (Chapter 13: The Dower-Book 8, Number 3316). This means that if the man knows the guidance (Holy book of *Quran-e-Kareem*) from with his heart then in future he will serve his wife and will never violate her for anything that happened in their life. As per the saying of the Holy Prophet^(SAW), *"The best of you is those who are best to your women"* {(Jami-at-Tirmidhi-1162)}.

Many Muslim men believe that in Islam men are allowed to remarry several times, the researcher would like to mention the teachings of the Holy book of *Quran-e-Kareem* about that *"And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four but if you fear that you will not be just, then [marry only] one. That is more suitable that you may not incline*[377] *[to injustice]"* (4-Surah An-Nisa -The women- 3-4). In the second verse of the same chapter, the Almighty Allah said *"And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah then indeed Allah is ever forgiving and merciful. But if they separate [by divorce], Allah will enrich each [of them] from his abundance. And ever is Allah encompassing and wise*[378]*"* {(4-Surah An-Nisa-The Women-127-130)}.

Therefore, what is the solution to the above issues that the respondents are facing? The researcher tried to know whether it is about marriage by choice or the remarriage of widows or divorcees. The researcher concludes that women need to stand up for their rights, they can and have to defend themselves by showing the proof in the Holy Books of *Quran-e-Kareem* or the faith they are keeping. Especially in a society in which they are banned from getting married by choice or not remarrying after getting a divorce or being a widow. The researcher would further like to mention the responsibilities of a spouse upon a wife based on the faith they are keeping, as well as the everyday life of the respondents, to know what is happening in their actual life.

c) *Responsibilities of a spouse upon his wife*

The researcher found very important to the responsibilities of a spouse because people used to ignore these things. A man has been given so many responsibilities upon his wife legally as well as religiously (Muslims have Shariya Law as the researcher mentioned above). Now by affirming more *Hadeed* of the Holy Prophet[(SAW)] *"Alqama reported: While I was walking with 'Abdullah at Mina, 'Uthman happened to meet him.*

---

[377] (See, "4-Surah An-Nisa -The women- 3-4" by citing the link given;
https://www.bing.com/videos/search?q=4-Surah+An-Nisa+-The+women-+3-4&qpvt=4-Surah+An-Nisa+-The+women-+3-4&FORM=VDRE
[378] (See, "4-Surah An-Nisa-The Women-127-130" retrieved from;
https://www.islamicstudies.info/tafheem.php?sura=4&verse=127&to=130

He stopped there and began to talk with him. Uthman said to him: Abu 'Abd al-Rahman, should we not marry you to a young girl who may recall to you some of the past of your bygone days; thereupon he said: If you say so, Allah's Messenger (may peace be upon him) said: O young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances), and preserves one from immorality; but those who cannot, should devote themselves to fasting for it is a means of controlling sexual desire" {(Chapter 1 of Hadeeth Book 8, Page num: 3231)}

Therefore, knowing the above *Hadith* by the final beloved Prophet of Islam[SAW] the researcher would like to mention what the *Ummah* of the 21st century is practising in their everyday life. To know as well as critically evaluate the condition among Kashmiri women, the researcher would like to quote a statement from one of the respondents below;

"As a postgraduate working with an NGO for women's empowerment, I often received marriage proposals due to my education and appearance. My father, valuing the best match for his daughter, declined many proposals until a promising one came from an entrepreneur running a school on the Line of Control (LOC). Sharing my dream of empowering marginalized women, I gladly accepted his proposal. After marriage, my husband and I spent a brief week together at his parents' house before he returned to work at school. In his absence, I stayed with my mother-in-law and my spouse's younger brother. Living on the top floor of the house, my bedroom was separate from the washroom, which was located on my spouse's uncle's lawn. Due to the unfamiliarity with their family and the new surroundings, I often felt overwhelmed, and the fear of loneliness occasionally brought me to tears. After three months of being alone, I eagerly questioned my spouse about his commitment to me upon his return from work. However, he dismissed my concerns, stating that there was currently no need for me at his school. My spouse, in response to my request to be involved in his work, dismissed it, asserting that I was still a new bride and shouldn't burden myself with work. Despite this, he later brought a television to me to alleviate my boredom due to loneliness. While I initially adjusted to new household tasks, such as cleaning cow dung, I overheard my spouse's aunt expressing concern about my education and modern background. However, my mother-in-law firmly stated that they married me to their son solely for household chores, regardless of my education. Despite my efforts, when I fell ill, they did not take me to the hospital, and I had to rely on calling my father for help. Amid various traumas, my spouse consistently rejected my calls, yet he maintained regular communication with his mother and brother. My health deteriorated to a critical point, and I found myself reflecting on shattered dreams, unmet expectations, and the promises I made to empower marginalized women. I felt more marginalized than any woman I had encountered. Like a bird with clipped wings, I struggled with the disparity between my envisioned married life and the harsh reality. Cultural norms dictate that when a married woman visits her parents for Eid celebrations, her spouse accompanies her. However, in my case, this cultural norm was disregarded as I brought my brother-in-law instead, explaining to my parents that my spouse was occupied with work. Many of my friends make jokes about me, saying they are confused about my spouse, and some even think that my brother-in-law is my spouse because they never saw my spouse with me. I've been trying to conceal these things from my parents. After a year, when I wasn't expecting a baby, my parents started questioning me about my relationship with my spouse. I attempted to deflect their inquiries by mentioning that my spouse wasn't interested in having a baby yet, but

little did I know that I was opening the floodgates of questioning. Then my father asked me through my mother:

- *What are you trying to hide from us?*
- *Is your spouse good to you?*
- *Why is he not interested in having a baby?*
- *What about the commitments he made at the time of marriage?*
- *Why doesn't he come to our home whenever we invite both of you?*
- *Why do they always send their other son with you instead of your spouse whenever we invite you?*
- *Why doesn't your spouse take you where he is working? How long can you hide the truth from your parents?*
- *How long can you stay alone at your in-law's house?*

I was very tense because of the critical questions from my father. I thought that if I did not share my problems with my parents, then they would never know until the problem was solved, but I was wrong. My parents, especially my father, noticed everything. One day I felt ill and went to my parents' house, thinking that I would go to the hospital from there, and then I would return to my in-law's home. However, when my father and I returned home from the hospital, my father did not allow me to return to my in-law's home, saying that 'we will first know the real matter by calling my spouse here. I was very tense about the situation, and after a few days, my spouse came to my parent's house with his uncle and two or three other people who were witnesses of our marriage contract. According to the tradition in the Muslim community, at the time of getting married, three witnesses are complimentary from both sides. If the marriage does not continue for so long, then the same witnesses are called to solve the problem, whether of separation or patching up again. On the advice of witnesses and elderly people, my spouse decided to take me with him to the same place where he was running his school. When I went there with him on the first day, he took me to his office, and on the second day, he told me to stay at home. I stayed there with him for nearly about two months, and on the day of Eid, we both went back to my in-law's home. However, in return, he left me there only, saying that he would come back after a few days and then take me with him. I understood a bit about his plan and why he was telling me to stay there at my in-law's home, but there was not any other option for me to follow his order. I then started facing the same violence as before, cleaning cow dung even in winter. One day, when my in-laws crossed all limits in violating me, and because I was facing depression, my father took me away from my in-law's home. I do not want to separate from my spouse because I know in our society, no matter to what extent men are wrong, women are always blamed for everything. I also know that if I get divorced, it will impact my other brother and sister's personal lives, which I never want. However, my father is asking for a divorce because he believes I cannot live my whole life in a worthless and valueless relationship. On the other hand, my spouse is not ready to divorce me nor would he like to take me back. I am now becoming upset because of it all. On the other side, my mother, including my younger brothers, blames me for being a hurdle in their lives. I am now thinking that only my father is supporting me at this stage, but if anything bad happens to him (as he is already a diabetic patient), then who will support me because nowadays his health remains disturbed"

[(Interview no-21: 17/10/19)]

The above compelling personal narrative unfolds the challenging experiences of a postgraduate woman who, despite her educational and professional aspirations, faces isolation, mistreatment, and neglect in her marital life. Married to an entrepreneur running a school on the Line of Control, she grapples with loneliness, unmet expectations, and health issues while seeking support from her spouse, who remains detached and dismissive. Cultural norms are disregarded, further isolating her, and she

becomes a subject of community gossip. The narrative takes a more distressing turn when she is separated from her spouse, facing violence and depression at her in-laws' home. Her father's intervention provides a temporary escape, but the uncertain future looms large, with the conflicting desires of her father, who seeks a divorce for her well-being, and her spouse, who refuses to let her go. The complexity of familial dynamics, societal expectations, and personal struggles are vividly depicted, highlighting the woman's resilience in the face of adversity and her internal turmoil as she contemplates an uncertain future. In the case of above respondent, it is not only men's authority upon women but women's authority upon a woman. It is also disapproving of the claim of feminists for 'same-sex marriage'. In the above statement, it seems that women are more jealous as well as envious towards other women. By knowing the actual condition of Kashmiri women with the help of the above statement, the researcher found that it did not make sense to blame faith which is strongly prohibiting those actions of dishonesty or cheating in a married relationship. And because of this reason Nouman Ali Khan, a well-known American Islamic scholar has said that *'the moral, ethical, spiritual, psychological decline of the Muslim Ummah is because of their lack of connection with the Holy book of Quraan-e-Kareem'.* Subsequently, this is what the researcher also found by interviewing the respondents of the research.

Now, before going through further detail, the researcher would like to mention a few steps based on the Islamic perspective and after that, would go through the details. Thus, the steps are;

1. Daughters in Islam

2. Women in Islam

By starting the researcher would first like to mention one of the *Hadith* of the final beloved Prophet[(SAW)] of Islam about daughters, *"do not hate your daughters, for they are your precious companions"* (book-Musnad Ahmad: 16922). Therefore, when the Prophet's [(SAW)] sayings are like this then what are the Muslim *Ummah* practising in their everyday life? To know the reaction to this question, the researcher would like to mention a statement by one of the respondents. The statement is quoted below;

> *"In 2016, I entered into an arranged marriage with a man who worked as an electronic business dealer. Initially, my spouse was kind, but the situation took a turn after three months when his family, particularly his mother and brother, started demanding a dowry. My father, a retired government employee and pensioner with a generous salary, never*

believed in accumulating savings, choosing instead to use his earnings for charitable endeavours, aiding orphans, the poor, and widows. Our family had a tradition of not giving dowry, and this rule applied to all siblings, including my elder sister and me. Despite my father's principled approach, our only brother, unhappy with the strict rules, left home multiple times, declaring his independence. My father, maintaining his stance, urged him to create his path and build a life independently, emphasizing the ability to earn and accumulate property as a man. Despite our father's unwavering commitment to his principles, particularly regarding our only brother's departure from home due to dissatisfaction with the strict rules, my in-laws refused to acknowledge this reality. They went to the extent of banning me from using their washing machine, arguing that it was not purchased by my father. This discrimination and demand for dowry started only three months after my marriage to an electronic business dealer in 2016. Despite my father's ethical stance against dowry, my spouse's family insisted on it, leading to strained relations and mistreatment. The disparity in treatment between our only brother and sisters was apparent, but we refrained from intervening, respecting our father's firm principles. When I voiced my grievances to my spouse, he consistently responded with, "I cannot go or talk against my elder brother or my mother. My elder brother held the position of my father after his death, and I cannot do anything against him. If you want to continue our marriage, then you have to tolerate it all." I endured both verbal and physical abuse from my mother-in-law and brother-in-law. Despite undergoing two abortions, my spouse remained silent. During my third pregnancy, I sought refuge at my parent's house, discovering another issue: my in-laws did not want a girl child from me, as my brother-in-law already had six daughters. This revelation added to my trauma. Even at six months pregnant, I faced unbearable violence from my spouse's family. Although my spouse took care of me, anticipating a male child, I gave birth to a girl. The birth of my daughter intensified the violence from my in-laws, who became distant and saddened by the news when I was at my father's house after delivery. I spent eleven months at my father's house, and one day my in-laws sent a message for me to return home. However, my parents did not allow me to go without knowing the reason for not contacting me for the last eleven months. After a week, my spouse came to me, apologizing for his carelessness. Despite my parents' reservations, I decided to return to my in-law's house with my spouse. Upon arrival, I greeted my mother-in-law, but she did not respond, and other family members also remained silent. This behaviour was not unfamiliar to me. Initially, my spouse was kind, but after a few days, he too began mistreating me. One day, while I was cooking, I heard my daughter crying in the reception room. When I reached there, I found my brother-in-law sitting on the left side of the door, and my daughter was crying intensely. I asked him the reason for my baby crying, but he started shouting at me, using abusive words against me and my parents. Disregarding his words, my primary concern was the tears in my daughter's innocent eyes. I took her in my arms and went to my bedroom. There, I complained to my spouse, but before I could finish, he went to his brother, and they started fighting. While I was in the bedroom, their voices were audible from outside the doors. Suddenly, my brother-in-law angrily entered my room, grabbed my arm, and began dragging me out of the house. I sustained injuries, and a few minutes later, my spouse intervened, taking me back to the room. As we reached the door, I fell due to a head injury. Seeing my condition, my spouse rushed to his brother, threatening to send him to jail if anything happened to me. He then returned to me, took me to the hospital, and informed my parents. Upon hearing the news, my parents came to the hospital and, with my spouse's permission, took me to their house. I spent a few months at my parent's house, and eventually, my father arranged a meeting with my spouse. On the second day, my spouse came to my parent's house and agreed to separate from his family, stating that he needed some time to make arrangements. He requested me to stay with his paternal family during this period. After expressing this, he left home, and a month passed without any contact. Concerned about the situation, my father went to the police station and filed a case against him. However, corruption within the police weakened our case. Undeterred, my father filed a second case in court, leading to a hearing where my spouse approached me, seeking forgiveness. During the court proceedings, he promised to take care of me and build a separate house. The judge imposed

a fine of 100,000 Rupees if he violated the commitment. After the court session, my in-laws made certain commitments for my return to my spouse's house:

- *I will not be allowed to go to my father's house again.*
- *I am required to sever all connections with my parents, relatives, and friends.*
- *I will not be allowed to have any kind of telephone contact with my parents, relatives, friends, etc.*

I accepted all the commitments of my in-laws for the sake of my daughter. My parents became angry with my decision because, in front of them, I preferred my in-laws over them. I also did not disclose the reality because I was worried about the future of my daughter. I indeed prioritize my daughter over my paternal relations because I do not want her to grow up without the love and care of her father. When I returned there, the first night my spouse and I went without having anything to eat because I did not have the means to cook or warm milk for my daughter. On the second day, my spouse went to the market to bring food and some utensils. We did not even have an LPG arrangement for cooking, as obtaining an LPG connection involves a lengthy process. To get an LPG connection at home, we have to submit a form, which takes months due to numerous inquiries and document requirements. To make things easier, my spouse bought an electric pressure cooker and an electric kettle for making tea. However, we faced issues with electricity shortages, and most of the time, I couldn't cook or warm milk for my daughter. My in-laws attempted to manipulate my spouse and separate him from me in various ways. Despite being upset with his paternal family, my spouse had to continue working with his brother due to business commitments and meeting our daily requirements. In the initial days of his return to work, he behaved normally, but after a month, he started violating me again. He refused to eat the food I cooked and began having dinner at his parent's house. There were times when I went hungry due to electricity shortages preventing me from cooking. Instead of buying cooked food, my spouse went to his parent's house to eat. I was aware that he had an affair with a Christian girl from Delhi before our marriage, which ended when he married me. However, I suspected the relationship had resumed due to his questionable actions. He frequently talked on the phone outside the room, and my suspicions increased when he separated his bed from mine. I faced various forms of mental torture daily, from kicking the food bowl to leaving me alone in the room to spend more time with his paternal family. One day, he confessed, "I regret marrying you, and I miss the girl I want to marry instead of you. It was not shocking news for me, as I had heard about it from a relative of my in-laws before, but how my spouse conveyed it made me panic. Only a few days after enduring this agonizing behaviour from my spouse, my brother-in-law entered the room and beat me in front of my spouse, accusing me of destroying their family. He expelled me from their house, and my spouse did not utter a word against him. My mother-in-law then took my daughter away from me. Despite my cries and shouts outside the house, neither my spouse nor his parents opened the door. Eventually, I left my in-law's house and returned to my father's house. While I wasn't welcomed by my parents initially, I had no other choice. After a few days, my father attempted to register an FIR against my spouse and his family at the same police station as before, but the corrupt police officer ignored us due to the influence of my in-laws. Spending a month at my parent's house, my in-laws sent divorce papers through court orders, but my father rejected them, expressing a desire for compromise. Another month later, my brother-in-law sent a message stating that my spouse would neither divorce me nor allow me to enter his life or the house. Despite getting married in 2016, it's now 2020, and my in-laws haven't contacted me. My spouse sends videos and pictures of his ex-girlfriend, making me cry. I still love my spouse and am willing to compromise, but I know my in-laws, especially my brother-in-law, will never make it possible"

[(Interview no-51: 9/5/2020)]

The above heartbreaking narrative unfolds the ordeal of a woman who, after entering into an arranged marriage, faces escalating mistreatment, abuse, and unjust demands for dowry from her in-laws. Despite her father's principled stance against dowry, she

becomes a victim of discrimination, violence, and emotional trauma. The birth of a daughter intensifies the cruelty she endures, leading to her seeking refuge at her parent's house. Legal battles ensue, promising separation from the abusive in-laws, but the subsequent return to her spouse's home brings forth new challenges, including suspicions of infidelity and mental torture. The final blow occurs when she is physically assaulted by her brother-in-law and expelled from the house, losing custody of her daughter. The complex dynamics of familial relationships, societal expectations, and the woman's persistent hope for reconciliation are vividly depicted, leaving the reader with a profound sense of the emotional and physical toll this prolonged ordeal has taken on her. Therefore, the main thing that the researcher found in the above statement is that the value of a daughter (girl), as well as women, is less and because of this, women are violated within the society. The statement gives a clear understanding that there is a large gap between the faith of the people and their culture. This situation is among the people who are considering themselves a Muslim community, but are they really what they are considering? And what is this that has made them ignore their faith? Is that modernization or something else? Or they do not know the faith by which they are identified?

To answer all the above questions based on the respondents' responses and the content they shared, the researcher would first like to mention the *Hadiths* of the Holy Prophet[(SAW)] of Islam. *"When a boy is born, he brings one Noor (light), and when a girl is born, she brings two Noors (lights)",* according to the Holy and Beloved Prophet (Peace and Blessings of Allah be Upon Him). According to a Hadith, the Holy Prophet (Peace and Blessings of Allah be Upon Him) once said that "if parents are kind and generous to their daughters, they will be as close to Him in Jannah as one finger is to the next". Now what is in the guidance book of the Holy *Quran-Kareem, "Indeed ruined are those who stay their children out of senseless ignorance and forbid the sustenance which Allah has bestowed upon them, to fabricate lies against Allah; they have undoubtedly gone astray and not attained the path"* [Surah al-Anaan: Verse-140]. Again, Uqbah-ibn-Aamir narrated, I heard the Messenger of Allah (peace and blessings of Almighty Allah be upon him) says that *"on the day of the resurrection, his (whosoever has) three daughters will serve as a shield to protect him from the flames if*

he (whoever) is patient with them, feeds them, provides for their needs, and dresses them with his money" (Authenticated by Al-Albani: SahiI-Muslim Bukhari).

The researcher would also like to mention the guidance in the Holy book of *Quran-e-Kareem*, regarding some people/men, who forced their wives for abortions if they got to know (with the help of modern technology) that the baby in the belly of their wives is a girl child, Allah Almighty says:

> *"And do not kill your children, fearing poverty; we shall provide sustenance to them as well as to you; indeed, killing them is a great mistake."* [Surah Bani Israel, Verse-31] Also
> *"For Allah only is the kingship of the heavens and the earth; He creates whatever He wills; He may bestow daughters to whomever He wills, and sons to whomever He wills. Or may mix them, the sons and daughters; and may make barren whomever He wills; indeed, He is All-Knowing, Able*[379]*"*

<div align="right">(Surah al-Shoora, Verses 49-50).</div>

Thus, every Muslim must keep in mind that the Holy Prophet Muhammad (Peace and Blessings of Allah be Upon Him) is blessed by His[(SAW)] loving daughter's Sayyidah Fatima Zahra (Radi Allahu Ta'ala Anha), Sayyidah Um-e-Qulsoom (Radi Allahu Ta'ala Anha), Sayyidah Zanib (Radi Allahu Ta'ala Anha), Sayyidah Ruqaya (Radi Allahu Ta'ala Anha)[380]. The aforementioned passages from Islamic open and authentic writings, combined with the enhanced and repeated good news, show that a daughter is neither a burdensome responsibility nor a sign of doom. Instead, as it is a favour from the 'All-Powerful' Almighty Allah and a reward to be attained, it is a blessing to be acknowledged and compassion to be wished for and requested.

At the time of the Holy Prophet Muhammad's [(SAW)] birth, women in 7th-century Arabian women were facing many issues by being less valued members of their families, and society and had no rights. Even the right to life could be in question for them all since it was not uncommon for small girls to be buried alive during times of scarcity. In the guidance book of Holy *Qur'an-e-Kareem,* it is said that *"on the day of Judgment buried girls will rise out of their graves and ask for what crime they were killed or buried"* (Surah At-Taqwir: 7-8). Part of the Holy Prophet Muhammad's[(SAW)] legacy was to end infanticide and establish explicit rights for women[381].

---

[379] (See, "Surah al-Shoora, Verses 49-50" by citing the link given; https://quran.com/42/49-50
[380] To know about the Islamic conent pleace cite the link given; https://www.withprophet.com/en/the-daughters-of-prophet-muhammad-peace-be-upon-him Also the next link; https://www.quranhost.com/sons-and-daughters-of-holy-prophet-pbuh/
[381] To get more knowledge about "impact of Prophets[(SAW)] massage" cite the link given; https://muslimgirl.com/the-impact-of-prophets-message/

Going back, to the condition of an innocent girl/baby child whose mother has been separated from their spouse only because of giving birth to a female child. Therefore, when the same baby grows up and knows the reason for her parent's separation, her mindset will be the same as what society wants and they will also live their life in fear and threat. This will automatically become a cycle of abuse/violation against women as a whole. The researcher would like to take a verse from the guidance from the Holy book of *Quran-e-Kareem,* in which Almighty Allah has said,

> *"It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, 'If you should give us a good [child], we will surely be among the grateful*[382]*"{(7-Surah Al-A'raf 'The Heights'-189)}.*

Therefore, there is a need to know or to understand the teachings of the Holy *Quran-e-Kareem* and by talking about the provision of livelihood, a spouse must support his wife and children, with appropriate food, clothing, and housing, but he has no right to claim his wife's income. He cannot ask how much she earned or where she spends it and so on. Unless she tells him willingly, the spouse has no right to ask her about personal earnings. A wife can spend her earnings without her spouse's permission. To show the conditions of women in Kashmiri society, the researcher would like to mention a statement by one of the respondents below;

> *"I got married to a businessman. I was employed as a government teacher. One day, my spouse insisted that I visit my father's house for a few days, and I complied. During my stay, I received SMS messages regarding a loan, which puzzled me as I hadn't applied for any. Ignoring it initially, when the messages persisted, I called my spouse. He dismissed them as fake and urged me to delete them. However, concerned, I called my sister's spouse, who revealed that a loan of 90,00000 lakh Rupees had been taken in my name. Shocked, I requested him to keep it confidential. When my spouse returned, I confronted him, and he admitted taking the loan to start a business. Instead of addressing my concerns, he slapped me, accused me of calling him a thief, and left for two days. When he returned, he beat me mercilessly, leaving me injured. No one came to my aid, and I struggled to reach my phone. I called my elder sister, who, fearing my spouse, hesitated to help until I reached the main road. Eventually, my sister's spouse rescued us, and at their home, a family doctor attended to my injuries. My spouse, angered by the help I received, threatened to burn my sister's house. I was not only worried about my life but also my elder sister and his family. The reason for my spouse's extreme anger remains unclear.*

(Interview no-13-Date- 9/3/2020)

This distressing account narrates the harrowing experience of a woman who, upon visiting her father's house, discovers a fraudulent loan taken in her name by her spouse.

---

[382] (See, "7-Surah Al-A'raf 'The Heights'-189" by citing the link provided; https://myislam.org/surah-al-araf/ayat-189/

Confronting him about this deceit leads to physical abuse, with her spouse resorting to violence and threatening her family. The fear instilled by the spouse's anger forces the woman to seek refuge at her sister's house. The reasons behind the spouse's extreme anger and violent reactions remain unclear, adding another layer of complexity to this troubling situation. The narrative underscores the urgency for intervention and protection in cases of domestic violence and financial exploitation. By knowing the respondent's statement; how her spouse plunders her without informing her. So it seems that one can trust a person living under the same roof, within the same room; eating together, cooking for each other, being parents; caring for their children and so on. The above statement also gives an understanding that future men have to win the trust of their wives. Women are also helping their spouses economically but not like what has been said by the respondents in the above statement. Therefore, women should be active-minded in not allowing anyone to deceive them knowingly or unknowingly.

Now the researcher would like to know this issue from the Islamic point of view. It has been mentioned in the Holy book of *Quran-e-Kareem* that Allah Almighty says, *"To men is allotted what they earn and to women what they earn: But ask God of His bounty, For God has full knowledge of all things* (Surah-4-An-Nisa' 4:32)." Additionally, it is said that Abdullah ibn Masud's (may Allah Almighty be pleased with him- a companion of the final Prophet of Almighty Allah) wife used to work and support the family. One day she asked to Prophet [(SAW)] if she could contribute her money to her deprived spouse by her choice, to which the Holy Prophet [(SAW)] replied, *"Yes and you will be rewarded twice* (An-Nasa'i)."

Another issue is that many people/men put all the burden of their children on their women/wives only and many of the respondents were evicted from their spouse's house with their breastfeeding children. Thus, the researcher would like to mention what the guidance book of Holy *Quran-e-Kareem* is saying about it,

> *"Mothers may breastfeed their children for two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mother's provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire to wean through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as*

long as you give payment according to what is acceptable. And fear Allah and know that Allah is seeing of what you do[383]*"* {(2-Surah Al-Baqarah-230-235)}.

Therefore, the solution to the above issue whether it is about the respondent who was deceived by her spouse grabbing her earnings or the woman who was kept alone at her in-law's home to do the house chores. Those women can take a stand by revealing the facts of violence to their close relatives or contact the women's police cell without fearing the commits of society if the problem is not solved. There is also a need to understand those things to make people aware of their rights as well as duties towards their women. The second problem is related to the birth of daughters. Thus, it is the duty of religious scholars especially those who have medical knowledge as well (because their influence is more strongly connected to people of that community for example; the 21st century[384]- Dr Zaker Naik[385], Aasim Padelia[386] and others) to make people understand the new scientific research that has also proved, that it is the sperm of the father which is responsible for giving birth to a son or a daughter[387].

