

An Empirical Study of Women Prisoners in Central Jail in Srinagar

Taahaa Khan

Student, B.A. LLB Hons. Amity Law School

Noida, Uttar Pradesh, India

Yasmeen Ashai

Principal, Government Amar Singh College

Srinagar, Jammu & Kashmir, India

Shimayil Wani

Assistant Professor, Jammu & Kashmir Higher Education Department

Jammu & Kashmir, India

OPEN ACCESS

Volume: 6

Issue: 3

Month: Januray

Year: 2019

ISSN: 2321-788X

Received: 11.11.2018

Accepted: 03.01.2019

Published: 30.01.2019

Citation:

Taahaa Khan, Yasmeen Ashai & Shimayil Wani. "An Empirical Study of Women Prisoners in Central Jail in Srinagar." *Shanlax International Journal of Arts, Science and Humanities*, vol. 6, no. 3, 2019, pp. 26–34.

DOI:

<https://doi.org/10.5281/zenodo.2550007>

Abstract

Women have been held in contempt, used and abused, tortured and suppressed by patriarchy as a system in which men subjugate women, a system which is universally pervasive, durable over time and space, and steadfastly maintained in the face of occasional challenge. From the years of formative socialization, the male child grows up in a culture that positively values maleness and devalues femaleness. The male becomes increasingly aware and arrogant of his own identity and through time tries to attain distance and a sort of separation of identity from the woman. During adulthood, the males already have a strong chunk of emotional carryover from early years of infancy and toddlerhood towards women and with time they develop a negative attitude towards women, a sort of superiority complex that pushes them to control and subjugate women. The female child grows up in a culture that devalues women and she develops a submissive attitude. Radical feminists argue that in every social institution be it marriage, class, caste, race, ethnicity, age, or gender, systems of domination and subordination exist, the most important and fundamental structure of which is the system of patriarchy. Radical feminists also devise a mechanism of overcoming this situation, that is, through a radical overhaul of the patriarchal system. It is this element of radicalization that certain women in Kashmir have resorted to, by ending the lives of their husbands. The present study tries to analyze the situation of women prisoners in the central jail in Kashmir and tries to explore the reasons behind the crime committed by these women.

Keywords: Feminism, Radical Feminism, Women in Offenders, Violence

Introduction

India is the third most populous country in the world having a total population of 121 crores, with 62 crore males and 58 crore females.¹ The present sex ratio in our country is 943 females per thousand males whereas the Child Sex Ratio (CSR) is 918, that is, we have only 918 females per thousand males in the age group of 0-6 years. India has been successful in improving the CSR in certain states, through programs like Beti Bachao Beti Padhao² (a prime scheme of Modi government to attack declining CSR) but the overall situation of female survival in our country is dismal.

1 See, census 2011 available at: censusindia.gov.in/

2 Available at: wcd.nic.in/BBBPScheme/main.htm

India ranked 127th on Gender Equality Index (GII) out of 142 countries and 141st out of 142 nations of the world that are characterized as gender critical.³ India has been ranked 87th out of 144 countries on the World Economic Forum's (WEF) Global Gender Gap Report 2016.⁴

Overview of Varieties of Feminist Theories

There is an enormous quantity of literature that has been written by women and about women, their situations, life experiences, challenges, success, and failures. Whenever women have been subordinated, they have retaliated, most of the times moderately and sometimes violently. Different feminists have different views about female oppression and how women shall answer this oppression. In the following section, I briefly discuss some of the leading perspectives on feminism.

Gender Difference: Gender difference theories include cultural feminism, biological theories, institutional and socialization theories and socio-psychological theories. They claim that women's location in and experience of most of the situations are different from that of men in the situation.⁵

Gender Inequality: Gender inequality is mostly claimed by liberal feminists. They claim that women's location in most situations is not only different but also less privileged than or unequal to that of men.⁶

Gender Oppression: It is stated by psychoanalytical feminism and radical feminism. The basic idea is that women are subjugated not just different form or unequal to, but actively restrained, subordinated, molded, and used and abused by men.⁷

Structural Oppression: Socialist feminism and intersectionality theory talk about structural oppression. Women's experience of difference, inequality, and oppression varies by their social location within capitalism, patriarchy, and racism.⁸

Post modernism and Feminism: Postmodernist feminism is a strand of feminism which asks- What is to be understood by the category woman? How is it produced and maintained?⁹ Contemporary postmodernist feminist like Judith Butler rejects the very idea that woman can be understood as a concrete category at all and calls gender nothing but performativity.¹⁰

What is the Answer of Radical Feminists to Gender Oppression?

