

## 5.1 Field Study Area- Srinagar.

Muslims in Jammu and Kashmir State are spread over the entire length and breadth of the state. The state is divided into three main divisions, Jammu, Kashmir and Ladakh. Distribution of population by religion in these divisions as depicted in Table 5.1 reveals that Jammu constitutes only 30.69 per cent of Muslims, Ladakh with 47.40 per cent while as 97.16 per cent of the total population of Kashmir province constitutes of Muslims.

**TABLE No. 5.1**  
**Religion Wise Distribution of Population in Jammu, Kashmir and Ladhak Province**

Province	Population						
	Persons	Hindu	Muslims	Christians	Sikhs	Buddhists	Jains
Jammu	43.67	65.23	30.69	Neg*	3.57	Neg*	Neg*
Kashmir	53.99	1.84	97.16	Neg*	Neg*	Neg*	Neg*
Ladakh	2.33	6.22	47.40	Neg*	Neg*	45.87	Neg*

**Note:** \*Negligible

**Source:** Census (2001).

Since the study focuses on Muslim women accordingly Kashmir province was chosen for the study. Kashmir province is divided into six districts according to the census 2001. These include Anantag, Pulwama, Srinagar, Budgam, Baramulla and Kupwara as depicted by Table 5.2.

**TABLE No. 5.2**  
**District wise Male- Female percentage of Literacy Rates in Kashmir Province, 2001.**

S.No	District	Persons	Males	Female
1	Anantag	44	55.56	31.51
2	Pulwama	47.76	59.24	35.4
3	Srinagar	59.18	68.85	47.97
4	Budgam	40.94	52.51	28.14
5	Baramulla	44.57	56.39	31.42
6	Kupwara	40.08	53.55	26.83

**Source:** Census (2001).

It was felt desirable to start with one district of the province and the choice fell on Srinagar district for various reasons. Srinagar is the summer capital of the state of Jammu & Kashmir. It has the highest literacy rate in the Kashmir province with 59.18 per cent as depicted by the Table 5.2. Further, it also has highest values of male-female literacy rates (68.85 per cent and 47.97 per cent respectively) among other districts of the Kashmir province. It also figures among the six districts of state having literacy rate higher than the state average of 54.46 per cent. Therefore, it is hypothesized that the condition of women in this district would be definitely much better than those in other districts. It is for this reason that Srinagar district was selected for the present study.

Geographically the district Srinagar is situated between  $74^{\circ} -56'$  and  $75^{\circ} -79'$  East Longitude and  $33^{\circ} -18'$  and  $34^{\circ} -45'$  North Latitude (Map 1 & 2). The city as well as its hinterland is bounded by natural wall of mountains (sub-mountain branches of Pir Panjal Ranges and Zaskar mountains). In the east city is bounded by Zabarwan mountains with lush green vegetation, locating famous Dachigam Sanctuary and Mughal Gardens and is environed by the shallow and swampy lakes of Dal and Nagin with the eminence of hillocks of Takth-i-Suliman in the east and Kohi-Maraan (Hariparbat) in the center adding to its beauty and making surroundings of the city invigorating. Etymologically Srinagar is composed of two Sanskrit words, namely, *Sri* (meaning abundance and wealth) and *Nagar*, which means a city. Thus, the word Srinagar signifies a place of wealth and abundance.

The city was founded by the King Pravarasana II over 2000 years ago. It has a long history, dating back at least to the 3<sup>rd</sup> century BC throughout most of which it has been the capital of the state. Ashoka introduced Buddhism to the Kashmir valley and the adjoining regions around the city became a centre of Buddhism. The Hindu and Buddhist rule of Srinagar lasted until the 14<sup>th</sup> century, when the Kashmir valley, including the city came under the control of the several Muslim rulers, including the Mughals. When the disintegration of the Mughal Empire set forth after the death of Aurangzeb in 1707, infiltrations to the valley from the Pashtun tribes increased, and the Durrani Empire ruled the city for several decades.