Now the researcher would like to mention one more important thing and that is separation or divorce or triple *talaq* and *Khul* in the marriage relationship in a more detailed manner including the conditions.

---

[383] To get more content of "the rules to be followed by both husband and wife after getting divorce" by citing the link given https://quran.com/al-baqarah/229-235

[384] Religious scholors of 21st centurry for example; 21st century- Dr Zaker Naik (MBBS, Kishinchand Chellaram Collage Topiwala National Medical College and B.Y.L Nair Charitable Hospital, Mumbai-university of Mumbai-Indian Islamic preacher, president of Islamic Research Foundation), Aasim Padelia, M.D. (MD, MSc, FACEP, is the Director of Initiative on Islam and Medicine and Associate Professor in the Section of Emergency Medicine at the University of Chicago)

[385] "Dr. Zakir Naik, a medical doctor by profession, is well-known as a dynamic international speaker on Islam and comparative religion"- retrieved from; https://zakirnaik.com/Introduction-DrZakirNaik/

[386] "Aasim Padelia, MD, is the director of the Initiative on Islam and Medicine at the University of Chicago's Section of Emergency Medicine"-retrieved from; https://www.medicineandislam.org/dr-padela

[387] "Men inherit a tendency to have more sons or daughters from their parents, according to research by university researcher Corry Gellatly. Accordingly, a man who has many brothers will probably have sons, but a man who has many sisters would probably have girls. (1) Males with the mm gene combination are more likely to generate Y sperm and have more sons. (2) The second, referred to as mf, produces almost equal amounts of X and Y sperm and gives birth to roughly equal numbers of boys and girls. (3) The third, known as ff, has more daughters and produces more X sperm" retrieved from; https://www.sciencedaily.com/releases/2008/12/081211121835.htm#. Also, the human female has a XX chromosomal pattern, while the male has an XY pattern. As a result, all of the gametes (ova) generated by females carry the sex chromosome X, but the sex chromosome in male gametes (sperms) can either be X or Y. As a result, 50% of sperm carry the X chromosome and 50% of sperm carry the Y chromosome. The zygote would carry either 'XX or 'XY depending on whether the sperm 'X or 'Y fertilized the ovum after the male and female gametes fused. A female infant would be born from the zygote bearing XX, and a male from XV. Because of this, it is true scientifically that the father determines the baby's sex, not by the mother- retrieved from; https://www.toppr.com/ask/question/in-our-society-the-women-are-often-blamed-for-giving/

a) **Divorce or Triple *Talaq* and *Khul***

When talking about the separation of couples in their marriage relationship, is common in every society no matter whether the people belong to developed or developing countries of the world; whether they are residents of any advanced city or a backward village or whether they are Muslims or non-Muslims[388]. But the problem here is that usually, women are becoming the victims of violence and are always divorced for no or minor faults. Although divorce cannot always be understood as a negligible action. There are some religions (Sanatana Darma, Poulism) that do not allow divorce even if women were burned to death and at this point, divorce is the only solution to free women. The issue of considering divorce a negligible action is because it did not end in a good or peaceful atmosphere. That is what the researcher found by interviewing the respondents; because the separation did not go peacefully. By going through the legal solution to this issue; the couples are asked to be in the relationship by giving a better solution, but even then, many people get separated and some attempt suicide[389] after facing several traumas. And if the married couple wants to separate by filing their case in any court (local or supreme court according to *Shariah* Law) then they are asked to follow the rules and regulations. First, if the man wants to divorce his wife, then he has to give the fine/charges of separation and if the woman wants to separate from her spouse, then she has to fulfil the same rules (but the conditions also differ in each country, especially in India which is called a secular country). For Muslim population (followers of the Monotheist Belief/faith) is second after the Hindu population in India and also second, around the world after Christians (followers of Poulism). Muslims had their laws, rules and regulations called *Sharia law* or court. Thus, whatever issues Muslims are facing, they have to first turn towards the *Sharia* court for the solution or

---

[388] "Research on marriage and divorce (Marriage and divorce are both common experiences)"- retrieved from; https://www.apa.org/topics/divorce-child-custody
[389] "The Mutahida Majlis-e-Ulema (MMU), a coalition of Kashmiri clerics and civil society organizations, met in Srinagar on August 3 to discuss the rising suicide rate. The grand mufti of Kashmir and a senior member of the MMU, Mufti Nasir-ul-Islam, stated that all clerics have been instructed to speak for 10 to 20 minutes during every Friday sermon on suicide prevention"- retrieved from; https://citizenmatters.in/conflict-and-covid-causing-rise-in-suicides-in-srinagar-27090

for the guidance of solving the problems. No matter what the issues are; whether they are related to marriage or parent's rights upon their children, children's rights upon their parents or distribution of property etc. Based on this issue (divorce or separation), the researcher would like to go through marriage or separation from the Islamic perspective. According to Islamic law, there are two types of divorce:

1. *Extrajudicial divorce*

    a) By husband – *Talaq ila* and *Zihar*

    b) By mutual agreement – *Khula* and *Mubarat*

    c) By wife – *Talaq-i-tafweez, Iian*

2. *Judicial divorce*

Under judicial divorce, a wife has the legal right to divorce under the Desolation of Muslim Marriages Act of 1939.

To understand the concept, let me first clarify what divorce (*Talaq*) means: "setting free or taking off any ties or restraints." According to an Islamic perspective, liberation from marriage-related bonds but not from other bonds, such as those involving children, is what Muslim law refers to. In a legal sense, this entails the dissolution of the marriage by the spouse using the proper language. Considering this matter (divorce) a little more thoroughly now;

    a) Express *Talaq* by Spouse

Divorce (*Talaq*) is expressed when the spouse says, "I have divorced you," or similar obvious and unambiguous statements. And there are also two categories of this kind of *Talaq*[390];

    1) *Talaaq-i-Sunnat*[391]

    2) *Talaaq-i-Biddat*[392]

While *Talaaq-i-Sunnat* also had two categories and the researcher would like to mention them as well:

Talaaq-i-Ahasan

---

[390] "Kinds of *Talaq*/divorce in Islam", retrieved from; https://www.dnaindia.com/india/report-three-types-of-talaq-2538578

[391] "What is *Talaaq-i-Sunnat*" cited from*;* https://maryelizabethbodycare.com/what-are-the-kinds-of-talaq-under-muslim-law-in-india/

[392] "What is *Talaaq-i-Biddat*" cited from; https://testbook.com/question-answer/what-is-talaq-e-biddat--5e60af0ef60d5d332ddc3561

Talaq-i-Hasan[393]

Now the researcher would like to explain each one in a detailed manner by starting from *Talaaq-i-Ahasan.* So, what is *Talaaq-i-Ahasan?* If the wife is menstruation-free, the *Talaaq-i-Ahasan* procedure entails a single declaration of divorce made during the *Tuhr* (purity between two menstruations), followed by a time of *Iddat* during which no sexual activity is permitted. Only an oral divorce is subject to the need that the pronouncement be made during a *Tuhr* period; a written *Talaaq* is exempt from this requirement. If the wife has passed the menstrual age, the couple has been away for a considerable amount of time, or the marriage has not yet been consummated, this prerequisite is also not essential. The benefit of this form is that divorce can be annulled at any time before the culmination of the *Iddat* period preventing quick or irresponsible separation. The revocation may be implied or expressed. Therefore, if the spouse continues living with his wife before the *Iddat* is complete or declares, "I have retained you," "the divorce is nullified then." The divorce is also revoked if sexual activity is resumed before the *Iddat* time has expired.

1. *Talaq-i-Hasan / Triple Talaaqh*

In this, the spouse must recite the *Talaaq* formula during three consecutive *Tuhrs (menstruation).* If the wife has reached menstrual age, the announcement of it may be made one month or thirty days after the previous announcements. The *Talaaq* turn out to be definitive and irreversible after it has been issued. Each of the three proclamations must be delivered at a time when there has not been any sexual activity during the *Tuhr* period. An example would be a wife who is undergoing her period of purity and has not engaged in sexual activity. Her spouse then utters the word *"Talaaq"* to her. This is expressed word's first statement (30 days duration or one month). Then again, before engaging in sexual activity with her during her next period of purity, he makes the second proclamation (30 days duration or one month). He revokes it once more. Once more, the spouse makes the third pronouncement before any sexual intercourse takes place and the wife enters her third period of purity (30 days duration or one month). No

[393] "What is *Talaaq-i-Hasan"* cited from; https://www.kaanoon.com/288481/divorce-under-muslim-law-talaq-i-hasan

matter what *Iddat* the spouse says, the marriage is irrevocably dissolved at the moment he makes this third declaration[394].

2. *Talaaq-i-Biddat*

During the second century of Islam, it became popular. It comes in two different forms: (I) the triple declaration of *Talaaq* made at a time of purity, which can be expressed in one or three sentences; (ii) the second form is a single, irrevocable declaration of divorce made during a time of *Tuhror (a period of menstruation),* even if it is not made during a time of purity.

> ### i. **Ila**

A Muslim husband has two more options for ending his marriage, known as *Ila* and *Zihar*, in addition to *Talaaq*. They are known as constructive divorces. They are known as constructive divorces. The spouse promises Ila that he will not have sex with his wife. Following this oath, there is a four-month waiting period before consummation. The marriage ends forever after the fourth month has passed. However, *Ila* is cancelled and the marriage remains intact if the spouse resumes cohabitation within four months[395].

> ### ii. **Zihar**[396]

In this method, the spouse equalizes his partner to a lady, such as his mother or sister, with whom he is not permitted to have a sexual relationship. The spouse claims that the woman now resembles his mother or sister. This comparison leads to the spouse's four-month separation from his wife. *Zihar* is finished once the specified period has passed. The wife has the following rights once the fourth month has passed: (i) She may go to court to obtain a judgment of judicial divorce; (ii) She may ask the court to issue a judgment of restitution of conjugal rights. The wife cannot file for a judicial divorce if the husband decides to resume cohabitation during the specified term to revoke *Zihar*. Moreover, it is revocable. If the spouse fasts for two months without eating, provides meals for at least 60 people, or frees a slave (Nadwi 1990[2:246]).

---

[394] "The waiting period for widows following her husband's passing is well known *Iddat*. According to Quran-e-Kareem, those of you who pass away and leave your women as your wives (the wives) must wait four months and ten days to take possession of themselves". (Surah Al-Baqarah- 2:234), further, "Ye who believes! If ye we believing women a divorce them before you have touched them, then there is no period that ye should reckon. But content them and release them hands only" (Surah Al- Mu'minun-23:49)

[395] "What is Ila". collected from: https://www.legalserviceindia.com/article/l393-Divorce-under-Muslim-Law.html

[396] To get more knowledge about "Zihar" cite the lick; https://www.shareyouressays.com/knowledge/what-is-zihar-under-muslim-law-in-india/117520

b) Separation by joint agreement:

1. Khula and Mubarat[397]*:*

There are two forms of divorce by joint agreement but in either of them, the wife has to part with her portion or a part of some other property. A verse in the Holy *Quran-e-Kareem* runs as: "*And it is not lawful for you that ye take from women out of that which ye have given them: except (in the case) when both fear that they may not be able to keep within the limits (imposed by Allah Almighty), in that case, it is no sin for either of them if the woman ransom herself*" (Surah Baqarah: Second Chapter consists of 286-Verses "Ayat").

Now and before going through more detail the researcher would also like to explain the meaning of the word *Khul,* its dictionary meaning is "to draw," "dig up," or "take off[398]," as in taking off one's clothes or other pieces of garments. "It is said that the spouses are like spouses are like clothing to one another" (Noble *Quran-e-Kareem Surah Al-Baqarah* 2:187) and when they take *Khul* each takeoff his or her garments i.e., they get rid of each other. According to the law, it denotes an arrangement between the spouses for ending a marriage relationship instead of the wife having to pay the compensation to her husband out of her assets. Even if it is required, the actual discharge of the dower or handover of the assets that make up the consideration is not a condition for the legitimacy of the *Khul*. Once the spouse agrees, the divorce is final and cannot be undone. The "*Khul*" cannot be revoked because the consideration is unpaid. Any consideration may be given, but typically it is *Mahr*, which can be all or part of a wedding gift given by the spouse to the bride. But it might have any property, even if it is not illusory. The unique aspect of *Mubarat* is that both parties want to get a divorce. Thus, either party could make the suggestion. Both the spouse and his wife are eager to separate in *Mubarat* (Hussain et al: 2014).

c) Divorce by wife

Divorce by a wife can be categorized under three categories:

1.   Talaaq-i-tafweez[399]

---

[397] What is the deference between Khul and Mubarat. Retrieved from;
 https://www.iqballawservices.com/distinction-between-khulla-and-mubarratmutual-divorce/
[398] "What is Khul?": https://islamqa.info/en/answers/26247/khul-in-islam-definition-and-how-it-is-done
[399] To get more knowledge about *Talaaq-i-tafweez,* cite the link given;
 https://lawyerchannel.net/talaq-i-tafweez-right-of-divorce-for-women/

2. *Lian*[400]

3.   By Dissolution of Muslim Marriages Act 1939[401]

1. *Talaaq-i-Tafweez* or delegated divorce is recognized

This delegation must be made expressly in the interest of the person to whom the power is being given, and it must be done for a specific reason. According to Faizee, "This type of delegated divorce is already becoming fairly common in India and is without a doubt the most effective tool a Muslim wife has at her disposal to achieve independence without the assistance of a court." The authority of *Talaaq* may be assigned to his wife (Faizee: Muslim Law, p. 156). Prenuptial agreements frequently include provisions for this kind of delegated divorce.

2. *Lians*

If the spouse falsely accuses his wife of being unchaste or having an affair, as a result of what amounts to character assassination, the wife is allowed to apply for divorce.

Such a divorce procedure is known as Lian. However, if the accusation of adultery brought by the husband is untrue, the wife would be entitled to get a divorce decision based on *Lian*. When a wife acts in a way that irritates her spouse and he accuses her of being disloyal in response, the wife cannot utilise what the spouse says as evidence of adultery under Lian, so no divorce will be granted (Nadwi 1990[2:246]).

Muslim Marriage Dissolution Act of 1939: On April 17, 1936, Qazi Mohammad Ahmad Kazmi presented a resolution to the Legislature addressing this matter. On March 17, 1939, it was signed into law and became the Dissolution of Muslim Marriages Act of 1939[402].

Therefore, the solution to the above issue is to know clarification on the legal basis under Sharia law such as; Section 2 of the Act runs there under:

A woman who got married following Islamic law is qualified to apply for a divorce and have the marriage dissolved for any one or more of the grounds specified below:

1.   The wife may formally request the dissolution of her marriage if the spouse is missing for four years. A wife who appeals for divorce on this ground must

---

[400] "What is Lian?" found on; https://www.legalserviceindia.com/article/l393-Divorce-under-Muslim-Law.html
[401] To know more about "Dissolution of Muslim Marriages Act 1939" cite the link; https://bhandarilawfirm.com/talaq-under-dissolution-of-muslim-marriages-act-1939/
[402] "Muslim law's view of divorce" Obtained from; https://www.legalserviceindia.com/article/l393-Divorce-under-Muslim-Law.html

provide all the information (names and addresses) of the people who would have been the husband's legal heirs upon his demise, according to Section 3. All those people are given notices by the court to appear before it and confirm their knowledge of the missing husband.

   a. If no one is aware, the court states that effect, which does not take effect until six months have passed. If the spouse's reappearance was found before the conclusion of this period, the court must reverse the announcement and the marriage is not dissolved[403].

2. Every spouse is required by law to provide for all his wife's necessities; If he does not, the wife may use this as grounds for divorce. Because he neglected her or because he lacks the resources, a husband may be unable to support his wife. In every case, the outcome would be the same. However, the wife is not permitted to request a legal separation if she does not have a solid basis for doing so because, under Islamic law, she is not entitled to maintenance as a result of her conduct. Additionally, it may be considered if the husband fails to perform any domestic duties that are not covered by Section 2 of this Act[404].

3. If the spouse has been given a seven-year term, the woman has the right to a judicial divorce on this basis or more in police custody beginning on the date the sentence becomes official. Considering this, the decree can only be made in her favour once the husband's appeal deadline has expired or after the final court has denied the spouse's appeal[405].

4. If the spouse was infertile or incapable when the couple got married or had another health issue, such as leprosy or severe venereal disease that could also affect the wife, and the condition has persisted, the woman must prove to the spouse had impotence at the time of the marriage and has persisted in having it up to the time the lawsuit was filed to obtain a separation on this basis. The court must give the spouse one year to increase his potency if he requests it, and two

---

[403] *"Dissolution of Muslim Marriage (Part 2)"* retrieved from; https://www.lawyersnjurists.com/article/dissolution-of-muslim-marriage-part-2/

[404] "To know more about the 'Dissolution of Muslim Marriages Act 1939". Accessed from; http://www.ignited.in/I/a/211209 or https://www.ignited.in/I/a/211209

[405]"What is the procedure under Muslim Law?" retrieved from; https://lawayz.com/what-is-the-procedure-for-divorce-under-muslim-law-202100341-20210041-4654/?amp

additional years if he has leprosy before issuing a divorce decision on this basis. If the spouse does not submit such a request, the court will rapidly issue the decree[406].

5. If she was married by her father or another adult guardian before turning fifteen, she repudiated the union before turning eighteen, provided that the union had not yet been fully consummated.

6. If the spouse abuses her; (i) repeatedly hits her or treats her cruelly, even if doing so does not amount to physical abuse; (ii) hangs out with women who have questionable morals or lead scandalous lives; (iii) tries to coerce her into leading an immoral life; (iv) steals from her or prevents her from exercising her legal rights regarding her property; or (v) hinders her from following her religious observance or practice. or (vi) Does not treat each of his women equally in line with the injunctions of the *Quran-e-Kareem*, if he has more than one wife (Kazmi: 1936).

Irretrievable Breakdown:

Through the judicial interpretation of specific Muslim law rules, the concept of divorce based on the irretrievable collapse of marriage has emerged in Muslim law. There are two grounds for divorce under Indian Muslim law today: (i) if the husband fails to pay maintenance even though it was caused by the wife's actions and (ii) complete irreconcilability between the couples[407].

Therefore, after discussing the rules or conditions and rights of divorce of both men as well as women, the researcher would like to move towards the responses of the respondents. First, the researcher would like to quote a statement from one of the respondents below;

> *"I entered into a cross-sectional but arranged marriage with a man whose sister was married to my brother. Surprisingly, whatever transpired in my marriage did not impact the relationship between my brother and his wife. After getting married at the age of 30, we initially lived in a joint family with four members. My spouse was unemployed for a year but later secured a government job. Despite my efforts in managing household chores, my in-laws were never satisfied and criticized me continuously. During a period of illness,*

---

[406] (See, Monsoor, Taslima (2004) "Dissolution of Marriages…"- The Dhaka University Studies, P art-F Vol. X V (I): 1-36, June 2004: retrieved from; http://journal.library.du.ac.bd/index.php

[407] "Muslim law on divorce Accessible at: https://www.legalserviceindia.com/article/l393-Divorce-under-Muslim-Law.html

my in-laws stopped talking to me, and when I sought medical help, my mother-in-law suggested I stay at my parent's house for a few months. In my second month of pregnancy, my spouse, in an angry tone, ordered me to return home or face divorce. When I returned, my brother-in-law, upon entering the house, verbally abused and kicked me out, declaring I had no place there. Despite attempts by village elders, I lived separately with my in-laws, but my spouse neglected me. Enduring mistreatment, one day my brother-in-law physically assaulted me, prompting my return to my parent's house. Later, efforts to reconcile led to further mistreatment, threats to burn my sister's house, and abandonment. The volatile situation continued, and after giving birth, my in-laws attempted to separate me from my child. They eventually stole my baby during a court appearance, causing distress. Despite the later recovery, my spouse's refusal to divorce, my reluctance to remarry, and concerns for my child's future and ageing parents weigh heavily on me."

(Interview number no-12:14/12/19).

This poignant narrative tells the story of a woman who faced continuous mistreatment in her cross-sectional arranged marriage. Despite her attempts to manage household responsibilities, she faced criticism from her in-laws. The situation escalated during her pregnancy, leading to an ultimatum from her spouse and verbal abuse from her brother-in-law. Physical assault forced her to return to her parents' house, and subsequent attempts at reconciliation resulted in further mistreatment and threats. The birth of her child became a source of distress as her in-laws tried to separate her from the baby. Despite the recovery of her child, the refusal of divorce from her spouse and concerns for her child's future and ageing parents add complexity and emotional weight to her predicament. The in the above respondent has clearly shown her willingness to separate from her spouse but because of certain questions coming I her mind, she is confused about taking the right design. The above statement clarifies the lack of knowledge among people of solving their issues.

Based on the feasibility of this serious issue, the researcher would like to quote the second statement of another respondent but before that, she would like to mention the saying in the guidance book of the Holy *Quran-e-Kareem* and there, the Lord Almighty Allah says that "*And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favour of Allah upon you and what has been revealed to you of the Book and wisdom by which He (Almighty) instructs you. And fear Allah and know that Allah knows of all things. And when you divorce women and they have fulfilled their terms, do not prevent them from remarrying their [former] husbands if*

they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the last day. That is better for you and purer, and Allah knows and you know not[408]*"* (2-Surah Al-Baqarah-230-235).

Based on the content of the guidebook of Holy *Quran-e-Kareem*, it has been mentioned clearly that if a man wants to separate from his wife, then he has to divorce her so that she can decide anything for her future. And if not then he has to be good with her but he is not allowed to keep her for violating or spoiling her life forever. In addition, the parents are also said to not separate their daughters from their former spouse if both of them want to remarry again. However, the researcher has found that the parents are becoming the reason for separating their married children. The next statement the researcher wants to quote will make the above claim clearer. The statement is below;

> *"I entered into marriage at the age of 30 with a relative from my parent's side. Our joint family comprised seven members, including my spouse, two children, a brother-in-law and his wife with their children, an unmarried brother-in-law, and a sister-in-law. Initially, our marriage was happy, but troubles arose within a year. My spouse and brother-in-law began mistreating me, despite my efforts in managing household chores. Following multiple instances of being turned out of the house, village heads suggested a separate dwelling for me and my children, which was provided by my in-laws. However, this commitment was later broken, leaving me with nothing. Despite facing daily violations, my spouse remained silent, citing an inability to go against his family. Matters escalated when I was beaten by my brother-in-law, his wife, and five sisters, accusing me of separating their brother from them. Injured, I returned to my parent's house, hoping for my spouse's intervention, but he remained silent. Eventually, he messaged me to return my children, stating he wouldn't divorce me. Since then, he has not contacted me, but he attempts to win over my children with money. Currently facing mental trauma and depression, I postponed kidney stone surgery until resolving this issue, despite concerns from my family."*

<div align="right">(Interview no- 13: 12/11/19)</div>

The above statement unfolds the distressing story of a woman who faced mistreatment in her marriage despite her efforts to manage household responsibilities. The troubles escalated, leading to her being turned out of the house multiple times. Village heads suggested a separate dwelling, but the commitment was broken, leaving her in a vulnerable position. The mistreatment reached a harrowing level when she was physically assaulted by her brother-in-law, his wife, and five sisters. Injured and seeking intervention from her spouse, she returned to her parent's house, only to find silence on his part. Despite attempts to win over her children with money, her spouse has not contacted her since. Now grappling with mental trauma and depression, she has

---

[408] To get detailed or more content about divorce including *Tafseer* of (2-Surah Al-Baqarah-230-235) cite the link given; https://myislam.org/surah-baqarah/ayat-230/

postponed the necessary kidney stone surgery, adding to her physical and emotional challenges. The statement clearly shows how women are ruined of their rights and one more thing that is also very important to mention here is the low level of confidence among the women. That is what the above statement specifies, self-confidence is very important for women to defend themselves. This is also a point to focus on, the researcher did not find a single woman standing for their rights by asking for *Khul* if facing DV. And instead of standing up for their rights, they put stress on themselves and as a result of it, they suffer from several mental health issues. Many of the respondents who were divorced early after getting married or after seven, ten or even twenty years, are still asking questions themselves like this;

"What was my fault? If my spouse will divorce me, how can I live? How can I leave my marriage? How can I return to my parent's if my spouse divorces me? Is it not better to attempt suicide instead of facing adverse remarks from the society, community, neighbours, friends or parents? Why should I bear the mental and physical torture from my spouse or my parents, is not it better to elope or attempt suicide? etc.?"

