CHAPTER-I

INTRODUCTION

Woman is very beautifully described as the significant ‘other’, meaning that if man is the important creature of this world, so is the woman. Woman is the base of the everyday flourishing cosmos with scientific and technological innovations. Almost all the activities of this global world revolve around the word ‘woman’. The garden of this whole world looks beautiful because it is cared by a very hardworking and enduring gardener in the form of woman who spends most of her time in nourishing and caring this garden. Gone are days when women had to remain under veils and in the four walls of the houses. Now women have shown their existence to this global world by empowering themselves with knowledge, skill and hard work. There is no denying the fact that in today’s era there is no sphere of life where women have not shown their talent and remarkable performance. If any group of this society has shown its drastic and recognizable progress in this dynamic world, it is the women. Modern woman not only breaks free from the custody of the man but also travel in space to show her potential and caliber to this world.

Women are almost one half of the world’s population having enormous potential and caliber being utilized for the economic, social and human resource development of the country. In today’s era women have to be more committed and responsible because of rapid social changes and fast changing urbanization process. But the history of women is not linear, nor does it have a well-organized structure. Women witnessed a series of ups and downs, having more pitfalls in history. In fact, the history of women is closely interwoven with culture, society and above all, with the lives of the people. Untangling the threads of history of women always remained a sphere of interest for many historians and thinkers. In India, during the Vedic and Mughal periods, women enjoyed greater freedom in the society and family. All important decisions of the family were taken only in consultation with
women. Women had great freedom of mobility. But in later days they were gradually suppressed and finally neglected by the society as well as by the family. They were restricted from going out of the houses and not permitted to attend social functions, religious ceremonies, political meetings, etc. Modern world is also not a bed of roses for women. They have been facing enormous physiological, psychological, social, economic, political and cultural problems.

In other parts of the world, the history of woman was not different from the story of Indian woman. Women of the early Aryan civilization were highly respected. As early in 2000 BC, there was preference and desire for a son, but the birth of the daughter was a source of great pleasure to the family. Women were free to perform various religious and cultural ceremonies. The marriage of a daughter was not difficult problem since she was free to choose her husband. The wife occupied an honorable and important place in the family. Around 1500 BC, the education of the daughters confined to rich families only. Religious and secular training was also given only to girls from rich and cultured families. Later on, circumstances for women changed. Women were valued only as the vehicle for bearing sons and those unfit to perform these functions, were considered useless. The position of the women thus greatly declined and deteriorated.

During this Epic period, the birth of daughter became negative event because of the prevalence of marriage and cultural customs, which subordinated the position of women in society. In Mahabharta, Draupadi is described as the common property of five brothers; she was put at stake in a gambling bout. Sita, the ideal woman character of Ramayana, was put to fire ordeal to prove her chastity. She was denounced by lord Rama to prove himself as an ideal king. Draupadi did not accept her subordinate position and fought in an open assembly when Duryodhana, the winner of the bout, sought to derobe her. Sita, on the other hand, took her humiliations with fortitude and goodwill towards her husband. Even, today, the willing acceptance by woman is considered as the ideal
embodiment of womanhood. Thus, emphasis on chastity and service to husband may lead to the conclusion that the women of this period were put on pedestal as goddesses, only if they lived the ideal and virtuous life accordingly to the most rigid standards set by a male-dominated society.

Before educating a nation, we need a healthy and developed community ready to be educated that’s why the first Prime Minister of India Pt. Jawahar Lal Nehru has said, “We talk about a welfare state and direct our energies towards its realization that welfare must be the common property of every one in India and not the monopoly of the privileged groups as it is today. If I may be allowed to lay greater stress on women and the welfare of the tribal and hilly people in our country, Women in India have a background history and tradition behind them, which is inspiring. It is true, however, that they can play their full part in the life of the nation” India is a Sovereign, Socialistic, Democratic, Republic and Welfare state. Preamble of Indian Constitution clears all the fundamental views by which its claim for welfare state is very much clear one. Indian constitution is written constitution, in which legislation about welfare society throws a flood of light in favor of welfare schemes for the poor, destitute and identified needy people. Article 14 of the Indian Constitution empowers every citizen by providing equality. Now all are equal before law. India being a welfare state, has implemented various programmes, schemes and policies for the welfare of people who are poor, unable to earn their livelihood and any other citizens who are facing problems in social spheres.

A developing country like India depends very much on its vast potential of human resources. If these resources are properly tapped, the country is bound to progress efficiently, effectively and rapidly. Women form the most important part of human resources of the nation and they may contribute very substantially in building a strong, powerful and affluent nation. They can however, make their best contribution when they are properly educated and are able to explode the myths,
which have kept them in a state of backwardness and neglect. In a social setting wherein sex discrimination and social stratification is prevailing, women have occupied and continue to occupy the place subordinate to men. Despite five decades of planning, constitutional amendments, laws and legislation passed since independence, programmes introduced to ameliorate the conditions of women, they are still considered as deprived and disadvantaged since the gains of development have not been shared proportionately. This deprivation is so deeply rooted in Indian social ethos that the question of women’s development has always been “marginal” one. This marginality has affected the entire planning endeavor.

What is seen today is that in every field, the lot of women is worse than men; women have less power, less autonomy, more works, less money and more responsibility, and share a small proportion of development benefits. At the same time they shoulder primary responsibilities for rearing and upbring children, and maintaining families irrespective of awareness being created regarding the need to improve the conditions of women folk, the situation seems to be bad, if not worse. Though women show high signs of positive growth in some areas of education as well as occupation, their social conditions still remain a matter of concern. The contemporary situation may be understood in the context of women in view of the position of women prevalent in the past when subordination and suppression were three common features as some laws and religions did not recognize equality. Social set up of time did not permit right and freedom and different norms were laid to judge their social conducts. This led to various disadvantages, which women have to face in real life situations. To look after the family was considered as prime responsibility of women. This one sided family responsibility has become a hurdle in a path of development of women Kounsar and Arya (2007).

In order to upgrade equal share of women in various educational and employment programmes, the government constituted commissions and committees to frame policies for upliftment of women including their reservations
in education, employment and financial help for their up elevation. The Government of India also encouraged the educational and professional growth of girls by providing reservation to girls through a programme namely “single girl child family’. This programme helped in bringing social and attitudinal changes among females for their career.

The dropout rate in elementary stage of education is still higher in case of girls as compared to boys. The percentage share of the girls in schools and higher education is comparatively low. The work participation of female in organized sector is only 27.8 % (Economic Survey 2007-08) and out of this 27.8% major share i.e. 95.6% is being in the community development, social and personal services like teaching, social welfare, nursing etc. and only 4.4 % in case of a typical occupations such as finance, insurance, estate and business. This shows a wide gender gap in education and employment of women. This may be because of the fact that in the Indian social setup, first preference for education and employment is given to male child and the second preference is given to female child who has to work at home in order to help mother in addition to her own education. The girls are also involved in taking care of their siblings. Therefore there is dire need of making efforts to orient the society in general and women in particular to adopt a positive attitudinal change towards the education of girls so that the society at large can be benefited. It is imperative to develop confidence among women in order to realize that men and women are equally good and can perform all the activities of life equally.

Pandit Jawaharlal Nehru once said, “Freedom depends on economic conditions even more than political and if the women are not economically free & self earning, they will have to depend on their husbands or someone else and dependents are never free”. The efforts made by the Government have served to improve the educational qualifications of women but not their actual conditions.
The amounting rape, domestic violence, dowry death, sexual harassment of women and increasing number of suicidal rates of women is matter of great concern”.

Discriminations are being practiced knowingly or unknowingly even by educated parents because of complex pattern of biases and belief system existing in our society. A woman can never claim an equal status with man as long as she is dependent on others. She is treated as a slave at service of the provider and this very often aggravates her subjectivity to exploitation by the ‘super sex’. Every girl has an equal right to live a life of dignity on this planet. From the time, a girl child is born, whatever is said and done in the name of socialization, knowingly or unknowingly encourage the girls to be an inactive, passive and dependent. Every year we celebrate International Women Day but what does this day mean for millions of girls in India who can not attend or finish school because they have to graze cattle, labor in the houses or fields or sexually harassed and humiliated. The general literacy rate of India in 2011 is 74.4 %. Literacy rate among females is 65.4 % whereas the literacy rate among males is 82.4%, Whereas Jammu & Kashmir State recorded male literacy rate as 72.2 while female literacy rate is confined to 58.0.

1.1 Status of Women in India

The status of women in India has been subject to many changes over the past few millennia. From equal status with men in ancient times through the low points of the medieval period, to the promotion of equal rights by many reformers, the history of women in India has been eventful. The Government of India declared 2001 as the Year of Women’s Empowerment (Swashakti). The National Policy for the Empowerment of Women was also passed in the same year. Women are considered inferior to men in practical life. But in scriptures they were given high position. Thus in past, the status of women in India was not clear. It was theoretically high but practically low. Women were prohibited to take part in domestic as well as in external matters. They were under the influence of their
parents before marriage and their husband after marriage. Thus, the position of women in ancient India was inferior. The position became worse even during the Mughal rule. They could not overcome the nasty purdah system of the time. Further, there was the custom of Sati. Many women were forcibly sent to the funeral pyre of their dead husband. There was no change in the fate of women even during the British rule in India. The situation began to change when many national figures started struggle for India’s freedom. Mahatma Gandhi openly invited the help from women. Many women came forward. Among them were Sarojini Naidu, Vijaya Luxmi Pandit, Aruna Asif Ali and others.

Mrs Indira Gandhi became the prime minister of India. She became very famous women in the world. With her, the status of women in India roved a lot. It was proved that women are not inferior to men. Many women thereafter occupied prestigious positions in India. They excelled in almost all fields such as sports, politics, administration, sciences & arts. Government of India has taken all efforts to abolish the differences between men and women. According to the constitution of India, men and women are equal before law. The Government is laying special emphasis on the women education. In spite of it, many women are suffering from mental and physical torture in their in-laws houses. Their husbands demand dowry. Brides burning and bride killing is happening everyday in India. This is how the status of Indian women is going down. The constitution introduced in 1950 included a number of important provisions which had direct and indirect bearing on education. The Constitution of India guarantees to all Indian women equality (Article 14), no discrimination by the State (Article 15(1)), equality of opportunity (Article 16), and equal pay for equal work (Article 39(d)). In addition, it allows special provisions to be made by the State in favour of women and children (Article 15(3)), renounces practices derogatory to the dignity of women (Article 51(A) & (e)), also allows for provisions to be made by the State for securing just good and humane conditions of work and for maternity relief (Article 42). The Draft of the National Policy on Empowerment of Women released by the Ministry
of Human Resources Development seeks to eliminate all forms of violence against women and also to abolish discrimination against the girl child. It ensures that women are not denied of their human rights and fundamental freedom. This policy also seeks to provide equal opportunities for power sharing and decision making to woman at all levels and processes in public and private sectors.

All these are highly desirable goals, but these alone would not be sufficient unless the government policies and its mechanisms are supplemented by a social will, a wave and a movement by women themselves for achieving these goals and for promoting rational attitudinal changes. The accepted goal of National Development such as maximum production, full employment and attainment of economic equality and social justice apply equally to men and women. Their realization in an egalitarian society is not however possible unless the special efforts are made to assist the underprivileged groups. Our constitution therefore stressed the urgent need for promoting the educational and economic interests of the weaker sections of the society as women are handicapped by social customs and traditions and they need special attention to help them to play their full and proper role in national life.

The Planning Commission of India has defined three major areas for women development viz. education, health and welfare. There has been a continuous emphasis on women education. Education has been regarded both as an end in itself and as well as a mean of realizing other desirable ends. It develops the personality and rationality of individuals, qualifies them to fulfill the certain economic, political and cultural functions and thereby improves their socio economic status. It provides for the vertical mobility and can thereby help to equalize status between individuals coming from the different social strata.

The universal declaration of human rights regards it as one of the basic right of the every human being whether man or women. Women and children are the most vulnerable and are the worst hit sections of the society especially under
certain situations. The movement for improving women’s status all over the world has always emphasized education as the most significant instrument for changing the women's subjugated position in the society. The Indian social reformers also accepted this view. Their aim, however, was to use education to make women more capable of fulfilling their traditional role as wives, mothers and not to make them more efficient and active units in the process of socio-economic development.