Radical feminism puts stress on its two central beliefs: a. that women are of absolute positive value as women, b. that women are everywhere oppressed by the system of patriarchy. The answer to these problems according to radical feminism is a radical shift (which could be the overthrow of patriarchy) in the way society, particularly patriarchy, treats women. With passion and militancy, radical feminists elaborate theory of social organization, gender oppression, and strategies for change.

Radical feminists see in every institution and in society's most basic stratification arrangements—heterosexuality, class, caste, race, ethnicity, age, and gender-systems of domination and subordination, the most fundamental structure of which is the system of patriarchy. They believe that as an institution, patriarchy is the first to have been created for domination and subordination of a particular section of society, that is, women. Apart from being first created historically, patriarchy is the most enduring and pervasive of all other institutions because its basic nerve is the subordination of women and then putting all the burden and blame on this subordinated

3 The Times of India, India ranks 127th on Gender Inequality Index Out of 142 Countries, Nov 2015. Available at: <http://timesofindia.indiatimes.com/india/India-ranks-127th-on-gender-inequality-index-out-of-142-countries-Report/article-show/49758677.cms>

4 Available at: <http://currentaffairs.gktoday.in/india-ranks-87th-wefs-global-gender-gap-report-2016-10201636685.html>

5 See, Martineau, Harriet, *Society in America*, (California, 1837, Saunders and Otley)

6 See, Bernard, Jessie, *Future of Marriage*, (USA, 1982, Yale University Press)

7 See, Millet, Kate, *Sexual Politics*, (USA, 1970, University of Illinois Press), Firestone, Shulamith, *Dialectic of Sex*, (USA, 1971, Bentham Books),

Greer, Germaine, *The Female Eunuch*, (Great Britain, 1970, MacGibbon and Kee)

8 See, Smith, Dorothy, *The Everyday Life as Problematic*, (1987, Northeastern University Press), Hill-Collins, Patricia, *Black Feminist Thought*, (USA, 1990, Hyman)

9 Ritzer, George, *Sociological Theory*, 8th ed., (New York, McGraw Hill, 2011), p. 461

10 Butler, Judith, *Gender Trouble*, (New York, 1990, Routledge), pp. 175-180.

creature. Radical feminists argue that patriarchy is the least noticed yet the most significant oppressive structure of social inequality in all societies. Radical feminists believe that patriarchy always involves violence but yet violence may not always take the form of overt physical cruelty but may be exercised through different mediums e.g., in standards of fashion and beauty; in tyrannical ideas of motherhood, monogamy, chastity, and heterosexuality; in sexual harassment in the work place; in the practices of gynecology, obstetrics, and psychotherapy; and in unpaid household drudgery and underpaid wage work. Violence exists whenever one group controls in its own interests the life chances, environments, actions, and perceptions of another group, as men do to women.¹¹

How is patriarchy to be defeated? Radicals hold that this defeat must begin with a basic reworking of women's consciousness so that each woman recognizes her value and strength; rejects patriarchal pressures to see herself as weak, dependent, and second-class; and works in unity with other women, regardless of differences among them, to establish a broad-based sisterhood of trust, support, appreciation, and mutual defense. With this sisterhood in place, two strategies suggest themselves: a critical confrontation with any facet of patriarchal domination whenever it is encountered and a degree of separatism as women withdraw into women-run businesses, households, communities, centers of artistic creativity, etc.¹²

International Laws On Protection Of Women

The international community has undoubtedly shown seriousness on the questions of women equality, survival, empowerment, etc. In the following section, I discuss some of the conventions of the United Nations that have time and again stressed women's protection and development.