The researcher would like to quote some of these responses from the respondents below (with references as well);

1) *"My brothers and our fellow villagers supported me in filing a case against my spouse, yet there is a lingering question in my mind – what was my fault?"*
   (Interview no-71- Date 22/5/21)

2) *"At times, my children fall ill, and the entire sum of 3000 rupees is spent on their medical expenses. At 35 years old, I find myself facing incredibly difficult days, uncertain about what the future holds. Losing my partner has left me feeling helpless, contemplating whether it might be better to exit this world before anything worse unfolds"*
   (Interview no- 75 –Date-23/5/2021)

3) *"Since leaving my in-law's home, I've been residing with my widowed mother. Although not divorced, I grapple with various forms of trauma. The earnings I manage to accrue are seized by the bank to settle the loan taken by my spouse in my name. Even if my spouse were to divorce me, the burden of repaying the loan would still rest on my shoulders. I find myself repeatedly asking the question, 'What was my fault?"*
   (Interview no-53 –Date- 9/3/2020)

4) *"I have no desire to remarry, and returning to my spouse is not an option, especially considering that my in-laws are unlikely to facilitate it. I find myself in a dilemma, uncertain about the path I should choose"*
   (Interview no- 60 -Date-27/8/20)

5) *"Married since 2016, it's now 2020, and my in-laws have not reached out to me. Instead, my spouse is sending me videos and pictures with his ex-girlfriend, causing considerable emotional distress. Despite the challenges, I find myself still holding onto feelings for my spouse and am open to compromise, though I am aware that my in-laws, especially my brother-in-law, may not be willing to facilitate it. Unsure of what steps to take, I am grappling with the complexities of my situation."*
   (Interview no-51 -Date- 9/1/2020)

6) *"Subjected to brutal physical assault by my in-laws, I endured severe injuries. Seeking refuge, I turned to a neighbor and from there, found solace in my humble widowed mother's home. Since that day, I have been residing in my late father's house, lying on this bed. The weight of traumatic memories from the past and the uncertainty of the future contribute to the deterioration of my health with each passing day."*

(Interview no-28-Date- 23/11/19)

The above poignant narratives collectively reveal a distressing pattern of women facing egregious mistreatment, financial exploitation, and emotional trauma within their marital lives. The recurring question of their perceived fault underscores the unjust burden these women bear, grappling not only with abuse but also with financial repercussions, such as loans taken in their names by spouses. The stories depict the women's vulnerability and feelings of helplessness, leading some to contemplate drastic measures like suicide. The reluctance to remarry or return to spouses highlights the profound challenges they confront. These narratives underscore the urgent need for comprehensive societal support systems, legal protections, and mental health resources to address the deeply rooted issues of domestic violence and financial coercion, advocating for women's rights and well-being. In the above statements, it seems that the mental health among women is disturned to a large extent. Therefore, by looking towards the above responses, it is found that the Kashmiri women are recalling the issues they had faced before and are worried about the future which has not started yet. And instead of making the condition of women any good, it is making it worse by creating several kinds of mental health issues for them. The Muslim women had a solution of asking for *Khul* if they were facing any injustice or unbearable DV. And instead of that, the women are committing suicide instead of defending themselves or standing up for themselves. Therefore, the lack of knowledge is responsible for the women stated above. The second thing that the researcher wants to mention, is the willingness of women that are also overlooked. The researcher interviewed many women who did not want to separate from their spouses, but their parents separated them without their consent. Women do not participate in design making especially when they get divorced and lose their spouses. Not only in family matters but also interims of their careers, women's designs are considered less valuable. Son preference as well as honour killings are the best examples of women's status in their families. Some people prefer or endow more importance on working women, only because of their earnings. According to the

respondents, women do not have much value in their society neither their designs nor their lives. The researcher would like to quote a few statements on this issue;

> *"I got married in 2016, and now it is 2020. Until now, my spouse's family has not contacted me, and my spouse is sending me videos and pictures of his ex-girlfriend, 'An Indian Christian girl.' Those videos are making me cry. I still love my spouse and want to compromise if he wants. But I also know that his paternal family, especially his brother, including my father, will never make it possible. I do not know what I should do now."*
>
> (Interview no-51, date- 9/5/2020)
>
> *"I was beloved to my parents, especially to my father. I acknowledge my responsibility for everything that has gone wrong in my life, but am I not a human being? Is there any forgiveness for me? As everybody knows, man is made up of mistakes, so why am I not forgiven? Why do I feel guilty all the time?"*
>
> (Interview no-62- Date: 23/6/20)
>
> *"My father was not in favour of my divorce, but my spouse's family did not welcome my return to their home. Despite my parents' attempts to reconcile, both sides rejected me. I still desire to be with my spouse, but it seems like no one is concerned about my feelings. I am grappling with mental trauma, contemplating my situation."*
>
> (Interview no-59-Date: 3/6/2020)

The emotional turmoil expressed in these statements underscores the deep pain and confusion experienced by the individual. The lack of communication from the spouse's family, coupled with the distressing images and messages, paints a picture of isolation and heartbreak. The plea for forgiveness and questioning of one's humanity reflects a profound internal struggle, perhaps exacerbated by societal expectations and judgments. The desire to reconcile and be with the spouse is palpable, yet the absence of support from both sides adds to the mental trauma. The victims grapple with a complex emotional landscape, seeking understanding, forgiveness, and a resolution to the internal conflict that weighs heavily on their conscience. It highlights the need for empathy, mental health support, and open dialogue to navigate such challenging personal circumstances.

By being a Muslim, the researcher never feels that Islam is not only a religion[409] but a way of life (a faith[410]). Religion is something different against which many people used to speak out or raise their voices when they feel that their interests are relegated by it.

---

[409] "A social and cultural system known as religion is founded on customs, institutions, and groups. Despite being a human invention, religion is frequently based on a divinity that people adore". Accessed from; https://www.differencebetween.net/miscellaneous/religion-miscellaneous/difference-between-faith-and-religion/

[410]"Faith is the total confidence and trust in someone or something, which is the primary distinction between faith and religion. People come together via their shared faith in a deity, which also helps them to develop and grow their communities. However, the notion of fait need not be connected to religion. The word 'faith' denotes fidelity, devotion, and trust. Despite the fact that the two ideas could seem to be equivalent, they are actually very different"- For more details cite the following link; http://www.differencebetween.net/miscellaneous/religion-miscellaneous/difference-between-faith-and-religion/

By taking an example of the Dalit[411] women based on secondary data, the researcher found that most of the people who belonged to that cast converted to other faiths such as; Islam, Poulism, Buddhism, Sikhism etc., because the religion they were following before or previously was hearting their emotions, values, and interests. As a student of sociology, the researcher personally does not want to criticize any religion. But by being a citizen of the same society we are witnessing those women who belong to this religion (Santana Dharma), especially after the post-Vedic period (1500 B.C. to 500 B. C. Post Vedic Period Age of Later Samhetas, Brahmans and Upanishads) facing unbearable violations and inequality. According to past ethnographic studies, Dalits do not consider themselves Hindus and do not even like to be identified for the same.

When it comes to this study, the researcher has found that in the matter of Kashmiri society and the issues they are facing are because of self-made culture otherwise the people will not prefer to revert to this faith (by skipping their religion). It has been found that people of the region (under study), are unaware of the real teaching of the guidance book (Holy book of *Quran-e-Kareem*), especially in the matter of women.

Therefore, the solution to this problem is to consult the religious organizations or *Shariah* court before any final design. The researcher found that there can be another solution to the problem such as; the nuclear family system if facing DV in a joint family or taking help from the police. And if women still face the same DV in nuclear families then the only solution is to ask for *Khul* or divorce. Therefore, religious scholars should help people understand the rules and regulations (what is permissible or prohibited for them) in their faith.

Kinship Structuring Social Relationships

Social ties are broadly described as the connections that exist between people who regularly interact and are thought to have personal significance by the participants[412].

---

[411] "The term 'Dalit' (Sanskrit: दलित, Romanized-: Dalit), refers to members of the lowest caste in India, also known as the 'Untouchables,' and means 'broken/scattered' in Sanskrit and Hindi" retrieved from; https://www.globalvillagespace.com/dalit-lives-dont-matter-in-india/

[412] "What are the different types of social relationships?" by Esther Fleming on March 12, 202- retrieved from; https://www.sidmartinbio.org/what-are-the-different-types-of-social-relationships/

Family, friends, neighbours, coworkers, and other relationships are included in this definition, but social encounters and contacts that are brief, incidental, or regarded to be of little consequence are not included (Umberson, 1987). By going into the field of the research (for the content collection) the researcher also asked such questions to know their relationships with other members of the family (at their in-law's home including with paternal kin). The researcher would like to mention a few steps first and based on those steps the content will be described further. Thus, the steps are below;

1) Problems in understanding
2) Shearing personal issues
3) Failure in social relationships

The problem in understanding is the main reason for the separation in every relationship which is what the researcher has found. The researcher had also interviewed a few of the respondents who while facing any kind of violence were not supported by any person. Otherwise, were blamed for everything wicked that happened in their life whether in a married relationship or by facing sexual assault. The researcher would like to quote a statement from the respondent below;

> *"It was a horrifying incident in our village of Kunnan-Poshpora in district Kupwara. During this tragic event, more than 200 women, both young and old, from 40 families were subjected to sexual assault. Some of us succumbed to the trauma immediately, and others attempted suicide due to the unbearable shame inflicted upon us. Many young married women, who became pregnant as a result of this heinous act, were abandoned by their husbands. Despite being innocent victims, these women were divorced as their spouses prioritized their reputation over justice. Our innocence was denied, and even our children faced harassment in schools, leading to their dropout. Every day, the haunting news circulated about women who had endured sexual assault in our village of Kunnan-Poshpora, district Kupwara. Over 200 women, young and old, from 40 families were subjected to rape in this horrifying incident. Some of us succumbed to the trauma on the spot, while others attempted suicide, unable to bear the shame and agony. Many young married women, now pregnant due to the brutal actions against them, found themselves abandoned by their spouses. Despite being innocent victims, these women faced divorce, as their husbands prioritized societal reputation over supporting them. The fallout extended to our children, who encountered harassment in schools, leading to many dropping out. The repercussions of this atrocity linger, with the village branded as the home of "raped women," perpetuating our societal identity. Even today, this label follows us wherever we go."*

<p style="text-align: right">(Interview no-9 and 10-Date: 11/11/2019)</p>

The horrifying incident in Kunnan-Poshpora, district Kupwara, reflects the deep scars left by a tragic event that unfolded with unimaginable brutality. More than 200 women, spanning different generations and 40 families, endured sexual assault, resulting in immediate trauma and devastating consequences. The aftermath saw the abandonment of pregnant survivors by their spouses, who chose societal reputation over standing by the innocent victims. The rejection extended to the children, who faced harassment in schools, leading to widespread dropouts. The community's response perpetuated the trauma, as the village became stigmatized with the label of "raped women," a haunting reminder of the collective injustice suffered. Despite the passage of time, the profound impact of this atrocity continues to affect the survivors, underscoring the urgent need for justice, support, and societal awareness to address the lasting consequences of such heinous acts. The researcher has found, how relationships are broken by misunderstanding even when it was not the fault of women, according to the respondents.

The researcher would like to quote another statement below;

> *"I married a man who ran a textile business, and after just seven years of marriage, he was diagnosed with cancer and passed away. Despite facing numerous challenges, including attempts by my in-laws to expel me from the house, I chose to stay and manage all the household responsibilities on my own. However, my in-laws continue to criticize me, even when our neighbors acknowledge my patience. Their response is consistently dismissive, asserting that I am free to leave and remarry. They blame me for the misfortune in our family, accusing me of separating their son from them and causing his and my father-in-law's deaths. Despite enduring their harsh comments, I hold onto the hope that one day they will understand my innocence, although at times, doubts creep in, making me question if I am wrong and wasting my time. Despite being the mother of three children from their late son, my in-laws refuse to acknowledge me as a member of their family. When I fell ill due to the burdensome workload, they neglected to take me to the hospital or provide financial assistance for my medical needs. Every time I requested support from my father-in-law, a retired government employee, his response was dismissive, stating, 'I don't have the time or money for your dramas. Why didn't you remarry and leave us alone?' Now, feeling utterly isolated with no one to share my struggles with, and with my mother also living in challenging circumstances, I am contemplating suicide as a desperate way out. My mother, a widow, resides in a hut with five unmarried daughters, surviving on charity from the community Auecof[413] ".*

(Interview no-27-Date: 23/11/2019)

The above statement depicts a harrowing tale of a woman who faced numerous challenges after the death of her husband, with the added burden of mistreatment from

---

[413] "An office called Auecof is run by the entire Muslim community and is responsible for collecting donations for the poor, particularly for widows and orphans. Cite the link to learn more about these Muslim nonprofit organization's"; https://www.guidestar.org/nonprofit-directory/religion/islamic/1.aspx

her in-laws. The woman's resilience is evident as she chooses to stay and manage household responsibilities despite attempts to expel her. The in-laws' consistent criticism and dismissive behaviour, blaming her for the family's misfortunes, contribute to her emotional distress. The lack of acknowledgement and support, especially during her illness, accentuates her isolation. The statement exposes societal norms that stigmatize widows and neglect the responsibilities of in-laws toward the surviving spouse. The woman's contemplation of suicide reflects the profound mental anguish and desperation she is experiencing, highlighting the urgent need for empathy, understanding, and support in such situations. In the above statement, the researcher has found two phases through which women's lives are going. The very first is what is mentioned in the above statement; women taking a stand by raising their kids as single parents. On the other side, they give up because people do not want them to take a stand for their lives by becoming the role model for other women. It seems that either the society is trying to mould them according to their will or does not want to understand them properly. As the same as the above statement shows, how women have been marginalized based on unjustified misconceptions and their choices as well as desires have been misunderstood by people.

Sharing personal issues can help a person to feel relaxed and this is what the researcher observed by interviewing the respondents especially those who shared their stories more in a detailed manner. A few of the respondents said that 'the researcher is the first person to whom they had shared their story very openly and now they feel more relaxed than before'. A few of the respondents became more emotional while interviewing and while recalling their past sufferings they started crying. The researcher would like to quote a statement from the mother of one of the respondents (the respondent was suffering from depression because of DV and when the researcher interviewed her, she became more emotional and started crying badly). The statement is below;

Words of the victim's mother;

> *"Since her return from her in-law's house, my daughter has been in complete depression. Especially during the last month, she was completely silent—neither talking to anyone nor shedding any tears. Despite my numerous attempts to encourage her to cry, she remained in a state of profound depression, as indicated by the doctors. They emphasized that if she expressed her emotions through tears, it could alleviate half of her depression. Unfortunately, she resisted crying and even avoided answering my calls. She seemed to*

behave like a lifeless body. I appreciate your efforts in facilitating her expression during this session. It's the first time she cried in front of you, and I am hopeful that it will contribute to her recovery, as suggested by the doctor".

<div align="right">(Interview no--Date: 12/10/2019)</div>

The above statement portrays a distressing situation involving the speaker's daughter, who has been grappling with severe depression since her return from her in-law's house. The daughter's silence, lack of tears, and overall lifelessness indicate the profound emotional toll she is experiencing. The speaker's efforts to encourage her daughter to express her emotions, particularly through crying, align with the advice from medical professionals who believe it could help alleviate her depression. The acknowledgement of the daughter's first instance of crying during a session is seen as a positive sign, offering hope for her recovery. This emphasizes the importance of emotional support and therapeutic intervention in addressing mental health challenges, underscoring the need for continued efforts to aid the daughter's healing process. The researcher has found that some victims are also hesitating in sharing issues with their close kin. It seems that a lack of good understanding between a mother and a daughter/son and father or daughter and father or son and mother makes them not share their problems which results in several health issues as well. Therefore, the above statement shows that sharing personal issues with someone who you know or do not know, can become a remedy for some women suffering from depression. In addition, crying is sometimes also considered a remedy for some patients, which can reduce stress on them as the doctors have recommended to the above victim.

Failure in social relationships among women is the result of disconnecting from social connections (parents, friends, and relatives), is what has been said by the respondents. According to the respondents, after getting married women used to detach all their social contacts (with friends, and maternal, and paternal relations). They usually ignore attending the marriage functions from their paternal as well as maternal sides whenever they are invited. This is also a belief practised in the culture of Kashmiri people; after getting married a woman should limit herself to her in-laws by leaving maternal as well as paternal relations. The respondents also said that the only way to meet with the paternal family, as well as school or village friends for married women,

is on two *Eid's*[414] but now many women are banned by in-laws or they ignore going to their paternal family on those festivals. The result of this disconnectedness is becoming the reason for losing the value of a woman in her spouse's family. Secondly, it also results in loss of affection as well as less emotional attachment with those women because people overlook them. According to the respondents, they feel lonely when facing any kind of viciousness because they do not find anyone with whom they can share their problems.

The best way for women to deal with the aforementioned problems is to maintain their social connections by calling friends or family members and scheduling a catch-up (a get-together). They can also join social networking, special interests, or community groups that meet regularly. And there is no need to be afraid to simile or say *Salaam*/hello to every woman known or unknown while walking. Therefore, those things can make them interact with new people and will make them feel more relaxed. The blessed instructions of the *Salaam* were the first things taught to Adam[(a.s)] (the father of mankind according to a monotheistic faith). Abu Hurairah (may Allah be pleased with him) reported: The Prophet [(SAW)] said

> 1) "When Allah created Adam (a.s), He said to him: 'Go and greet that company of angels who are sitting there – and then listen to what they are going to say in reply to your greetings because that will be your greeting and your offspring's.' Adam (a.s) said to the angels: '*As-Salamu 'Alaikum* (peace be upon you).' They replied: '*As-Salamu 'Alaikum wa* Rahmatullah (may you be safe from evil, and Mercy of Allah be upon you).' Thus, adding in reply to him: '*Wa Rahmatullah* (and Mercy of Allah)' to his greeting[415]" [(Al-Bukhari and Muslim)].
> 2) "*It is desirable (sunnah) for a woman to greet another woman with Salam, also her mahram (brother, father, grandfather, niece, etc.), her master (if she is a slave) and her spouse. Also, for an old woman, to whom men do not experience attraction, is desirable to greet a stranger man. In all these cases (i.e., when a stranger is greeting her with Salam, etc.) she (the old woman) is obliged to respond to their Salam*[416]" [(See: Tuhfat al-Muhtaj, vol. 9, p. 224[417])].

The Prophet (SallAllahu Alayhi Wa Sallam) also said:

---

[414] "*Eid*'s: two *Eid's- Eid-ul-Adha* and *Eid-ul-Fiter* are two Islamic festivals among Muslims celebrated in a year. For more information's" (at the time of those two festivals any person but usually brothers of the married women went to invite them on lunch or dinner or for spending few days at paternal home). To get more related content please cite the link; https://bonyan.ngo/en/two-eids-in-islam/

[415] "The first lessons to Adam (a.s)", accessed from; https://hadeethenc.com/en/browse/hadith/3556

[416] Is greeting a Sunnah. Retrieved from; https://islam.ru/en/content/consultation/it-permissible-girl-greet-stranger-salam

[417] (See, "Tuhfat al-Muhtaj" To get more content on above topics by citing the link given; https://islamiques.net/download-kitab-tuhfatul-muhtaj-pdf/

"You will not enter paradise until you believe, and you will not believe until you love one another: 'spread salaam' (the greeting of peace) among you[418]*"* [Muslim].

The Prophet Muhammad (SallAllahu Alayhi Wa Sallam) also explained another virtue of salaam in the following Hadith:

"When two Muslims meet (give salaam), and shake hands, they are forgiven their sins before they part (with each other)[419]*"* [Abu Dawud].

"And when you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally" (Qur'an, An-Nisa 4:86).

Finally, reflect on another saying of the Prophet (SallAllahu Alayhi Wa Sallam), when he said:

"O people! Spread salaam, feed the hungry, be in touch with your kin, and pray while people are asleep (at night) you shall enter paradise peacefully[420]*"* [Tirmidhi].

6.4 Education

Education is the nourishment of the mind, body and soul. It is the way to make the mind active, it impacts our everyday life practices, including the actions of imparting information to others and learning something from someone else (dictionary.com). To know the level of education among respondents, the researcher feels the need to ask such a type of question to the respondents, as to how education is impacting their everyday life practices. By going through the field of research for content collection the researcher found that most of the respondents were dropouts in class 10[th,] 11th, 2nd standard, fourth standard or fifth standard and only one or few of the women were graduate, postgraduate, employed and a few were completely unschooled. Therefore, the condition of education was also not very satisfactory but the interesting thing was that the researcher had interviewed women of all categories (drop-outs, educated, uneducated as well as employed). Based on their categories, the researcher got different responses or reasons from them all related to their loss in education or other issues as well. One single woman presents so many reasons for failure in education or other issues faced by them. The important thing the researcher found (common in all the responses), was that all the women blamed political insurgency which has been continuous in the region for decades and has become the hurdle to gaining education freely or peacefully. The researcher would like to mention a statement below;

"I am Shameem Begum (a fictional name used to maintain research ethics as per the respondent's request). As the only daughter of my parents, I entered into an arranged marriage, though I was not willing to marry the man chosen by my parents. In our lives, it

---

[418] "Spread greeting among one another", retrieved from; https://archive.siasat.com/news/spreading-salaam-greeting-peace-806518/

[419] "Greeting to each other", retrieved from; https://archive.siasat.com/news/spreading-salaam-greeting-peace-806518/

[420] "Greetings and its reward in Islam": https://ng.opera.news/ng/en/religion/fe52abe6102414ac20f9981c66e8c447

became a routine that when a daughter reached the age of 18 or 20, parents actively sought a suitable match for her due to the persistent threat of political unrest and a scarcity of marriage proposals. Families, particularly those from poor and middle-class backgrounds unable to migrate, often prioritize marrying off their daughters over-investing in their education. Many girls like me harbour dreams of attending school, but a nagging question renders us silent: what is the use of pursuing education when even men who have attended schools, and sometimes pursued higher education, face unemployment issues in our region? The prospect of having degrees seems futile, and it feels like a waste of time and money invested by our parents. Numerous other questions contribute to feelings of hopelessness and helplessness. The pervasive political disturbance affects every man and woman, young and old, in our region. However, for women, the impact is even more severe due to the brutality of the Indian army. In my life, various forms of violence have adversely impacted me."

<div align="right">(Interview no 23- Date: 14/5/20)</div>

The above statement paints a poignant picture of the challenges faced by the respondent, in the context of an arranged marriage and the broader socio-political environment. The societal pressure and prevalent gender norms are highlighted, emphasizing the prioritization of marriage over education for young women in the face of political unrest and limited opportunities. The questioning of the utility of education in a region with high unemployment rates adds a layer of despair, reflecting the grim reality faced by both men and women. The respondent also alludes to the pervasive impact of political disturbances, particularly on women who endure violence. The responder's story sheds light on the complex interplay between societal expectations, gender dynamics, and the harsh realities of living in a region marked by political turmoil. Added to the above the researcher also found the inability of parents towards their positive dreams for their daughters (gaining education). But this inability among parents is not without a reason, they fear about the physical security of their daughters. As the above statement identifies the main reason for drop-outs in education and other issues is political unrest etc.

Adding to this in January, only 2G services were available, the territory was for a considerable amount of time under partial lockdown, particularly after the repeal of Article 370. A decision by the Indian Supreme Court "an indefinite ban of the internet in Kashmir was illegal," prompted the restoration of 2G services as well (Phartiyal, 2020). According to the respondents, poverty as well as the orphanage is also a reason for drop-out in education among girls. The researcher would like to quote a few responses from the respondents below,

Q. What is the reason for girl child's drop out from schools in Kashmir?

Response of the respondent:

"The political upheaval, coupled with parental poverty and the loss of my parents, has been the root cause of all my hardships"

<div align="right">(Interview no: 73- Date: 23/12/20)</div>

"The dropout of girl children from education is attributed to political disturbance, parental poverty, or the death of parents."

<div align="right">(Interview no: 50-Date: 23/11/20)</div>

"In my opinion, the dropout of girl children from education is influenced by political disturbance, parental poverty, the death of parents, and at times, our own mistakes, such as love marriage."

<div align="right">(Interview no: 32-Date: 14/12/2019)</div>

"I believe that the dropout of girl children is influenced by a combination of factors, including their interests, political disturbance, parental poverty, and the death of parents."

<div align="right">(Interview no: 22-Date: 9/10/2019)</div>

In the above statements, the respondents presented several reasons for the loss of education. The statements collectively underscore the intricate web of challenges leading to the dropout of girl children from education, with factors such as political disturbance, parental poverty, the death of parents, and individual choices like love marriage all playing significant roles in shaping the educational trajectories of girls in the given context. However, the reasons may be many, the important thing is education, which is adversely impacted. Added to the above, the relevant thing in all the responses, the researcher found is the adverse impact of political insurgency (in terms of shutdown for months) on education. Other things like poverty of parents or death or disappearances are also the reason for unrest in the entire region. According to respondents, months of shutdown in the region had caused a great loss in the economy and the deaths, as well as disappearances of some people, are creating mental trauma.

The researcher also knew about their faith, whether it played any role in their drop-out in education and the responses the researcher got from them were as; *"we are facing all those issues because of Islamophobia by political unrest, not by Islam."* A few learned women said that Islam does not ban the education of girls. The important finding also described above or earlier in this chapter is that most women who can read the interpretation of the holy book of *Quran-e-Kareem*, try to revise of entire Holy book of *Quran-e-Kareem* in the month of *Ramadan* without any proper understanding. And for making the show-off of saying that they had made one revision of the Holy book of *Quran-e-Kareem.* Thus, the researcher would like to mention the saying of Almighty Allah (in the guidance of the Holy book of *Quran-e-Kareem* as well as the teaching of the Holy Prophet[(SAW)]) that "Islam is never opposed to educating women." Because the

Almighty Allah gave the first mention of education in the very first revolution[421] (in the Holy book of *Quran-e-Kareem*) to the final Prophet of Islam (Peace Be Upon Him). And that was implemented to the followers as well (because He (Peace Be Upon Him) is the first teacher of the Muslim *Ummah)*. The very first revolution was *Iqrah*[422]*,* which means to "read," "study," or "seek knowledge,". Although, to gain knowledge is used numerous times throughout the Holy book of *Qur'an-e-Kareem.*

In addition, Almighty Allah has revealed, oh my slaves;

1) "I had made the sun and moon for your benefit, so think about its creation?" (45:3-5/ (21:33) (it means to research on it or to seek knowledge)

2) "I had made you out of clay, so think about your creation[423]." (15:26/21:30/ 24:45/ (32:7-8) (it means to research on it)

3) "I had made you out of a very insignificant sperm drop, so see how?"[424] (23:12-14)

4) "And Allah sends down rain from the sky, giving life to the earth after its death. Surely in this is a sign for those who listen" (16:65) (it means to research on it)

5) "I produce for you fire out of the green tree when behold you kindle therewith, so can you not recognize?" (Surah Yasin: 36/80) (it means to research it)

6) "I had created non-living things out of living things (egg from hen) and living things out of non-loving things (the chick from the egg)" (Surah Baqarah: 2:164 and Surah Ale Imran: 3:27) (it means to research on it)

Therefore, the above verses show that God Almighty Allah is saying to gain knowledge, to think about how and why the universe has been created, and how a human being has been created. In addition, the issues related to social relationships and their solutions have been given in the Miraculous Holy book (*Quran-e-Kareem*) and all these can be understood by the interpretation (to the people whose mother tongue is not Arabic).

---

[421] The very first revolution of Holy *Quran-e-Kareem*: https://academiamag.com/the-importance-of-education-according-to-sayings-of-prophet-muhammad-saw/

[422] "To get more detailed knowledge about the word '*Iqrah'',* please cite the link given; https://islam.stackexchange.com/questions/7991/what-does-iqra-اقرأ-mean also cite: https://musliminspire.com/read-is-the-first-word-revealed-in-holy-quran-iqra-recite-read/

[423] "Islamic human creation story"- Accessed from; https://www2.nau.edu/~gaud/bio301/content/iscrst.htm

[424] "The creation of man as mentioned in the Holy book of *Quran-e-Kareem*"- accessed from; https://muslimmatters.org/2012/02/03/the-creation-of-man-as-mentioned-in-the-quran/

However, it has not been mentioned by Almighty Allah anywhere in the entire Holy book of *Quran-e-Kareem* that women are not permitted to pursue education or knowledge. Additionally, there are other prayers that the final Prophet of Islam (peace be upon him) has commanded the Muslim *Ummah* to recite and that are highly significant to recite before beginning to learn, read, or obtain knowledge as well as facilitating learning to others.

Every Muslim man and woman is required to pursue knowledge, according to the Holy Prophet Muhammad (peace be upon him), who made this declaration back in the seventh century. This declaration was quite explicit, and Muslims throughout history mostly adhered to it. The wife of the Holy Prophet Muhammad[SAW], Aisha (may Allah be pleased with her- is one of the most judicious Islamic scholars[425]) is the best example and should be taken as a role model for Muslim women. After the Holy Prophet's pure soul started his journey towards His creator, men and women travelled to learn from her (Aisha- May Allah be pleased with her) because she was considered a great scholar of Islam all the time.