**Map No. 5.1**  
**Map showing District Srinagar in Jammu and Kashmir**



Source: PCA of Jammu and Kashmir

**Map No. 5.2**  
**Map of Srinagar District**



(Source: Srinagar Municipality, 2007)

Raja Ranjit Singh in the year 1814 annexed a major part of the Kashmir valley, including Srinagar to his kingdom, and the city came under the influence of the Sikhs. After, India's independence, certain tribes, mostly Pashtun, actively supported by elements of the Pakistani forces, invaded the valley to wrest control, by armed force, of the city of Srinagar and the Valley. In view of infiltration by armed forces, the then ruler Maharaja Hari Singh signed a covenant in late 1947 with the Government of India, which ensured integration of his kingdom into the newly formed Republic of India, conditioned on the requirement of having a plebiscite after any conflict has ended. Various historians, notably British historian Alaister Lamb, dispute the claim that the Maharaja signed any agreement at all. The Government of India, in view of its obligation enjoined upon it subsequent to this covenant, immediately air-lifted Indian troops to Srinagar, and the city was flushed clean of the invading forces. The city of Srinagar has thereafter remained administered by India and has remained throughout the summer capital of the state (Yellosa and Sudhakar, 2009).

Demographically, Srinagar district has a population of 1,202,447 persons according to the census 2001. Further break-up of population by sex shows that 649,491 are male and 552,956 are female (Table 5.3).

**TABLE No. 5.3**  
**Sex Wise Rural/Urban distribution of population in District Srinagar**

<b>T/R/U</b>	<b>Persons</b>	<b>Male</b>	<b>Female</b>
Total	1,202,447	649,491	552,956
Rural	256,281	133,934	122,347
Urban	946,166	515,557	430,609

*Note:* T: Total; U: Urban; R: Rural;

*Source:* Census 2001

The district has a density of 540 and sex ratio 851 in census 2001. Srinagar district is populated by several ethnic groups. Distribution of population by religion in Srinagar district is depicted in Table 5.4.

Among various religious groups Muslims are the majority community with 94.65 per cent of total population while Hindus constitute the largest minority community with 4.06 per cent of total population. Other religious minorities are Sikhs

(1.08 per cent) and Buddhist (0.04 per cent), Christians (0.13 per cent), Jains (0.02 per cent) and others are negligible (Table 5.4).

**Table No. 5.4**  
**Distribution of Religion by Gender with Percentage in Srinagar District**

<b>Religion</b>	<b>Persons</b>	<b>Male</b>	<b>Female</b>
Hindus	48853 (4.06)	43262 (88.56)	5591 (11.44)
Muslims	1138175 (94.65)	596102 (52.37)	542073 (47.63)
Christians	1592 (0.13)	1441 (90.52)	151 (9.48)
Sikhs	12967 (1.08)	8096 (62.44)	4871 (37.56)
Buddhists	480 (0.04)	367 (76.46)	113 (23.54)
Jains	296 (0.02)	170 (57.43)	126 (42.57)
Others	10 (0.00)	7 (70.00)	3 (30.00)
Religion not stated	74 (0.01)	46 (62.16)	28 (37.84)
<b>All religions</b>	<b>1202447</b> <b>(100.00)</b>	<b>649491</b> <b>(54.01)</b>	<b>552956</b> <b>(45.99)</b>

*Source:* Census 2001

The literacy rate in Srinagar district is 59.75 per cent according to census 2001, with male literacy being 69.57 per cent as against 48.07 per cent in case of females (Table 5.5). The rural-urban literacy in Srinagar district shows that literacy rate in rural area is 35.06 as against 65.09 in urban areas. Further, the male- female break-up of literacy rate reveals that rural male literacy is 47.32 per cent as against 74.16 per cent in urban areas. While rural female literacy is only 23.73 per cent compared to 54.4 per cent in urban areas. Keeping in mind the objectives, and the limitations of the study the urban Muslim women of district Srinagar were considered to be ideal and suitable for the research and constituted the universe for drawing up the sample.

**TABLE No. 5.5**  
**Sex Wise Rural/Urban Literacy rates of District Srinagar**

<b>T/R/U</b>	<b>Persons</b>	<b>Male</b>	<b>Female</b>
Total	59.75	69.57	48.07
Rural	35.06	47.32	23.73
Urban	65.09	74.16	54.4

*Source:* Census of India, 2001.