The Universal Declaration of Human Rights (UDHR)¹³ is a declaration adopted by the United Nations General Assembly on 10 December 1948 at Palais de Chaillot, Paris. The Declaration arose directly from the experience of the Second World War

and represents the first global expression of rights to which all human beings are inherently entitled.

In the Bangkok Declaration¹⁴ adopted by Ministers of Asian states meeting in 1993 in the lead up to the World Conference on Human Rights held in the same year, Asian governments reaffirmed their commitment to the principles of the United Nations Charter and the Universal Declaration of Human Rights. They stated their view of the interdependence and indivisibility of human rights and stressed the need for universality, objectivity, and non-selectivity of human rights. At the same time, however, they emphasized the principles of sovereignty and non-interference, calling for greater emphasis on economic, social, and cultural rights, particularly the right to economic development, over civil and political rights

Convention on political rights on Women.¹⁵ It was approved by the United Nations General Assembly during the 409th plenary meeting, on 20 December 1952, and adopted on 31 March 1953. The Convention's purpose is to codify a basic international standard for women's political rights.

The Convention on the Nationality of Married Women.¹⁶ It is an international convention passed by the United Nations General Assembly in 1957. It entered into force in 1958 and as of 2013, it has 74 state parties.

The Declaration on the Elimination of Discrimination against Women¹⁷ is a human rights proclamation issued by the United Nations General Assembly, outlining that body's views on women's rights. It was adopted by the General Assembly on 7 November 1967. The Declaration was an important precursor to the legally binding 1979 Convention on the Elimination of All Forms of Discrimination against Women

The Convention on the Elimination of all Forms of Discrimination against Women (CEDAW)¹⁸

14 Available at: www.unescap.org/resources/bangkok-declaration

15 Available at: www.un.org/ua/images/Convention_on_the_Political_Rights_of_Women_eng1.pdf

16 Available at: https://treaties.un.org/doc/Treaties/1958/08/19580811%2001.../Ch_XVI_2p.pdf

17 Available at: www.un.org/en/.../documents/.../Doc.21_declaration%20elimination%20vaw.pdf

18 Available at: www.un.org/womenwatch/daw/cedaw/cedaw.htm

11 See Supra note 9, p.474

12 Ibid

13 Available at: www.un.org/en/universal-declaration-human-rights/

is an international treaty adopted in 1979 by the United Nations General Assembly. Described as an international bill of rights for women, it came into force on 3 September 1981. Over fifty countries that have ratified the Convention have done so subject to certain declarations, reservations, and objections, including 38 countries that rejected the enforcement article 29, which addresses means of settlement for disputes concerning the interpretation or application of the Convention

Convention on Preventing and Combating Violence Against Women and Domestic Violence¹⁹The Council of Europe Convention on preventing and combating violence against women and domestic violence (Istanbul Convention) is a Council of Europe convention against violence against women and domestic violence which was opened for signature on May 11, 2011, in Istanbul, Turkey. The convention aims at prevention of violence, victim protection and “to end with the impunity of perpetrators”¹. It has been signed by 30 countries and on 12 March 2012 Turkey became the first country to ratify the Convention, followed by three countries in 2013 (Albania, Italy², Montenegro, Portugal).

Global Implementation Plan to End Violence Against Women and Girls²⁰ was a recommendation from the multi-agency Expert Group Meeting (EGM) on the prevention of violence against women and girls. The meeting was convened as part of the United Nations Commission on the Status of Women’s multi-year programme of work for 2010-2014.

United Nations Commission on the Status of Women.²¹ The fifty-seventh session of the United Nations Commission on the Status of Women took place at the UN building, New York between the 4th and 15th March 2013.

Legal Protection of Women in India

The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favor of women for neutralizing the cumulative socio-

economic, education and political disadvantages faced by them. Fundamental Rights, among others, ensure equality before the law and equal protection of the law; prohibits discrimination against any citizen on the grounds of religion, race, caste, sex or place of birth, and guarantee equality of opportunity to all citizens in matters relating to employment.