Therefore, the solution to the above problem is that facilities in distance education should be made available so that they (girls/women) can accomplish their goal of gaining education. In addition, education should be quality-based so that the women in future can easily find the solutions to their issues. Also, the near or the local teachers should be appointed to educate those women/female students. Language teachers and especially foreign language teachers such as; Arabic teachers should be appointed so that the students can easily understand the content of the Holy book of *Quran-e-Kareem* and its guidance. The local religious scholars must educate as well as make people understand (men as well as women) the importance of education in Islam.

6.5 Social Mobilization

The idea of Mobilization among women in different ways is a step or a transition towards empowerment especially for the rural women of any developing country[426].

---

[425] "Learn more about the first and foremost women scholar of Islam "Ama Aisha (may Allah be pleased with her)" cite the link given; https://aboutislam.net/family-life/husbands-wives/discovering-personality-aisha-bint-abu-bakr/
[426] (See, Kakati, Bhaskar Kumar- (January 2013) "Women Empowerment through Social Mobilization" TY - JOUR- AU - Kakati, Bhaskar- PY - 2013/01/01- SP-21- EP- 6- VL-2-ER

6.5.1 Community participation

Women's participation in social movements that support transition and they believe that the protection of women's rights is essential to the development of democracy in their countries (Waylen,1994). By talking about the history, the Kashmiri women had raised their voices against the injustice made in the territory and were happy with the accession made between the Dr Sheikh Mohammad Abdullah (the second Prime Minister of Jammu and Kashmir after Mehr Chand Mahajan) with Nehru (former Prime Minster of India) to make Kashmir a temporarily part of India under Article 370 (35A-1949). Since then the accession has resulted in; widows, half-widows, victims of sexual assault, physical and mental torture, search operations, and fake encounters. But still, women were found active by raising their against the unjust though they faced failure. A popular example is Parveena Ahanger[427], who embarked on a journey to search for her son, a journey that led to the formation of APDP[428] (Association of Parents of the Disappeared Persons) and the formation of a movement against enforced disappearances. However, it is also not a very successful organization in finding missing people because of certain restrictions by the county government. The researcher would like to quote a statement from one of the respondents whose two young boys disappeared (one after the other). She took a stand of searching by herself because firstly, she did not trust those organizations and secondly, she was living in a nuclear family and her spouse was suffering from Tuberculosis (TB). This means that she has to do everything on her own. The detailed statement is quoted below;

> *"I got married to an unemployed person. We lived in a nuclear family with our four siblings (sons). Our life was far from comfortable, but we found happiness in it. Like everyone else, we faced political disturbances, living in constant threat and sorrow. Both my spouse and I worked tirelessly to meet the needs of our family and children. My spouse worked as a laborer in people's fields, while I took care of our children and gathered wood from the jungle. I stored some wood for our use and sold a small portion to meet other essential needs. Despite our efforts, we couldn't afford to send our children to school. The school was located in town, and as there was no school in our village, reaching the town required*

---

[427] (See, the post of Auther Zia in 2016 about "Parveena Ahangar, when her son, Javaid Ahmed Ahangar, was reported missing between the evening of August 17 and the early hours of August 18, 1990. Then the Association of Parents of the Disappeared Persons (APDP), a movement dominated by women, was started by her in 1994". To get more knowledge about this association cite the link given; https://www.apdpkashmir.com/

[428] "Muslim women make up the majority of the APDP's membership. They search for the more than 8,000 Kashmiri men who have been taken hostage by the Indian Army, both individually and collectively. The APDP activists plan demonstrations, take legal action, collect evidence, ask for meetings with military or government officials, and scour cemeteries for the missing persons" (ibid): https://www.apdpkashmir.com/

a long journey. Our eldest son, who was 15 years old, worked as a conductor in a large vehicle, but unfortunately, he got injured in an accident, suffering fractures in his leg and arm. We used all our savings for his treatment, but he still couldn't walk without support. His deteriorating health added to our worries, affecting my spouse even more. Concerned not just for our son but also for my spouse, who fell ill, I suggested he rest at home and take care of the children while I went to the jungle with other women to gather wood. I reassured him that I would return home soon. I was unable to afford medications for my spouse or take him to local healthcare due to financial constraints. That's why I asked him to rest at home. At that time, I was the sole breadwinner for my family, gathering wood from the jungle and selling it to others who couldn't do it themselves. Upon returning home, I went straight to the kitchen to cook, and after calling my children for lunch, I fed them first. I then prepared some food for my spouse and my son, who couldn't walk. When I approached my spouse, I found him in a deep sleep, unresponsive despite repeated calls. Frightened, I called a neighbour, who also tried to awaken him but to no avail. They rushed him to the hospital, and half an hour later, I received a message from my neighbours about my spouse's sudden death from a heart attack. It was an unexpected and devastating truth that I struggled to accept. After my spouse's death, I experienced deep loneliness and remained indoors, mourning his loss for several months. However, due to the financial constraints at home, I compelled myself to gather wood from the jungle to sell and meet our daily needs. Working tirelessly, I also encouraged my 11-year-old son to find work as a labourer. Little did I know that the pain and agony were far from over. One day, a crackdown occurred in our village, leading to the disappearance of many villagers, including my son—the only hope I had left after my spouse's death. Desperate for help, I pleaded with my neighbours to assist me in finding him, but they were preoccupied with their concerns and dismissed me, assuring me that he would be released soon. Despite clinging to hope for a few weeks, my son did not return. Filled with anguish, I sought assistance at the police station, where I was initially ignored until my desperate cries drew their attention. There, I filed a report about my son's disappearance. The police informed me that my son was in the custody of the Indian army, and despite their efforts, the army was not releasing him without a payment of 50,000 Rupees. The news brought mixed emotions—relief at knowing he was alive but distress at the hefty amount demanded for his release. Filled with a sense of desperation, I requested the address of the army camp from the police officer and returned home. Determined to gather the required sum, I sought help from neighbours and relatives the next morning. Unfortunately, the assistance I received was insufficient, leaving me with only a few thousand Rupees. I decided to visit the army camp with the limited amount I had, hoping for mercy. However, upon reaching the gate, I was denied entry. The personnel at the gate claimed that my son was not in their custody. Despite this, I insisted that I had brought money to secure my son's release. The gatekeeper asked me to wait for a few minutes, promising to return. After a brief period, he came back, instructing me to hand over the money, assuring my son's release later that night. Skeptical of the situation, considering the vast difference between the sum I had and the demanded amount, I proposed to enter the camp to see my son first before making any payment. The gatekeeper agreed after another brief wait, and I was led to meet the head of the army.I shared my story of suffering with the army officer, hoping for compassion, but he remained indifferent. He insisted on the 50,000 Rs. payment and, when I explained that I only had a few thousand rupees, he called his guards to forcefully remove me from the camp. As they escorted me out, the officer directed them to take my other loved ones until I could produce the demanded amount. Disheartened, I returned home and intensified my efforts to make ends meet. My 12-year-old son and I took on various jobs in people's homes and fields. One day, my son went to work in the next village while I undertook a household chore at a neighbour's house. When evening came, and my son had not returned, anxiety consumed me. I sought help from neighbours to search for my second son. My neighbours assured me that they would go to the next village the next day to search for my son and would inform me if they found him. They insisted that I stay at their home until they located my son. The entire night was spent in tears and anguish as I grappled with the relentless loss of my family members. On the second day, my neighbours went to the next village to search for

my son, while I anxiously waited with my other two children. Their return was heartbreaking as they informed me that, despite searching extensively, they could not find any trace of my son. They checked with other labourers in the area, but no one had any information about him. They suggested I wait a few more days, hoping he might return on his own. Although agonizing, waiting seemed to be the only option. After a week without his return, I gathered some neighbors and went to the police station to file a missing person report for my son After two days, the police informed me that my second son was also in the custody of the Indian army. This brought back memories of the army officer I had encountered earlier when seeking the release of my first son. He had threatened to detain my other loved ones unless I provided 50,000 Rupees. Fearing a similar demand for my second son, I hesitated to approach the army camp immediately. Instead, I went to the police station first and appealed for their assistance in securing the release of both my sons. Unfortunately, the police expressed their helplessness, stating that the Indian army's routine involved arresting anyone found outside in the evening, regardless of their innocence. They predicted that the army would demand the same 50,000 Rupees for my second son's release and warned of losing him if I could not arrange the money. Feeling desperate, I returned home from the police station. Pondering how to arrange 50,000 Rupees before it became too late, I considered selling our only plot of land. With no elder family member to consult, I made the difficult decision to sell our sole piece of property to secure my children's release. Carrying the 50,000 Rupees in my pocket, I went to the army camp. Upon arrival, I encountered a different army chief and explained that I was there to free both of my sons under their custody. However, instead of sympathy, the army chief glared at me with anger, frightening me. He callously responded, "Poor lady, I don't know where your first son is. We will release your second son only if you provide 50,000 Rupees. If you do not have it, leave do not waste your time, and do not endanger your life. Frustrated and worn down, I did my best to convey my desperate situation to him, but he continued to dismiss and humiliate me. Finally, he callously stated, "Okay, then give us 50,000 Rupees, and we will free your second son. After that, we will try to find your first son, and if we locate him, we will inform you." Understanding that he was indifferent to my plight, I felt exhausted from begging for their mercy for my children and facing the daunting prospect of being alone in the army camp. My neighbours waited for me outside the gate, unable to accompany me. Despite feeling terrified by the stern faces of the army men, as an impoverished mother and the sole caretaker of my children, I could not refrain from seeking help, be it from the Indian army or the Kashmir police. Neglecting my personal needs, I lost track of when I last bathed, washed my face, combed my hair, or changed my clothes. Many people labelled me as crazy because my sole focus was on saving my children, and for their sake, I forgot to conform to the expectations of a normal woman. I was often criticized for my perceived lack of manners or character because I spent the majority of my time pleading with the police or army men to release my children. Eventually, when I became convinced that the army chief had no intention of freeing my son without the payment, I reluctantly handed over 50,000 Rupees to him. He informed me, 'Either wait for an hour or go home; your son will be released later.' Choosing to wait and take my son with me, I sat outside in the park of the army camp for about 3.5 hours. Despite feeling hungry, the pain of separation from my children weighed heavily on me, bringing tears to my eyes. After this long wait, a guard approached me and said, "Old lady, your son has reached home; now leave and don't waste your time here." I was shocked and protested, accusing him of lying, but he left before I could inquire further. Confused, I decided to go outside and seek advice from my neighbours. When I emerged, I found no one except an old man. I rushed to him and narrated the entire story. Upon hearing my account, he advised, "We don't have any other choice, and it's wise to return home first; they may be right." So, we went back home, and when I opened the door, to my amazement, I found my second son there. Seeing him alive, I couldn't trust my eyes and burst into tears. I embraced him tightly, overwhelmed with emotion. Since his return, I've been anxiously awaiting the return of my first son, but that wait continues. Despite our impoverished life, I used to have many chickens, ducks, a cow, an ox, and two or three calves. However, when my first son disappeared, I had to sell some of them, and others were stolen in my absence. Each time I

went to the police station, I would lock the main door, only to find it open or the lock broken upon my return. Many things went missing, but I chose to overlook them, occasionally shedding a few tears. Eventually, I stopped dwelling on these losses, realizing that the most crucial thing was the well-being of my children. After my son's disappearance and my spouse's natural death, our family dwindled to four members. Facing the challenges of poverty and the repercussions of my sons' unexplained disappearances at the hands of the Indian army, life became increasingly difficult. My efforts to provide for my family by working at neighbours' houses were met with the harsh realities of societal prejudice, particularly when seeking marital prospects for my sons. Blamed for our circumstances, I grappled with the loss of whatever little we had, stolen or sold in desperate times. The struggles deepened as my children matured, leading to strained relationships within the family. Amid these adversities, the absence of my first son's physical abilities added an extra layer of difficulty, as he sought employment suitable for his capabilities, facing societal judgments that further compounded our challenges. Living through constant challenges, my life took another painful turn as two of my sons, facing societal prejudice and struggling with resources, chose to move out after getting married. I was left with only one son, who, like his brothers, disappeared following his elder brother's fate. To secure his release, I had to sell our last piece of land. Despite the difficulties, I lived with him, though our relationship was strained. Now, battling severe health issues, including multiple brain haemorrhages and paralysis, I am advised by doctors to reduce stress and overthinking to avoid further risks to my life. However, overcoming the trauma of enduring countless hardships and solitude proves to be an immense challenge. I am currently unable to stand properly, and unless I drag myself to the kitchen and eat, nobody cares whether I have anything to eat or not. Now, I am truly alone – not the Indian army, which destroyed our family, nor the thieves who took the remaining things from my house in my absence."

(Interview no; 32- date; 21/11/ 2019)

The above narrative portrays the profound and harrowing struggles of an impoverished woman living in a conflict-ridden region. The story details the respondent's journey as the sole breadwinner for her family, contending with financial constraints, the tragic loss of her spouse, the disappearance of her sons at the hands of the Indian army, and the desperate measures she takes to secure their release. The relentless challenges, societal prejudices, and the depletion of her family members paint a poignant picture of a life marked by tragedy and hardship. The story underscores the enduring impact of political turmoil on the lives of ordinary people, particularly women, and the profound toll it takes on familial bonds, livelihoods, and mental well-being.

Second, part of mobilization (among women) is to be in touch with their society by participating in different kinds of feasts and festivals or educational conferences, which is an essential part of every society[429]. As a common fact marriage or to get married is one of the social intuitions of human society and to enjoy other's marriage ceremonies (feasts or festivals) is also part of everyday life. Participating in any religious conference

---

[429] (See, Staggenborg, Suzanne et al, in her study "Women's Culture and Social Change..." Berkeley Journal of Sociology-vol.38 (1993-1994), pp. 31-56 (26 pages)-Published By: Regents of the University of California.

to acquire knowledge can help to make changes in everyday practices by knowing women's rights, including their legal rights. By taking the content regarding mobility or participating in any event or by partaking in any religious conference, the researcher would like to quote a statement of the respondents together;

> *"Women who are separated from their spouses, either forcibly or by choice, or those who have lost their loved ones due to disappearances, killings by army personnel, or natural deaths, often face societal unacceptance. These women, including the respondent, are subjected to criticism from people around them. They are labelled as characterless if seen interacting freely with others and are restricted in their choice of clothing and activities such as shopping. Society perceives them as miserable, and they live under the constant threat of venturing outside, especially during serious political unrest and shutdowns in the region, as they are aware that they may not receive support or defense in case of any untoward incidents."*

<div align="right">(Interview no; 1 to 80- date; 2019-2021)</div>

The above statement highlights the pervasive challenges faced by women who have experienced separation from their spouses, whether involuntary or by choice, or have lost loved ones due to various circumstances. It sheds light on the societal stigmatization and criticism these women endure, emphasizing how they are often unfairly labelled as characterless if they engage freely with others or make choices about their clothing and activities. The narrative points out the severe limitations imposed on them, such as societal restrictions and the constant fear of facing judgment, especially during periods of political unrest. This portrayal reflects the complex dynamics of societal perceptions and expectations that significantly impact the lives of these women, adding a layer of hardship to their already challenging circumstances.

The researcher would also like to quote another statement by the respondent's mother. The respondent was neither divorced nor living a married life because of her spouse's disappearance (half-widow). According to her mother,

> *"The respondent has been grappling with mental health issues since her return to her widowed mother's house and is presently undergoing treatment for her mental illness. Due to depression, she refrained from venturing outside her parent's house. However, a few days ago, her elder sister insisted that she attend the marriage ceremony of close relatives in the neighboring district. Despite her initial reluctance, she eventually agreed. Unfortunately, during their journey, the car was attacked by army personnel due to a political shutdown in the region. Fortunately, everyone else remained unharmed, but she sustained severe injuries. Following the attack, she was rushed to the city hospital for emergency treatment, where she received numerous stitches for a deep wound on her head. While she was admitted to the hospital for a few days, the wound has not yet fully healed.."*

<div align="right">(Interview no; 26- date; 14/12/2019)</div>

In the above statement, the respondent's ordeal after returning to her widowed mother's house is compounded by mental health issues, which have led to her avoiding leaving her parent's house due to depression. Despite her initial hesitation, she was persuaded

by her elder sister to attend a marriage ceremony in a neighbouring district. Unfortunately, during the journey, the car came under attack by army personnel due to a political shutdown, resulting in severe injuries for the respondent. Although others in the car escaped unharmed, she sustained a deep wound on her head, requiring emergency treatment at a city hospital. The severity of the injury is evident from the need for numerous stitches. The incident adds another layer of trauma to the respondent's already challenging circumstances, reflecting the impact of the broader political situation on the lives of individuals in the region. In the above statement, it is found that the respondent has been considered responsible for whatever has happened to her (in the accident). Therefore, the researcher has found a solution and that is; to help women as well as people in general to come out from superstitious ideology by understanding the interpretation of the guidance book of the glorious *Quran-e-Kareem.* And by knowing the teachings of the Holy Prophet[(SAW)] who himself[(SAW)] stands for the rights of marginalized people (Sahhi-Bukhari). The researcher has found logical thinking the only remedy for eliminating superstitious ideology among people. And in Islam superstitious ideology is called *Khurafa*[430] which is completely prohibited.

Third is economic mobility which is also very important because it is the source to make women independent and if earning through legal channels can spend on their desires as well as can also help others in need. And if the people in Kashmir (Muslim people) truly follow their faith, then the money that the woman earns is only for her, men do not have any authority over her earnings, whatever or wherever she spends it. As mentioned in the Holy book of *Quran-e-Kareem* Allah Almighty says, *"To men is allotted what they earn and to women what they earn: But ask God of His bounty, For God has full knowledge of all things*[431] (Surah-4-An-Nisa' 4:32)."* The researcher had interviewed a few of the respondents who took a stand of making themselves economically empowered (with the help using their skill). But later, they were either defeated by their

---

[430]"Kharaf (خرف) linguistically means 'corruption of the 'aql (reason) due to old age.' However, the word has been used in meanings that convey similar concepts, such as stupidity and nonsensical. One of the closest concepts to this meaning is the phrase 'ḥadīth of Khurāfa', regarding a man named Khurāfa from Banī 'Udhrah or Juhaynah who had gone in the midst of a group of Jinns. When he returned back, he transmitted many stories and these stories came to be popularly known as the stories of Khurāfa". Retrieved from:
https://themuslimvibe.com/faith-islam/the-concept-of-superstitions-khurafa-in-islamic-civilization
[431] (See, "Surah-4-An-Nisa' 4:32" by citing the link given; https://myislam.org/surah-an-nisa/ayat-32/

household conditions (which they defend a little) or by the abnormal political conditions. The researcher would like to quote a few examples of the respondent's responses below;

> "I learned netting at a skill-based institute and was quite adept at making woollen sweaters, socks, caps, frocks for kids, scarves, gloves, table sheets, etc., within a week. However, after getting married, I had to cease my skills due to the demanding house chores and lack of support from my in-law's side. Following my separation from my spouse, I returned to my parent's house and am now entirely reliant on my parents and my brother's earnings. Affordability has become a significant challenge, as I struggle to purchase even necessities like milk or biscuits for my baby. While some friends suggest that I resume knitting, I find it uninteresting, and my hands shake or tremble when I try. I feel a sense of boredom and struggle to concentrate on any task for more than 10 minutes."

(Interview no; 12-date; 14/11/2019)

In the above statement, The respondent's journey reflects a significant shift in her life, particularly in terms of her livelihood and well-being. Having acquired the skill of netting at a skill-based institute and demonstrating proficiency in creating various woollen products, her marriage marked a turning point. Unfortunately, the demands of household chores and a lack of support from her in-laws forced her to abandon her skills. After her separation, she returned to her parent's house and became dependent on her parents and brother for financial support. The financial constraints are evident as she grapples with challenges in affording necessities for her baby. While suggestions to resume knitting have been made, the respondent finds it uninteresting, and her physical condition, with her hands shaking or trembling, complicates the prospect. Additionally, she expresses feelings of boredom and difficulty concentrating on tasks, indicating potential mental health struggles. This story underscores the complex interplay between skills, societal expectations, financial constraints, and the individual's well-being. Even when the respondent was a skilled woman (mentioned in the statement) after facing several issues in her life, she finally gave up and said to herself -'Not more'. It seems that the abnormal conditions in the family as well as in the region (due to political insurgency) have defeated the confidence among women.

Now the next respondents, who lost hope after facing several issues. The statement is below;

> "I had to drop out of school due to the abnormal political conditions in our village. Additionally, my father, who was a tailor, encouraged me to learn tailoring from him. Despite the challenges, he never deterred me from attending school. However, the prevailing political unrest raised concerns for every girl regarding the continuity of their education. Eventually, I stopped attending school, and my father engaged me in tailoring work, where I learned the craft from him. Upon marriage, I encountered significant

opposition from my spouse's family, particularly from the wives of my brothers-in-law, who were envious of me. Despite facing challenges, I persisted in pursuing my skills. However, my in-laws gave my spouse an ultimatum: either make me stop pursuing my skill or leave the home forever. My spouse chose the latter option, and we left the home. My spouse worked as a labourer, and his income was contingent on the availability of work and the prevailing peaceful atmosphere in the region. In case of shutdowns due to political unrest or a lack of job opportunities, he would spend the entire day at home. Consequently, the financial stability of the entire family rested on my earnings. After being ousted from my in-law's house, we sought refuge with a relative of my spouse and began living there. Meanwhile, I continued my tailoring work in a neighbouring village, where I also taught a few girls at my shop, which is rented. During the shutdowns caused by political unrest, the owner of the shop would not allow me to keep the shop open due to concerns about his safety if the army personnel found it open. Despite the shop being closed for extended periods, the owner has not provided any relief in the rent. Since the abolition of Article 370 (35A- 1949), I have been unable to open the shop for more than a week in a month, yet I continue to pay the rent. This situation is taking a toll on both my spouse and me as we struggle to meet our family's needs. While I considered working from home, people are reluctant to move outside due to fear. With many other male tailors in the village, which initially led me to work in a neighbouring village, the current circumstances make it challenging for me to sustain even necessities like buying milk for my five-month-old baby. We are currently relying on the meagre earnings of my spouse if he manages to find any work in people's fields, as well as the limited savings we had set aside for our daughters' future. The stress from our financial situation is taking a toll on my health. Just last week, at 8:30 pm, army personnel entered our homes and subjected us to inhumane beatings. It was a terrifying evening/night for everyone, with many individuals ending up in the hospital due to serious injuries. The ongoing struggles have made it increasingly difficult for me to continue my work. While I acknowledge that I played a role in separating my spouse from his paternal family, the worsening conditions in our region are making it challenging for me to maintain hope and continue working."

(Interview no; 24- date; 20/11/2019)

This narrative illustrates the challenging journey of the respondent, marked by disruptions in education, the pursuit of tailoring skills, and the persistent impact of political unrest. Forced to drop out of school due to political conditions, the respondent learned tailoring from her father, who encouraged her education despite the prevailing uncertainties. Marital opposition and subsequent eviction from her in-laws' house due to her pursuit of tailoring underscore societal and familial challenges. Financial stability heavily relies on her income, especially during political shutdowns. However, obstacles, including shop closures and rent obligations, compounded by the post-Abrogation of Article 370 situation, intensify economic struggles. The respondent's resilience in continuing her work, even teaching others, contrasts with the harsh reality of financial strain, reliance on sporadic income, and the toll on her health. The brutal encounter with army personnel further exacerbates the challenges, reflecting the pervasive impact of political unrest on daily life, mental well-being, and economic sustainability. Therefore, the researcher has found that economic mobility among women is also impossible because of DV as well as political turbulence. But there is a solution (if the women will

accept the truth) that compromising with an agonized marriage relationship is not the solution to any problem. It does not make sense that if the women are not earning they have to bear every exploitation and if they are earning then they have to give their earnings to their spouse. As what the researcher found that women who have the skill but after getting married, they used to discontinue it for different reasons. Therefore, to become independent, women have to learn to defend against every problem that comes their way. Second, the women, who take the stand against their spouse's family to continue their economic mobility, are now losing hope because of political turbulence. Those women can continue their work by connecting with their customers online because tailoring, knitting and embroidery are part of every culture and are also the needs of people. Therefore, the women have to make plans according to the conditions or as per the situation in the region. It is rightly true that a woman needs training in doing the planned work during such disturbing conditions. Therefore, the management must train the women to make mindful plans according to the conditions in Kashmir.

6.6 Political Participation

Taking part in design-making outside the house or in family matters can help a person (man or woman) to increase his/her value in the family as well as in society[432]. To know the participation of women in the political field (at both village levels- village level as well as state level), the responses the researcher got were a bit critical. According to respondents, Mehbooba Mufti's government is a weird example for them all. Mehbooba Mufti (the chief minister (CM) of Jammu and Kashmir before the abolition of Article 370) is considered unpalatable according to media channels. One of the bitter truths about her is that she did not become CM because of her success but the sudden death of her father[433]. The reality is that the political party of Jammu and Kashmir known as PDP (People's Democratic Party[434]) won the election, and Muftee Mohammad Sayeed was elected as the chief minister[435]. Unfortunately, he passed away from a heart attack in the

---

[432] (See, Peterson et al, (2021) "Measuring women's decision-making: Indicator choice and survey design experiments from cash and food transfer evaluations in Ecuador, Uganda and Yemen" (World Development- Volume 141 May 2021, 105387): https://www.sciencedirect.com/science/article/pii/S0305750X20305155#!