Kaur’s (2012) Study of women domestic workers of Punjab revealed that women domestic workers belonged to socio-economic weaker strata of the society. They are unable to fulfill their basic expenditure even after earning from different sources. They have problems while getting loans from banks and other institutions. Their household conditions and level of education are very poor and some strong policy measures are required to overcome these problems. The study shows that wage rate of domestic workers is very low and on the other hand, their working hours are very long. Government should make them aware about various beneficiary schemes and programmes run by the government. Moreover, effective legislation for protection and harassment of domestic working women at workplace is the need of an hour. Their literacy and poverty are the two main factors which result into their exploitation at workplace. Free education and provision of various employment schemes will help in eradication of exploitation against women domestic workers.

Our constitution has guaranteed equal rights to women. But how far this is implemented is a big question mark, because Women need courage and demand to defend their rights. The process of decision making is not very effective in case of women because of their high illiterate. Smriti (2009) highlighted that in rural areas of all developing countries, girls are often barred from education, both because schools are few and far, and their families cannot afford their transport or fear for their safety or because their labour is vitally needed in houses and on the farms. Women through education will be able to liberate themselves from their own
physiological and social constraints. It will enable them to have self-respect and better image. It will free them from a sense of dependency and powerlessness. By becoming uneducated, women can be emotionally, socially and economically empowered. Violence against women in India is considered as endemic due to poor quality of life indicated by poverty, lack of education, high morality rate, poor health conditions and high fertility rate. Social reasons for violence of women include unequal status of women in terms of access, participation and rewards which is due to patriarchal and feudalistic structure of society. Almost 70% of women in India are victims of domestic violence.

Police records for the country as a whole show that a woman is molested every 26 minutes. A rape occurs every 34 minutes. Every 42 minutes, an incident of sexual harassment takes place. A woman is kidnapped every 43 minutes. And every 93 minutes, a woman is killed.

1.2 History of Women Education in Jammu & Kashmir

Education shapes the destiny of the nation. It is the creator of social opportunities for all the sections and the reflection of the progress of that society. The educational status of women in Kashmir like their counterpart elsewhere in the country is also depressing and quite dismal. Women in the traditional Kashmiri society were generally subjected to discrimination, inequality and oppression. The role of women remained confined to domestic affairs and so they were also debarred from education Dabla (2007). People were highly conservative and the realization that women need to be educated was totally lacking. The first effort to educate Kashmiri women came from the missionaries. It was sometime between 1893 and 1895 that a missionary school for girls was started by the Church Missionary Society. There was a strong opposition to this school as it aroused suspicion in the minds of people who were conservative in
their outlook. They feared that in the school the minds of their women would be polluted by the impure ideas from foreign lands which would lead them astray Bazaz (1959). Only a few girls attended the school and their parents were somewhat on the shake, as the public opinion was very much against them. The dedication and personal efforts of the missionary ladies who laid the foundation of this school, encouraged parents to enroll their daughters in this school Khan (2005).

Keeping into consideration the people’s attitudes and the mode of their thinking, the State Council adopted a very cautious policy and did not took any step towards the opening of schools for the education of girls. However, it favoured helping private efforts. In 1904, for the first time the State Council provided funds for the establishment of two girls’ schools at Srinagar. It was in 1912, that the first attempt was witnessed at imparting secondary education to women. In 1926, Women’s Welfare Trust came into existence and it made a significant contribution in the promotion of women’s education. Within a period of four years the Trust was running ten schools with an enrolment of 575 girls. The Education Reorganization Committee (1938-39) with regard to promotion of girls education recommended the opening of more primary and middle schools and provision of incentives in the form of increase in scholarships and distribution of free books Khan (2005).

With the partition of country, the Jammu and Kashmir National Conference formed the first elected government in the State. The Party prepared the Draft of the future constitution of the State which was given the name of ‘Naya Kashmir’ in which education in the State of Jammu and Kashmir was a major and important demand. The Draft provides special arrangements for women’s education in accordance with the provision of the Women’s Charter Khan (1976).

A breakthrough in women’s education came in the year 1950, which saw the establishment of first women’s college, on Maulana Azad Road, Srinagar and
the higher education among Kashmiri women started to gain popularity with the establishment of this college. In 1961, another college Nawa Kadal College for women was established. With the establishment of institutions of higher education exclusively for women, there was change in the attitude of women and their consciousness rose. As a result of steadily changing attitudes of the community towards girls’ education, the number of Muslim women in schools and colleges has gradually improved and their participation in modern education has increased though at a sluggish pace Khan (2005).

Jammu and Kashmir State as a single political entity was founded by Maharaja Gulab Singh under the Amritsar treaty signed by him with the British Government in March 1846. Before that all the four regions of the state viz Jammu, Kashmir, Ladakh & Gilgit have passed through centuries of vicissitudes mapping their individual historical courses. Ancient Kashmir was the centre of Sanskrit learning. Kalhana in his Rajtarangini has narrated the importance that people attached to learning. Great centers of Sanskrit literature and learning existed in Kashmir where Sharda and Vijeshwara were important for many centuries.

Before the introduction of the western system of education in the state, the indigenous schools, Pathshalas and Madarsas were run by the member of the Hindu and Muslim communities and generally housed in temples and mosques. In the schools for Muslim, the students were generally taught to read Arabic so that they might be able to go through their holy Quran. Likewise, the Hindu students were taught Sanskrit to enable them to read their sacred books. It was only in 1880 that the first school on western lines was opened in Srinagar by the Christian Mission Society.

In 1886, the State Government also established one such school. These modern schools were divided into three categories viz. Primary, Middle and High School. Some times between 1893 & 1895 a girls school was opened at Fateh Kadal in Srinagar by the missionary ladies. The opening of the school shocked the
people of Kashmir. The people thought that the missionaries aimed at polluting the minds of young girls with impure ideas. The girls who were brave enough to attend the school were very timid. Werter Mr Biscoe and their parents were somewhat on the shape, as public opinion was very much against them. On the first prize distribution day of the school, some of the European ladies were invited by the lady superintendent. On the appearance of the English lady visitors, some mischief mongers in the street shouted out that the European had come to kidnap the girls. Others took up the cry and in the tumult that ensured, the girls left the school. This episode resulted in the closure of the first girl’s school for some time. A few weeks later the school reopened and registered an increase in the number of girls.

The fact was that even the advanced provinces were backward in education of females and it was natural that the state of Jammu and Kashmir which was very much underdeveloped, should have presented almost a blank sheet in this respect. In every 1000 of its female population only one was literate in 1901 & three in 1921. This proportion was largely influenced by the Jammu district with 9 literate females out of every 1000 which was the highest proportion for any other district of the state. Community wise, the largest proportion (286) of the female’s literates per 1000 was possessed in 1921 by the Christian with their large element of European and Anglo Indian females most of whom were literate. The Jains contributed 129 literate females per 1000, the Sikh females with 34 literate in every 1000 where fairly represented as they were generally expected to be acquainted with the Gurmukhi Character so as to be able to read the holy Granth. The proportion among the Arya Samaji Hindu was 19 as it was indicative of the interest of Arya Samaj in the field of female education. Female education among Muslim women was negligible-only one literate per 1000. It was, however the private enterprise which contributed more than the government agency in the spread of female education. In the state Gurumat Kanya Pathshala, the first girl school in the Jammu City was established by the efforts of a lady named Jeevan Mukat.
After 1912 the government opened primary school in Srinagar exclusively for Hindu Girls. Sometime later another School exclusively for muslim girls was also opened. In 1916 there were 11 primary schools for girls in the state with an enrolment of 830. After the recommendation of Sharp Committee report, other 16 girls primary schools were opened. In 1920 there were three Muslim School’s for girls, one Government Girls High School, One Muslim School, 2 Hindu Primary Schools and one Muslim Middle School. An organization known as Women Welfare Trust was formed in 1926, which began its work by starting a primary school for girls. By this time the local people had overcome their prejudice against educating their daughters. In 1933 the trust was running six primary schools, three middle schools and one high school with a total enrolment of 575 students.

As the number of schools increased, the trust appointed a supervisor namely Shri Prem Nath Bajaj. He was the first supervisor of school. A full fledged high school for girls was opened by the trust in 1934 for both Hindu and Muslim girls. An adult education school was opened in the house of Shri Aftab Koul with the enrolment of three. Within four months the enrolment was 15 and within one year, it had 32 women and was shifted to a rented building “Seva Sadan” in 1932. Later on Seva Sadan developed into an institution of women upliftment. The trust helped many women to learn and become self supporting. The teaching, besides three 3R’s included training, tailoring and handicraft. A separate department for the administration of female education was created in early thirties and trained lady Miss E. Chawner was appointed as first chief inspector to administer female education. Regarding higher education for girls the first women who was admitted to SP College Srinagar was a revolutionary lady namely Mrs. Vimla Koul (Known as Amma Ji). The real impetus came after independence. A separate deputy directorate for girl education was established for both the provinces Jammu and Kashmir. The scholarships were offered to girls, special enrolment drives were taken up, girls school were started in areas where there was restriction to
co-education and women teachers were appointed to teach girls. As a result of this the position of girl education substantially improved.

1.3 Present Status of Women Education in Jammu & Kashmir

Woman and children are the most vulnerable and are the worst hit sections of the society especially under situations of violence caused by militancy and armed conflict. They not only suffer from intense humiliation and harassment but also undergo traumatic experiences with long drawn bouts of depression making them mentally sick. Like in most places woman's role in Jammu and Kashmir has been central in the upbringing of children and managing domestic affairs. Men generally assume the role of breadwinners. Traditionally, woman has a limited role in the economic life and her participation in the political sphere is insignificant. However the appalling situation prevalent in Kashmir has hit the Kashmiri women hardest. Violence in Kashmir was unheard of earlier but now one finds 10 to 15 people killed almost every day due to the ongoing-armed conflict. Thousands of women who have become widows have to bear the entire responsibility of bringing up the children and running the household expenditure. All of a sudden there seems to be a spurt of single parent families in the valley of Kashmir – a situation totally unfamiliar to the Kashmiris.

The state of Jammu and Kashmir has been the focus of interest over more than a decade and has drawn the attention of the world. A gradual rise in terms of gender inequality especially during the last two decades due to the prevailing social, economic and political turmoil has become prominently displayed. Women’s participation in the socio-economic and political processes has taken a back seat. The impact of such a development results in an erosion of their freedom to speech, freedom to attain education and enhancement of employment opportunities. The role of women has been marginalized affecting adversely the processes of human development and well-being. Their lives have witnessed sweeping changes compelling them to be a silent spectator amidst the fast changing
socio-economic scenario. The political disturbances and prevailing terrorist activities have marginalized the women in all spheres of life like autonomy to express their views, choose type of education, career, income and generation avenues. Women became the worst sufferers due to terrorism, as a larger number of women became widows and are forced to shoulder responsibilities of the household single handedly. On the other hand, their choices for economic activity are considerably restricted. They have also been subjected to all kinds of abuses forcing them to stay indoors and remain isolated from the various social, political and economic programmes of the state.

It is a well known fact that about 80 percent of the people in Jammu & Kashmir state lives in the rural areas, where the educational facilities are hardly sufficient. The violence during the last 24 years has crippled the economy and worsened the situation further. Parents disallow their children especially daughters to go and attend educational institutions, which are located at a distance for reasons of safety. The Population of Jammu and Kashmir according to the 2011 census stands at about 12 million, making it the 19th most populated state in India. The state has a growth rate of about 23% which slightly exceeds the national growth rate of about 17%. The population of the state is facing many issues which are preventing it from prospering as a flourishing state. The literacy rate in the state is about 68% a figure that needs attention from the government. The constant warring atmosphere and fear of attacks from across the border have impacted the prospects of education in Jammu and Kashmir. The sex ratio in Jammu and Kashmir leaves a lot to be desired as it lags behind the national average by a huge gap. The sex ratio will improve only if the government in the state makes efforts to elevate the way of life of women. The statistics in the Jammu and Kashmir Census 2011 reveal facts that can be instrumental in planning for a better development plan for the state.

Jammu and Kashmir Population
As per details from Census 2011, Jammu and Kashmir has population of 1.25 Crores, an increase from figure of 1.01 Crores in 2001 Census. Total population of Jammu and Kashmir as per 2011 Census is 12,541,302 of which male and female are 6,640,662 and 5,900,640 respectively. In 2001, total population was 10,143,700 in which males were 5,360,926 while females were 4,782,774.

**Jammu and Kashmir Population Growth Rate**

The total population growth in this decade was 23.64 percent while in previous decade it was 29.04 percent. The population of Jammu and Kashmir forms 1.04 percent of India in 2011. In 2001, the figure was 0.99 percent.