Articles in Favor of Women

Articles 14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42 of the Constitution are of specific importance in this regard. Constitutional Privileges

1. Equality before the law for women (Article 14)
2. The State not to discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (Article 15 (i))
3. The State to make any special provision in favor of women and children (Article 15 (3))
4. Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16)
5. The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood (Article 39(a)); and equal pay for equal work for both men and women (Article 39(d))
6. To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (Article 39 A)
7. The State to make provision for securing just and humane conditions of work and for maternity relief (Article 42)
8. The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation (Article 46)
9. The State to raise the level of nutrition and the standard of living of its people (Article 47)
10. To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women (Article 51(A) (e))
11. Not less than one-third (including the number

19 Available at: <https://www.coe.int> › Conventions › Full list

20 Available at: https://www.worldfuturecouncil.org/file/.../WFC_2014_Future_Policy_Award_En.pdf

21 Available at: www.un.org/womenwatch/daw/csw/57sess.htm

of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat (Article 243 D(3))

12. Not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women (Article 243 D (4))
13. Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality (Article 243 T (3))
14. Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide (Article 243 T (4))

The Crimes Identified Under the Indian Penal Code (IPC)

1. Rape (Sec. 376 IPC)
2. Kidnapping & Abduction for different purpose (Sec. 363-373)
3. Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304-B IPC)
4. iv. Torture, both mental and physical (Sec. 498-A IPC)
5. Molestation (Sec. 354 IPC)
6. Sexual Harassment (Sec. 509 IPC)
7. Importation of girls (up to 21 years of age)

Legislations on Women

- The Hindu Marriage Act 1955
- The Hindu Succession Act 1956
- The Hindu Adoption and Maintenance Act 1956
- The Special Marriage Act 1954
- The Dowry Prohibition Act 1961
- The Medical Termination of Pregnancy Act 1971
- The Criminal Law Amendment Act 1983

- The Family Court Act 1984
- The Indecent Representation of Women (Prohibition) Act 1986
- The Commission of Sati Prevention Act 1987
- Protection of Women from Domestic Violence 2005
- Prohibition of Child Marriage Act 2006
- The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act 2013
- The Criminal Law Amendment Act 2013

Special Initiatives for Women in India

1. National Commission for Women In January 1992, the Government set-up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments wherever necessary, etc.²²
2. Reservation for Women in Local Self-
3. Government The 73rd Constitutional Amendment Acts²³ passed in 1992 by Parliament ensure one-third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas.
4. The National Plan of Action for the Girl Child (1991-2000)²⁴ The plan of Action is to ensure survival, protection, and development of the girl child with the ultimate objective of building up a better future for the girl child.
5. National Policy for the Empowerment of Women, 2001²⁵ The Department of Women & Child Development in the Ministry of Human Resource Development has prepared a "National Policy for the Empowerment of Women" in the year 2001. The goal of this policy is to bring about the advancement, development, and empowerment of women.

22 The National Commission for Women Act was passed in 1990 and subsequently the commission was constituted in 1992. For details see, www.nic.in/frmaboutus.aspx

23 Available at: indiacode.nic.in/coiweb/amend/amend73.htm

24 See, www.savegirlchild.org/national-plan.html

25 Available at: wcd.nic.in/.../National%20Policy%20for%20Empowerment%20of%20Women%2020...

Law on Women in Jammu and Kashmir

There are myriad legislations that relate women in Jammu and Kashmir. All the central legislations are not extended to the state because of the special status guaranteed to the state under Article 370 of the Indian constitution. Although the Indian Penal Code is applicable throughout the country, in the state, it is the Ranbir Penal Code that deals with criminal procedures. The following are some of the legislation that governs the status of women in the state.