[433]"The third female head of state since the Middle Ages" by Ishfaq Tantry- Tribune News Service- Srinagar, April-3): Retrieved from; https://www.tribuneindia.com/news/archive/features/the-third-woman-ruler-of-state-since-medieval-times-217333

[434] "History of JKPDP" June 14, 2018 by WilPand: https://jkpdp.org/our-party/history/

[435] (See, "Mehbooba Mufti will be J&K's first female chief minister after Sayeed's death, according to a video posted on January 8 by Durgesh Nandan Jha & M Saleem Pandit". Retrieved from;

middle of his term of office, and his daughter, Mehbooba Mufti, who was already active in politics, assumed responsibility for the cabinet's layout[436]. Only after one and a half years of her government, she was dismissed and jailed or imprisoned[437] without any bail (to free). Including Mehbooba Muftee other women politicians were also used by their men for vote bank and not for their design-making or role-playing in their governance. To make it more precise, the researcher would like to quote a few statements from the respondents below;

> 1. *"No, I have never participated in any political activity, nor do I have any inclination to do so. The painful memories of the sexual assault by the Indian army still haunt me, and the lack of support or justice from anyone during those horrific times has left deep scars. Press reporters from London and America came to interview us, but justice remains elusive, and our cases are still pending in court. The trauma inflicted upon us in 1991 has cost many women their lives and shattered their marriages. Even today, I avoid hearing the news or watching television, as it brings back heart-wrenching memories."*
>
> (Interview no-9- Date: 18/11/19).
>
> 2. *"No, I have never participated in any political activity, and under my current circumstances, it is not feasible. I am in hiding, along with my children, from the Indian army, as my spouse was falsely accused and shot dead. Since that tragic incident, the army has conducted search operations twice every week. I initially sought refuge at my parent's house, but even there, the army reached us. Now, I am residing at a relative's house, but the constant fear and uncertainty loom over our lives.."*
>
> (Interview no-22 Date: 14/3/20)
>
> 3. *"No, I have never participated in any political activities, and I have no inclination to do so. The experiences of women in Kashmir, such as former Chief Minister Mehbooba Mufti, who had a robust political background yet faced significant challenges, serve as a cautionary example. Given my current circumstances, I see no practical benefit or relevance in engaging in political activities."*
>
> (Interview 22- Date: 23/11/19)
>
> 4. *"I have no inclination towards or thoughts about engaging in political activities. My sole desire is to live my life peacefully. Currently, I don't even have a place or house to live. Participating in any political activity seems irrelevant to my situation. Moreover, if I were to consider involvement, it raises the question of whom I could seek justice from when I am grappling with numerous personal issues. Mental health concerns further complicate matters, and without timely access to medication, I fear my well-being may deteriorate. Politics and political activities are not a priority for me; my focus is on addressing my immediate challenges and finding stability in my life."*
>
> (Interview no-22- Date: 23/11/19)

---

https://timesofindia.indiatimes.com/india/Sayeed-dead-Mehbooba-Mufti-to-be-JKs-first-woman-CM/articleshow/50480425.cms

[436] "Mufti Mohammad Sayeed, chief minister of Jammu and Kashmir, passes away at age 79: As his daughter Mehbooba Mufti gets ready to become the state's first female CM" retrieved from; https://www.dailymail.co.uk/indiahome/indianews/article-3389274/Mufti-Mohammad-Sayeed-father-modern-Kashmir-dies-79-Daughter-Mehbooba-Mufti-set-woman-CM-J-K.html/

[437] "Mehbooba Mufti, a former chief minister of Jammu and Kashmir, was released Tuesday night after the J&K government overturned her incarceration under the Public Safety Act (PSA), fourteen months after she was imprisoned" accessed from; https://www.newindianexpress.com/nation/2020/oct/13/pdp-chief-mehbooba-mufti-released-from-detention-confirms-jammu-and-kashmir-administration-2209790.html also cite: https://indianexpress.com/photos/india-news/after-being-released-from-detention-here-is-how-mehbooba-mufti-spent-her-day-6724898/

5. *"No, I have never participated in any political activity, nor do I have the desire to do so. I prefer being a housewife. Before marriage, I was an entrepreneur, but after getting married, I left that endeavour because I felt the need to focus on taking care of my baby. Additionally, there was a competitive atmosphere with my brother-in-law's wife regarding household chores. Despite diligently performing challenging tasks at my in-laws' house, especially with my brother-in-law being unsympathetic, both physically and mentally, there was no encouragement for women to engage in political activities. Successful women leaders in the political field could play a crucial role in motivating women to participate in such activities ."*

<div align="right">(Interview no- 2- Date: 14/10/19)</div>

In the above statements are collected accounts shared a common theme of disinterest or reluctance in engaging with political activities. The interviewees express their hesitance, citing various personal reasons such as traumatic experiences, safety concerns, and the prioritization of immediate challenges. The prevalent sentiment is that the complex and difficult circumstances in Kashmir, including security issues and mental health struggles, overshadow any inclination toward political involvement. The narratives collectively highlight the intricate interplay of personal experiences and broader socio-political contexts, emphasizing the need for supportive environments to encourage women's participation in political activities. In addition, to the above along with all other responses, the important thing found, is less interest towards participation in the political field. On the other side, women want to solve their issues in ways like; sitting in one place and finding solutions to the problems. The reason for such a kind of threat or hate towards political activities among Kashmiri women is the example of CM Mehbooba Mufti. Undoubtedly Mehbooba Muftee was an active political leader until she was leading beside her father CM Muftee Mohmmad Sayeed though she was also the victim of familial violence[438]. The day CM Mufti Mohammad Sayeed passed away, Mehbooba Mufti started losing her impact as well as her control on her party and many experienced politicians of her parity (Peoples Democratic Party-PDP) left after they resigned. In addition, she was sent to prison and was under house arrest by the country government which is under BJP[439] (Bharatiya Janata Party) rule. Therefore, these things became the main reason for Kashmiri women not participating in any political activity (example of a woman with a strong political background but still facing failure). Therefore, by concluding the statement with a solution, the researcher would like to say that women's

---

[438] "Mehbooba Mufti's personal life" https://www.liquisearch.com/mehbooba_mufti
[439] "BJP- the current BJP administration is a Rashtriya Swayamsevak Sangh (RSS) affiliate and upholds the Hindutva ideologies of MS Golwalkar and Vinayak Damodar Savarkar: https://frontline.com/politics/savarkar-the-bjp/article30441872.ece

issues can be solved by local self-government if only women can be appointed to such posts. In addition, it will be easier as well as more acceptable to them (victims) because to some extent women can feel more comfortable sharing their issues with other women.

6.7 Everyday Life Practices and Political Unrest

Political insurgency is impacting the way of life of Kashmiri locals according to the respondents of the research. By interviewing the respondents, the researcher found that each part of their lives has been desperately affected because of the unending political uproar in the region. According to them, it is attached to every person's life no matter whether it is a milk-feeding child or and 100 years old person, no matter whether it is a man or a woman. At the time of childbirth on the one side, the family may be happy about the birth of a baby but on the other side, they are worried about the expenses of travelling including the hospital charges because usually at the time of shutdown, the transport remains cut off. If anybody wants to move with such a patient (pregnant lady) to the hospital then they have to apply for the curfew pass but even then, the Indian army (appointed in Kashmir territory) stands at every check-post, takes hours for investigations of the documents. The respondents from Kupwara district said that because there is no maternity hospital available in their district, at the time of childbirth, they used to go to the city hospital (Srinagar) which is more than 85 km[440] (more than 2 hr. 26 min) far from their district. At the time of curfew, it takes more time to reach the city because of the investigations by the army. Added to the above, many pregnant women passed away before reaching the hospital by labor-pain. During the interview one of the respondents from district Baramulla, said that *'a pregnant lady (neighbour) next to their door passed away before reaching the city hospital and her body in yet in the hospital'* (Interview no-9- Date: 3/4/2020), (this incident happened on the same day the researcher went for content collection).

Therefore, this is the condition as well as the impact of the political insurgency on women's lives. The researcher also knew the link between political insurgency and everyday life practices (social relationships, social interactions, mobility, marriage, and family). The researcher feels a need to elaborate it a little more with the help of

---

[440] "Distance from Kupwara to Srinagar" retrieved from; https://www.yatra.com/distance-between/distance-from-srinagar-to-kupwara.html

respondents' statements. For example, the impact of political insurgency on things like; eating habits, sleeping, and so on. The researcher would like to quote a statement below:

> *"The pervasive threat of disappearances, inhumane beatings, arbitrary arrests, humiliation, and sexual harassment by the army in the region has created an atmosphere of fear and restriction. In areas with heightened army presence, people tend to sleep early and wake up late as they are not permitted to use electric bulbs during late hours. Additionally, early morning movement is restricted, affecting the practice of faith, including the morning prayer. The pervasive threat makes it unsafe for people, particularly students, to walk together on highways, especially when encountering army jeeps or convoys. This overall climate of fear has adverse effects on both religious practices and education in the community."*

<div align="right">(Interview no-1 to 80- Date: 12/10/19 to 28/5/21)</div>

The provided statement illustrates the profound impact of the pervasive threat of disappearances, inhumane beatings, arbitrary arrests, humiliation, and sexual harassment by the army on the daily lives of individuals in the region. The pervasive fear has created an atmosphere of restriction, influencing people's sleep patterns, daily routines, and religious practices. The fear of encountering army personnel affects the ability to move freely, particularly for students, limiting their educational opportunities. This climate of fear, as described, has wide-ranging adverse effects on both religious practices and education within the community.

The researcher would like to proceed further by knowing about their domestic life, family, marriage or divorce and its link with political insurgency (based on the responses of the respondents). Therefore, the statement is quoted below:

> *"The ongoing political conflict has contributed to the disconnection of people from their faith and moral education, particularly within the school system. Important aspects such as marriage rules, bride gifts or "Mahar," the significance of consent, dowry, family relationships, women's rights both legally and religiously, charity, and the rights of widows and orphans in the community, as well as rules and regulations of divorces and the rights of a husband upon his wife, are no longer adequately taught. Additionally, many schools have removed morning assembly/prayer from the timetable, and students now directly enter classrooms. There are no separate classes designated for moral education with a dedicated teacher in the schedule."*

<div align="right">(Interview no-1 to 80- Date: 12/10/19 to 28/5/21)</div>

The above statement highlights the continuous political conflict that has played a role in severing the connection between individuals and their faith and moral education, particularly within the educational system. Key aspects of moral teachings, including marriage rules, bride gifts or "Mahar," the importance of consent, dowry, family relationships, women's rights both legally and religiously, charity, and the rights of widows and orphans in the community, as well as rules and regulations of divorces and the rights of a husband upon his wife, are reported to be inadequately taught.

Furthermore, the removal of morning assembly/prayer from the school timetable and the absence of separate classes dedicated to moral education with designated teachers indicate a shift in the educational approach, reflecting the broader impact of the ongoing political conflict on moral and religious teachings within the school system.

The researcher would also like to mention a few responses from the respondents below:

1. *"When conditions are relatively normal, people used to give charity, but every year the situation deteriorates. People tend to ignore their religious teachings of helping needy individuals like me. I am currently working as a labourer to support my elderly mother and my only child. The political disturbance, especially after the abolition of Article 370, has adversely affected our livelihood. Almost every week, the army comes, terrifying us by beating doors and windows with iron rods. As you can see, the windows and glass are broken, and we are fixing them with hard paper or politeness. In more critical situations, we have to shift to the next village, where our relatives live in houseboats. There are restrictions on keeping electric bulbs or any lights on after 8:00 pm."*

(Interview no-16: 15/3/2020)

2. *"I got married to a labourer in the same district, but life in our village is far from peaceful due to daily political disturbances. Almost every week, there are crackdowns, and the canning of both males and females by army forces has become a common occurrence. Hunger is a constant issue, as army threats prevent us from going about our daily lives, and even children go hungry. Our homes are frequently raided, and the army forces destroy everything in their path. These experiences have led to various mental traumas and insomnia. The forces don't bother to knock; they often damage doors directly with their weapons. Arbitrary arrests and disappearances of our men, both young and old, married and unmarried, are routine. Due to the constant threat, our men are not allowed to attend congregational prayers at Masjeed Pak, including the Morning Prayer and Asha prayer."*

(Interview no-1st: 12/10/19)

3. *" Yes, it is violating our religious freedom. We cannot go outside to attend any religious counseling because we feel more unsafe."*

(Interview no-12: 14/11/19)

4. *"The ongoing political disturbance has disrupted everything. Our men lack religious guidance, leading to an adverse impact on us, the women."*

(Interview no-40: *21/11/19)*

5. *" Yes, it has an adverse impact on our religion. Our men are not allowed to go for prayer or attend any religious conferences, resulting in a lack of religious guidance regarding the rights of spouses, parents, siblings, relatives, neighbors, orphans, as well as needy people."*

(Interview no-36: 20/11/19)

6. *"Yes, it has a lot of adverse impact on our religion. Our men are not allowed to go for prayer, and if we, as women, want to go outside for any important work, we cannot due to feeling more unsafe than men. This is particularly concerning for women like me, being a single parent with three daughters, as we are always living in fear.".*

(Interview no-11: 18/11/19)

7. *"Yes, it is impacting our religion. Our men are not allowed to go for prayer. Moreover, if we want to go outside for any religious counseling, we cannot, as we face more threats and feel more unsafe."*

(Interview-no -14: 12/11/19)

8. *"Yes, it is impacting our religion. I have heard from others (as I am living alone) that men are not allowed to go for prayer. Moreover, if we need to go outside for any emergency, we cannot, as we face more threats and feel more unsafe than men."*

(Interview- no-35: 20/11/19)

9. *"The knowledge I possess about my religion is that God Almighty has mandated numerous rights for women over men, regardless of whether they are married, divorced, or widowed. However, the issue lies in the understanding of our religion, Islam."*

10. "Yes, it is evident; currently, the practice of religion has diminished compared to the past due to the movement restrictions, threat of disappearances resulting from political unrest. Nowadays, people spend more time on cell phones, watching movies, or engaging in other activities. Consequently, the respect and sympathy between married couples have become trivialized, and the seriousness once attached to this relationship has waned."

11. "Yes, it is evident that these individuals tend to overlook religious teachings when it comes to their interests or violating someone's rights."

The ongoing political disturbances have had profound implications on the religious and social aspects of life for people in the region (Kashmir region):

1. Impact on Livelihood and Security:

    a) Economic hardships due to political turmoil.

    b) Frequent army crackdowns and restrictions on electric usage contribute to a sense of insecurity.

2. Violence and Mental Trauma:

    c) Regular crackdowns result in caning of both males and females.

    d) Homes are raided, possessions destroyed, leading to mental traumas and insomnia.

    e) Arbitrary arrests and disappearances of men are routine.

3. Religious Freedom and Counseling:

    f) Restrictions on attending congregational prayers at Masjeed Pak.

    g) Fear and insecurity limit attendance at religious counseling sessions.

4. Adverse Impact on Religion:

    h) Lack of religious guidance for men, affecting understanding of rights and responsibilities.

    i) Hindered access to religious activities, diminishing the practice of faith.

    j) Reduced seriousness and respect in marital relationships.

5. Challenges for Women and Single Parents:

    k) Single parents, particularly women, face heightened fear and threats.

    l) Restrictions on women going outside for religious counseling or emergencies.

6. Erosion of Religious Practices:

m) Decreased emphasis on religious practices compared to the past.

n) Shift towards alternative activities like cellphone use and entertainment.

7. Neglect of Religious Teachings:

o) Economic and security concerns lead to neglect of religious teachings and charity.

p) Violation of religious teachings for personal interests or rights.

Overall, the ongoing political unrest has disrupted various facets of life, affecting economic stability, mental well-being, and the practice of religion, with consequences for relationships, education, and community cohesion.

Added to the above researcher has found, making restrictions on every movement uselessly can create several issues among people. The first thing is, that it will insist people oppose the current policy, it will create health issues particularly mental health issues among the residents later result in suicide attempts, it will impact social institutions, it will also increase poverty, illiteracy, and unemployment, it may also result in brain-drain and so on. For example, if people (men/women) are banned from a get-together or placed a ban on their social interactions then how can they know each other or find solutions to their problems? According to respondents, people of their community (Muslim community) usually meet on Friday for congregation prayer or at any religious conference but because of the shutdowns, lockdowns, and curfews, as well as the ban on such conferences, they are following whatever they want. They are now making the culture of their own choice whether it is acceptable to anybody or not.

This is the important thing that the researcher found that if they (the Muslims) are not allowed to attend the five times prayer or any religious conference or guidance then how can they know about each other's (rights men and women upon each other in their everyday life practices) rights in their faith? or regarding the faith with which they are identified? According to the respondents, *"It is not wrong to say that the day will come when the Kashmiri people will start drinking alcohol openly by saying that it not is prohibited."* The researcher would also like to quote a statement below:

"Our people (community) remain Muslims by name only. The political turmoil in Kashmir has led to the closure of many Islamic counselling centers due to the perceived threat of the army, with some forcibly shut down. However, this should not be used as an excuse. According to Islamic teachings, marrying a widow or divorcee is highly rewarded. Unfortunately, our people's minds are influenced by Hindu culture, deviating from true Islamic values. Widows like me face restrictions on wearing vibrant dresses, moving freely outside, or attending marriage ceremonies. Our religious teachings differ significantly from our practical lives, and many in our community reduce Islam to merely performing five daily prayers, deviating from the true essence of the faith. The absorption of Hindu cultural norms into our mindset raises concerns about the potential adoption of practices like the Sati system in our Muslim community."

(Interview no-15-Date-10/3/2020)

In the above statement, it is found that the impact of the political turmoil in Kashmir extends beyond the immediate consequences on security and livelihoods to permeate the cultural and religious fabric of the community. The closure of Islamic counseling centers, driven by the perceived threat from the army, highlights the erosion of spaces dedicated to religious education and guidance. This vacuum contributes to a deviation from true Islamic values, as observed in the community's mindset. The influence of Hindu cultural norms is noted, particularly in the treatment of widows, where restrictions on attire and mobility contradict Islamic teachings that encourage the support and remarriage of widows. The widening gap between religious teachings and practical lives raises concerns about the community's potential adoption of non-Islamic practices, echoing the need for a reevaluation of cultural influences to preserve the authentic essence of the Islamic faith. The fear of Hindu cultural norms infiltrating the Muslim community hints at the broader sociocultural implications of the region's political turmoil on religious identity and practices. In addition, the viewpoints of a widow mentioned above in a short statement about the future and what she predicts if comes true then according to her, 'the day is not so far when the people will copy the culture of post-Vedic period Hindus (Hindu culture, especially in Verna system[441]') in the matter of women. Along with men, women are also unaware of their rights in their faith and the reason is the lack of their presence as well as participation in any religious conferences or guidance. At the time of Muslim marriage, the bride is given a

---

[441] "Ritual purity, a great injustice to women" by Vibhuti Patel uploaded on November 30, 2015 02:35 am | Updated November 17, 2021 01:01 am IST: https://www.thehindu.com/news/cities/mumbai/Ritual-purity-a-great-injustice-to-women/article60229018.ece

dower/marriage gift by the groom, which belongs to her only, but how long can she be the owner of that property is unknown to them. The researcher interviewed many respondents who did not even know about dower/marriage gifts, who is the owner of that gift or how much was it? According to respondents, *"sometimes the parents of the bride take off the bride gift and, in most cases, the spouse and his family take that forcibly."* Thus, this is the result of banning religious education under the unending political insurgency in the Kashmir region.

The solution that the researcher found from the side of respondents, is that the women are aware of the root of the problem more clearly than the men. In addition, the respondents also make some predictions for the future, according to them *"nobody knows about the end of this political unrest that is impacting life in Kashmir region. But people must find a solution themselves by choosing the right path. And if for example, they did not recognize the right path that has been shown to them in the faith with which they are identified, then one day women will be burned in the funeral pyre of their spouses."* In their point of view, political discontent is creating problems in the life of the Muslim population in all the Indian states, especially in Kashmir but as the above respondents have rightly said, *"This excuse will not be accepted at all"* (Interview no-15-Date-10/3/2020). A few other respondents also said *"Will we then stop following our religion as a whole? if the army is banning to practice of the religion outside, then our men can get the knowledge by reading the Holy book and there is no Muslim rich or poor in Kashmir who do not have guidance book of Holy Quran-e-Kareem at home"* (Interview no-15-Date-10/3/2020). Consequently, the researcher also feels Islamic scholars must reach the people offline as well as online however or from wherever it is possible to differentiate between the *Deen* (Faith) and the evils of self-made culture in everyday life practices of people. In addition, it is also the responsibility of the country's government to make the lives of its citizens easy so that they can understand the importance of relationships in their everyday life practices.

6.8 Sociological Perception

In this research work, the researcher has dug deep to know the reason beyond the problem by which the Kashmiri women are becoming the marginalized section of society. It is also not wrong to say that the researcher has dug deep to reach the root of

the problem. For gathering the information, the researcher chose everyday life practices as a tool to describe this research. The researcher asked the respondents about the social interactions inside their relations (maternal or paternal) as well as outside of their friends, neighbours or community as a whole. Social interactions are considered a remedy for many of the mental health issues found by many researchers/experts in psychology. By interviewing the respondents the researcher found, that the women do not want to interact with people by going outside to marketplaces, shopping, to relatives' homes or anywhere else. First because of the threat of unending political insurgency in the region. In addition, the respondents also said, *'They are not getting any relaxation or solution of any of their issues they are facing with, by interacting with people they know, than to feel more depressed by their adverse remarks against them (against the victims).'*

Now approach the theoretical part by keeping the research argument in mind; political unrest influences people's everyday life practices in general and transition from marginalization to empowerment of women in particular. The theory of everyday life practices looks at how people customize mass culture, changing everything from practical objects. The researcher has linked the ideology in this theoretical perspective to the research work. The reason is that women face an adverse change in their lives either by divorce, killing as well or the natural death of their spouses or by becoming the victims of war through sexual assault; all impact their identity directly and usually very undesirably. The important thing that the researcher found while interviewing the respondents is that they generally ignored every interaction (Kin or non-kin) because of not find any positive support or solution to their problems. According to the respondents, they are feeling a little more relaxed by being alone than in the company of those people who are creating more doubts about their innocence.

The researcher interviewed the respondents about their everyday life practices, which were a very easy question for them to answer such as; about their family (both nuclear or joint) and then about marriage (culture in marriage, responsibilities of the spouse upon his wife etc.,) as well as kinship structuring social relationship (problems in understanding, shearing personal issues, failure in social relationships). But every time the researcher found that women are considered less valued members of the family as

well as of their society. The questions regarding the faith they are keeping as well as its practice in everyday life. There, the researcher found the basic reason for the problem, of considering them as a less appreciated member of their family. The researcher found, that although a few women respondents had graduated and a few were employed as well, when they were asked about the rights in the faith they keeping, most of them could not even interpret the very first '*Surah*'- chapter of the Holy book of *Quran-e-Kareem* called as *Surah Fathia* and the same was the condition with their spouses, according to them. Therefore, this thing makes the researcher feel that men are taking advantage of this unawareness by imposing any baseless rules or orders on their women, considering that a part of their faith.

Michel de Certeau's theory of everyday actions looks at how people change everything from practical objects to street plans to rituals, laws, and language to make it their own. Linking this theory with this research work what the researcher found is that, this theory includes family (both nuclear as well as joint), marriage (culture in marriage, responsibilities of the spouse upon his wife etc.,) and kinship structuring social relationship (problems in understanding, shearing personal issues, failure in social relationships) in different social and cultural forms. In addition, the researcher also knew by interviewing the respondents about the faith in their everyday life as well as its impact on the above all (family, marriage, kinship). Therefore, the solution to the above issues is that women need edification in both the senses (their legal rights as well as the rights in their faith they are keeping) otherwise anybody can take advantage of their innocence or lack of knowledge.

In the third part, the researcher asked the respondents about their education (both their faith as well as their professional education). In terms of professional education, most of the respondents stopped or dropped their schooling in the 10th class and only a few were graduates, one was a post-graduate and one was a government teacher. But when the researcher asked them about their knowledge in their faith, most of the women said that "they are doing the five times prayer while others said, that they are also reciting the Holy book of *Quran-e-Kareem*." Therefore, in this matter, the responses were quite a little different when the researcher asked them about the interpretation of the Holy book of *Quran-e-Kareem* because the language of the Holy book is Arabic and to

understand the sayings of the Lord Almighty, one should read the interpretation as well. However, what the respondents said about it was the same response from all the respondents, that *'they did not read the interpretation.'* By giving so many reasons as well as excuses, for not reading the interpretation of the Holy book of *Quran-e-Kareem,* some of the respondents said that "they do not have a teacher who can teach them. And the verses they are reciting during their prayer, are taught to them in their early childhood by their parents or by their teachers in their early school days." A few educated women said, "*Everybody tries to make a showoff of completing at least one revision of the Holy book of Quran-e-Kareem in the month of Ramadan (Fasting) without interpretation and on their daily basis they also try to read a few pages but without interpretation.*" Therefore, when the women of the Muslim community do not know or read the interpretation of the Holy book of *Quran-e-Kareem* then how can they get a solution to the issues they are facing in their everyday life? Mobilization by social participation through social movements, participation in marriage ceremonies, feasts or festivals or participation in any large faith-related conferences are also a part. And is considered an important method or solution to make a change in any person's life especially for women and economic mobility which is very important to make a woman independent. Therefore, what the researcher found from the respondents regarding their mobilization is that; as far as their married life is concerned, they are facing DV. When it comes to participating in other marriage ceremonies, feasts, and festivals, is also not very common among them first because of political disturbance, people do not invite more people to their ceremonies. Second and more agonizing is the superstitious ideology among people, to get married to widows as well as divorcees. People do not like to invite those women to their functions and if for example they went then they must face diverse commits by the people about their way of living or way of talking to other people etc. The third thing, that the researcher has also mentioned in this part is the responsibilities of their spouses/men upon them based on the teachings or guidance of their faith. Because the responses the researcher got from those women did not match the teaching of guidance in the book of the Holy *Quran-e-Kareem.* When the researcher asked them the source they had about their knowledge, their response was; from parents, friends etc. But on the next side, none of the women were satisfied and were saying that

their men were not following the teaching of the Holy book of guidance, the *Quran-e-Kareem.*

Michel de Certeau's theory of everyday life practices makes a clear idea by looking at how people alter mass culture, changing everything from practical objects for example: rituals, laws, and language to make it their own. When comes to the current research the researcher has found that the issue is quite worse than expected because the schools remained closed for months, and people are afraid of sending their daughters to schools because of the threat of unending political insurgency in the region. Therefore, the better solution is guidance, as well as counselling, should be available in informal education as well as correct moral codes to be instilled into children so that they can grow into productive adults who contribute to society.

By linking this theory to this research, the researcher has found that political insurgency and seld-made culture are trying to change everything from its practical position; and that is what Michel de Certeau's theory of everyday life practices is indicating. The researcher found a solution for respondents; how to make the marginalized section participate in social movements and how effective it will be for them. However, the researcher did not limit the research to social participation in social moments only; the researcher also knew their economic participation as well as participation in feasts and festivals or any other kind of educational conferences (faith-related conferences). Although the responses the researcher got were not very satisfactory. However, the researcher has found, that their active participation will make them aware of the realities as well as the solution for their problems both in present and in future.

When going into the field of the research content collection, the researcher also feels the need to ask a question about political participation because women's interest in the political field is considered a positive change in their lives by gaining power. Thus, the response in this part is a lack of interest in participating in any political activity. The reasons for the lack of interest found; sexual assaults, losing their loved ones by killings or disappearance or becoming the victims of DV. Consequently, all the women mentioned presented different reasons for no interest in participating in any kind of political activity. One important reason that the researcher found, was common among

all the respondents' and that was the example of CM Mehbooba Mufti of Jammu and Kashmir. The researcher asked the respondents if the current political unrest is responsible for all the problems or the issues, they are facing in their everyday life practices (social interactions, family, marriage, kinship structuring social relationships, mobility, education, political participation). Most of the respondents blame political unrest for impacting their everyday life practice but a few also said that 'it is not any excuse for violating women or not following the faith which is the identity of Muslims in Kashmir and is providing Muslim women with the same status as men have'. According to them if for example, the political unrest does not end, should they (the men) then violate the women continuously or should they continue practising baseless superstitious ideology in violating them (on women)?'