## **5.2 Research Design and Methodology**

Research design is an essential part of any research. It is the process of designing a plan, which helps to get social reality in a logical and systematic way. It is a systematic outline of the way in which a particular research will be carried out (Srivastava, 2004: 5). The term design means ‘drawing an outline or planning or arranging details’. Research design is process of making decisions before the situation arises in which the research has to be carried out. It is thus a detailed plan of how the goal of research will be achieved (Ahuja 2003:120). According to Ackoff a research design is a plan through which various phases of inquiry can be brought under control. It is a process of deliberate anticipation directed towards bringing an unexpected situation under control (Ackoff, 1953:5). Yin comments, “The design is the logical sequence that connects the empirical data to study’s initial research questions and, ultimately, to its conclusions” (Yin, 2003:20). William Zikmund (1948:41) has described research design as a master plan specifying the method and procedure for collecting and analyzing the needed information. According to Selltiz, “A research design is an arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure” (Selltiz & Jahoda, 1969:50).

Research design deals with a logical problem and not a logistical problem (Yin, 1989: 29). Design is a logical task undertaken to ensure that the evidence collected enables us to answer questions or to test theories as unambiguously as possible. It has been argued that the central role of research design is to minimize the chance of drawing incorrect causal inferences from data. Thus, the entire process of research design involves how to collect data, how to arrange and organize it to get a meaningful result.

The research is designed according to the purpose of the research. The present study attempts to trace the effect of education on Muslim women and it will be a descriptive work in this regard as descriptive research is mainly done when a researcher wants to describe the characteristics or behaviors of a particular population in a systematic and accurate fashion. It is also called Statistical Research as it involves gathering data that describe events and then organizes, tabulates, depicts, and describes the data collection (Glass & Hopkins, 1984).

The major goal of descriptive research according to Ahuja is to describe events, phenomena and situations. Since description is made on the basis of scientific observation, it is expected to be more accurate and precise than casual. (Ahuja, 2001:131). According to Wilkinson & Bhandarkar in descriptive research the researcher wants to make statements about some specific class of people or objects. A sample of the population about which inferences are to be drawn, affords an adequate basis for making such statements (Wilkinson & Bhandarkar 2000:112).

Descriptive research involves describing and predicting accurately what people think, feel or do. Although this research is highly accurate, it does not gather the causes behind a situation and therefore cannot answer questions about the why's (causes) of behaviour. Instead it can help us answer "what", "who", "when" and "where" questions. Descriptive researchers often start by trying to answer "what" questions about a single variable. Then they expand their focus from "what" questions to "who", "when" and "where" questions describing that variable's relationship to other variables (Mitchell and Jolley 2010: 204-205). The present research also starts with "what" question regarding the variable of education and then relates it to other variables.

The design in descriptive studies is rigid and not flexible. In descriptive studies the first step is to specify the objectives with sufficient precision to ensure that the data collected are relevant. Then comes the selection of techniques of collecting the information. Several methods (viz., observation, questionnaires, interviewing, examination of records, etc.) are available for the purpose. In most of descriptive studies researcher takes out samples and then makes statements about the population on the basis of the sample analysis. Consequently descriptive studies pay close attention to such issues as measurement and sampling. Descriptive research aligns

quite naturally (although again not inevitably) with quantitative methods. For a descriptive study with a wide focus our main interest is estimating the effect of everything that is likely to affect the dependent variable, so we include as many independent variables as resources allow.

Most research using descriptive methods is called co relational research because researchers using descriptive methods almost always look at relationships between two or more variables to see whether those variables co vary (cor-relate). In the present research the key variable is education and other variables are connected to it to see the extent to which they co vary. To describe how two variables are related, we need to get a sample of behaviour, accurately measure both variables, and then objectively assess the association between those variables. The bottom line in doing descriptive research is getting accurate measurements from a sample. (Mitchell and Jolley 2010: 212).