**Jammu and Kashmir Sex Ratio**

Sex Ratio in Jammu and Kashmir is 889 i.e. for each 1000 male, which is below national average of 940 as per census 2011. In 2001, the sex ratio of female was 900 per 1000 males in Jammu and Kashmir.

**TABLE 1.1 Showing Trends in Literacy Rates on the Basis of Gender in Jammu & Kashmir (In percentages)**

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<tr>
<td>TOTAL</td>
<td>12.95</td>
<td>21.71</td>
<td>30.64</td>
<td>54.46</td>
<td>68.74</td>
</tr>
<tr>
<td>MALE</td>
<td>19.75</td>
<td>31.01</td>
<td>41.46</td>
<td>65.75</td>
<td>78.26</td>
</tr>
<tr>
<td>FEMALE</td>
<td>5.05</td>
<td>10.94</td>
<td>18.73</td>
<td>41.82</td>
<td>58.01</td>
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<tr>
<td>GAP</td>
<td>14.7</td>
<td>20.07</td>
<td>23.09</td>
<td>23.93</td>
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An analysis of census figures in table 1.1 reveals an increase in the literacy levels from 1961-2011 across the gender but a continuous gap between male female literacy rate always remained. The literacy has climbed up from 12.95% in 1961 to 68.74% in 2011 but it still lags far behind the national average of 74.04% as far as census 2011 is concerned. Further analysis of the table shows that the male literacy rate is higher than female literacy rate in all the years. In the delineation of these figures, it can be argued that the female literacy rate has shown considerable improvement or growth in the literacy rate of females but the large gap continued to exist between the two genders.

The State government realized that for bringing the holistic development of women, development in women education is a prerequisite. For the fulfillment of this prerequisite, socio-economic and legal measures were adopted. High priority has been accorded to the education of women in Five Year Plans in India. (Srivastave, 2005). The Sixth Five Year Plan stated that programme of **Univerlisation of Elementary Education (UEE)** would be specially directed towards high enrollment and retention of girls in schools. The Seventh Five Year Plan (1985-90), stressed on enrollment and retention of girls at the elementary stage specially in rural areas, the scheduled caste, scheduled tribes and other weaker sections of the society. The Eighth Five Year Plan (1992-97), tried to ensure that the benefits of development do not bypass women and it implemented special programme for women to compliment the general development programme and to monitor the flow of benefits to women in education, health and employment. The Ninth Five Year Plan (1997-2002) and the Tenth Five Year Plan (2002-2007), took up empowering women as agents of socio-economic change and development as a major commitment. Education has considered to be the most important factor leading to their empowerment **Das & Sagar (2007)**. The 11th Plan (2007-2012) focused on bridging gender disparities in education access, focusing specifically on SC, ST, OBC and Muslim communities.
The State of Jammu and Kashmir joined Sarva Shiksha Abhiyan (SSA) - a scheme which focus on promotion of girl’s education to equalize educational opportunities and eliminate gender disparities. (Department of Education and literacy, MoHRD, GOI).

National Programme for Education of Girls at Elementary Level (NPEGEL) is another important focused intervention of Govt. of India to reach the “Hardest to Reach” girls, especially those not in schools through the development of a “model school” in every cluster with more intense community mobilization and supervision of girls enrollment in schools. It was launched in July 2001 and is an important component of SSA.

Another important governmental effort to widen the opportunities in the field of education of girl child is Kasturba Gandhi Balika Vidhalaya (KGBV) scheme. It was launched in July 2004 for setting up residential schools at upper primary level for girls belonging to SC, ST, OBC and minority communities. It was designed to encourage greater participation of girls in education at the upper primary level (Department of Elementary Education and Literacy, MHRD, GOI). On 31st of January 2008, percentage of girls enrolled in these operational KGBVs include 16.65% of SC, 10.63% of ST, 2.30% of OBC, 65.94% of Muslims and 4.48% of BPL category.

The Jammu and Kashmir Government has launched another ambitious education policy of appointing a “Rehbar-e Taaleem” teacher to improve standard of education in the state and to ensure accountability and people’s participation besides the universalization of elementary education. The scheme will not only compensate shortage of teachers, but also provide teachers in the far flung areas where many do not want to go.

1.4 History of Scheduled Castes and Scheduled Tribes in India
In all countries there are disadvantaged individuals and groups. These deprived sections of the community have to struggle hard for survival and development. Government is expected to take special care of citizens in this category. This involves both protective and primitive measures affecting different facets of their life. Indian society is characterized as multi ethnic, multi religious, multi lingual and multi cultural society. There are different forms of social exclusion associated with social identities such as caste, class, tribe, gender, religion etc. In India, the Scheduled Castes (SC) and Scheduled Tribes (ST) are among the most socially and educationally disadvantaged groups. Historically both the groups were denied the social access to education.

Scheduled Castes and Schedule Tribes have different histories of social and economic deprivation, and the underlying causes of their educational marginalisation are also strikingly distinct. Scheduled Castes and Scheduled Tribes are the terms of reference listed in the Indian Constitution terms such as ‘depressed classes’ and ‘backward classes’ were also used historically, but these were eventually replaced. The terms SC and ST are now used to refer to the communities listed in the Government Schedule as ‘outcastes’ and ‘tribals’, respectively. The notion of ‘outcastes’ is premised upon the Hindu caste system, which divides society into the four broad categories of Brahmins (priests), Kshatriyas (warriors), Vaishyas (traders), and Shudras (menial workers). The castes of Ati Shudras (performing the most menial tasks) were designated as outside the four fold caste system, and it is these ‘outcastes’ that are today referred to as Scheduled Castes. Scheduled Castes have also been referred to as ‘Untouchables’ by Hindu caste society and as ‘Harijans’ (children of God), a term popularized by Mahatma Gandhi. These terms were deemed unconstitutional in Independent India and rejected as derogatory and paternalistic by the Scheduled Castes themselves.

The term ‘Dalit’ (meaning broken, oppressed, downtrodden) emerged from within the Scheduled Caste community to highlight their oppressed status and
establish their unique identity and consciousness as the ‘Other’ within Hindu society. Scheduled castes socially designated as ‘untouchables’ were systematically segregated from the village and were denied access to education. One of the studies they were defined as the ‘double disadvantaged groups’ owing to their socio-economic and spatial marginalisation Sujatha (2002). Various studies stated that Scheduled Castes are backward due to their illiteracy, low income, landlessness, poverty, etc. In spite of affirmative action, the status of these castes has not improved to the desired level.

Tharoor (2006) stated that despite constitutional protections and provisions, inequalities persist between the upper castes and the former untouchables. Affirmative action benefited a minority of Dalits who were in a position to take advantage of it. Independent India has witnessed the creation of privileged sections within formerly underprivileged groups, as the sons and daughters of rich and influential Scheduled Caste leaders got ahead on the strength of their caste affiliation. Kumari (2002) in his study stated that most of social and economic indicators among scheduled castes have shown a trend of slow progress in rural as compared with urban areas and a tendency of maintaining the gap between the rich and the poor. He found from his study that though the practice of untouchability among the Scheduled Castes and between the Scheduled Castes and the non-SCs has been abolished legally but it continued to be a practice as observed by the respondents at social occasions. There is such a wide cultural gap is existing even today between these castes, particularly the Scheduled Castes and the non-SCs. The Scheduled Castes in general are forbidden even today to touch and use the utensils of the non-scheduled castes or upper caste Hindus. Majority of them are landless. Majority of the Scheduled Castes have taken loan from traditional sources, i.e. the farmer, landlord and businessmen. Those castes who are in government job and have money to give bribe to authority, have taken loan from government sources.
Rajawat (2003) in her study found that a number of very simple issues remain unattended even at the policy level in Government even though they may far reaching implications of employment of members of the Scheduled Castes. For instance, the proportion of the Scheduled Castes in the population is highly variable from one region to another even within the same State. Yet most of the States have not taken the trouble of considering this elementary aspect of the situation and prescribe area-specific reservation quotas for the Scheduled Castes. This is a case of transparent inequality in the name of equity and principles.

Scheduled Tribes are similarly distinct from mainstream Hindu society, with life styles, languages and cultural practices different from the known religions of India. There are numerous tribal communities in India, with a population numbering more than 80 million, and who live mostly in forested, hilly and mountainous areas. In the colonial period, they were self-governed and therefore isolated from the rest of Indian society. However, the British administration (motivated primarily by their proximity to rich natural resources) sought to control these areas and communities and bring them into mainstream society. The term ‘Adivasi’ (meaning original inhabitants) has been self-consciously adopted by the tribal communities in an effort to reclaim their history and a unique place in Indian society.

Despite special provisions in the constitution to meet the educational requirements of groups such as scheduled caste and scheduled tribe, the likelihood of exclusion is compounded if the children live in rural areas and are female. Various recent studies reveal that there is a wide gender and social disparity in enrolment, retention and learning achievements at the primary stage. Both the demand and supply factors combine to restrict educational access for children from scheduled caste and scheduled tribes. While scheduled caste students have much greater access to elementary education than scheduled tribe children, they frequently encounter overt and covert acts of discrimination, prejudice and
rejection from teachers and fellow students Sedwal and Kamat (2008). Girls from impoverished families, from tribal, ethnic, living in remote areas and girls from lower castes are less likely to participate in education and more likely to stay in schools if they enrol at all Lewis and Lockheed (2006). The extent of their disadvantage can be realised in primary schooling figures across caste, class and region in India. Tribal girls in rural areas are in the most disadvantaged position, as only 51 per cent of them are enrolled in schools, whereas around 89 per cent of all girls in urban areas are enrolled Sedwal and Kamat (2008). The dropout rate is much higher among Scheduled Tribe girls at the elementary level.

Education has been acclaimed as the prime mover of development. It opens the door to modernization. The educational process, however, does not benefit the disadvantaged groups evenly, resulting in differential development. The educational input takes various forms such as opening of schools, enrolment drives, measures for the retention of students in schools, provision of tuition without payment of fees and of scholarships and stipends for the upkeep of scholars, supply of textbooks and other teaching/learning material, opening of residential schools with or without a vocational base, appointment of teachers from the student’s own community, orientation of outside teachers in the culture of the disadvantaged groups, provision of Braille and other appliances for blind and deaf and dumb children and adoption of special teaching strategies for the mentally retarded. These inputs are expected to facilitate the educational process and attract disadvantaged children to school or college. In India a number of voluntary organizations are also contributing their mite. The foremost among them are the Christian missionary organizations. The Arya Samaj movement, Ram Krishna Mission and Theosophical Society have taken pains to establish institutions both for the general public and for the disadvantaged.

The education of Scheduled Caste and Scheduled Tribe girls is a serious issue as they are often doubly disadvantaged, due to both their social status and
their gender. Gender equity is a major concern, as the dropout rate is higher among Scheduled Caste and Scheduled Tribe girls at the elementary level. In 2004-2005, the dropout rate for Scheduled Caste girls was 60% (compared to 55% for SC boys) and for Schedule Tribe girls it was 67% (compared to 65% for ST boys) at the elementary level. Girls are particularly disadvantaged because family and social roles often do not prioritise their education Bandyopadhyay and Subrahmanian (2008). The age of girls also affects when they drop out. In many states, early marriage and the economic utility of children leads to large scale drop out in the 5-10 year old and 16-20 year old age groups, interrupting the completion of girl’s education Naidu (1999).

Article 46 of the Indian Constitution provides for the promotion of the educational interests of tribal and scheduled caste people and for their protection against social injustice and exploitation. Education provides a shield against such injustice and exploitation. Enormous amounts of money have been spent to speed up the educational progress of the weaker sections. Annual Tribal Welfare Conference held from 1953 onwards has a section devoted to tribal education. This focuses the interest of scholars on the various problems affecting the education of the scheduled castes and scheduled tribes in India. Bhatt (2006) in his study stated that Dalit leadership faces a credibility crisis in the absence of a radical political vision. The 2005 Annual Report of the National Crime Records Bureau (NCRB) under the Union Ministry of Home Affairs states that a crime against Scheduled Caste communities is committed every 20 minutes in the country. Atrocities against Dalits range from verbal abuse to rape and forcing them to consume human excreta and urine, from denial of access to public amenities such as drinking water, roads, bus stops, markets and temples to denial of civil rights; from physical harm to social boycotts.