- The Jammu and Kashmir Hindu Succession Act 1956
- The Jammu and Kashmir Christian Marriage and Divorce Act 1957
- The Jammu and Kashmir Criminal Law (Amendment) Act 1958
- The Jammu and Kashmir Dowry Restraint Act 1960
- The Jammu and Kashmir Hindu Marriage (Validation of Proceedings) Act 1963
- The Jammu and Kashmir Medical Termination of Pregnancy Act 1974
- The Jammu and Kashmir Hindu Marriage Act 1980
- The Jammu and Kashmir Muslim Marriage Registration Act 1981
- The Jammu and Kashmir Preconception and Prenatal sex selection Determination (Prohibition and Determination) Act 2002
- The Jammu and Kashmir Protection of Women from Domestic Violence Act 2010

Special Initiatives for Women in Jammu and Kashmir

- The Jammu and Kashmir State Commission for Women The J&K State Commission for Women has been established to protect women's rights and advance the cause of women in the State. Although the members of the Commission are appointed by the State Government, the Commission itself is independent and functions in a quasi-judicial capacity, having the powers of a civil court in matters relating to evidence. The purpose of having a women's rights commission is to create an independent watchdog and guardian for women, especially in a backward state

such as Jammu and Kashmir, where a large number of women may be unaware of their rights and unable to protect them using the usual enforcement mechanisms. Ms. Nayeema Mehjoor is the current chair person of the commission.

- The Jammu and Kashmir State Women's Development Corporation. Incorporated in 1991, the corporation started working from 1994. It works to empower women belonging to BPL families and minority sections. The corporation provides soft loans to women who want to start some business. The current managing director of the corporation is Dr. Nahida Soz.

Methodology

This article is based on empirical material, composed of survey interviews, carried out in the central jail in Srinagar in June 2016. There were 20 survey respondents (women offenders) in the age group of 16–35. Respondents were chosen on the basis of purposive sampling selection strategy and the interviews lasted for an hour to 1.5 hours. The study concerned a qualitative, cross-sectional design in which views of the women offenders about their lived experience, future prospects, and impediments were elicited and compared. For data collection, an interview schedule was used. The objective of using this technique was primarily to give respondents a maximum opportunity to reveal their world of experiences without imposing any limitations and predetermined alternatives. After the collection of data, the transcripts were analyzed using qualitative content analysis. Texts were read and re-read in search of themes and sub-themes, covering the study's major propositions and objectives. To protect confidentiality and anonymity, names of research participants have not been used throughout.

Demography of Jammu and Kashmir

Jammu and Kashmir are situated between 32°-15' and 37°-5' north latitude and 72°-35' and 80°-20' and east longitude and commonly referred to as Kashmir region. The region is spread over the huge mountain masses constituting the Karakorum, the Great Himalaya, Ladakh or the Zaskar, the main Himalaya and the middle Himalaya or the Pir Panjal ranges. The valley of Kashmir, the most famous part

of the region lies between the main Himalaya and Panjal ranges. It stretches over an area of 15,853 km giving the appearance of an old lacustrine bed which measures 135 km in length and 14 km at its widest point.²⁶



Jammu and Kashmir stand 19th State of the country as far as population is concerned with an overall population of 1,25,48,926. As per the last census conducted in 2001, the population of Jammu and Kashmir was 1,01,43,700 and there was an increase of about 24,05,226 in population and now in the year 2011, it stands at 1,25,48,926. Jammu district stands on top in the ranking of districts by population size with 12.16% population of the State followed by Srinagar (10.12%), whereas the Kashmir division accounts for a total of 55.05 % of the population of the State. Jammu also tops in literacy rate followed by district Samba and Leh.

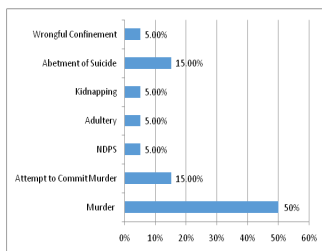
Objectives of the Study

The research study has the following objectives:

1. A general explanation and analysis of the situation of women prisoners, based on the presentation of facts derived out of the comprehensive study of women detainees in Central jail in Srinagar. To address the psychological/ mental health issues of the women prisoners.
2. To understand the social causes as to why these women resorted to crime.