The method of selecting a portion of the 'universe' under study, with a view to draw conclusion about the 'universe' or 'population' is known as sampling. A statistical sample ideally purports to be a miniature model or replica of the collectivity or population, constituting all the items that the study should encompass (Wilkinson & Bhandarkar, 2000: 265). Different sampling methods are used by different researchers. In the present study non- probability judgement sampling has been used for the purpose. A common strategy of purposive or judgement sampling is to pick the cases that are judge to typical of the population in which one is interested (Wilkinson & Bhandarkar, 1984: 289-90).

Since education is a key variable in the study so the sample was selected from a population having better educated women. Hence the choice fell on urban female population of Srinagar district. The urban population in Srinagar is distributed in 38 wards and the female literacy rates across these wards are given in Table 5.6.



**Table No. 5.6**  
**Ward wise Distribution of Female Literacy Rate in Srinagar District**

<b>Ward Number</b>	<b>Female Literacy Rate</b>
1	42.37
2	51.20
3	49.83
4	61.63
5	53.35
6	61.95
7	50.13
8	43.80
9	49.48
10	51.53
11	52.57
12	50.12
13	48.98
14	42.02
15	47.82
16	50.37
17	47.42
18	56.69
19	42.04
20	52.87
21	46.16
22	44.43
23	27.11
24	23.05
25	44.92
26	38.71
27	53.19
28	57.09
29	NA
30	71.39
1-8 (Badami Bagh)	63.24

**Source:** Primary Census Abstract, Jammu and Kashmir

These wards have been arranged into two categories viz. High and Low in terms of female literacy rate as shown in the Table 5.7. The wards with female literacy rate up to 50 per cent were categorized under low level of literacy whereas the wards with female literacy rate above 50 per cent were categorized under high level of literacy as is depicted by Table 5.7.

**Table No. 5.7**

**Distribution of Wards in terms of High and Low Female Literacy**

Ward Number	High (above 50 per cent)	Low (up to 50 per cent)
		2, 4, 5, 6, 7, 10, 11, 12, 16, 18, 20, 27, 28, 30, 1-8 (Badami Bagh)

**Note:** Categorization done on Census figures of urban Srinagar.

From each of these categories, 5 wards were purposively selected making a total of 10 wards. Accordingly these 10 wards were chosen for drawing up the sample as is illustrated by Table 5.8.

**Table No. 5.8**  
**Wards Selected for Drawing Sample**

Female Literacy High/ Low	Ward No.	Division	No. of Respondents
<b>High</b>	2	Dalgate	25
		Panthachowk	
	4	Rajbagh	25
		Jawahar Nagar	
		Warzir Bagh	
	7	Sheikh Dawood Colony	25
		Batamaloo	
		Aloochi Bagh	
	16	Jamia Masjid	25
		Makhdoom Sahab	
18	Lal Bazar	25	
	Umer Colony		
<b>Low</b>	1	Harwan	25
		Nishat	
	3	Lal Chowk	25
	9	Shaheed Gunj	25
		Karan Nagar	
		Chattabal	
	14	Aali Kadal	25
		Safa Kadal	
		Idd Gah	
	17	Tarbal	25
Kawdara			
Total			250

**Source:** Primary Census Abstract, Jammu and Kashmir

From each of these 10 wards, 25 respondents were purposively selected for interview, thus, making a total sample of 250 respondents. Further every 26<sup>th</sup> respondent from each ward was selected for the case study making a total of 10 case studies. The criteria for selection of respondents was that only married Muslim Women (excluding widows, divorcee & separated) with children and up to 60 years of age were chosen in order to get complete range of information. The sample is representative of various variables like education, age, occupation, family, marriage, etc. of the respondents as is illustrated in Table 5.9. The sample consisted of educated as well as uneducated and working as well as non-working Muslim women.