Thorat (2006) in his study stated that the lower castes, particularly the SCs were debarred from undertaking any business activity on account of the notions of
purity and pollution besides debarred from agriculture land. Adoption of measures for reservations to the lower castes in the public and private spheres in India will largely depend on the nature of discrimination and the degree of deprivation faced by them. He suggested that it is necessary to recognize the exclusionary and discriminatory character of our society and economy, differences arising from caste, ethnicity, religion and other group identities. But to design appropriate remedial policies, an understanding of contemporary forms of discrimination in multiple spheres and their consequences is very necessary. Policies adopted by other countries, such as Malaysia and South Africa, as a way of correcting centuries of historical discrimination could also serve as pointers. Further, he has suggested that there is a need to set up an “Equal Opportunity Commission/Office” and bring under its purview all reservation policies related to women, the SCs, the STs, the OBCs, religious minorities, and the physically challenge under one umbrella organization. The main objective of this Commission should be (a) to build up a database on socio-economic profile of these groups; (b) to develop policies for each of the groups and sub-groups; (c) to monitor the implementation of the reservation policy and other policies; and (d) to advise the government on a regular basis.

**TABLE 1.2 Showing the Literacy Rate of Scheduled Caste and Scheduled Tribes in India**

<table>
<thead>
<tr>
<th>Year</th>
<th>Scheduled castes</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1961</td>
<td>15.06</td>
<td>2.52</td>
</tr>
<tr>
<td>1971</td>
<td>20.04</td>
<td>5.06</td>
</tr>
<tr>
<td>1981</td>
<td>27.91</td>
<td>8.45</td>
</tr>
</tbody>
</table>
TABLE 1.3 Showing the Literacy Rate Among SCs and STs Sex-Wise in Rural areas (2009-10) in Jammu & Kashmir

<table>
<thead>
<tr>
<th></th>
<th>SCHEDULED CASTE</th>
<th></th>
<th>SCHEDULED TRIBE</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>MALE</td>
<td>FEMALE</td>
<td>PERSONS</td>
<td>MALE</td>
</tr>
<tr>
<td></td>
<td>79.5</td>
<td>63.4</td>
<td>71.7</td>
<td>51.9</td>
</tr>
</tbody>
</table>

Sources: GOI, Ministry of human resource Development, Selected Educational Statistics 2004-05 and NSSO.

1.5 Meaning of Welfare

The term welfare expresses an ambiguous and changing concept. It has both a negative and a positive connotation. It may be narrowly defined to mean financial assistance and other services to the disadvantaged. On the other hand, it refers to collective responsibility to meet universal needs of the population. Elizabeth Wickenden, in 1965, defined Social Welfare as “including those laws, programmes, benefits and services which ensure or strengthen provisions for meeting social needs recognized as basic to the well-being of the population and the better functioning of the social order. From political science perspective, the concept of the welfare State has a little vague meaning. As Richard M. Titmuss observed it is a term of abuse or article of faith, depending on one’s potential beliefs. It can, however, be defined as “Government protected minimum standards of income, nutrition, health, housing and education for every citizen assured to him
as a political right, not a charity.” It assumes a social rather than a moral explanation for shared problems and a citizen’s rights of at least those minimum provisions essential for well-being and effective functioning in a society, “where no one can be complete master of his own fate.”

The promotion of equality of opportunity has priority over protection of property rights as a basis for government intervention. The best example of this concept is the social insurance and Medicare provisions of the Social Security Act, to which practically all are entitled in advance countries. The complexity of urban industrial societies and the need to maintain a high level of consumption for economic growth, the sense of relative deprivation that results the discontent the demand for political reform and the need to invest in the development of those human capacities which are essential for maintaining an advanced technological system which force the Government into a direct concern with redistribution of income, creation of human services, and improvement in the political and social environment. The transfer of resources to human and social development does not occur automatically. It results from political decisions that reflect values and the distribution of power. The provision for welfare-state come from the increasing insistence that equality of citizenship be guaranteed by government.

Due to advanced technology, some must go to repair of human and social neglect created by a single-minded devotion to economic growth. This shift from a regulatory to a developmental function of Government is not only “humanitarian” but essential for economic and political stability. From political necessity and not humanitarian predisposition’s while love of fellowmen may have been a motive for some individual reformers and welfare leaders, it was not the power that moved the men in power. The transfer of resources to human and social development does not occur automatically. It results from political decisions that reflect values and the distribution of power. Part of the pressure for welfare-state provisions comes from
and guaranteed by Govt. The welfare state is thus an affirmation of new citizenship status.

1.6 Concept of Social Welfare

The first century of the Machine Age is one amid fear and trepidation. Its fabulous material success was due to the willing, enthusiastic and subordination of man to the needs of the machine. Today we are faced with the vital task of restoring the fullness of life to the person, even though this may mean a technological dependent society. Social Welfare cannot be understood apart from society- its material, scientific, and human resources and its structure of values and power that allocates these among competing social ends. Economic growth and democratization of society have transformed our notions of welfare. From pre-industrial to nineteenth century fair capitalism, our present post industrial society, varying and often conflicting concepts charity and corrections, welfare state and welfare society briefly outlived below.

Welfare as charity and corrections is essentially a pejorative concept. Its origin is in the Elizabethan” Poor Law” (1601) and in the nineteenth century middle class “Benevolence” that was aimed at relieving distinction without reducing the incentive to work. It continues in the present in such programmes as public assistance and health services for the medically indigent. It involves measures influenced by the protestant ethic and dictated by the imperatives of a market society to assist and control the poor within dictum of “maximum work and minimum welfare”. Based on an ideology of self-help and moral responsibility for failure it was geared up for central task of developing, controlling, motivating, and improving better conditions for labour force while necessary capital investment look place.

The ethic of minimum assistance to the needy was functional for disciplining the labour force while necessary capital investment took place.
Welfare as charity, as fussied in the nineteenth century with economic individualism and the gospel of wealth, was a curious mixture of benevolence and a defense of class inequality. The act of giving to the needy was seen as a transfer of resources from those who produced the wealth to those who might deserve compassion but who was without rightful claim to the largest bestowed upon them. Today welfare programmed that continue to be organized as charity are regarded by some as those, despised services for the despised minority.” The historic hatred of this concept of Welfare by the poor is reflected in this rejection of the “butter bread of charity”. It continues to be resented, as reflected in the contemporary criticism of “welfare colonialism”, and is being vigorously challenged in relation to the human rights revolution and the further demoralization of society.

The social security phase of the welfare state could be symbolized by the Social Security Act 1935 in USA. It originated during the New Deal and was based on programmed of social insurance more highly developed in Europe. Major goals were to protect individuals against the hazards of economic insecurity associated with old age, unemployment, disability, and loss of a bread winner. However, one–fourth of those who attained 65 years of age and below the poverty line require adequate provisions. The social planning phase would go beyond the assurance of a minimum income to a concern with raising the life chances of those who have been the casualties of the social system and would aim to create conditions that would nurture the development of all individuals. This would require full employment and reallocation of resources to redress inequities in the distribution of income housing, education, and medical and other essential human services. The flood of social legislation in the mid-1960s in pursuit of the ‘Great Society’ may be an indication of trend in this direction. The promotion of equality of opportunity may help us establish a more just and more stable society, but is does not necessarily lead to a more human community. The basic ethic of the welfare state is equality of opportunity in education, access to medical care, and equality of treatment in the natural and artificial adversities of life. The challenge of the second half of the
twentieth century is to reinterpret the ethics of welfare in a more complex and wealthier society.”

1.7 Social Welfare in India

Social welfare in India has fallen in a large measure within the residual concept, with the patchwork system of programmes based on the assumption that social obligation extends only to meeting the emergency needs of that portion of the population that is regarded as incapable of meeting its own needs through the traditional means of the market and the family. The residual view accepts the poor as incompetent and second-class members of society for whom second-class services may be provided. Gradually, however, we are moving towards developmental concept, in which social welfare is performing the normal and necessary first line functions of a modern industrial society in order to assure economic and political stability, provide its citizens with essential supportive resources, equalize opportunities, and redress class-related inequalities in the distribution of income and power. The newer view is part of the quest for equality and accords to all citizens right to an equitable share in the benefits and obligations of his society.

The conflict between inequalities of class and the equalities of citizenship is a major factor, accounting for the democratization of charity, leading to the more positive view of welfare that is now evolving. We tend to think of social welfare as consisting of special services for the poor. Increasingly, however, social welfare programmes are developed to meet universal needs of the population. Such programmes tend to focus on certain common social contingencies that are consequences of living in an industrial society, with such related risks as unemployment, old age disability, loss of the bread winner, the high cost of medical care etc. ‘General welfare’ provision of the constitution, pointing out that “needs that were narrow or parochial a century ago may be inter-woven for well being of the nation.” Whether social welfare programmes should be special or
universal remains an issue. Special services tend to isolate the poor from society and to be inferior in quality. Universal social welfare programmes should or universal remains an issue.

These services can be called as rehabilitation services. During the course of this process, the institutions are expected to make use of available community resources, whenever possible. These welfare schemes subscribes to the newer approach of individualized care of destitute children. As such, the scheme stipulates that children will be looked after in a unit of not more than twenty-five. They are to be housed in cottages and looked after by a housemother. The children are brought up as normal and not institutionalized children. The children are to be sent to the school in the community and are expected to be part of the social mainstream as far as possible. Poverty, single parenthood, unemployment, caregiver, low academic achievement rates, mental and physical illness, large family size and other issues put at risk healthy child development and impede the task of raising children and adolescents Masten & Germezy (1985), Seifer et al. (1992) and Siqueira & Aglio (2007).

Death of parents introduces a major change in the life of a vulnerable child. This change may involve moving from a middle or upper class, urban home to a poor rural relative’s home, separation from siblings, it may mean the end of a child’s opportunity for education because of lack of school fees. Those children who choose not to move or who may not have any other relative to go, may be forced to live on their own, constituting child headed families. All these changes can easily affect not only the physical but also the psychological well being of a vulnerable child. Destitute homes provide an alternative to foster care or adoption by giving these children a community based setting in which they live and learn. A normal child grows up in the inter-linked environments of family, school and community, interaction with each other gives him a variety of experiences and opportunities for many-sided development.
Universal Social Welfare programmes are free from stigma and integrate the poor into society. Currently issue is whether the income needs of the poor shall continue to be met though such universal instruments as social insurances or not. In India, there are different welfare schemes for the upliftment of poor and needy people who live below poverty line. These welfare schemes are proving a boon for the welfare of scheduled castes, schedule tribe, women, orphan and other backward section of society. The poor people of society are being benefited through subsides, housing facilities, free books and uniforms, scholarships and even hostel facilities are being providing by the Government. Different national programmes are being implemented by the Government for the upliftment of poor and needy strata of society. These programmes are National Social Assistance Programmes, Integrated Social Security Schemes, Maternity Benefit Schemes, Apni Beti Apna Dhan, Mahila Samridhi Yojana, Re-imbursement of Examination fee to the Scheduled Caste and students belonging to other backward strata of society. Indira Awas Yojana, Prime Minister Rojgar Scheme, Sewing Machine to Widows and Physically Handicapped persons and various other welfare schemes. are been run by the Govt. of India for the welfare of the poor and needy people who are identified.

1.8 Social Welfare in Jammu & Kashmir

The State of Jammu and Kashmir is situated in extreme northern part of India, bordering Pakistan, Afghanistan and China with unique features in terms of geographical conditions, population, economy and a rich tradition of knowledge and scholarship. In Jammu and Kashmir State the Department of Social Welfare came into existence in 1960.

The objectives of the department was to ameliorate the lot and ensuring the development of scheduled caste, scheduled tribes, other backward classes under privileged and weaker sections viz. destitute, children and women. The department of Social Welfare of Jammu & Kashmir state has established a number of institutes
such as Markazi Falahi Itfai Bal Ashram and Markazi Falahi Mastoorat / Nari Niketans for care and protection of destitute, deserted women, widows, orphans, poor inmates who are provided free boarding, lodging and clothing facilities as well as educational and vocational training. Social welfare is playing a vital role for the welfare of its people in every sphere of life. Keeping its wide range in respect of welfare to the people Government of Jammu and Kashmir established a separate Department namely, Social Welfare Department in 1964.

Social Welfare department in Jammu & Kashmir is running many welfare schemes under its web. Many people are being benefited. Keeping in view the needs of people for their betterment, every year different schemes have come out which have benefited and are benefiting many people of society. In Social Welfare Sector, state is running welfare schemes for the welfare of its people like Housing Subsidy to poor, Scheduled Caste people, and the people belonging to Other Backward Communities. Old Age Pension, Widow Pension, Handicapped Pension, Sewing Machines to Widows and physically handicapped people, scholarships to school going children up to post-graduate level, scholarship to the students of Scheduled Caste and OBC Category.