Study on everyday life practices looks at how people customize mass culture, changing everything from practical objects to street plans to rituals, laws, and language to make it their own. Reclaiming the common man, who has been reduced to a mass's generality is the foundation of Michel de Certeau's theory of everyday actions. The capitalist system converts mass consumers out of persons who "were the first to be subjected to the framework of levelling rationalities". He makes the argument that although Freud began his psychoanalytical work with the individual human beings, in his later works the individual is made to belong to the masses, using Freud's "Civilization and Its Discontents and The Future of an Illusion." Only his assertion about the common people is supported by the character in both works. In Freud's works, there is a distinction between the "ordinary man and the smart man" that lays the groundwork for a second differentiation between the "producer" and the "consumer." Michel de Certeau makes a comparison between the expert and the philosopher and the layman and emphasizes how the expert gains influence over the masses not because of his knowledge but rather because of the platform from which he speaks. Separation in the proper place (proper) refers to a method used by the dominant socioeconomic order in a community. In contrast to the "producers," who labour by creating a place of reason and order, the resistance thrown out by the dominating groups acts on a principle of temporality by taking advantage of momentary openings that periodically show themselves. In this way, the "consumers" disrupt this dominating order using temporal techniques (for

example, guerrilla warfare) if the "producers" aim for spatial domination (such as the army walling itself off from its surroundings).

The researcher chooses the practices of everyday life as a tool to critically describe the issues that the respondents are facing. The researcher has linked Mishal de Certeau's theory practices of everyday life to know about all the practices that are more commonly used in Kashmir. The thing researcher has found is, that men are gaining authority over women in different ways. The second, but most important thing the researcher found by interviewing the respondents is the impact of political insurgency can be said to be a capitalist kind of authority of the secular government on this particular community (Muslim community); impacting the entire social-economic order which may result in its adverse impact on their everyday life practices very severely.

Tactic and strategic (Mishal de Certeau) by clubbing with Mishal de Certeau's theory of everyday life practices both the strategy and tactics are being used to create a barrier or to marginalize women in different ways. Different tactics are been used as a tool for a successful strategy by men as well as by society in different ways. As the researcher studied possible parts of the respondent's (women's) life, starting from family, marriage, kinship structuring social relationships, religion or belief system, culture, laws, democracy, and political participation, every time the researcher found a strategic plan to defame or to shame the particular person (women).

CONCLUSION

7.1 Descriptive Summary

An effort has been made to illustrate the systematic conclusions maintaining the core framework of outcomes of the study. The present study entitled *'Marginalization among Kashmiri Women: Transition towards Empowerment'* has been carried out over five years covering the two districts in North Kashmir (Baramulla and Kupwara) and is been treated as central to the political dispute for ages. In the given situation the researcher has presented the vulnerable half of the population: Women. The respondents of the study were the women facing sexual assault by defense personnel (Rajasthan Rifles appointed in their district of Kashmir region), widows whose spouses were killed or disappeared under political insurgency, women whose spouses died by any natural disease and after, they faced unexpected political as well as DV, and women who got divorces (divorcees). In the very first chapter of this thesis work, the introduction to the major themes of marginalization and women empowerment has been discussed with a brief history of the struggle of women in Kashmir. In addition, political insurgency in Kashmir by contextualizing Islamophobia and article 370 (1949-35A), marginalization among Kashmiri women with sociological theories as well as a sociological intervention on mental health has been discussed. Finally, empowerment issues among Kashmiri women have been discussed in great detail. In the second chapter, the previous related studies have been taken into account in a subjective order on the topics: political insurgency, mental health issues, domestic violence issues, educational issues, and empowerment issues. The gap was found in the abovementioned issues. The third chapter was based on the methodology used in the research work. The study sample was 80 respondents. The principle of representative sampling through an ethnographic research study was adopted while selecting the sample for the current study. The entire data was collected by structured interview transcript as well as using observations on the respondents in their social frame. Hereafter, the objectives of the research are thus articulated:

The present dissertation aims to study *"Marginalization among Kashmiri Women: Transition towards Empowerment"* in North Kashmir with criteria like political insurgency, mental health issues, domestic violence, educational issues and empowerment issues faced by women. The study's primary goals are;

First; "to exfoliate empirical evidence of political marginalization as an antagonist to women empowerment". Second; "to appraise the role of domestic violence as a major threat to empowerment. Cultural components like values and beliefs are to be scrutinized in the realm". And third; "to critically evaluate the ideals of women empowerment in North Kashmir, breaking down the theoretical convention through sociology of everyday life practices".

Therefore, by making the closure of the above summary, the researcher would like to conclude with the objectives of the thesis by starting with certain arguments of the analysis;

7.2 <u>The argument of the study</u>

<u>Argument-1</u>

i. **Socio, cultural, economic, and political issues in Kashmir created a marginalized group of Women during their transition path towards empowerment.**

The related issues of experiences of women in Kashmir, marked by sexual assault, domestic violence, and the pervasive impact of political unrest, paint a harrowing picture of interconnected challenges. Instances of rape and disappearances not only compromise their physical safety but also lead to family disintegration through domestic violence, divorce, and social ostracization. Mental health issues such as insomnia and anxiety become prevalent, while the disruption of education due to conflict, including closures, internet shutdowns, and misinformation, further compounds their struggles. Geographical disparities and traditional norms hinder female empowerment, pushing families to prioritize immediate concerns over long-term aspirations. The metaphorical comparison of cancer cells disrupting the body captures the insidious nature of these issues, emphasizing the urgent need for comprehensive efforts to address root causes and provide avenues for healing and empowerment in Kashmir. Kashmiri women grapple with the devaluation of their lives, confronting violence, threats, and a pervasive

atmosphere of fear. The loss of loved ones through killings or disappearances compounds the trauma, leading to social disintegration. Superstitious beliefs and harassment permeate both familial and societal realms, perpetuating an environment of insecurity. Educational opportunities, especially in skill-based fields, are limited, with societal prejudices hindering girls from pursuing careers in areas like boutiques. The derogatory label "Centre Kore" adds to the stigmatization. Additionally, concerns about elopement, where girls marry against parental wishes, contribute to the reluctance of parents to support certain educational or vocational paths for their daughters, reflecting the complex challenges faced by women in Kashmir.

<u>**Argument-2**</u>

II. Social disintegration as well as superstitious beliefs induced domestic violence placed as hurdles for attaining empowerment.

The content that the researcher had described already in the 5ᵗʰ chapter are the pervasive issue of domestic violence in Kashmir, portraying it as a pattern of abusive behavior within familial relationships where power and control are exerted over women. The family dynamic plays a significant role in subjecting women to discomfort, often making it challenging for them to resist societal pressures or assert their desires independently. Some respondents express a desire not to remarry or return to previous marriages, constrained by family expectations and limited resources. The self-made culture, rooted in blind superstitions, further complicates their lives. Women seek solutions from fake magicians instead of empowering themselves, and post-divorce, they face restrictions in freely expressing their will or choices to family and relatives. The influence of political unrest exacerbates these challenges, with frequent incidents of killings, disappearances, and encounters impacting the mental health of women. Draconian laws like the Armed Forces Special Powers Act contribute to an environment of constant threat, creating a cycle where women become victims of both political insurgency and domestic violence.

Finally, by concluding the sixth chapter with the third but the last objective, the researcher keeps within the research work is; "to critically evaluate the ideals of women empowerment in North Kashmir, breaking down the theoretical convection through the sociology of everyday life practices."

<u>**Argument-3**</u>

1. **Political unrest influences people's everyday life practices in general and transitions from marginalization to empowerment of women in particular.**

The researcher delves into the intricate web of challenges faced by Kashmiri women, examining their social interactions within familial and community settings. Contrary to the potential remedy that social interaction could offer for mental health issues, the respondents reveal a tendency to distance themselves from people, viewing solitude as a partial solution to their problems. This preference for isolation stems from the trauma of being blamed and stigmatized by society, labelled with derogatory terms like *"Badkasmat"* or *"Shakismach."* The researcher explores everyday life practices, shedding light on issues within families, marriages, and kinship structures, unveiling a deeply entrenched perception of women as less esteemed members of both family and society. The researcher probes into the influence of religion, discovering a lack of understanding and interpretation among the respondents, contributing to their vulnerability to manipulation by men. The educational status of the respondents reveals a prevalent pattern of dropouts, with only a few achieving higher education or professional success. Social mobilization, particularly in political or faith-related movements, is hindered by the fear of damaging reputations, arrest, and societal discrimination against widows or divorcees. The responsibilities assigned to spouses, supposedly based on religious teachings, do not align with the guidance of the Holy *Quran-e-Kareem*, indicating a discrepancy between belief and practice. The researcher explores political participation, finding a general disinterest among the respondents, possibly influenced by the challenging experiences of Chief Minister Mehbooba Mufti. Ultimately, the overarching theme that emerges is the pervasive impact of political unrest on every aspect of Kashmiri women's lives, prompting a poignant question about whether such unrest can serve as an excuse for violating women's rights and deviating from their faith.

7.2 Limitations of the Study

The problems that the researcher encountered during the fieldwork are many but the most serious ones were difficult terrain and lack of motorable roads to reach the areas. And also because of political disturbance in the region a kind of anxiety or threat always

remains in the mind of every resident of the region. The researcher also belongs to this part of Kashmir and is aware of the torture as well as harassment from army personnel appointed in their area of study. The threat of moving outside alone for the content collection was a very challenging task for the researcher. First, because it was the time (year) when Article 370 was abolished (35A-1949 of the Indian constitution was abolished on 4 August 2019), during that time the entire region was under shutdown. Second, the researcher was restricted several times from moving to the villages by making investigations. And those army forces are usually standing on every road crossing, on river bridge, in front of every house gate, in every playground, in front of village shops, in front of schools, in empty damaged houses, under walnut trees, in every apple garden, at every riverbed etc.

Connections were blocked. Starting from the movement of people through motor vehicles (small or large) to communication facilities like internet connections all were blocked, which made it very difficult for the researcher to reach any place in less time or to contact family if facing any problem on the way. High fares of transport (a few small vehicles that were moving on roads) without any funding from any government agency or the university was also making it difficult for the researcher to manage those expenses from her account (pocket money taken from her parents). The other problems that the researcher faced in the way of research content collection were also the ability to locate, gather and convince the respondents (victims) to accept the interviewer. Because the residents (men and women) in the Kashmir region are mistrusted by this secular government, it was a big challenge for the researcher to convince them to participate in the interview. The researcher faced many arguments from the respondents and instead of interviewing them, the researcher was first interviewed by the respondents, about her identity, location, university, parentage, birthplace, and so on. The researcher as a female faced the threat of entering anyone's house because people were very suspicious towards the government policies or sharing any personal information with anybody, though sometimes she also took the Asha workers with her. The research study area (Kashmir) is famous for its cold weather (^{0}C, -10, -20 etc). Therefore, the issue that the researcher faced during the research content collection, was the disturbing weather conditions in the region as well, because of the hilly area, the fog

(cloudy fog) in the winter remains from morning to afternoon and gets dark only at 4:30 pm. Cloudy fog, heavy snowfall, rain, and flood were also very disturbing as well as challenging for the researcher to move in those areas, especially where there was no drainage facility available.

7.3 Recommendations and Suggestions for Further Research

Despite of various limitations mentioned above, the present study demonstrated some suggestions for further study in the same field and the researcher would like to mention those suggestions below;

Further studies should be conducted by using the mixed method (qualitative as well as quantitative) so that future researchers can first know the issues as well as how many women are facing such issues, which may provide interesting findings. Extended studies can also take up all the issues separately such as; widows or half-widows whose spouses have been killed or disappeared, widows whose spouses faced death by any natural disease and threat of political unrest, divorcees etc., for taking the in-depth content from the respondents if possible. Other studies can also be conducted on school-going girls (of all ages) as well as drop-outs, illiterate and neo-literate on the issues they are facing while continuing their education. As the present study is limited to the two districts of North Kashmir but to have some more comprehensive perspectives, the study may be extended to more districts of North Kashmir or beyond that, as Islamophobia is taken place not in one or few districts of Kashmir region but in all other states of India as well. An additional study can be conducted on men as well if possible; the men are facing the threat of losing their lives, fear of disappearances, and arrests due to baseless blames in this endless war. In addition, also know the authentic knowledge they (the men) have regarding the faith they are keeping (in terms of family, marriage, their rights upon their wives and the family as a whole, divorce, their authority, their responsibilities in their married life etc.,) and what they are practising in their everyday life.

To go for more or further recommendations based on the limitations for the academics, religious participants, professional organizations, political organizations authoritarian or management is to be more elaborated below;

7.3.1 Academics

The entire study keeps some recommendations for academics to help women empower themselves through education because education is considered the only way to reach their destiny. It is rightly true that women's education is, first facing a downside by political unrest which is latterly wearing the mask of patriarchy. Therefore, giving high priority to education, orientation, training and skill-based or skill development programmes to enable women to improve their active-mindedness. Add-on courses should be imparted in colleges about different laws and rights which can govern women against any kind of discrimination. No discrimination in choosing courses, which can train the minds of women to take any positive stand in their lives. Quality-based education should be implemented in schools that can help women in their later life to become independent. Psychomotor exercises can be included in the curriculum to make women physically strong. Moral education should be given to girls to help them in their later life to deal with social issues as well. In addition, subjects of interest should be taught in schools that can reduce drop-outs in education among rural girls. Mass promotions should be given in passing the examination and can help the female student to complete their studies in a short period. Failure in any subject or class continually creates issues among female students or parents in continuing their studies. Later resulted in drop-out at first, and then in marrying unmatched partners, according to the respondents of the research.

7.3.2 Religious participants

To know the issues in the life of the respondents (Kashmiri), the researcher has used everyday life practices as a tool and through this tool, the researcher found many things about the life of the respondents (women) whether it was about their family, marriage, or kinship. And all the other things that are part of those three institutions of society for example in nuclear as well as a joint family, the researcher knew about their position or status in both. In marriage, the researcher knew about their culture, their rights, bride gifts (*Mahir*), their consent to marriage (arranged as well as marriage by choice), rights of a husband upon his wife, triple *Talaq*, divorce and *Khul etc*. However, every time the researcher found the respondents (women) unaware of the power that their faith (Islam) has provided to them. And this is because they do not know this supremacy, which the

men are taking advantage of their ignorance or illiteracy. Therefore, it is the duty of religious percipients or Islamic scholars to make women aware of their rights in their faith so that they can stand against every injustice that the men are doing to them. It is righty true that one cannot ignore disturbing conditions in the region that even bans to attend religious conferences. However, some of the respondents have also said that they do not know when the unrest will end, they must educate their men as well as women about their rights upon each other in anyhow. Therefore, this thing is possible only when religious scholars try their best (in online as well as offline mode) to educate the people. This is therefore one of the duties of the religious scholars to educate all the young and elderly in nearby villages to spread the factual knowledge of the guidance book of Holy *Quran-e-Kareem* interims of socialization of everyday life practices among both men and women (especially women's rights in their faith they are keeping with). As mentioned in the guidance book of the Holy book of *Quran-e-Kareem,* our creator Almighty Allah says*, "Let there be a group among you who call others to goodness, encourage what is good, and forbid what is evil—it is they who will be successful"* *(Surah Al-Imran:104). "And do not be like those who split into sects` and differed after clear proofs had come to them. It is they who will suffer a tremendous punishment"* *(Surah Al-imran:105).*

7.3.3   Professional organization

No doubt unemployment is spreading in every part of the country India and many people are suffering from it. But as the region has been facing political turbulence for decades, the people especially women are unable to take any stand for their independence or involve themselves in any professional activity or business by starting any entrepreneurship activity. Because what the researcher had observed is that, they (the women) are afraid of starting any entrepreneurship on their own or even thinking about it. Therefore, professional organizations must provide women with such kinds of training courses as well as relief guarantees after or before starting any business. And also, to encourage women to accept legal jobs, schemes or projects without any fear or hesitation by bringing the necessary change in their life, family and their society as a whole. Self-employment opportunities should be adequately extended to women.

7.3.4   Political organization

To encourage women to take part in political activities and by providing them opportunities or fields to practice their skills of solving or dealing with the issues they are facing. The researcher found that they (the women) are not interested in participating in any political activity at a higher level as witnessing the political carrier of Mehbooba Mufti (the first Muslim Chief Minister and the third women politician after Deeda-924-1003 and Kota Rani-1323-1339) but yes, they want to solve their issues on the local level. Thus, it is simple if their issues can be solved by their participation in the local self-government. Therefore, political organizations must encourage Kashmiri women to participate in political activities to solve the issues of other women as well.

7.3.5   Authoritarian practices

The researcher tried to know the issues that the women in both the districts of North Kashmir (district Kupwara and district Baramulla) are facing within their homes as well as outside. The researcher also tried to reach out to possible parts of their life that are getting the adverse impact of political insurgency as well as DV such as; mental health issues among them, their educational issues and including all are becoming the hurdle for their empowerment process. The researcher has described all the possible issues the respondents are facing. And whatever they have sheared with the researcher is a solution or opportunity for the policymakers, management, or authority to work on those issues to empower the women of Kashmir territory.

7.4 Scope of the Study

The researcher did all the possible efforts to reach those women; widows and half-widows, women who faced the incident of mass rape, divorcees etc., to collect the content related to the issues they are facing, within the time duration of five years of the research programme. As an ethnographic study, the researcher did not only take the content from the respondents but also suggested some schemes or projects as well.

The researcher also provides them a kind of counselling on the solution of their issues to some extent. In addition, the researcher also provides some awareness among them regarding the successful women in their faith, which the researcher feels can encourage them greatly. Both the researcher including the PhD supervisor also added a few of the respondents (who know the use of smartphones) on an online platform by creating a

group named 'Women Empowerment'. Both are sharing related information regarding employment opportunities, motivational videos, faith-related awareness, schemes etc. No doubt many of the members are also leaving the group because of their mistrust or hopelessness towards management or the system. Therefore, those women can be motivated to be connected if there is any support from governmental or non-governmental organizations. The researcher searched a lot by contacting several NGOs (Non-Governmental Organizations) online as well as offline every time the efforts returned hopelessly. More work can be done in this field or on this topic because the researcher has faced lots of issues while collecting the content from them as well as winning their trust to participate in the interview.

7.4.1 More sample size to study other geographic areas

As mentioned earlier, if the mixed research methods (qualitative vs quantitative) will be used to keep a large sample size by including other places as well then, many more things or issues can be covered or highlighted. Second, if there is any funding or monetary support available, then it will become easy as well as affordable for the researcher to reach the far-flung areas (backward areas) of the region. At the time of shutdown due to political conflict, there is less movement of vehicles in the region and a few vehicles moving on link roads take two to three times higher fares than before, therefore the funding can help the researcher to afford those expenses. One more thing is that the researcher should need two more persons with her/him while going for content collection or field survey. And among those two persons, one should be a bodyguard because the researcher has faced harassment through army persons appointed there by moving alone for content collection in both districts.

7.5 Policy Implication

The study on '*Marginalization among Kashmiri Women: Transition towards Empowerment'* was carried out over five years of time duration and finally made some suggestions for the policy to be implemented such as:

1. provisions for women's social empowerment that can enable women to strengthen social relations and their position in social structures
2. provisions for educational empowerment among women, for example, free and compulsory as well as quality-based education should be available

3. provisions for political empowerment that can create a sense of design-making among Kashmiri women. And in addition to it, Kashmiri women can defend themselves against any kind of violence

4. provision for economic empowerment that can make women independent

A comprehensive bill on women's rights, the Convention on the Abolition of All Forms of Discrimination Against Women (CEDAW), that was introduced in 1979 and focuses on eliminating prejudice on many grounds should be followed very strictly in concern with Kashmiri women. Because the numerous paragraphs of the CEDAW expressly address the economic empowerment of women. These include, among other things, Articles 10 on equal rights to education, 11 on equal employment, remuneration, and protection for women, opportunities regardless of pregnancy, maternity, or marital status, 13 guarantees equal rights for women to family benefits and financial services, and 15 ensures equality between men and women before the law. 'Marginalization among Kashmiri Women: Transition towards Empowerment' starts with a brief historical background of the women empowerment process. The study throws light on the issue of authority as well as rules that exist in the society which turned towards a process of marginalization. The important reasons for the diminishing trend of women's empowerment are empirically analyzed in this study with the support of ethnographic insights from the women and other participants. The researcher proposes a strong policy implication that is relevant to the achievement of Sustainable Development Goals.

References

Abidi, A. (2014). *Half- Widows In Kashmir-A Study On The Impact Of Post Traumatic Sitress Disorder On Women.* Aug 8, IJRESS//Volume 4, Issue 8.

Agarwal, B., & Panda, P. (2007). Toward freedom from domestic violence: The neglected obvious. *Journal of human development*, *8*(3), 359-388.

Ahmad, B. R. (2015). Role of Education in Women Empowerment: Issues and Its Impact. *Journal of Education and Practice.* www.iiste.org ISSN 2222-1735 (Paper) ISSN-2222-288X- (Online) Vol.6, No.10, 2014

Ahmad, I. (1981). Muslim educational backwardness: An inferential analysis. *Economic and Political Weekly*, 1457-1465.

Ajbani, Ritu (2019). *Women Empowerment: Role of Education.* Business World (BW)- Cited from or retrieved from: http://www.buninessworld.in/date/31-March-

Akhter, Z. (2013). Eve teasing, tears of the girls: Bangladesh Open University towards women empowerment. *International Women Online Journal of Distance Education*, *2*(4), 1-23.

Allendorf, K. (2012). Women's agency and the quality of family relationships in India. *Population research and policy review*, *31*(2), 187-206.

Amin, S., & Khan, A. W. (2009). Life in conflict: Characteristics of Depression in Kashmir. *International journal of health sciences*, *3*(2), 213.

Amnesty International and the Organization of Islamic Co-operation (2015). *Breaking the Silence of Domestic Abuse, Parental Alienation.* Retrieved from or cited from: http://www.amnesty.org/en/documents/po|10/0001/2015

Anant, A. (2013). *Beyond Stereotypes: Contours of the Transition in Jammu and Kashmir*. Idsa, Institute for Defence Studies & Analyses.

Anjum, A., & Varma, S. (2010). Curfewed in Kashmir: Voices from the valley. *Economic and Political Weekly*, 10-14.

Ashraf, F., & Jahangir M. S (2018). Widowhood among Muslim Women: Living Experiences of Conflict and Suffering in Kashmir. *Journal of Emerging Technologies and Innovative Research* (JETIR) Volume 5, Issue 9 Retrieved: from; https://www.jetir.org-

Awan, I. & Irene Z. (Eds.). (2018). *Impacts of anti-Muslim hate crime.* Book Publication Named '*Islamophobia Still a Challenge for Us All'* Book edited by Farah Elahi and Omar Khan

Bansal, R., & Punia, M. Human Rights in Kashmir–Violated or Restored. *International Journal*, *1*(2). Accessed from: https://ijpsl.in/wp-content/uploads/2020/12/human-rights-in-kashmir-violated-

Bales, R. F., & Parsons, T. (2014). *Family: Socialization and Interaction Process.* Routledge. (Original work published 1955)

Barthel, D. L. (1994). *The Concise Oxford Dictionary of Sociology.* Oxford University Press.

Basumatary, D. (2016). Psychological impact of Conflict on Youth in Assam: With reference to the Bodo community. *Indian Journal of Dalit and Tribal Social Work*, *2*(2), 37-48

Batul, Z. (2020). Indian Apathy and Systemic Violence against Women in Kashmir [The London School of Economics and Political Science]. Engendering. https://www.academia.edu/es/45040045/indian-apathy-and-systemic-

Bell, J., & Waters, S. (2018). *Ebook: doing your research project: a guide for first-time researchers.* McGraw-hill education (UK).

Besemer, S. (2012). Specialized versus versatile intergenerational transmission of violence: A new approach to studying intergenerational transmission from violent versus non-violent fathers: Latent class analysis. *Journal of Quantitative Criminology*, 28 (2), 245-263.

Bhat, M. (2018). Political turmoil and the post-eighties generation in Kashmir: Aspirations, anxieties, and future trajectories. *Asian Journal of Peacebuilding*, *6*.

Bhat P et al, (2016). '*Educational Status of Women in Jammu and Kashmir with Special Reference to Rural Areas.* The International Journal of Indian Psychology Volume 3, Issue 4, No. 65.

Bhat, R. A. (2015). Role of Education in the Empowerment of Women in India. *Journal of Education and Practice*, *6*(10), 188-191.

Bhat, R. A, (2017). *The Role of Women in Kashmir politics – from 'Just Peace' to Confrontational Politics.* International Journal of Interdisciplinary and Multidisciplinary Studies (IJIMS)- 2017- Vol, 4, No-2-26-29.

338

Bhat, S. A., & Shah, S. A. (2015). Study of mental health status of the family members of disappeared persons of Kashmir. *The International Journal of Indian Psychology, 3*(1), 71-80.

Bhat, T. M. (2017). Conflict and Women: A Study of Kashmir Valley. *South Asia Journal*. Accessed from: http://southasiajournal.net/conflict-and-women-a-study-of-kashmir-valley/

Bhuyan, D. (2006). *Empowerment of Indian women: A challenge of 21st century*. Cited from:

http://magazines.odisha.gov.in/Orissareview/jan2006/engpdf/Empowerment

Bloomberg, L. D. & Volpe, M. (2012). *Completing your qualitative dissertation: A road map from beginning to end*, *3*, 77-103.

Boyatzis, R. E. (1998). *Transforming qualitative information: Thematic analysis and code development*. sage.

Braun, S., & Geisler, A. (Eds.). (2012). *Die verstimmte Demokratie: Moderne Volksherrschaft zwischen Aufbruch und Frustration*. Springer-Verlag.

Charlette, S. L., Nongkynrih, B., & Gupta, S. K. (2012). Domestic violence in India: Need for public health action. *Indian journal of public health*, *56*(2), 140.

Chanana, K. (1993). Accessing higher education: the dilemma of schooling women, minorities, Scheduled Castes and Scheduled Tribes in contemporary India. *Higher Education*, *26*(1), 69-92.

Chetty. N., & Alathur, S (2018). Hate speech review in the context of online social networks. Aggression and violent behaviour, 40, 108-118

Chen, M.A. (E.d.). (1998). Widows in India: Social neglect and public action. New Delhi, India: Sage Publications

Chong, K. H. (2006). Negotiating patriarchy: South Korean evangelical women and the politics of gender. *Gender & society*, *20*(6), 697-724.

Chowdhary, R. (Ed.). (2010). *Identity Politics in Jammu and Kashmir*. Vitasta Publishing Pvt. Limited.

Chowdury, S.R., (2018). Empowerment of women in Muslim Communities, a practical observation: A case study on the republic of Turkey. Retrieved from: https://www.researchgate.net//prpfile/Saeyed

Clarke, V., & Braun, V. (2013). Successful qualitative research: A practical guide for beginners. *Successful qualitative research*, 1-400.

Collis, & Hussey. (2003). Research Methods for Business and Management Session 6 Research Methodology. Retrieved from; https://www.scribd.com/document/408873569/1-business-research-collis-j-hussey-

Dabla, B. A., & Khan, N. (2007) Empowerment of women in Kashmir A study in Srinagar District. Retrieved from: https://shodhganga.inflibnet.ac.in/handle/10603/72638

Dabla, B. A. (2011). *Social impact of militancy in Kashmir*. Gyan Publishing House.