**Table No. 5.9**  
**Distribution of Respondents in Different Variables**

<b>Variable</b>	<b>Category</b>	<b>Number</b>	<b>Percentage</b>
<b>Education</b>	Illiterate	35	14.00
	Below 10 <sup>th</sup>	40	16.00
	Higher Secondary	75	30.00
	Graduation & above	100	40.00
	<b>Total</b>	<b>250</b>	<b>100.00</b>
<b>Age</b>	26-35 Years	84	33.60
	36-45 Years	70	28.00
	46-55 Years	60	24.00
	Above 55 Years	36	14.40
	<b>Total</b>	<b>250</b>	<b>100.00</b>
<b>Occupational Status</b>	Employed	83	33.20
	Unemployed	167	66.80
	<b>Total</b>	<b>250</b>	<b>100.00</b>
<b>Income</b>	Lower Income Group	48	19.20
	Lower Middle Income Group	59	23.60
	Upper Middle Income Group	113	45.20
	Upper Income Group	30	12.00
	<b>Total</b>	<b>250</b>	<b>100.00</b>
<b>Family Type</b>	Joint	160	64.00
	Nuclear	90	36.00
	<b>Total</b>	<b>250</b>	<b>100.00</b>

*Source:* Based on Primary Field work.

The data for the study was collected through semi-structured interview schedule. It consists of questions on socio-economic and demographic characteristics of the selected sample respondents as well as on various aspects related to perception of the status based on their experiences and existential conditions. A total of 36 questions were

included in the schedule (see appendix). The quantitative data collected through the semi-structured interview schedule from 250 respondents was supplemented by the qualitative study of 10 cases.

Sometimes statistical analysis fails to reveal the social reality. Therefore, many sociologists are of the opinion that research should integrate quantitative and qualitative methods for getting better results. Case studies are often seen as prime examples of qualitative research - which adopts an interpretive approach to data, studies things within their context and considers the subjective meanings that people bring to their situation.

P.V.Young has defined case study as “a method of exploring and analysing the life of a social unit be that unit a person, family, institution, culture group or even an entire community. Its aim is to determine the factors that account for complex behaviour patterns of the unit to its surrounding milieu. Case study may be gathered on entire life cycle or on a definite section of the life cycle of a unit but always with a view of ascertaining the natural history of the social unit and its environment” (Young, 1963:229). ‘The Case study method is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in depth data collection involving multiple sources of information (e.g., observations, interviews, audiovisual material, and documents and reports) and reports a case description and case-based themes’ (Creswell, 2007: 73). In order to describe the characteristics of the whole unit, some cases are selected with the assumption that they represent the whole unit. The experience of the individual being studied is shared, personal interviews are conducted and other techniques are used for portraying qualitative characteristics of the unit being studied (Goode &Hatt, 1981:314).This method is used to capture qualitative aspects of social life and is thought to be useful in probing many facets of the social unit under study. Therefore, the findings in the present work have been supplemented by relevant case studies.

For these case studies, in addition to the prepared interview schedule, the researcher spent a lot of time with each one of these women, recording their biographies, watching their activities and observing their behaviour.

**Objectives of the present study entitled “Education and the changing status of Muslim women in Kashmir-a case study of Srinagar district (Jammu and Kashmir)” are as follows:**

- To delineate the socio-economic profile of Muslim women of Srinagar district belonging to different educational strata.
- To assess attitudinal change among them with regard to education, employment, marriage, adoption of small family norm and status in the family.
- To study the impact of education on the perception of Muslim women on their rights and status.
- To find out the extent of empowerment they have achieved with regard to decision making relating to marriage and education of themselves and their children.
- To make recommendations based on this study to promote the status of Muslim women in Kashmir.

The main objective of the study is to assess the extent of attitudinal change among the respondents with reference to their education.

### **5.3 Field experience**

The field work is the most crucial as well as the difficult part of research procedure. The spell of field-work was not entirely smooth. The researcher had to face situations at times pleasant and unpleasant. The success of field work depends on the rapport established by the researcher with the respondents. Initially collecting particulars from the respondents was very difficult. Some misunderstood the researcher as a family planning propagandist, some others as a census enumerator. The problem with the respondents was that they were reluctant to talk about their personal and family matters. In order to gain the rapport with the respondents the researcher gave a brief introduction of herself and explained the general purpose of the study. The researcher also briefed the respondents about the importance of their contribution and assuring them to safeguard their anonymity and confidentiality. In order to make the interviews more efficient they were conducted in a room where no other adults were present. The researcher generally began with a small general talk and once the rapport has been established then the researcher proceeded to the actual

questioning. Despite the initial inhibition the women, gradually adjusted to the interview situation and appeared to enjoyed talking to the researcher and sharing ideas.