Likewise re-imbursement of examination fee, free books and uniform to the students, National Old age Pension Scheme (named as ISSS-94, Integrated Social Security Scheme-94) providing financial assistance to the poor and the old age people for the age of 65 or above, training to males and females in cutting and tailoring, cottage Industry, carpentry, leather work, weaving and so on. Social Welfare Department in J&K is running 33 destitute homes for (Boys and Girls) in which boarding and lodging facility is being provided by the government. At present 31 destitute homes are run by NGOs also.

1.9 Description and Functioning of Nari Niketans in Jammu and Kashmir

33
Children Act, 1920 provided that the destitute children should be put in children’s home where their basic needs of shelter, food and clothing could be fulfilled. Education and training should be given, so that they could at the age of eighteen, set their feet in the outside world and be on their own. The realization has been growing for quite some time now that the Children Act Institutions are probably not the answer. For, the Act tended to have omnibus approach and under the broad umbrella, children were brought together, the delinquent and the destitute, the uncontrollable and the victimized. It was found that almost three out of every four children in these institutions were there for no other reason than they were either orphans or that their parents were too poor to look after them.

After being aware of the debilitating impact of institutionalization, the department of Social Welfare, Government of India started a new welfare scheme for the care and protection of destitute children. Essentially, it was an attempt to bring up destitute or deprived children at par with normal children. The major objectives of the scheme was firstly to take care of destitute children, secondly, to make them job worthy, other concerns were care, medical attention, education, vocational training and guidance while opportunities for recreational, cultural pursuits and citizenship education were also included.

In Jammu and Kashmir State the department of Social Welfare came into existence in the year 1960. The objectives of the department was to ameliorate the lot and ensuring the development of scheduled caste, scheduled tribes, other backward classes under privileged and weaker sections viz. destitute, children and women. Social Welfare is playing a vital role for the welfare of its people in every sphere of life. Social welfare in Jammu & Kashmir is running many welfare schemes under its web. At present six Nari Niketans are established by the Social Welfare department in Jammu Province. Each Nari Niketan has an intake capacity of 25 to 60 inmates. Monitoring is done by district social welfare officer of the
concerned district. From session 2013 daily expenditure of per inmate is raised from Rs. 25 to Rs. 50 per day.

Beneficiaries of Institution may be the following type of children.

- A child whose parents are not in a position to look after him with proper care and control on account of bankruptcy, extreme poverty, disabling illness or highly contagious disease etc.

- A child without any living parents, who is not being looked after by any other near relation, on whom a moral and social obligation should have normally fallen, to look after the child in the absence of his parents.

- A child who has no home or settled place of abode and is without any ostensible means of subsistence.

- A child who, due to any peculiar circumstances, has lost touch with his parents and has no recognized home and shelter.

- A child whose surviving parent is a lunatic.

- A child deserving special protection from parents when they indulge in prostitution, habitual drunken or lead a deprived life habitually or are habitual offenders and indulge in other anti-social behaviour likely to effect the life and well being of the child, particularly where parents are prone to use the child for criminal activities, illicit distillation etc.

- A child whom the parents are unwilling to keep on account of inability to maintain the child.
1.9.1 Admission Rules in Nari Niketans:

The following rules are followed regarding the admission in Nari Niketans:

- No child suffering from any contagious disease is admitted in the institutions. A medical certificate to this effect that the applicant is not suffering from any contagious disease is accompanied with the application.

- The admission is made by the Superintendent and regulated by the District Social Welfare Officer.

- The strength of inmates is fixed by the Government from time to time.

- The Administrative Department has the discretion to enhance the strength of the institution or when a particular case so warrants.

- Children are not admitted below the age of 6 years and are continued upto the age of 16 years. But the age can be relaxed in both the sides in case there are sufficient reasons.
1.9.2 Basic Amenities in Nari Niketans:

Nari Niketans provide the following amenities to the inmates: -

- Free boarding and lodging.
- Free bedding and clothing.
- Books and school fee.
- A box to keep the belonging.
- Games/ recreational material.
- Medicines.

1.9.3 Role and Duty of the Superintendent:

The Superintendent has to play below mentioned roles regarding the functioning of Nari Niketans:

- The Superintendent of the institutions is responsible for maintenance and stay of the inmates and has to ensure satisfactory meals to the inmates himself or through any other member of staff. He has to see that every inmate is provided with all the amenities.

- A health record of all the inmates of the institution is maintained, and the Superintendent has to ensure their regular medical check-up through District Medical Officer.

- He or she has to ensure, that the time-table approved by the Department from time to time is adhered to, strictly in the institution and makes suitable modification to suit the requirement of a particular place. This includes allotment of jobs and daily duties amongst inmates and ensures its compliance.
Every type of addiction including smoking or cigarette is prohibited in the institution.

In the event of death of an inmate a certificate is to be obtained from the Competent Medical Officer to the effect that it is a natural death and the body disposed off according to the religious customs of the deceased or handed over to next of his kin.

The inmates who runs away from the institution or who leaves the institution without proper permission of the Superintendent concerned are deemed to have been discharged from the institution after one week's continued absence.

In all cases the belongings of the institution issued to the inmates have to be returned. In case of default on the part of the parents/ guardians/ relatives to return the belongings to the institution, the Superintendent concern after giving the information is competent to move the matter to the local police authorities.

The Superintendent can grant leave to an inmate for a period not exceeding three days at a time and 15 days during the year. A proper account to this effect is to be maintained in the institution.

No inmate is to be retained in the institution after he has passed the Matriculation/Higher Secondary examination or has attained the age of 16 years whichever is earlier, provided that the Government may relax this rule depending on merits of each case.

If any inmate indulges in bad company and it comes to the notice of the Superintendent, he will try to mend the behaviour of the inmate. If the inmate does not abide by the advice of the Superintendent he or she is liable for action as determined by the District Social Welfare Officer.
It is the responsibility of the Superintendent to organize the function and send appropriate report to the Director Social Welfare, Deputy Director and District Social Welfare Officer.

The Superintendent has to immediately report to the District Social Welfare Officer and Deputy Director concerned every case of:

- Escape or recapture/recovery;
- Serious breach of the rules of institution;
- Serious illness;
- Death;
- Outbreak of epidemic or any other disease;
- Commitment of theft by the staff or any inmate or any other serious offence committed by the Staff or the inmate.

Serious illness of an inmate is also to be reported to his parents/guardians.

A visitor’s register is maintained in the institution with the following particulars:

- Date of Visit
- Name and address of the visitor;
- Name of the inmate to be seen;
- Relation with the visitor;
- Duration of interview;
- Name of staff members present at the time of interview;
Every inmate has to seek the permission of the Superintendent to see a visitor. Such of the relatives of the inmates whose names and addresses are recorded with the Superintendent are normally been allowed to see the inmates. The frequencies of visits etc. are to be determined by the Superintendent.

The Superintendent of the institution submits half-yearly report about the progress of inmates and other developments of the institution to the Director Social Welfare Department/Secretary Social Welfare with a copy to the Deputy Director.

The Superintendents of the institutions are authorized to accept donations from public both in kind or cash. For this purpose the Superintendents of the concerned institutions can issue receipts to the donors.

The Superintendent of the institutions maintains a separate Cash Book for such donations. The inmates are taken for an outing during a year.

1.9.4 Supervisory Committees:

With the approval of the Director Social Welfare, the District Social Welfare Officer constitute a committee consisting of the local prominent women of the district wielding influence to supervise the working of the residential institutions and to make suggestions for improvement of services there on. This committee visits the institutions occasionally and guides the Superintendents about the efficient functioning. A Field Assistant is nominated by the District officer to act as the convenor of the committee.

1.9.5 Other Facilities:
Subject to the availability of funds the department provides the following to the inmates.

**Bedding (Per-inmate)**

- Pillow with covers  ➔  One each in five years,
- Bed sheets  ➔  Two in two years;
- Bed covers  ➔  One in two years;
- Bed size darn  ➔  One in five years.
- One Razai or 4 blankets  ➔  Once in five years;
- One mattress and one Bed

**Clothing (Jammu Division):**

- School uniform  ➔  Two sets in one year,
- Sweeter  ➔  One in two years;
- Leather shoe  ➔  One in one year;
- Slippers  ➔  Two in one year;
- Canvass shoe  ➔  One in one-year.
- Kurta/Pajama  ➔  Three-sets in one year;

**1.9.6 Education of the Inmates:**

Proper arrangements are made by the Superintendents of the residential institutions to educate the inmates living there. All inmates go to schools in the vicinity of the institutions, which are Government run schools. These inmates
attend their schools on a regular daytime basis and are considered at par with other school students.

Majority of the girls who study in schools are in the 6th to 12th classes. The younger children also go to school but their number is small because usually the children in these institutions enter when they attain the age of 10 years. All school children get certain benefits, which are not included in the package of their stay in institutions. These are pre-matric scholarship etc.

1.9.7 Nari Niketan of Udhampur District:
Udhampur is located in the southeastern part of the state and is surrounded by Rajouri district in the west, Anantnag in the north, Doda in the northeast, Kathua in the southeast and Jammu district in the southwest. The district has a great variation in climate due to variation in altitude. There is a large number of nomadic Gujjars and bakerwals present in the district. The Vaishno Devi shrine is a very important shrine for the Hindus and the most famous tourist attraction of this district.

*Outer View of Nari Niketan, Udhampur*
Nari Niketan Udhampur was established by Government of Jammu and Kashmir, Department of Social Welfare in 1979. It is housing at new departmental building with adequate facilities. At present it is a residential home for 45 inmates belonging to different social categories. It is situated near government college for women Udampur. Maximum inmates are from hilly and remote areas. They are enrolled in government schools. The youngest of the girls studies in the third standard, and around half a dozen of them are doing their matriculation.

1.9.8. Nari Niketan of Doda District:

Outer View of Nari Niketan, Doda

Doda district is spread over an area of 11,691 Sq.kms. It is the 3rd largest district of Jammu and Kashmir in term of area after leh and kargil. Doda with its large forest area, snow-clad peaks, virgin trekking routes, health resorts and pilgrimages, offers of variety of tourist spots to the visitors. The worth visiting sites
are Lal Draman, Kailash Yatra, Gupt Ganga, Vasukinag, Sarthal and Machail Mata.

Nari Niketan Doda is situated near Government Degree College Doda. It was established in the year 1983. At that time it was started in a private building with 20 inmates. But now it is housed in its own double storey departmental building, equipped with all basic facilities. Good accommodation and basic facilities are available there. At present 45 inmates are living in this home belonging to different social categories. They are getting education in different nearby government schools. The girls come from miserable poor families from far-flung villages in the mountainous and impoverished district.

1.9.9. Nari Niketan of Jammu District:

![Outer View of Nari Niketan, Jammu](image)

Outer View of Nari Niketan, Jammu

Jammu district is the winter capital of Jammu and Kashmir State. The city is Home to some of the most popular Hindu shrines and is referred to as the city of temples. The city was originally founded by Raja Jamboo Lochan. According legend, Raja Jamboo Lochan had once gone out for hunting when he saw a tiger.
and a goat drinking water at the same pond. This strange phenomenon impressed him and he decided to build a city at this site so that the strong and weak live together in peace and mutual tolerance.

The department of Social Welfare established Nari Niketan R.S. Pura in 1979-80. Building is owned by Department of Social Welfare with inadequate accommodation. All bathrooms and toilets are framed in old type. There is no facility for female inmates to change their dress in separate rooms. Maximum inmates are school going. They are enrolled in government schools. Their living and other expenses are taken care by the Nari Niketan. The Nari Niketan has a sullen and depressing look. The Nari Niketan does not have a library and the only provision for recreation it possesses is a carom board and some badminton rackets.

1.9.10. Nari Niketan of Kathua District:
Kathua is one of the 14 districts of Jammu and Kashmir bordered by Punjab in the South-East, Himachal Pradesh in North-East, District Doda and Udhampur in North-West, Jammu in the West and Pakistan in the south-West. The district headquarter is located at Kathua town which is 84 kms from Jammu—the state’s winter capital.
Nari Niketan Kathua was established in 1979-80 by the department of Social Welfare. The institution has intake capacity of 40 inmates from the district. Almost all the inmates are school going they are enrolled in different Government Schools in different classes. At present there are 55 inmates in this Nari Niketan. Nari Niketan is housing at Departmental building with inadequate facilities. Regarding rehabilitation of girl inmates as per record available, it does not show any progress in this sphere. Conditions of institutions needs improvement as there is no any recreational material for the inmates. There is no garden or playground, and the rooms inside are bare, damp and dimly lit. Unhygienic atmosphere was around the Nari Niketan.