Dabla, B. Ah. (Ed.) (2011) 'Domestic Violence in Kashmir Valley', Hardcover-1-Jan 2014-ASIN: B072S26NW2 -Publisher: Jay Kay Books, Srinagar- Hard cover:12- 2 page.

Darnish, M.G., and Ramu, M. (2018). *Empowerment Faced by Women Employees in Spinning Industries in Tirupur District.* International Journal of Pure and Applied Mathematics-Volume 120 No. 5 2018, 3857-3867 ISSN: 1314-3395(online version)

Deol, S. S., & Ganai, R. A. (2018). Custodial violence in Kashmir by the Indian Security Forces: A spontaneous consequence or a deliberate counter-insurgency policy? *International Journal of Criminal Justice Sciences*, *13*(2).

Devi, U. L. (1982). *Status and employment of women in India*. BR Publishing Corporation.

Dewan, R. (1994). 'Humsheera','Humsaya': Sisters, Neighbours: Women's Testimonies from Kashmir. *Economic and Political Weekly*, 2654-2658.

Di Cesare, M. (2014). Women, marginalization, and vulnerability: introduction. *Genus*, *70*(2-3), 1-6. Accessed from: https://www.researchgate.net/publication/274078334

Dube, L. (2000). Doing kinship and gender: An autobiographical account. *Economic and political weekly*, 4037-4047.

Duflo, E. (2010, May). Gender inequality and development. In *ABCDE Conference, Stockholm, May*.

Durrani, N., & Halai, A. (2018). Dynamics of gender justice, conflict and social cohesion: Analysing educational reforms in Pakistan. *International Journal of Educational Development*, *61*, 27-39.

Elias, M. (2010). Transforming nature's subsidy: Global markets, Burkinabe women and African shea butter.

Fazal, T. (2015). 'Peace Talks' as Strategic Deployment: the State, Maoists and Political Violence in India. *Irish Studies in International Affairs*, *26*(1), 39-51.

Forbes, G. (2005). *The New Cambridge History of India: Women in modern India.* Publisher: Cambridge University Press- Online publication date: March 2008- Print publication year: 1996 Online ISBN: 9781139055703

Gadekar, U. (2016). Eve teasing and its psychosocial influence among the adolescent girls. *International journal of current advanced research*, *5*(6), 1028-1031.

Gowda, B. N and Rohini, V.S. (2014). *Role of Education in Women Empowerment:Issues and Its Impact'* Journal of Education and Practice www.iiste.org ISSN 2222-1735 (Paper) ISSN 2222-288X (Online) Vol.6, No.10, 2015.

Guest, G., MacQueen, K. M., & Namey, E. E. (2011). *Applied thematic analysis*. sage publications.

Gul, S. B. A., & Khan, Z. N. (2013). Interventions for Promoting Gender Equity at Elementary Education Level in South Kashmir: An Evaluative Study. *Online Submission*, *4*(3), 130-138.

Gul, S. B. A. (2015). Women and Violence: A Study of Women's Empowerment and Its Challenges in Jammu and Kashmir. *Online Submission*, *2*(7), 1-9.

Gul, S. B. A., & Khan, Z. N. (2014). Gender Disparity at Elementary Education Level in Jammu and Kashmir: An Exploratory Study. *Online Submission,2* (9), 11778-117 89.

Guru, G. (2013). Freedom of Expression and the Life of the Dalit Mind. *Economic and Political Weekly*, 39-45.

Hasan, Z. (2010). Gender, religion and democratic politics in India. *Third World Quarterly*, *31*(6), 939-954.

Hasan, Z., & Menon, R. (2004). *Unequal citizens: A study of Muslim women in India*. New Delhi: OUP.

Hassan, A., & Shafi, A. (2013). Impact of conflict situation on mental health in Srinagar Kashmir. *Bangladesh e-journal of sociology*, *10*(1).

Hazarika, D. (2011). Women empowerment in India: A brief discussion. *International Journal of Educational Planning & Administration*, *1*(3), 199-202.

Hossain, M. A. (2011). Socio-economic obstacles of women empowerment in rural Bangladesh: a study on Puthia Upazila of Rajshahi District. *Research on Humanities and Social Sciences*, *1*(4), 1-13.

Hossen, M. A. (2014). Measuring gender-based violence: Results of the Violence against women (VAW) survey in Bangladesh. *Bangladesh Bureau of Statistics (BBS), Ministry of Planning: Dhaka, Bangladesh*.

Huecker, M.R, et al (Ed.). (2020). Domestic Violence. Treasure Island (FL): Stat-Pearls Publishing; 2022 Jan–. PMID: 29763099

Hughes, J. A., Randall, D., & Shapiro, D. (1992). From ethnographic record to system design. *Computer Supported Cooperative Work (CSCW)*, *1*(3), 123-141.

Hussain, N. (2011). Gender Disparity and Policies of Inclusion: A Case Study of Women's Education in Jammu and Kashmir. *Available at SSRN 1905029*.

Ibnouf, F. (2019). The Gender Equality and Women's Human Rights in Islamic Texts (Quran and Hadith). April 2015 DOI: 10.13140/RG.2.1.3421.136723,387, 'The case of Early and Child Marriage (ECM).

Ibrahim, F., & Kothiyal, T. (2017). Beyond Territorial and Jurisdictional Confines. *Economic and Political Weekly*, *52*(15), 32-36.

Imtiyaz, I., & Bhogal, S. K. (2020). Women Digital Empowerment: An Empirical study in Srinagar city. *PalArch's Journal of Archaeology of Egypt/Egyptology, 17*(7), 11038-11049.

Iqbal, S. (2021). Through Their Eyes: Women and Human Security in Kashmir. *Journal of Asian Security and International Affairs*, *8*(2), 147-173.

Irfan, S. (2015). Hurriyat Report: Impact of Conflict on Women. Kashmir Life. Cited from: http://kashmirlife.net/hurriyat-report-impact-of-conflict, Accessed on 13-09-2017

Irshad, I. A. (2015). Kashmiri Orphan: Fragile Sections of Society. *International Journal of Social Sciences and Management*, 2(4), 327-332.

Jairath, V. K. (2005). Studying Communal Riots in India: Some Methodological Issues. *Sociological Bulletin*, *54*(3), 443-462.

Jalil, G. Y. (2016). Arms Trade Treaty. *Strategic Studies*, *36*(3), 78-94.

Jamwal. (2016). *Pakistan Occupied Kashmir (PoK) - World Focus.* Accessed from-https://caravanmagazine.in/conflict/one-year-kashmir-370-revoked-india-

John, A. & Shinde, S. V. *(*2017). Educational Status of Muslim Women in India. *Review of Research* (March; 2012) -Vol.1, Issue.VI/March; 12pp.1-4/ ISSN: -2249-894X.

John, M. E. (1996). Gender and development in India, 1970s-1990s: Some reflections on the constitutive role of contexts. *Economic and Political Weekly*, 3071-3077.

Johnson, P. A., et al (2018). Sexual Harassment of women. *Climate, culture, and consequences in academic sciences, engineering, and medicine. Washington: National Academy of Sciences*.

Kabeer, N. (2005). Gender equality and women's empowerment: A critical analysis of the third millennium development goal 1. *Gender & development*, *13*(1), 13-24.

Kalokhe, A., et al, (2017). Domestic violence against women in India: A Systematic-review of a decade of quantitative studies. *Global public health*, *12*(4), 498-513.

Kalpagam, U. (1987). Women, informal sector and perspectives on struggles. *Social Scientist*, 33-44.

Kanjwal H. (2013). Rape during the Kashmir conflict. *Journal of University Taxas Austin. Violence Victims*. Author manuscript; available in PMC 2013 Dec 31. Retrieved from: https://www.wikiwand.com/en/Rape-during-Kashmir/conflict

Karakurt, G., & Silver, K. E. (2013). Emotional abuse in intimate relationships: The role of gender and age. *Violence and victims*, *28*(5), 804-821.

Karve, I. K. (1965). Kinship organization in India. *(No Title)*.

Manjunatha, K. (2013). The rural women entrepreneurial problems. *IOSR Journal of Business and Management*, *14*(4), 18-21.

Kazi, S. (2009). Shopian: War, gender and democracy in Kashmir. *Economic and Political Weekly*, 13-15.

Kazi, S. (2014). Rape, impunity and justice in Kashmir. *Socio-Legal Rev.*, *10*, 14. Accessed from: https://www.scribd.com/document/406975501/Rape-Impunity-

Kaul, N. (2018). India's obsession with Kashmir: democracy, gender, (anti-) nationalism. *Feminist Review*, *119*(1), 126-143.

Kumar, D., Tyagi, V., & Rastogi, R. (2017). Women Educational Status and Its Impact in Nuh District of Haryana. *International Journal of Reviews and Research in Social Sciences*, *5*(4), 236-239.

Kounsar, S. (2010). *Impact of Armed Conflict (Militancy)on Economic, Health and Educational Aspects of Women's Life in Kashmir Valley.* Retrieved from: http://hdl.handle.net/10603/60856/

Kaur, G. (2010). *Development of Society is Incomplete without the Contribution of Women.* Panchayati Raj Updated, Institute of Social Sciences, Vol. XVII, No. 5, May

Krippendorff & Bock. (2009). *The Content Analysis Reader.* Sage- January 2009-1-1, Publisher-ISBN: 978-1412949668- Retrieved from: https://www.researchgate.net/publication/304011705_The_Content_Analysis

Kumar, A. H. (2014). *Role of RUDSETI in Women Empowerment through EDPs in Tirumakudalu Narasipura, Mysuru District'.* Retrieved from or cited from: http://s3-ap-southeast-1.amazonaws.com/ijmer/pdf/volume6/volume6-issue7(9)

Kuruvilla, M., & Suhara, F. (2014). Response patterns of girl students to eve-teasing: An empirical study in a university setting. *International Journal of Education and Psychological Research*, *3*(3), 60-64.

Lapan, S. D., & Quartaroli, M. T. (Eds.). (2009). *Research essentials: An introduction to designs and practices* (Vol. 16). John Wiley & Sons.

Maier, S., & Nair-Reichert, U. (2007). Empowering women through ICT-based business initiatives: An overview of best practices in e-commerce/e-retailing projects. *Information Technologies & International Development*, *4*(2), pp-43.

Malik, I. (2013). The Muslim Women's Struggle for Justice. *Indian Journal of Psychiatry*. Seminar 643, pp.52-53. Kalra Gurvinder and Bhugra Dinesh, (2013)- 2013 Jul-Sep; 55(3): 244-249

Malik, I. (2018). *Muslim women, agency and resistance politics: The case of Kashmir*. Springer.

Malik, K. (2018). *Fear, indifference and engagement: Rethinking the challenge of anti-Muslim bigotry.* Book chapter '*Islamophobia Still a Challenge for Us All'* Book edited by Farah Elahi and Omar Khan

Malik, S. (2015). *Domestic Violence against Women: Challenges and Misconceptions.* Srinagar, August 25, 2015, 8:49 AM UPDATED: August 25, 2015, 8:49 AM-Cited from: https://www.greaterkashmir.com/news/opinion/domestic-violence-against-

Manjrekar, N. (2003). Contemporary Challenges to Women's Education: Towards an Elusive Goal? *Economic and Political Weekly*, 4577-4582.

Manuere, F., & Phiri, N. (2018). A literature review of women empowerment and development in Zimbabwe: a look at new insights and perspectives. *Journal of Public Administration and Governance*, *8*(4), 57-65.

Maqbool, O. (2017). Impact of Conflict on Women in Kashmir. *International Journal of Political Science and Development*, *5*(3), 114-122.

Mathew, S. C. (2017). Psycho-Social Issues of Middle-Aged Working Women in Coch -in City Based on Stress. *Journal of Advances and Scholarly Researches in Allied Education-* Vol. XIV, Issue No. 1, October-2017, ISSN 2230-7540.

Mathur. (2016). *Thangjam Manorama: The Unnoticed Nirbhaya from Manipur.* (pp. 103-117) Palgrave Macmillan US.

Mir, B. A., & Somasundaran, K. (2019). Psychological impact among women due to armed conflict in district Shopian, Jammu and Kashmir. *Research Journal ARTS*, *18*(1), 133-143.

Mir, B. A., & Somasundaran, K. (2019). Psychological impact among women due to armed conflict in district Shopian, Jammu and Kashmir. *Research Journal ARTS*, *18*(1), 133-143.

Mir, S. R. (2017). Representation of women in Jammu and Kashmir bureaucracy: sociological Analysis. *Learning Community-An International Journal of Educational and Social Development*, *8*(3), 147-155.

Mohd, Z. D., & Abbas, M. (2015). *Political Machinations and the Elusive Peace in Kashmir.* European Academic Research, Vol. II, Issue 12/ March 2015, Impact Factor: 3.1 (UIF), DRJI Value: 5.9 (B+)

Moore & McCabe (Ed.) (2005). *Introduction to the Practice of Statistics.* (5th Edition- New York, NY: W.H. Freeman & Company. Retrieved from; https://www.scirp.org/(S(vtj3fa45qm1ean45vvffcz55))/reference/

Murray, C. J., King, G., Lopez, A. D., Tomijima, N., & Krug, E. G. (2002). Armed conflict as a public health problem. *Bmj*, *324*(7333), 346-349.

Naik, A. B. (2015). Feminine Oppression: A Study of the Conflict in Kashmir. *Internat -onal Journal of Indian Psychology* ISSN 2348-5396 (e) | ISSN: 2349-342 (p) Volume 2, Issue 4, DIP: B03105V2I42015- https://www.ijip.in

Nisha, M.A, &, Vezhaventhan, D. (2018). Political Empowerment and Participation of Women in India. *International Journal of Pure and Applied Mathematics.* Vol.120 No. 5 2018, 4721- 4736 ISSN: 1314-3395:http://www.acadpubl.eu/hub/

Niyaz, A. (2017). A study on Kashmiri working women and their contribution towards family life. *International Journal of Home Science* 2017; 3(2): 556-558

Nwokocha, E. E. (2007). Male-child syndrome and the agony of motherhood among the Igbo of Nigeria. *International Journal of Sociology of the Family*, 219-234.

Osuri, G. (2018). Sovereignty, vulnerability, and a gendered resistance in Indian-occupied Kashmir. *Third World Thematics: A TWQ Journal*, *3*(2), 228- 243.

Pandey, A.D., Tripathy, S. (2022). Exclusion of Widows and State Welfare Policies: Some Insights from Odisha. In: Panda, S.M.,

Pandey, A.D., Pattanayak, S. (eds) Social Exclusion and Policies of Inclusion. Springer, Singapore. https://doi.org/10.1007/978-981-16-9773-9_11.

Pappu, R. (1997). Rethinking legal justice for women. *Economic and Political Weekly*, 1048-1052.

Parlow, A. (2011). Education and Armed Conflict: The Kashmir Insurgency in The Nineties. Parlow, Anton PY - 2011/01/01 SP- T1- Online at MPRA Paper No.

38010, University Library of Munich, Germany: https://mpra.ub.uni-muenchen.de/38010/

Pertwee, E.D. (2018). *Islamophobia across borders'* Book chapter- *Islamophobia Still a challenge for us all'* Book edited by Farah Elahi and Omar Khan.

Pervaz, A. (2018). *The 2018 Nobel Peace Prize Raises Awareness of The Use of Sexual Violence.* Cited from: http://www.ipsnews.net/2015/07/violence-against-women-

Prakash, A. (2019). Social Legislation and Women Development In Tamil Nadu – A Study. *Interna*tional Journal of Research *and Analytical Reviews*-Vol-I-Issue-2I-April-June-2019.

Prathiba, L., et al. (2017). A Study on Issues and Challenges of Women Empowerment in India. *Global Journal for Research Analysis*-Volume-6, Issue-9, Special Issue September- Retrieved from;

Priyadarshini, S.& Basariya, R. (2018). Women entrepreneurs-problems and prospects in India. *International Journal of Civil Engineering and Technology* 9(4):96-102 April (2018)

Qadir, H. (2017). Social issues of widows and half-widows of political conflict: A study in Anantnag district of Jammu and Kashmir. *International Journal of Humanities and Social Science Research*, *3*(10), 6-12.

Qutab, S. (2012). Women victims of armed conflict: Half-widows in Jammu and Kash -mir. *Sociological Bulletin*, *61*(2), 255-278.

Rafiqul, M.I. (2011). Empowerment of rural women through self-income generating Actives and the NGO credit programs in Bangladesh. *Journal of Global Citizenship and Equity Education*, Vol 1, No 1 (2011).

Rahman, Md. A. (2013). Women Empowerment: Concept and Beyond' *Global Journal of Human Social Science Research,* [S.l.], Nov. 2013. ISSN 2249-460X. Vol 13, No 6-C (2013).

Rahman, S. S., & Sultana, N. (2012). Empowerment of women for social development (A case study of Shri Mahila Griha Udyog Lijjat Papad, Hyderabad district). *Researchers World*, *3*(3), 50.

Rani, R.A., & Malipatil, K. S. (2017). *A Study On Women Empowerment Schemes In India.* International Journal of Development Research Vol. 07, Issue, 08, pp.14301-14308, August, 2017.

Rao, P., et al, (2012). *'Political Empowerment of Women in India'* Hardcover-January 1, 2011 by D. Pulla Rao (Author) Publisher: A B D Publishers ISBN: 9788183763790, 8183763790- Edition: 2012-

Rao P, D., Kumar R, P., Krishna V, R. and Krushna V, A. (2011). *Political Empowerment of Women in India: Some Perspectives'*, edited by D. Pulla Rao in 'Political Dimension of Women Empowerment.

Ramachandran, V. (2004). Is schooling for the poor on the government agenda? *Economic and Political Weekly*, *39*, 3349-3350. *Quantitative Criminology*, *28*(2), 245-263.

Rather, A. F. (2013). Armed conflicts in J&K and its impact on society: A case study of Kashmir Valley. *International journal of scientific and research publications*, *3*(2), 1-3.

Rather, M. Ah., & Thanikodi A. (2016). *Peace and Development of Education in Jammu and Kashmir. Book -* Religion and Politics in Jammu and Kashmir edited by Reeta

Rather, T.L., & Malik, M.A. (2021). Education in Jammu and Kashmir: Issues and Challenges. *International Journal of Trend in Scientific Research and Development* (IJTSRD)- Vol- 5 Issue 3, March-April 2021

Rathore, N. (2017). A Study on Empowerment of Women in India. *International Journal of Engineering Technology Science and Research IJETSR* www.ijetsr.com ISSN 2394-3386 Volume 4, Issue 11 November 2017

Rattan, S. (2018). Educational Status of Women in Jammu Division of J and K State. *Journal of Humanities and Social Science Invention* (IJHSSI) Volume 7 Issue 02

Rom, F. A. F. M., Soda, O., & Drianda, R. P. (2022, November). Climbing Up or Down? An Overview of the Ten Years of Citizen Participation in Malaysian Public Sector Project. In *ITB Graduate School Conference* (Vol. 2, No. 1, pp. 142-160).

Rupon, B. (2012). School dropout across Indian states and UTs: an econometric study. *International Research Journal of Social Sciences*, *1*(4), 28-35.

Saldaña, J. (2021). The coding manual for qualitative researchers. *The coding manual for qualitative researchers*, 1-440.

Samarasinghe, V. (2012). "A Theme Revisited"? The Impact of the Ethnic Conflict on Women and Politics in Sri Lanka. *Journal of Women, Politics & Policy*, *33*(4), 345-364.

Sarwer, G. (2017). Women empowerment: Issues and challenges in Jammu and Kashm -ir. *International Journal of Social Relevance and Concern*.

Seelau, E. P., Seelau, S. M., & Poorman, P. B. (2003). Gender and role-based percep- tions of domestic abuse: Does sexual orientation matter? *Behavioural Sciences & the Law*, *21*(2), 199-214.

Sehgal, R. (2011). Kashmir conflict solutions and Demand for self-determination. *International Journal of Humanities and Social Science*- Vol. 1 No. 6; June- 2011 Centre for Promoting Ideas, USA http://www.ijhssnet.com/

Shafaq, L., & Jahan, M. (2018). Exploring Mental Health Scenario in Kashmir. *IJRSS- Internati*onal Journal *of Research in Social Sciences.* Vol. 8 Issue 3, March 2018, ISSN: 2249-2496 Impact Factor: 7.08.1

Shafi, S., Nisa, S. U., & Rizvi, T. (2015) The Scenario of Domestic Abuse against Women in Kashmir. *Journal of Humanities and Social Science* (IOSR-JHSS)- Vol. 20, Issue 9, Ver. III (Sep. 2015), PP 44-49 e-ISSN: 2279-0837, p-ISSN: 2279-0845.

Sharma, I. (2015). Violence against women: Where are the solutions? *Indian journalof psychiatry*, *57*(2), 131.

Sharma, L. K. (2011). Self Help Group As- An Effective Strategy and Feasible Approa -ch to Empower Women in India. *Journal of Management & Technology* Year: 2011, Vol: 5, Issue: 1 First page: 33-39) Print ISSN: 0973-7251-.

Shemyakina, O. (2013). Patterns in female age at first marriage and Tajik armed confl- ict. *European Journal of Population/Revue européenne de Démographie*, *29*(3), 303-343.

Shettar, R.M. (2015). A Study on Issues and Challenges of Women Empowerment in India. *IOSR Journal of Business and Management* (IOSR-JBM) e-ISSN: 2278-487X, p-ISSN: 2319-7668. Volume 17, Issue 4. Ver. I (Apr. 2015), PP 13-19

Shetty, S., & Hans, V. (2015). Role of education in women empowerment and development: Issues and impact. *(September 26, 2015)*.

Shukla, N., & Pandey, J. (2015). *Empowerment of Women in Education Sector',* Nov-15- Cited From: https://www.lawctopus.com/academike/empowerment-women-

Sidney, R. S., et al. (2013). *Is Women's Empowerment Contributing to a Decline in Intimate Partner Violence Against Women in Bangladesh? Evidence From a Qualitative Study.* Fam Plan (2013, Sep:44(3),

Sikander, M. U. H. A. (2012). Women in conflict: Surviving and struggling in Kashmir. *Economic and Political Weekly*, 21-24.

Singh, M., & Jha, M. (2017). The Special Status Conundrum and the Problem of Rehabilitation in Jammu and Kashmir. *Mediterranean Journal of Social Sciences*, *8*(5), 73.

Singh, N., & Butalia, U. (2012). Challenging impunity on sexual violence in South Asia: Beginning a discussion. *Economic and Political Weekly*, 58-63.

Singh, S., & Kour, T. (2013). Females Enrolment and Employment in Schools: A Study of Jammu Division. *International Journal of Scientific and Research Publications*, *3*(7), 1-7.

Singh, S., & Singh, A. (2020). Women Empowerment in India: A Critical Analysis. *Tathapi* UGC Care journal-ISSN:2320-0693 Vol-19-Issue-44-June-2020.

Sobha, K. V. (2021). A Study on Women Empowerment in India. *International Journal for Modern Trends in Science and Technology*, 7(11): 120-124, 2021-

Soltani, A. (2016). Confronting prejudice against Muslim women in the west. *United Nations University, on August*, *4*.

Soubiya, Y. B. (2015). Unending Oppressions: Illustrations of Women Victimization in Kashmir India. *International Research Journal of Social Sciences.* Vol. 4(3), 36- 40,

Sreeja, K. (2015). *Political Empowerment of Women Elected Representatives in Grass Root Level through Skill Development: In the Context of Kerala.* Cited From; http://www.gcmalappuram.ac.in/wp-content/uploads/

Sulaiman, R., et al. (2011). *Initiatives for Disseminating new Information and Knowledge Useful for Rural Women.* ICTs and Empowerment of Indian Rural Women 'What can we learn from ongoing initiatives? CRISP Working Paper 2011-001 Discovery Publishing House, New Delhi.

Sutradhar, R. (2015). *Eve Teasing of the marginalized women: Experiences from Cachar (Assam). Book chapter* entitled **'**Eve Teasing: A Social Epidemic', (2015) Edited by- Deepa Awasthi, Lucknow University-ISBN-9351281426,97893512814.

Suri, B. (2017). *Conflict-Related Sexual Violence in Ukraine.* OHCHR-Human Rights Council Thirty-fourth session 27 February-24 March 2017 Agenda item 10-retrieved from: https://reliefweb.int/report/ukraine/conflict

Suri, K. (2013). Empowering women through education: A study of rural Jammu and Kashmir. *MIER Journal of Educational Studies Trends and Practices*, 154-162.

Suri, K. (2013). Overcoming barriers to learning: Women and distance education in Jammu and Kashmir. *Golden Research Thoughts*, *2*(11), 1-6.

Sushma, N. (2011). *Political Empowerment of Women in Indian Legislature: With reference to their involvement in decision making process.* edited by D. Pulla Rao- Political Dimension of Women Empowerment, - The Associated Publishers, Ambala.

Swaminathan, P. (1994). Where are the entrepreneurs? What the data reveal for Tamil Nadu. *Economic and Political Weekly*, M64-M74.

Tabasum, R., Saha, A., Habib, U., Pal, J., & Singh, R. (2017). Political turmoil impacting pilgrimage tourism in Jammu & Kashmir: A geographical study. *International Journal of Economic Research*, *14*(20), 607-616.

Vakilian, K., & Mirzaii, K. (2011). Reproductive health in Iran: international conference on population and development goals. *Oman Medical Journal, 26*(2), 143.

Vyas, A. (2018). Impact of Skill Development on Women Empowerment. *International Journal for Advance Research and Development*, *3*(1), 8-11.

Wahed, T., & Bhuiya, A. (2007). Battered bodies & shattered minds: Violence against women in Bangladesh. *Indian Journal of Medical Research*, *126*(4), 341.

Walker, L.E. (2017). *Presented the Model of a Cycle of Abuse.* Retrieved from or cited from- https://mariestopes.org.za/cycle-abuse-4-phases-abusive-relationship/

Wolcott, H. E. (2003). *The Man in the Principal's Office: An Ethnography. Harry E. Wolcott- Rowman Altamira. Accessed from:* https://ufdcimages.uflib.ufl.edu/UF/E0/01/56/30/00001/hoppey_d.pdf/

Usmani, M. T. (Ed.) (2001). *Islam ma Khul'ki haqiqat .* Karachi: Maman Publishers.

Velaskar, P. (1990). Unequal schooling as a factor in the reproduction of social inequality in India. *Sociological Bulletin*, *39*(1-2), 131-145.

Vibhuti, U. (2013). Patriarchy Armed conflict and the agency of Women in Kashmir. Shodhganga- Accessed from: http://hdl.handle.net/10603/78491/

Yin, R. K. (2009). *Case study research: Design and methods* (Vol. 5). sage. https://journals.nipissingu.ca/index.php/cjar/article/view/73

Yousuf, L., & Maqbool, O. (2017). Higher education and women participation in Kashmir: a trend towards change. *IOSR J Hum Soc Sci*, *22*, 51-56.