Findings and Discussion

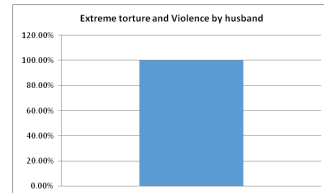
Nature of Crime Committed



26 Census of India-2011, Office of the Registrar General & Census Commissioner, India, Ministry of Home Affairs Government of India, Available at: http://censusindia.gov.in/2011-prov-results/prov_data_products_J&K.html

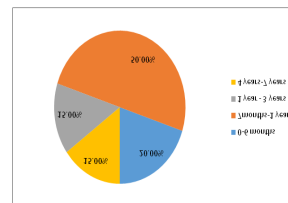
It may be seen from the above table that 50.00% of the women offenders have committed murder (all the 50.00% have murdered their husbands), 15.00% have attempted to commit murder whereas 15.00% have been abettors to suicide, making a total of 80.00% of offenses against life. Wrongful restraint, kidnapping, adultery, and arrest for being involved in the supply of narcotics, account for 5.00% each.

Reasons for Murdering Husband



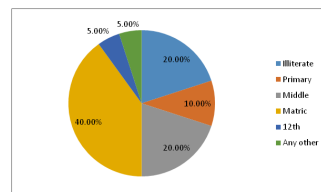
It may be seen from the above graph that 100.00% respondents, out of the 50.00% respondents who have committed murder (all the 50.00% have committed murder of their husbands), report 'Extreme Torture by Husbands' the reason for murdering their husbands. Males have resorted to extreme violence and torture of their wives leaving them with no other option than murdering their husbands.

Time Spent in Incarceration



A good proportion of women offenders, that is 50.00% have spent 7 months-1 year in detention, 20.00% have spent 0-6 months and 15.00% each have spent 1 year-3 years and 4 years-7 years in the detention. This also indicates that a total of 30.00% women offenders have been in the detention facility for a long period of time, ranging between 1 year to 7 years.

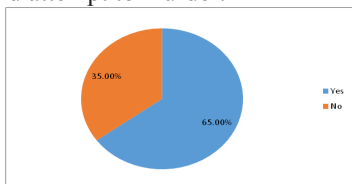
Educational Qualification



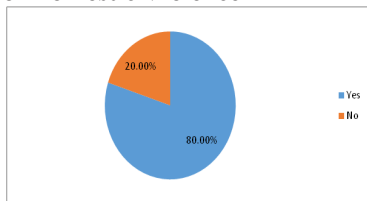
Surprisingly, a total of 40.00% women offenders have studied up to 10th standard, 20.00% up to Middle level, 10.00% up to Primary level, 5.00%.00% Secondary level. Only 20.00% of the total are completely illiterate indicating that illiteracy has not been a predominant factor for the involvement of these women in crime.

Undesirability in the Behavior of Husband/ Parents

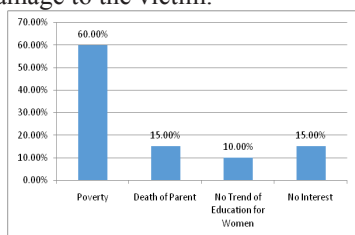
It is clear from the Table that the majority of the offenders have experienced some undesirability in the behavior of their husbands (for those who are married) and their parents, signifying that this undesirability might have taken an overall toll on the physical and mental health of the offenders and as a result of which they took some extreme steps like murder and attempt to murder.



Victims of Domestic Violence



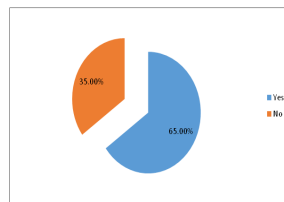
It may be seen from the Table that 80.00% of the total have been victims of domestic violence, either between them and their husbands(for those who are married) or between their parents. It is known to everyone that the effects of domestic violence are very deep and it may cause permanent physical or mental damage to the victim.



The study clearly shows that the majority of the offenders come from marginal income backgrounds which are also one of the causes of their illiteracy.

15% each, of the respondents, reported that ‘either death of parents’ or ‘no interest’ has been the reason for their lack of formal education.