1.9.11. Nari Niketan of Poonch District:

Outer View of Nari Niketan, Poonch

Poonch is one of the districts of Jammu and Kashmir and is popularly known as Mini Kashmir. It is the smallest district of the state and also the remotest one. The district is bounded by the actual line of control (LOC) on three sides. Some places are important from religious and tourism point of view. Some of these
places are Gurudwara Nangli Sahib, Budha Amarnath, Ramkund Mandir Shri Dashami Akhara Mandir, Ziarat chhote Sahib and Illahi Bakash Sahib. These shrines are widely visited by tourist from the whole world.

The Nari Niketan was established in 1980-81. Nari Niketan was started in a building of only three rooms. It was not sufficient for the 40 inmates. In 2007 a new building was donated by Army through Operation Sadbhavna. But it is still not sufficient to cope with the requirements of 60 inmates. Proper transport facility is not there. Overall conditions of institution need improvement. The girls live in a large hall, and each of them is provided with a bed and a steel trunk. This is where they sleep, dine, play and study.

1.9.12. Nari Niketan of Rajouri District

Rajouri is located in the western part of Jammu division. The district covers an area of 2630 sq.km with uneven physical features. It is surrounded by the district of Poonch, Udhampur and Jammu in different directions. The district is a
major location of terrorist infiltration and military activity. For this reason, there is a large Indian Border Security Force deployment in the district. Rajouri is also notable for many charming spots which include Rajouri Fort, Gurudwara Chhati Padshahi, Balidan Bhavan, Rame Temple, Jama Masjid and Shiv Mandir.

Nari Niketan Rajouri was established in the year 1979-80 by the department of social welfare. At present 50 inmates are residing in this Nari Niketan. The inmates belong to remote areas. Building is not adequate to cope with the requirements of female inmates. Maximum inmates are school going. They are enrolled in nearby government schools.

1.10 Concept and Role of NGOs and Welfare Trusts

After Independence, leadership in India was provided by social workers who had worked under the leadership of Gandhi. As a matter fact, they were the ones who started the movement of voluntary action, both in urban and rural areas in the fields of health, education, social welfare, adult education, rural development etc., The government undertook welfare schemes under various plans and policies, besides encouraging voluntary organizations to undertake social welfare programmes under Board, Indian Council of Social Welfare etc. Some of the institutions started by Mahatma Gandhi and by the wives of the officers with the support of the British Government and those started by the Indian philanthropists, Christian Missionaries, Ramakrishna Mission etc, continued to function. Although national organizations like Indian Red Cross Society, Young Men’s Christian Association (YMCA), Young Women’s Christian Association (YWCA), Harijan Sevak Sangh etc, were functioning. It was around this time that several all-India level voluntary organizations such as Kasturaba Gandhi National Memorial Trust, Indian Council of Child Welfare, Youth Hostel Association, Association of Social Health etc, were set up (1999). During the latter half of the 1970s, community organizations gained momentum. Also a radical trend emerged,
with social action groups taking the view that poverty is a structural phenomenon which had to be tackled head-on through the active mobilization of the rural poor.

With liberal foreign funding, social action groups proliferated throughout the late 1970s and early 1980s, and established themselves as the dominant type of NGO in some states, notably Tamil Nadu and Bihar in sharp contrast to the programme-focused approaches which had found favour from the 1960s. From the mid-1980s, a further trend emerged within the NGO movement, emphasizing the importance of professional approach based on sound management, planning and co-ordination. People’s participation in development was much pronounced in 1980s. A parallel development was the creation of resource agencies which work directly with the poor and also provide support services to other NGOs in the form of training, evaluation and documentation. In the year 1983 a new organization called Council for Advancement of Rural Technologies (CART) was set up to improve conditions in rural areas. In 1986, CART was merged with People Action for Development in India (PADI) to form Council for the Advancement of People’s Action and Rural Technology (CAPART) and its main thrust was in the areas of employment, income generation, creation of community assets and fulfilment of basic needs like housing and drinking water (2000). In 1990s empowerment approach gained momentum.

NGOs began to perform advocacy and lobbying in order to meet the challenges and threats of macro forces towards the rural poor and marginalized. As NGOs have grown in size and influence, their activities have brought them into closer contact with the Government. The NGOs are recognized by the government in rural reconstruction work. They received explicit recognition from the government in the latter half of 1980s. The Seventh Five Year Plan (1986-1990) emphasized the involvement of voluntary agencies in various proposed projects. The Eighth Plan further gave credit to NGOs and encouraged them to participate in the innovative projects like Agro Climatic Regional Planning (ACRP), the
watershed development project under DPAP etc. The Ninth Plan envisaged involving NGOs right from the planning process. Function of NGOs as a means of “organizing people in order to achieve new ends, such as the raising of capital, the regulation of prices and the provision of extra labour (Stefanovic 2010).

Non Government Organizations (NGOs) is a legally constituted organization created voluntarily with no participation or representation of any government. NGOs have emerged as important players in the area of social development in the country in recent years. They are important stakeholders in social development programmes and their participation is crucial. They supplement and complement the government efforts in dealing with social, economic and political inequalities. They play the role of the protector of the unprivileged Muttalib (1989). Volunteerism in education is not a new initiative in the country. The voluntary action in education is obviously a non governmental, community and people biased social initiative aimed to improve the condition of education of a group of people and thus reduce the inequality in education that they face in society Siddiqui, (2004). As for promotion of education among women is concerned, it is non government sector which has contributed a lot as Muslim parents feel it more comfortable to enroll their children especially girls in institutions of education run by their own community.

Some of the voluntary organizations working in the field of education in Jammu and Kashmir State are discussed below:

**Jammu and Kashmir Children's Welfare Society:** This organization was set up in 1997 in order to provide free education, medical care and financial assistance to the poor children. At present, it has adopted 250 needy children including several orphans whom it gives free education.
Nusrat-ul-Islam Society: The society is presently running and managing one Oriental college, two primary and high schools each, one lower high school and three middle schools.

The Iqbal Memorial Trust: The Trust has given loans to needy students, scholarships to poor and meritorious students and free books and uniform to deserving pupils.

Society for Human Welfare and Education: This society was set up in 1941 and is one of the oldest social welfare organizations in Jammu & Kashmir. Its primary objective is providing education to children from poorer families.

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

The Vishwa Bharati Women’s Welfare Institution: The Vishwa Bharati Women’s Welfare Institution was established in 1951 to promote measures for female education, social upliftment and social awakening. It runs a degree college for women and a Balwadi.

Aashyana: Ashyana is a relief house focusing on rehabilitation of orphans from Kistwar district, without looking into the cause of death of their parents. Children belonging to various social categories are living there. The inmates are admitted in a nearby school “ S.R. Memorial Institute of Education” where these inmates and other children (BPL) are been given education up to 8th standard free of cost. At present 40 inmates are living there.

1.11 Academic Achievement

By achievement we mean proficiency of performance generally measured by standardized task or test, the act of attaining an end or of carrying our purpose.
Achievement is most commonly applied to performance in educational tests rather than psychological tests; that is, it implies demonstration of required ability, skills, knowledge or understanding than inherent capacity. According to Gupta & Kapoor (1969), academic Achievement is multi dimensional activity involving a number of phases.

Academic achievement means knowledge, understanding or skills, acquired after instructions and training in courses or subjects of study. Academic achievement is of paramount importance, particularly in the present socio-economic and cultural contexts. Obviously, in the school great emphasis is placed on achievement right from the beginning of the formal education. The school has its own systematic hierarchy, which is largely based on achievement and performance rather than ascription or quality. Thus, the school tends to emphasize achievements, which facilities, among other things, the process of role allocation for the social system. The school performing the function of selection and differentiation among students on the basis of their scholastic and other attainments and opens up avenues for advancement, again, primarily in terms of achievement.

A considerable number of students from school go to college and institutions of higher learning. It is very important to ensure that such students acquire the requisite competence so as to benefit from higher education. Setting the stage for the achievement of youth is thus a fundamental obligation of educational system at the school stage. The effectiveness of any educational system is achieved, whether it is in cognitive or psychomotor domain. In general terms, achievement refers to the scholastic or academic achievement of the students at the end of an educational programme. To maximize the achievement within a given set-up is, therefore, the goal of every educationalist, a teacher or an educational administrator. It has been indicated by different reports that a good number of variables, such as personality characteristics of the learners, the socio-economic status from which he hails, the organizational climate of the school, curriculum
planning etc., influence achievement in different degrees. These variables are generally referred to as correlates of achievement.

Academic achievement is a very important factor in the life of student these days. The terms achievement has a much broader meaning and refers to the acquisition of all the behavioral changes belonging to cognitive, affective and psycho motor domain. In the present investigation the academic achievement is the achievement in the academic field and achievement level of student i.e. what he achieves after a proper instruction.

For the present investigation, the last previous examination marks of students were recorded. These were taken from school records with due permission of the heads of the institution. Analysis of Academic Achievement in terms of its scientific prediction has been increasing as a focal point of reasoning activity. Some attempts have fructified in establishing a direct relation between certain variables and academic performances while some are still in the theories of scientific stipulation. According to V.G. Caters, dictionary of Education defined academic achievement as the knowledge attained or skills developed in school subjects usually determined by the test scores or by marks assigned by teachers or both. Academic achievement measured by means of total marks of the standard obtained by them in a particular class. Academic achievement depends upon the different factors which directly or indirectly influence the achievement of child. In the past a strong notion possessed in the minds of great as well as common people was that Academic achievement is only dependent upon Intelligence. But with the exploration of knowledge, it has been noted that many other factors are as important as “Intelligence”.

1.12 Self Concept

Psychology’s key contribution in the personality and educational research is “The Concept of Self”. In understanding human behavior as well as in changing it,
“Self Concept” has a vital role to play. The control and direction of human behavior plays such a vital role in personality development that it takes priority over many other considerations. It is said that a person has three personalities. First what others think about him? Second, what he thinks about himself? Third what actually he is? That is his original personality and this reveals his self concept, one’s self concept must reveal all those factors by which one’s personality is affected.

This does not precisely mean that everybody is consciously aware of his/her felt. The central concept is personality description, the core around which all other elements are arranged, is referred to as “the Self”, “the ego”, “the self concept” and “self image”. Self is usually used in the sense of personality or ego, the self or soul, was widely used in discussing human personality up to the end of 19th Century. According to Jersild (1952) the self, as it finally evolves, is made up of all that goes into a personal experiences of his individual existence. It is a person’s inner world. It is a composite of person’s thoughts and feelings, striving hopes, fear and fantasies. This view of what he is what he has been, what he might become and his attitudes pertaining to his worth. The self has a long history of study within the psychological tradition, dating back to early work in William James (1890) in his seminal book, “The Principles of Psychology”. Self-concept was examined by numerous researchers who emphasized both internal characteristics and external influences on the self-concept. Though some researchers have looked at self concept as a global construct, many agree that the self concept is composed of multiple components. Much of the research has focused on the cognitive structure of the self concept as well as the relative evaluative component of self esteem. Self concept means what an individual thinks about himself. In general, the self concept is an individual’s precipitation of the self arising from multiple components including how one sees oneself in interaction with others as well as how one views oneself in isolation.
Harter (1999) wrote extensively about self concept development in her book “The construction of self development perspective”. Her detailed account of the emergence of self concept appears around the age of two, first manifesting as recognition of the self as a distinct physical entity. The development of autobiographical memory is important in the emergence of self concept in that before the age of two, children may have generic memories but do not yet have a memory of the self. Through discourse with parents in which past event involving the child are recounted, child begin to form autobiographical memories and an evolving autobiographical portrait of the self. Another important influence on the emerging self concept of children is the attachment relationships with the care giver. From the attachment relationship children from internalized representations of other and how the self fits into the social world.