Zargar, W. A. (2012) Disappearance phenomenon in Kashmir valley: impact on affected families and social work intervention. Retrieved from: https://shodhganga.inflibnet.ac.in/handle/10603/8016

Website Links:

1. "Breaking the Silence of Domestic Abuse, Parental Alienation" Published by Amnesty International and the Organization of Islamic Co-operation (2015). Retrieved from: http://www.amnesty.org/en/documents/po|10/0001/2015/

2. "Confronting Prejudice Against Muslim Women in the West" uploaded by Anoosh Soltani on 2016.08.04. Accessed on: https://unu.edu/publications/articles/confronting-prejudice-against-muslim-women-in-the-west.html/

3. "Curb Domestic Violence" Posted by Kashmir Observer: March 23, 2021. Retrieved from; https://Kashmirobserver.net/2021/03/23/Curb Domestic Violence | Kashmir Observer Also site; https://kashmirobserver.net/2021/03/23/curb-domestic-violence/
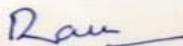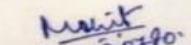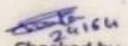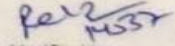
4. "Darkest day for democracy: Revoking Article 370 will have catastrophic effects, says Mehbooba Mufti" published by India Today Web Desk New Delhi, Updated: Aug 5, 2019, 20:48 IST. Retrieved from;

https://www.indiatoday.in/india/story/kashmir-article-370-mehbooba-mufti-jammu-reaction-amit-shah-1577421-2019-08-05/

5. "Empowerment of Indian Women: A Challenge of 21st Century" by Dasarathi Bhuyan. Accessed from:

http://magazines.odisha.gov.in/Orissareview/jan2006/engpdf/Empowerment_of_India

6. "Exploring gender-based disparities with the FAO Food Insecurity Experience Scale" Chiara Brunelli, Sara Viviani. Accessed from:

https://unstats.un.org/unsd/gender/mexico_nov2014/Session%203%20Bangladesh%20paper.pdf/

7."Fact Check: Is India no country for women?" uploaded by Balkrishna on September 17, 2018, 20:51 IST- Chayan Kundu. Accessed on:

https://www.indiatoday.in/fact-check/story/fact-check-india-no-country-women-thomson-reuters-foundation-report-poll-true-false-1271690-2018-06-27/

8. "Govt proposal on removing Article 370: Full Text" by India Today Web Desk. Published on: August 5, 2019 11:53 IST. Accessed from:

https://www.indiatoday.in/india/story/government-amit-shah-remove-article-370-reactions-live-updates.hmt/

9. "Humour helps Kashmiris fight stress: Mental health experts published by Tribune News Service also quoted by Qutub S on Srinagar, May 20 2012. Retrieved from:
https://www.tribuneindia.com/news/jammu-kashmir/health/592279.html/

10."Kashmir Mental Health Survey 2015" published by Doctors Without Borders (MSF) 2017. Retrieved from; https://reliefweb.int/report/india/the silent mental health crisis among women in kashmir-india/

11. "Kashmir: The link between conflict and domestic violence" uploaded by Rifat Fareed Aishmuqam, Indian-administered Kashmir- uplodedon:04/20/2021April 20, 2021. Accessed from: https://www.risingkashmir.com/news/domestic-violence-wake-up-women/

12. *"Kashmiri Women Suffering a Surge in Gender-Based Violence"* uploaded by: Athar Pervaiz – on Jul 17 2015 (IPS). Accessed from: http://www.ipsnews.net/2015/07/violence-against-women-alive-and-kicking-in-kashmir/

14. "Reaching the marginalized', Education for All. Global Monitoring Report" by UNESCO-published on May 19, 2010. Retrieved from: https://unesdoc.unesco.org/images/0018/001865/186525E.pdf/

15. "Strategies for Confronting Domestic Violence: A Resource Manual" by UN published on August 13, 1993. Retrieved from: https://www.ojp.gov/ncjrs/virtual-library/abstracts/strategies-confronting-domestic/

16. "Responding to Gendered Violence in Kashmir" Association of Parents of Disappeared Persons- 2011. Retrieved from https://apdpkashmir.com/

17. "Sexual Violence in Indian Occupied Kashmir" by Aimen Waqar uploaded on July 30, 2022. Accessed from; https://rsilpak.org/2022/sexual-violence-in-indian-occupied-kashmir/

18. "Resource theory" by William Goode in the year 1971 "Social exchange Theory" by Gelles, in the year 1983. Retrieved from: https://www.nyu.edu/classes/jackson/analysis.of.sex.and.gender/ Also, the next site; https://ebrary.net/32645/education/resource_theory/

20. "No Article 370 reactions: Modi hai toh mumkin hai, says Arun Jaitley" published by India Today Web Desk- New Delhi, UPDATED: Aug 6, 2019 00:11 IST. Accessed from: https://www.indiatoday.in/india/story/government-amit-shah-remove-article-370-reactions/

21. "The Cost of Conflict: Violence against Women in Kashmir" by Umar Lateef Misgar uploaded on Aug 14, 2018. Accessed from; https://medium.com/thenewarab/the-cost-of-conflict-violence-against-women-in-kashmir-5bf9c07464ea/

22. "Violence against Women in Families and Relationships" published by Social Activists, on February 29, 2016. Retrieved from; https://www.who.int/news-room/fact-sheets/detail/violence- against-women/

23. "Rape during the Kashmir conflict" by Zolton, I., & Margolis, E. published on July 19, 2017. Retrieved from; https://www.wikiwand.com/en/Rape/

24. "The Association of Parents of Disappeared Persons, Kashmir" Published by the Association of Parents of Disappeared Persons, Kashmir (APDP). *Authors: Dr Goldie Osuri (University of Warwick, UK) and Iffat Fatima (Filmmaker) APDP Consultant: Shahid Malik. Accessed from:* https://apdpkashmir.com/a-provisional-biography-of-the-association-of-parents-of-disappeared-persons-kashmir/

25. "The Protection of Women from Domestic Violence Act, 2005" Accessed On: https://www.jklaw.nic.in/ic/violence-act-act-2010-pdf/

26. "In Kashmir Valley, A Sharp Rise in Domestic Violence Cases" posted by Shakh Zaffar Iqbal on December 16, 2018-1:12 am- IST- Retrieved from; https://www.ndtv.com/india-news/in-kashmir-valley-a-sharp-rise-in-domestic-violence-cases/

27. "Violations Against Women in Syria and The Disproportionate Impact of The Conflict on Them: Ngo Summary Report for The Universal Periodic Review of Syria" published in November 2016. Retrieved from; https://www.peacewomen.org/resource/violations-against-women-syria-and-disproportionate-impact-conflict-them-ngo-summary-report/

28. "Women empowerment through skill development" Accessed from: https://mygov.in/task/women-empowerment-through-skill-development/

Appendix-I

Candidacy letter: 1.1

LOVELY PROFESSIONAL UNIVERSITY

Transforming Education Transforming India

Center for Research Degree Programmes

LPU/CRDP/EC/011019/02

Date: 01ᵗ October, 2019

TO WHOM IT MAY CONCERN

This is to certify that Ms. Nelofar Ara (Registration number - 41800283) is pursuing Ph.D. (Sociology) at Lovely Professional University. She is working under the guidance of Dr. Sukanya Das, Assistant Professor, Lovely Professional University.

Further, she may approach your esteemed institution/center/Libraries for data collection and use knowledge resources for the above said research.

Your act of favourable consideration is sincerely solicited and shall be highly appreciated.

Head

Center for Research Degree Programmes,

Lovely Professional University,

Phagwara, Punjab (India) – 144411

Prepared by   Checked by   Verified by

Jalandhar-Delhi G.T.Road, Phagwara, Punjab (India) - 144411
Ph : +91-1824-444594   E-mail : drp@lpu.co.in   website : www.lpu.in

Authority letter: 1.2

Centre for
Research Degree Programmes

LOVELY
PROFESSIONAL
UNIVERSITY
Transforming Education Transforming India

LPU/CRDP/EC/18022020/0143
Dated: Tuesday 18, feb 2020

Nelofar Ara
Registration Number: 41800283
Programme Name: Ph.D. (Sociology) [Full Time]

Subject: Letter of Candidacy for Ph.D.

Dear Candidate,

We are very pleased to inform you that the Department Doctoral Board has approved your candidacy for the Ph.D. Programme on Thursday 16, May 2019 by accepting your research proposal entitled: "MARGINALIZATION AMONG KASHMIRI WOMEN: TRANSITION TOWARDS EMPOWERMENT" under the supervision of Dr. Sukanya Das

As a Ph.D. candidate you are required to abide by the conditions, rules and regulations laid down for Ph.D. Programme of the University, and amendments, if any, made from time to time.

We wish you the very best!!

In case you have any query related to your programme, please contact Centre of Research Degree Programmes.

HEAD Rau

Centre of Research Degree Programmes

Jalandhar-Delhi G.T.Road, Phagwara, Punjab (India) - 144411
Ph : +91-1824-444594   E-mail : drp@lpu.co.in   website : www.lpu.in

Copy of Interview Transcript: 1.3

Name of the Respondent……………..……………………………………….

Sex………………Age………..……Educational Qualification ……………....

District of the study…………………………….Interview Date: …………..

Area of Study…………………………………………………………………...

Family Type/Size	Family Relations	Male/Female	Age	Occupation
1.				
2.				
3.				
4.				
5.				
6.				
7.				

Interview Questions

i. Are you facing any political disturbances in your area?

ii. How often do you go outside your house like community places or markets? Is it safe?

iii. Do you feel any type of threat or suffering from mental trauma because of political unrest in the Kashmir region?

iv. What is the reason for women's issues in Kashmir?

v. Do you have any knowledge related to Article 370 (35A) of Indian constitution and what is your opinion about it? (And do you think that the abolition of 370 (35A) save the life of Kashmiri women to become half-widow, victims of sexual violence and can it give justice to Kashmiri women from all other issues they are facing?)

vi. Is political disturbance only responsible for all the problems or issues that the women in Kashmir are facing? (Is there any of the issue related to women that has not any connection with political disturbance?)

vii. Have you ever participated in any political activity and do you want to participate?

viii. Do you have any knowledge about the government welfare schemes?

ix. How are you being received in government offices?

x. How hopeful you are about state and central government?

xi. What is your comment on the abolition of triple t*alaq* for women in Kashmir? (HOW?)

xii. What is your opinion about Islamophobia? And is there any relationship between political disturbance and Islamophobia to disturb the life of women in Kashmir?

xiii. How did you survive after the disappearance or the death of your husband?

(Instead of the above question I ask her the same question, but in a different style)

Who supported you after you started facing domestic violence from your life partner?

xiv. How does your family support you these days? (Regarding domestic work, occupation and education)

xv. Are you a school dropout? Tell me about your school and experience there.

xvi. What is the reason for girl child's drop-out from the schools in Kashmir?

xvii. What are your everyday life practices? How you are keeping these days?

xviii. How conservative thinking has been created and practiced among men and women?

xix. What role do your religious practices play which became the challenge to women empowerment in Kashmir?

xx. Is there any impact of political disturbance on the everyday life practices which affect the lives of Kashmiri women?

Closing:

i. Is there any other important thing that I forgot to ask you about the subject matter?

ii. Do you have anything to suggest that will help me to carry out a successful matter?

iii. Please accept my thanks and appreciation for giving your time.

I do hereby declare that the information given above is the best of my knowledge and is based on facts.

Address …………………………………………………………………

Signature of the Respondents

Profile of the Respondents from District Kupwara: 1.4

S. no	Name	Family-Unit/ Members	Gender	Age	Occupation	Qualification	District
1	*Rukhsana Bagam*	Nuclear family/6	Female	40	House-wife	*neo-literate*	Kupwara
2	*Zahida Bagam*	Nuclear family/4	Female	33	House-wife	*Under metric*	Kupwara
3	*Rafeeqa Bagam*	Joint family/ 19	Female	38	House-wife	*10th*	Kupwara
4	*Jan Bagam*	Nuclear family/7	Female	48	House-wife	*4th standard*	Kupwara
5	*Sara Bagam*	Nuclear family/2	Female	45	Sweeper	*Illiterate*	Kupwara
6	*Zoona Bagam*	Nuclear family/4	Female	40	House-wife	*Illiterate*	Kupwara
7	*Zubada Bagam*	Joint family/ 4	Female	22	House-wife	*9th Standard*	Kupwara
8	*Zareefa Bagam*	Joint family/ 8	Female	45	House-wife	*Illiterate*	Kupwara
9	*Jana Bagam*	Nuclear family/9	Female	60	House-wife	*Illiterate*	Kupwara
10	*Taja Bagam*	Nuclear family/7	Female	47	House-wife	*Illiterate*	Kupwara
11	*Ateeqa Bagam*	Joint family/ 8	Female	33	House-wife	*Illiterate*	Kupwara
12	*Zahida Bagam*	Joint family/ 10	Female	32	House-wife	*12th.*	Kupwara
13	*Zareena Bagam*	Joint family/ 7	Female	35	House-wife	*10th*	Kupwara
14	*Fuzeela Bagam*	Joint family/ 7	Female	55	House-wife	*Illiterate*	Kupwara
15	*Ateeqa Bagam*	Joint family/ 7	Female	40	House-wife	*5th Standard*	Kupwara
16	*Hafeeza Bagam*	Joint family/9	Female	30	House-wife	*Illiterate*	Kupwara
17	*Saja Bagam*	Joint family/ 9	Female	30	House-wife	*Illiterate*	Kupwara
18	*Haneefa Bagam*	Joint family/6	Female	48	House-wife	*Illiterate*	Kupwara
19	*Tahara Bagam*	Joint family/4	Female	28	House-wife	*PG, B.Ed*	Kupwara
20	*Naseema Bagam*	Joint family/7	Female	32	House-wife	*Under metric*	Kupwara
21	*Naseema Bagam*	Joint family/ 8	Female	24	House-wife	*Illiterate*	Kupwara

22	*Mehbooba Bagam*	Nuclear family/5	Female	25	House-wife	*5th Standard*	Kupwara
23	*Rafeeqa Bagam*	Nuclear family/7	Female	40	House-wife	*Illiterate*	Kupwara
24	*Ateeqa Bagam*	Joint family/4	Female	50	House-wife	*Illiterate*	Kupwara
25	*Shafeeqa Bagam*	Joint family/6	Female	42	House-wife	Undergraduate	Kupwara
26	*Mehnaz Bagam*	House-wife	Female	32	House-wife	*Under metric*	Kupwara
27	*Rahana Bagam*	Joint family/ 9	Female	22	House-wife	5th *Standard*	Kupwara
28	*Paqaz Bagam*	Joint family/ 5	Female	15	House-wife	*8th Standard*	Kupwara
29	*Zarefa Bagam*	Nuclear family/5	Female	45	House-wife	*Illiterate*	Kupwara
30	*Rafeeqa Bagam*	Nuclear family/5	Female	39	House-wife	*Illiterate*	Kupwara
31	*Sara Bagam*	Nuclear family/6	Female	35	House-wife	*Illiterate*	Kupwara
32	*Hemal Bagam*	Joint family/7	Female	47	House-wife	*Illiterate*	Kupwara
33	*Ishrat Bagam*	Nuclear family/3	Female	36	House-wife	*Under-Metric*	Kupwara
34	*Meema Bagam*	Joint family/7	Female	36	House-wife	*5th Standard*	Kupwara
35	*Shameema Bagam*	Joint family/6	Female	40	House-wife	*Illiterate*	Kupwara
36	*Jabeena Bagam*	Joint family/8	Female	21	House-wife	*Under metric*	Kupwara
37	*jan Bagam*	Joint family/12	Female	37	House-wife	*Post-Graduate*	Kupwara
38	*Ateeqa Bagam*	Nuclear family/3	Female	40	House-wife	*Illiterate*	Kupwara
39	*Shaheena Bagam*	Joint family/5	Female	35	House-wife	*10th*	Kupwara
40	*Nasreena Bagam*	Joint family/6	Female	38	House-wife	*Graduate*	Kupwara

Profile of the Respondents from District Baramullah: 1.5

S.no	Name	family-unit/ members	Gen der	Age	Occupat ion	Qualification	District
41	*Fahmeeda Bagam*	Joint family/9	Fem ale	40	House-wife	*Illiterate*	Baramullah
42	*Shmeema Bagam*	Joint family/11	Fem ale	27	Working as a peon in a private school	10th pass	Baramullah
43	*Gulahan Bagam*	Joint family/7	Fem ale	39	House-wife	*Illiterate*	Baramullah
44	*Shayesta Bagam*	Joint family/6	Fem ale	30	House-wife	*Illiterate*	Baramullah
45	*Zareefa Bagam*	Joint family/6	Fem ale	20	House-wife	*5th Standard*	Baramullah
46	*Naseema Bagam*	Joint family/5	Fem ale	37	House-wife	*Illiterate*	Baramullah
47	*Shaheena Bagam*	Joint family/5	Fem ale	37	House-wife	*10+2*	Baramullah
48	*Jabeena Bagam*	Joint family/6	Fem ale	30	House-wife	*4th standard*	Baramullah
49	*Ashiya Bagam*	Joint family/7	Fem ale	37	House-wife	*10+2*	Baramullah
50	*Ishrat Bagam*	Joint family/7	Fem ale	30	House-wife	*Under-metric*	Baramullah
51	*Zarka-Batoon Bagam*	Joint family/6	Fem ale	21	House-wife	*Under-metric*	Baramullah
52	*Zahida Bagam*	Joint family/6	Fem ale	35	House-wife	12th pass	Baramullah
53	*Qurat-ul-Ain Bagam*	Joint family/6	Fem ale	35	House-wife	*Post-graduate + B,Ed*	Baramullah
54	*Nahida Bagam*	Joint family/10	Fem ale	37	House-wife	*5th standard*	Baramullah
55	*Saqiya Bagam*	Joint family/7	Fem ale	28	House-wife	*Post-Graduate*	Baramullah
56	*Zareef Bagam*	Joint family/9	Fem ale	37	House-wife	*Under-metric*	Baramullah
57	*Shayesta Bagam*	Nuclear family/5	Fem ale		House-wife	*Illiterate*	Baramullah
58	*Zabunisa Bagam*	Joint family/6	Fem ale	35	House-wife	*3rd standard*	Baramullah
59	*Meema Bagam*	Joint family/7	Fem ale	30	House-wife	*10th pass*	Baramullah

60	*Nassba Bagam*	Joint family/7	Female	30	House-wife	*Post-Graduate*	Baramullah
61	*Mubeena Bagam*	Joint family/9	Female	34	House-wife	*Middle-Pass*	Baramullah
62	*Shaeena Bagam*	Joint family/7	Female	39	House-wife	*Under-metric*	Baramullah
63	*Saba Bagam*	Joint family/9	Female	40	House-wife	*Illiterate*	Baramullah
64	*Farzan Bagam*	Joint family/7	Female	32	House-wife	*Illiterate*	Baramullah
65	*Husana Bagam*	Joint family/9	Female	40	House-wife	*Illiterate*	Baramullah
66	*Fahmeeda Bagam*	Joint family/9	Female	30	House-wife	*Illiterate*	Baramullah
67	*Naseema Bagam*	Joint family/6	Female	30	House-wife	3rd *Standard*	Baramullah
68	*Maymoon Bagam*	Joint family/8	Female	35	House-wife	*Illiterate*	Baramullah
69	*Bilkees Bagam*	Joint family/4	Female	27	House-wife	12th *pass*	Baramullah
70	*Kounser Bagam*	Nuclear family/ 3	Female	33	House-wife	10th *pass*	Baramullah
71	*Sahiba Bagam*	Joint family/5	Female	37	House-wife	*Middle-pass*	Baramullah
72	*Rrifat Bagam*	Joint family/8	Female	30	House-wife	*Post-graduate*	Baramullah
73	*Tahira Bagam*	Nuclear family/ 4	Female	33	House-wife	*Under-metric*	Baramullah
74	*Mahaq Bagam*	Joint family/6	Female	28	House-wife	*Middle-Pass*	Baramullah
75	*Nyla Bagam*	Nuclear family/ 3	Female	35	House-wife	*Graduate*	Baramullah
76	*Khalida Bagam*	Nuclear family/ 5	Female	37	House-wife	*Graduate*	Baramullah
77	*Paveen Bagam*	Nuclear family/ 4	Female	33	House-wife	8th *Standard*	Baramullah
78	*Naseema Bagam*	Joint family/9	Female	40	House-wife	*Illiterate*	Baramullah
79	*Farooka Bagam*	Nuclear family/ 5	Female	35	House-wife	*Middle-pass*	Baramullah
80	*Fareeda Bagam*	Joint family/9	Female	30	House-wife	3rd standard	Baramullah

List of conferences Attended: 1.6
International

1) Presented paper at the third international conference on developments through skills and innovations on the title "***Women in Kashmir: Suffering from the Agony of Violence",*** at Gujranwala Guru Nanak Institute of Management and Technology (Ggnimt), Ludina Punjab (15 Feb-2020)

2) Presented paper at third international Online Multidisciplinary Research conference on the title "***Changing Dimensions in Educational Empowerment Among Women in Kashmir: A Sociological Note During Covid-19 Pandemic Lockdown",* (**On 11th September 2020) ISBN:978-93-90103-07-2

3) Paper presented on the title "***An Agonizing Time for Women during Covid-19 In Kashmir: A Sociological Message throughout Pandemic Lockdown"*** International Multidisciplinary Conference on Future Trends **17-19 February-2021**

4) Presented paper titled ***"Media: A Tool to Speed-Up the Process of Women Empowerment"*** at the International Conference on Sociology of Social Media held on (**3rd April 2021**) at the University of Science and Technology, Meghalaya

5) Paper presented on the title ***"Contemporary Affairs of Women in Rural Province, India"*** *international CEO-SOCIAL SCIENCES CONGRESS-19-22 August-2021-Georgia-* www.ceocongress.org

6) Paper presented at an International Conference on Current Research Trends in Engineering, Science & Management on the title ***"Political Participation of Women in North Kashmir: A Sociological Review on Inequality"*** on (**29th of March 2021**) at Sambhram Institute of Technology (SaIT)

7) Paper presented at an International Conference on the title ***"Covid-19 and Its Impact on Education in Kashmir: A Sociological Review"*** On the theme 'Change State, Economic, Public, Health and Society'- Organized by Center for Academic & Professional Development and Research (CAPCDR)- **Bangladesh** (January 16-17, 2022)

8) Paper presented on the title ***"Revealing the Facts of Forensics to Deal with Human Rights"*** in 2nd International Symposium on Crime Studies held on 25-26 March 2022 by the Centre for Criminology and Forensic Studies, Jindal Institute of Behavioural Sciences, O. P. Jindal Global University, Sonipat, India

9) Paper presented on the title ***"Linking Economic Growth with Social and Environmental Sustainability: Implications for Public Policy"*** 8th Gogreen Summit- Environmental Relationship and Sustainability (ISERS) (1st June-2022) **Bali, Indonesia**

10) Paper presented on the title ***"Ischemic Heart Disease Among Kashmiri People: An Analytical Study"*** Socrates-5th International Engineering, Health and Applied Sciences Congress August 6 - 7, 2022 – **TUNIS**

NATIONAL CONFERENCES

1) Paper presented under the title "***Educational Empowerment and Development of Women in Kashmir: A Sociological Note during Covid-19 Pandemic Lockdown",*** At Lovely Professional University on 26 September 2020

2) Paper presented under the title "*Hard-hitting Time for Women during Covid-19 In Kashmir: A Sociological Memorandum throughout Pandemic Lockdown*" Indian Political-Economic Association 24th Annual Conference **4-6 December -2020**

SYMPOSIUM

1) Paper presented under the title **"*Higher Education under the Patronage of Information and Communication Technology: A Literature Review*",** in a Symposium at Sanatan Dharma Collage Hoshiarpur on 19 Feb- 2020

2) Paper presented under the title *"Covid-19 and Changing World Order: A Sociological Negotiation Between Advance and Adverse"* in the International Symposium on "World Order under Strain: Emerging Political and Economic Challenges" held on 10th June 2022 Organised by the Department of Political Science, Lovely Professional University, Punjab

WORKSHOPS

1) Workshop on "*Research Methodology*" The GASS National Research Video Workshop on Research Methodology January 15-16, (2021)-Organized by Government Girls' College, Khargone, Madhya Pradesh Affiliated to Devi Ahilya University, Indore, In Technical Collaboration with The Global Association of Social Sciences Website: http://www.gdckhargone.org/

2) Workshop on "*Art of Writing Research Papers & Thesis*" Organized by Inspira Research Association (IRA), Jaipur from January **18-24**, (2021)

3) Workshop on "*Research Methodology* **and Data Analysis using SPSS**" organized by Lovely Professional University **April 26, 2021,** to **May 1, 2021 -** Human Resource Development Center [Under the Aegis of Lovely Professional University, Jalandhar-Delhi G.T Road, Phagwara (Punjab)]

4) Workshop on *"Research Process"* **(Saturday, May 15, 2021)-**Organized and Conducted by The Global Association of Social Sciences1 the International Research Journal of Social Sciences and Humanities in Technical Collaboration with Indore School of Social Work, Indore, Madhya Pradesh Affiliated to Devi Ahilya University, Indore, and Recognized by the Department of Higher Education, Government of Madhya Pradesh

DIGITAL SURVEY

1) Digital survey on the topic *"Educational Empowerment of Women in Kashmir: A Sociological Note during COVID-19 Pandemic"* Through: **https://www.surveymonkey.com/suuary/fsspi0ck0wl0onyI2aZEGjHYRE0WLtA_2BvIEX IF2DMDo_3D= Created on 9/20/2020**

2) Digital survey on the topic *"Teaching in the Time of COVID-19: A Sociological Note during Covid-19 Pandemic Lock-Down"* Through: **https://www.surveymonkey.com/summary/IjZxOGF2XSv7N1uW_2FCiRYWt3nGs_3D= Created on 9/25/2020**

PUBLICATIONS

International Journals

☐ The paper published entitled **"Prevalence of Juvenile Delinquency: An Intensifying Phenomenon in Nigeria"** Purukala, 2023-ISSN: 0975-1130, E-ISSN: 2249-3239- UGC

☐ The paper published entitled "*Border Dispute and its Impact on Mental Health among Students: A Sociological Study"* **Res Military-2022-2265-6294-Scopus**

☐ The paper published entitled "**Identification of the Environmental Factors that Lead to High Infertility Rates Among Women" HIV-Nursing** 2022-1474-7359

NATIONAL JOURNALS

☐ The paper published entitled "*Domestic Violence against Women in Kashmir: A Theoretical Overview'* Shodh Sanchar Bulletin, Volume-10, Issue 40, October to December 2020-Raf.No.SSB/2020/CIS45. (UGC)