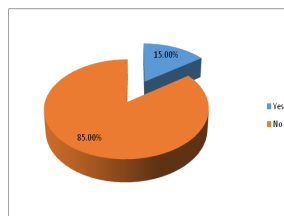
Extreme Mental/Physical Torture by Husband



It may be seen that 65.00% of the offenders have been mentally/physically tortured by their husbands.

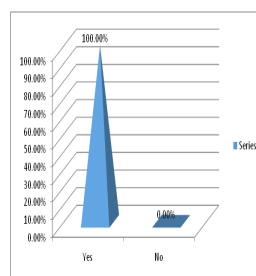
Suffered from Mental Ailment in the Past

The Table above shows that 15% of women have suffered from some mental ailment in the past.



Incarceration Affecting The Mental Health Negatively

It is very interesting to see that 100% of the respondents reported that their mental health has been negatively affected due to detention.



Applying Radical Feminism to the Present Study

After a full analysis of the study, I come to the conclusion that the study in line with the radical theory of feminism. The discussion above shows us that 50.00% of the women offenders have committed murder, 15.00% have attempted to commit murder. Out of the total women respondents who are married, 65% find some undesirability in the behavior of their husbands, 80% are victims of domestic violence and 65% report extreme physical and mental torture

by their husbands. The results clearly indicate that women offenders have resorted to what radical feminists believe in, that is, a radical overhaul of the patriarchal structure.

The study also indicates that despite the provision of stringent laws against domestic violence throughout India, the ground situation is completely the reverse. Patriarchy is fully infused into the social fabric of our society. Men continue to hold women in contempt, consider them as useless creatures and use and abuse them for their own benefits.

Furthermore, the lack of education among a significant population in our state signifies the unawareness of laws against domestic violence among the menfolk.

Conclusion and Suggestions

Whenever women are suppressed, they revolt and this has been proved by the current study. The future of Kashmir seems to be dismal if such abuse of women continues to exist and if women continue taking such an extreme step of ending the lives of their husbands. Males in our society seem to be victims of the convulsive sickness of the overall social body where every woman is only seen from a male's eye, where every woman is pushed to suppress its agency, where every kind of violence is exercised by the menfolk to keep women in a subordinated position. Furthermore, it is not only the men who are to be blamed but the overall policy mechanism of the government which keeps women at the end of the queue, be it education or employment.

This study concludes by presenting certain following suggestions to improve the socio-economic status of women:

- Laws against domestic violence be made more stringent
- Laws alone cannot work until and unless they are strictly applied, so there is a need to work them out properly.
- Again, the awareness of laws for women need to be disseminated among people, therefore I suggest making women's studies a part of the school curriculum.
- There is a need for a strong economic support system for women. For women those who are not educated, skill-based training will be

highly beneficial to make them economically independent.

- The government should take myriad steps to improve the educational and employment status of the women through scholarships and other programs.
- It will be wrong to say that only policies and programs of the government can tackle the issue of the lower status of women. The false notions and ideologies which our men folk carry right from childhood that women are inferior, need to be changed and here the family which is the basic nerve of any society can significantly help in improving the status of women at all levels. First of all, we must stop gendered socialization of children and educate the males right from the beginning the importance of respecting females. Second, the parents should surpass all the social barriers against female education so that females have better access to education.

References

- Arfat, Shabina, and Mehraj-Ud-Din Mir. "A Socio-Legal Review of the Protection of Orphans in the State of Jammu and Kashmir." *J. Islamic St. Prac. Int'l L.* vol. 9, 2013, p. 147.
- Bakker, Edwin, and Roel De Bont. "Belgian and Dutch jihadist foreign fighters (2012–2015): Characteristics, motivations, and roles in the War in Syria and Iraq." *Small Wars & Insurgencies*, vol. 27, no. 5, 2016, pp. 837-857.
- Cockburn, Cynthia. *From where we stand: War, women's activism and feminist analysis*. Zed Books, 2007.
- Parashar, Swati. *Women and militant wars: The politics of injury*. Routledge, 2014.
- Rashid, Javaid. "An analysis of self-accounts of children-in-conflict-with-law in Kashmir concerning the impact of torture and detention on their lives." *International Social Work*, vol. 55, no. 5, 2012, pp. 629-644.