Jamen (1890) defined self as the sum total of all that a man can call his. The self is something of which we are immediately aware. It is a private region of our life. This is important to the child asserting his or her unique influences on the world and viewing the self has unique entity with the external world. Increasing cognitive and social demand, cause the development of the child self concept based upon only a few components or poorly clarified to a more organized and clear formulation based on several clearly distinct demands organized and clear formulation based on severe clearly distinct demands. Different roles which are required of children as development progresses, required the child to develop different sets of behavior and personality characteristics according to the current role. Some of these roles and traits may clash such as when a child sees him or herself as warm and friendly with peers and moody and unresponsive with parents as the child most into, cognitive capabilities unable the child to integrate all of these roles and clashing components into a coherent sense of self. Purkey (1998) opined that Self concept is the totality of a complex, organized and dynamic system.
of learnt beliefs, attitudes and opinions that each person holds to be true about his or her personal existence.

Harter’s account of the development of self-concept is the idea of self-worth. Harter stresses that self-worth is formed primarily from areas that are important to the self. The idea of William James asserts that not only the self, formed of multiple components, such that individuals may feel that they are skilled in some demands and not as skilled in other areas. Harter connotes that these areas of importance are developed through feelings of competence in different areas in an individual with a positive sense of self, the areas in which he or she feels competent are more highly weighted than those areas in which he or she does not feel competent. Disclosure connection between self-concept and self-worth suggests that self-concept is closely related to its evaluative side, frequently termed self-esteem. Though often talked about as separate constructs, these two areas may be difficult to separate as Harter points that many of the components of the self are evaluative. Pandit (1975) defined self-concept as the nucleus around which the entire personality structure revolves in its homeostic process of maintaining the consistency and stabilities within the individual’s personality.

Self-concept is the vehicle of own symbolic behavior of what we think, understand, reason and judge to a great extent, controlled by our concept. It is therefore, regarded as the most important tool of our thought and expression. Self-concept is the image, people have of themselves, they are composite of belief that they have about themselves. Their physical, psychological, social and emotional character, their aspirations and their achievement, self-concept includes physical and psychological images. The physical self-image is usually formed first and is related to the child’s psychological appearance.

Self-concept as defined in contemporary psychology refers to the individual’s perception of himself. In general researches in the area of self-concept have been concerned with the measures i.e. positive self-concept and negative self
concepts on thoughts, feelings and emotions. **Jersild (1952)** defines, “self concept as a composite of persons thoughts and feelings, strengthening hopes, fears and fantasies, his view of what he is and what he has been, what he might become and his attitudes pertaining to his worth. The concept of self has three major components. The perceptual component is the image. The person has the appearance of his body and of the impression he makes on others. The perceptual component is the person’s conception of his distinctive characteristics, his abilities and disabilities, his background and origins and his future. It is often called as “psychological self concept” and is composed of such qualities as honesty, self confidence, independence coverage and are included in the attitudinal components and have the feelings of the person has about himself, his attitudes about the present status and future prospectus, his feelings about his worthiness, his attitudes of self-system, self approach, pride and shame. **Allport (1937)** has described the self as something of which we are immediately aware. We think it has the warm, control private regions of our life. As such it plays a crucial part in our consciousness.

In short, self concept is a product of social interaction and is referred as the core or centre of the gravity of the pattern or as the “key stone of aspiration” High or healthy self concept is the way to the success in the life of an individual.

Encyclopedia of Psychology (1983) defined ‘self concept’ as the totality of attitudes, judgments and values of an individual relating to his behavior, abilities and quantities. Self Concept embraces awareness of these variables and their evaluation. A person’s self concept is developed early in life and affects his functions in the environment. Children's self-concept is developed through this thought that what are the feelings of the people about them who are important in their lives. This is best expressed in the self-concept cycle:

As I see myself
Other's reactions to me my actions

As others see me

1.13. Adjustment

Adjustment is an index of interaction between needs of the individual and demands of his society, which has a close relation to personality. It has been considered as a trait of personality. By the process of adjustment, an individual experiences several facts and events, by which he tries to shape and re-shape his personality. “Adjusted is the man who is satisfied. Darwin was the first person from whom the concept of adjustment started. In those days the concept was purely biological in nature and was used as term adaptation. Darwin said “It is the survival of the fittest, and those will survive who are stronger than others”. Life presents a continuous chain of struggle for existence and survival. Every one of us strives hard for satisfying our needs. Adjustment is a continuous process by which a person varies his behavior to produce a more harmonious relationship between himself and his environment. In the words of Lavernce F. Shaffer (1961), “Adjustment is the process by which a living organism maintains a balance between needs and the circumstances that influence the satisfaction of these needs” Accordingly, the process of adjustment has two primary elements. One is the needs of the living organism, and second is the conditions or circumstances that influence those needs. These needs can be biogenic originating in society, personal, communal or other from any conceivable source, on the other hand, the circumstances influencing these needs also can either be inside the individual or outside him. Factors within the individual that influence these needs are his physical and mental status, capacity, attitudes and interests etc.

According to Remmer and Gage (1955) adjustment is defined as “The process where a living organism varies its activities in response to changing conditions in its environment. An organism needs can be fulfilled only by behavior
that is effective adaptation to its opportunities”. In the words of Coleman (1969), “Adjustment is the outcome of individual efforts to deal with stress and meet his needs.” This is called adjustment process. The organism makes effective adaptation to the changed conditions through varied responses and ultimately is organic and psychological needs. History witnesses that many great warriors and conquerors in the world perished because of lack of proper adjustment. Adjustment is of various types i.e. home adjustment, health adjustment, social adjustment, emotional adjustment and school or educational adjustment.

The concept of adjustment occupies the most important place in the field of young person. There are personal expectations including self concept and level of aspirations. That determines his personal adjustment and also social expectations. In brief adjustment means how an individual reacts to these expectations, when his various needs and expectations are satisfied, he is adjusted. The purpose of education is to enable every individual to adjust personally, socially, emotionally and also economically to the environment. According to C.V Good (1969) “Adjustment is the process of finding and adopting modes of behavior suitable to environment or to the changes in the environment”

Every individual comes in the world with a different entity. He has different type of personality traits in him, so he differs from others in his behavior and faces different types of problems to make his settlement in this world. A child has both mind and body and it is well known fact that satisfactory growth and development of child is possible only when he is brought up in a favorable environment. It is clear for an educated person or to a simple man that heredity also plays its role in the field of growth and development of a child. It is admitted fact that it is environment which effects to a great extent the child’s growth and adjustment. Adjustment is a reaction to demand and pressure of social environment imposed upon individual.
Adjustment is a process rather than a condition. Satisfactory adjustment does not guarantee but promises effective adaption in future. Adjustment is an all inductive term meaning relationship between individual and his environment through an effective communication. A creation of situation in which his needs are satisfied in accordance with social demands, the individual will feel more adjusted and satisfied. So the process by which an organism attempts to meet the demands placed upon it by its own nature and by its environment is called adjustment.

Biologically Adjustment is the mode of survival. It is a process of living in which an individual strives to satisfy his needs and even modifies them. From the psychological point of view, adjustment is the process by which, an individual attempts to maintain a level of psychological equilibrium. Thus it becomes a tension reducing process.

1.14 Intelligence

Intelligence is operationally defined as mental abilities like abstract thinking ability to form possible relations, logical thinking ability to put things in order and reason up. The concept of Intelligence is not as unique as it appears to be. Intelligence is the ability, procedure, process and mechanism which reflects and projects the status of mind. Intelligence cannot be separated from the flexible constitution of life because it is woven with life. Before highlighting the concept of Intelligence it seems to the utmost necessary rather essential to explain about Intelligence.

Intelligence is biological heredity and environmental phenomena, which enables a person to sort out the solution of more complicate and intricate problems of life. Intelligence is closely related to intelligent quotient i.e. I.Q which is regarded as the index of intelligence. The concept of intelligence varies from person to person. All the people living in the society are not intelligent. Some people are very intelligent, efficient, elite and genius. They are innovators, the
discoverers, the researchers because of the scientific thinking, ideas and ideology and outlook.

On the other hand, some people are very dull and slow learners. Their standard of intelligence is very low. They are not very productive and creative minded. Such people are not making contribution in life as well as in the society. Some people are average in their intelligence neither they are very efficient nor they are dull. The concept of intelligence is not stagnant, it is flexible, right from the down of life, the intelligence shows its remarkable result, the progress and the materialistic development that are around us is result and produce of Intelligence. It has already been pointed out that efficient people had made a great contribution in showing different creative skills in different fields of life. Need not to repeat the fact that biological and heredity factors play its very important role in determining the concept of intelligence put the environment is not less important factor is coloring intelligence, favorable facilities, opportunities, freedom of thinking, freedom of mind and happy mood is responsible for determining the concept of intelligence. According to Stern, “Intelligence is a general capacity of an individual consciously to adjust his thinking to new requirements”.

Congenial atmosphere, suitable condition, appreciation of life and other desirable sources play their unique role in highlighting the concept of Intelligence. No doubt there are different psychologist of the opinion that intelligence is natural, innate and inborn facility which cannot change its natural principles. Another group of psychologist has shown flexibility in determining the concept of intelligence. They are of the opinion that the congenial atmosphere, suitable and appropriate facilities including opportunities sharpens the intelligence. Intelligence, the dictionary says, is “the capacity to acquire and apply knowledge”.

Generally speaking, alertness with regard to actual situations of life is an index of intelligence. A variety of definitions have been given by psychologists but the most commonly accepted are as such. Weschsler (1940), “Intelligence is the
aggregate or the global capacity of the individual to act purposefully, to think rationally and to deal effectively with the environment”. Stoddard (1943), “Intelligence is the ability to undertake activities that are characterized by difficult, complexity, abstraction, economy, social values, and the emergence of originals and to maintain such activities under conditions that demand a concentration of energy and resistance to emotional forces”. It is apparent from the definitions that intelligence is not a single or simple faculty, but it includes all the mental abilities like abstract thinking, ability to form possible relations, logical thinking, and ability to put things in order, reasoning and ability to solve mathematical problems as are measured by the tests of General Mental Ability. According to Nunn, “Intelligence is the flexibility of mind to meet new situations”. Intelligence is the most studied variable in the measurement tradition. Relating intelligence with other variables like personality, organism variables, environment etc., has been quite a popular research pre-occupation. Most studies on personality are generally found to have an oblique reference to intelligence.

1.15 Operational Definitions of the Terms Used

1. **Academic Achievement**: Academic achievement means knowledge, understanding or skills, acquired after instruction and training in courses or subjects of study. Academic achievement in the present investigation means the marks obtained by the students in the previous class. The marks were converted into percentage in order to make them comparable.

2. **Intelligence**: Alertness with regard to actual situations of life is an index of intelligence. Intelligence is operationally defined as mental abilities like abstract thinking ability to form possible relations, logical thinking ability to put things in order and reason up. In present study the Intelligence is the scores obtained by students on Jalota’s General Mental Abilities Test.
3. **Self Concept:** Self concept is best conceived as a system of attitudes towards oneself. Just as a person, as a result of experiences, form attitudes which he organises into a self consistent system and defends against threats and attacks, so the person also forms attitudes towards himself. Self concept consist all the perceptions, feelings, attitudes, aspirations and values of oneself concerning oneself. In the present study the self concept is that construct which is measured with the help of Pratiba Deo’s self concept Scale.

4. **Adjustment:** It is employment of thoughts and behaviour patterns which yield satisfaction today and indication that the next problem encountered will be successfully resolved. Adjustment means a relationship between an individual and its environment through which his needs are satisfied in accordance with his social demands. In the present study, adjustment is depicted by the scores obtained by the students in Saxena’s Adjustment Inventory.

5. **Problems:** The youth experience various physical, social, personal, emotional and educational problems. As the individual advances to youth, the nature of problem changes. In the present study, the physical, social and educational problems of in mates of Nari Niketans were studied by the investigator.

6. **Social categories:** The Social Categories is classification of people into four hierarchically ranked castes called Varnas. They are classified according to occupation and determine access to wealth, power and privilege. In the present study word Social Category is used for inmates belonging to different castes.

   a) **General:** General word is used for inmates of upper caste or other than SC and ST.
b) Scheduled Caste (SC): For Scheduled Caste category inmates.

c) Scheduled Tribe (ST): For Scheduled Tribe inmates.


8. **Inmates**: In the present study word inmate is used for girls living in Nari Niketans.

### 1.16 Need and Importance of the Study

Education has been the main instrument of human development and its importance has been emphasized through fundamental rights, principles, statutes / acts in a number of countries. The progress and prosperity of a nation and of community is determined by the level of education. This remarkable potential of education needs to be realized by every individual or social community and must go in for it Ahmad (1987). At the international level, attempts have been made at various congregations to focus on aspects of education as a part of fundamental human right. According to the Article 26 of the Universal Declaration of Human Rights (UDHR):

“Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory... Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms”. (Universal Declaration of Human Rights, Article 26).

This right is also repeated in the U N Declaration of the Rights of the Child which seeks to ensure, ‘Right to free and compulsory education at least in the
elementary stages and education to promote general culture, abilities, judgment and sense of responsibility to become a useful member of society and opportunity to recreation and play to attain the same purpose as of education’. The part IV of the National Policy on Education (1986) clearly promised equality in education with respect to women, scheduled caste, Scheduled tribes, minorities and handicapped. The constitution of India makes provision for free and compulsory education for all children up to the age of fourteen years. The 86th Constitutional Amendment Act 2002 made education in India a Fundamental Right for children in the age group of 6-14 years by providing that;

“The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine”

Education helps in generating awareness among women about their legal, social, political, economic rights, provisions and privileges to fight against all sorts of social discrimination. It enables them to realize their potentialities, developing skills, seeking employment and improving their nutritional and health conditions. Therefore, educating women encourages not only their political participation and economic independence but also improves their quality of life and through them of the whole family and then of whole nation in a broader sense. Various studies Roy (1979), Agrawal (1970) & Hassan and Menon (2004) have shown that education has made a significant contribution in improving the status of women. Education of women is the most effective channel for reducing the inequalities between men and women and ensuring the maximum participation of women in the developmental process. Recent research suggests that female schooling is more important than male schooling for social outcomes such as fertility, child health, and infant mortality King and Hill, (1993), Subbarao and Raney, (1995) and Drèze and Murthi, (2001). The literature also suggests that the economic gains from women’s education are generally at least as high as those from men’s education Schultz (1993). Thus, women’s educational backwardness is of concern not only
because it is inequitable but also because it is socially and economically inefficient. Thus there is need for removing the barriers in the women’s education which will consequently help in bringing them in the mainstream of society. An examination of the literature on the differences in education by gender shows that the concern in most countries has to do with the low level of achievement of girls in relation to boys, the girls’ lower access to education, and their lower rates of persistence to the higher levels of the educational system King and Hill, (1993), Stromquist, (1990), Rajan (2010) in his analysis found that the gender disparity in enrolment for all categories of students has not improved gradually. The gender disparity in teachers is higher at secondary and higher secondary level of education as compared to other level of education such as primary and middle level. The gender gap might be attributable to discrimination, the differential treatment of men and women Chaim and Uri Gneezy (2001).

However, despite this significance of education for removing seclusion, the participation of women in the field of education is not very satisfactory. There is a wide gap between male-female literacy rates in India. Gender disparity has been a major issue in India’s pursuit for achieving the goal of universal elementary education. In order to address this problem and develop appropriate interventions, it is necessary to understand the nature and extent of the problem, as well as possible explanations for the disparity.

Religious associations, Churches and private organizations took up this humanitarian and charitable work of rendering service to the orphans in England as early as 1552. But the until the beginning of the 17th Century there was no organized effort to help the orphans with the enactment of the poor Law of 1601 in England an attempt was made on a fairly large scale to tackle the problem in a planned way/ Prior to 1800, there were only seven orphan asylums in the United Sates of America. Only in 1909 the U.S.A passed a resolution on the care of dependent children and in the year 1935, the Social Security Act was passed. In
1920s in USSR an experiment was made with some homeless children for the first
time. Thus, this problem attracted the attention of mankind even in the developed
countries. Orphanages and similar institutions were established in developed
counties like U.K and U.S.A only about the beginning of the 20th century.

In India, for the ages of problem of welfare of destitute children was tackled
in a different way. The solution was in India’s social structure itself, i.e. in the joint
family system. People, here, lived in large family groups consisting of members
belonging to three or four generations. In the event of emergencies in the family,
grandmothers, aunts, older sisters and such other persons used to take up the role of
the mother. Similarly elderly male members used to take up the role of the father in
such cases. Therefore, the problem of these children was not so acute in the Indian
society several decades ago as it is today with the break of joint family system.
Now these children are compelled to live in destitute homes for their survival.
Poverty is the main reason and maximum number of girls belonging to scheduled
caste, scheduled tribe and other backward classes are living in these homes.

The poor educational achievements of Scheduled Castes and Scheduled
Tribes can be best understood in the context of deeply embedded caste and social
hierarchies that were enacted and expressed in everyday social interactions of
community, school and economic life. Functional from pre-colonial times, the
system of socially sanctioned discrimination and prejudice against communities
designated as outside the caste system has had far-reaching impacts on the
self-worth, dignity and economic life of SC and ST groups. As we enter the
twenty-first century, caste is no longer the definitive mode of organizing economic
and social relations in India, but it continues to have a lasting impact on the
economic, political and social life of communities. Recent studies show that
caste-based discrimination continues to be an influential factor in the low
educational mobility of both Scheduled Caste and Scheduled Tribe groups, despite
government programmes that selectively target aid to children from these
communities  Secada (1989). Though there are several commonalities in the experience and outcomes of social exclusion for both groups, there are also some critical differences in the ways in which it takes place that have led to somewhat different struggles for equal rights. One critical difference in the nature of discrimination is that in the Hindu caste system some sections of the Scheduled Castes are described as untouchables or ‘less than human’, and therefore face extreme discrimination and violence by other caste Hindus. Historically, SC communities were systematically segregated from the rest of the village and were denied access to education, housing and land. Public places such as temples, wells for drinking water, restaurants, toilets, and many other civic facilities were also out of bounds for them Alexander (2003). The infringement on their civil rights continues today, especially in rural areas, and instances of violent reprisals against groups who demand equal social status are not uncommon, despite legal prohibitions against caste-based discrimination.

Secondly, the caste-based ideology of hereditary occupations prescribes the most menial and lowly of occupations to SC groups and has determined the socio-economic life of these communities. The majority of SC individuals work as landless agricultural labourers or are engaged in what is considered ‘coolie’ work. While SC has traditionally been denied education, even those with education have experienced very limited social mobility due to caste-based opposition to their occupational mobility Jefferey et al, (2002).

The exclusion of Scheduled Tribes, on the other hand, is based on a different set of economic and cultural factors that have little to do with caste ideology. Scheduled Tribe groups have traditionally lived in more remote areas of the country and in closer proximity to forests and natural resources. The remote and difficult geographical terrain inhabited by Scheduled Tribes has isolated them from mainstream Indian society. The histories of exploitation and marginalisation of Scheduled Caste and Scheduled Tribe communities have produced different
engagements with education as a path to social mobility. For Scheduled Castes, access to education has been a focal point in their struggle for equity and social justice. Movements to abolish the caste system and end discrimination have always proposed education as the primary means to overcome caste oppression Omvedt (1993). Consequently, the educational status of Scheduled castes is significantly better in the Southern and South western states of Tamil Nadu and Maharashtra, where strong SC liberation movements and broad based anti-Brahmin movements emerged in the context of the anti-colonial struggle for independence. For a variety of complex reasons, such movements had a comparatively weak presence in North India Velaskar (2005).

The history of Scheduled Tribe movements is quite different in that basic livelihood needs and the struggle to retain access to forests and natural resources took centre stage in their struggles for dignity and a better life, while access to education remained a secondary issue Surajit (2002). Though education was not a critical demand among Scheduled Tribes, government policy focused on education as the main avenue by which to integrate them into ‘mainstream’ society. The concept of ‘ashram schools’ – residential schools for SC & ST children – came into vogue in order to overcome structural barriers such as difficult terrain, inaccessible locations and spatially dispersed habitations, and thereby to improve educational access for Scheduled Tribe communities. A centrally-sponsored government scheme of ashram schools exclusively for ST children from elementary to higher secondary levels was initiated in the 1970s and continues to the present Sujatha (2002). Ashram schools include vocational training in their curricula in order to provide ST youth with skills and training for jobs in the industrial sector. The poor quality of education in ashram schools, however, has undermined confidence in education as a vehicle for social mobility. The curriculum bears no relation to the economic and social life of Scheduled Tribe communities and instead attempts to wean young people away from it, alienating them in the process. Considering the poor quality of teaching and infrastructure and the distance of these schools from
the community and habitats of the Scheduled Tribes, it is hardly surprising that many families prefer not to send their children to ashram schools and the drop out rate is high among those who do Sujatha (2002). The understanding that education is a vehicle for integration and assimilation of SC and ST students into the social mainstream is also increasingly being questioned and is seen as having limited usefulness in overcoming prejudice, discrimination and marginalisation.

To bring about equity in education for excluded populations such as Scheduled Castes and Scheduled Tribes, scholars and activists advocate a framework of social justice that goes beyond aggregative concerns of equity in the context of access, participation and outcomes, to one which emphasises qualitative aspects of the educational experience and their impact on identity, self-worth and future life chances Secada (1989). This, they argue, can only take place in schools that are set up exclusively for Scheduled Caste and Scheduled Tribe students and that are invested in the success of these students Illiah (2000). Official data reveals that the educational progress of Scheduled Caste and Scheduled Tribe populations is quite remarkable, but only if one remains focused on the quantitative data, and particularly on enrolment. Sadly, the qualitative data reflects quite another picture and merits closer attention as it zeroes in on a particular situation and gives a richer picture. There are many dynamic factors related to this discrepancy, especially the fact that factors related to schooling processes – such as parental education and occupations which are the major determinants in sustaining a child in school – are often neglected in quantitative analysis.

The problem of the destitute children is not only the problems of shelter, food, schooling and physical health but very specific psychological problem as well. The problem of these children has pained the human heart throughout the ages.

The students belonging to scheduled tribes and scheduled castes have been neglected in all spheres of life including education. This is the reason that they
perform academically poor. In certain areas, Untouchability is still prevailing and this sometimes proves an impediment for all the parents to send their children to schools. Scheduled tribes are not fully aware about the significance of education in social development of the societies. In certain situations when the children of scheduled tribes and scheduled castes are ignored in the schools by their classmates and sometimes by the teachers, as a result of which there is a psychological pressure on their thinking. It is the duty of teachers to provide congenial atmosphere to such students in order to ensure their development of good study habits and performing academically better. When the parents are educated they guide their children properly. Such children will have higher level of aspiration and they will also perform better in the examination as compared to other children whose parents are illiterate and maladjusted.

So it was thought worthwhile from research point of view to examine certain psychological and social variables on inmates of Nari Niketans of Jammu province belonging to different social categories. The present problem was, therefore, planned by the researcher for the intensive study.

1.17 Statement of the Problem

The problem under investigation briefly stated as “A study of problems and psycho-social characteristics of inmates of Nari Niketans in Jammu province”. The study intended to study the family background of the inmates of Nari Niketans. The inmates belonging to different social categories viz. General, SC & ST were studied and compared on certain Psychological variables viz. intelligence, self concept, adjustment, academic achievement and problems. Moreover the effect of Psychological variable viz. intelligence, self concept and adjustment on academic achievement of inmates of Nari Niketans and the role of various NGO’s and welfare trust on functioning of Nari Niketans was also studied.

1.18. Objectives of the Study
1. To study the family background of the inmates of Nari Niketans belonging to different social categories.

2. To study and compare the inmates of Nari Niketans of different social categories on certain psychological variables viz. Intelligence, Self Concept, Adjustment and Academic Achievement.

3. To study and compare various problems faced by inmates belonging to different social categories.

4. To study the effect of psychological variables viz. Intelligence, Self Concept and Adjustment on Academic Achievement of inmates of Nari Niketans belonging to different social categories.

5. To study the role of NGOs and Welfare Trusts on the functioning of Nari Niketans.

1.19 Hypotheses

1. There will be no significant difference between the inmates of different social categories on certain psychological variables viz. Intelligence, Self Concept, Adjustment and Academic Achievement.

2. There will be no significant differences in problems (Social, Educational & Physical) faced by inmates belonging to different social categories.

3. There will be no significant difference in academic achievement on the basis of psychological variables viz. Intelligence, Self Concept and Adjustment among inmates of Nari Niketans belonging to different social categories.

4. There will be no interactional effect of psychological variables viz. Intelligence, Self Concept and Adjustment on Academic Achievement of inmates of Nari Niketans belonging to different social categories.
1.20 Delimitations of the Study

The present study was delimited in the following manner:

1. Among various destitute homes in Jammu province only Nari Niketans (Female destitute homes) were selected for study.

2. Only those Nari Niketans were taken up for the study which is run by Social Welfare department, Jammu and Kashmir Government.

3. The Nari Niketans taken for investigation were only those which are residential in nature.

4. The study was restricted to the sample of 160 inmates living in various Nari Niketans of Jammu province.