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## Participation of Women at Different Stages of School Education in Srinagar District, Jammu & Kashmir, India: A Trend Analysis (2000-2010)

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### **Abstract:**

*The most important role played by the private enterprise in Kashmir for promotion of education during pre-1947 period was to a large extent supportive for the women as their education was restricted to the upper class in ancient Kashmir. The salient feature of educational provisions enabled the women in Kashmir to emerge from the state of ignorance and poverty. The taste of reforming society entailed not only making Kashmiri women aware of their inadequacies, but also awakening them to the benefits of modern education, which was an inextricable component of a truly Islamic unified society. This resulted in effecting among the women a position of economic prosperity, social rejuvenation and political emancipation. The paper presents the trends in women enrollment for school education in Srinagar district during the period from 2000 to 2010 along with the prior educational history of this area presenting predisposing factors in determining current events.*

**Keywords:** *Different stages of school education, Srinagar district, trend analysis, women education, empowerment, quality education.*

### **1. Introduction**

Across the country, education is specially designed to influence the development and growth of an individual. The development is specifically addressed to the issue of access, quality, relevance, equality, gender and efficiency. Empirically, various dichotomies that are known to perpetuate inequalities in the society surface from economic growth to social engagements. Education is thought to have been a strengthening apparatus to arouse sensibilities among the people to respond to changing situations, understood to enable the individuals to contribute to the development in the society. As one of the most effective instruments to create equal opportunities and reduce disparities and allow for empowerment, education minimize disparities in-between different sexes, social groups, religious communities; aiming broadly in some form of egalitarian social system. It can be understood to be a process of expanding human capacities to contribute to the making of a just and compassionate society. Education is the fundamental enabler of the knowledge economy. Well-educated and skilled people are essential for creating, sharing, disseminating, and using knowledge effectively. The knowledge economy of the twenty-first century demands a new set of competencies, which include not only ICT skills, but also such soft skills as problem solving, analytical skills, group learning, working in a team-based environment, and effective communication. Once required only of managers, these skills are now important for all workers. Fostering such skills requires an education system that is flexible; basic education should provide the foundation for learning, and secondary and tertiary education should develop core skills that encourage creative and critical thinking. In addition, it is necessary to develop an effective lifelong learning system to provide continuing education and skill upgrading to persons after they have left formal education in order to provide the changing skills necessary to be competitive in the new global economy. In a developing economy, expansion in education at all levels is inevitable. This is partly because of the need of the economy for educated and skilled manpower, and partly because of the government policy to universalize education and with the desire of the people to get themselves educated. This desire for education comes from the fact that education offers better job opportunities helping women to be empowered<sup>1</sup>.

<sup>1</sup> Sometimes education, particularly higher education may be demanded for social prestige/status.

From the advent of the human species, with or without schools, one keeps on taking education in some or the other way. It is the basic necessity for humans to be educated. Truly as emphasized by Pt. Jawaharlal Nehru,<sup>2</sup> “Education of a boy is the education of one person, but education of a girl is the education of the entire family”. According to the University Education Commission Report (1948-49), “There cannot be educated people without educated women. If school education had to be limited to men or to women, that opportunity should be given to women, for then it would most surely be passed on to the next generation”. The English saying “The hand that rocks the cradle is the power that rules the world” is very appropriate from the point of view of women education. If one wants to have an educated generation, one must take care of women and educate them properly. They can bring about renaissance in the country. Women play a vital role as that of being herself, as a wife and a mother and education has been one of the major issues of concern of the government as well as the society at large due to which today the educated women hold a prominent position in the society as well as all over the world. Women will be empowered through quality education leading to financial stability, to be confident enough to face the society and to gain prestige in the society. Education is an effective tool for women’s empowerment not only from the point of view of literacy, but has inter-linkage with other social parameters viz. population growth, health care, education of children etc. It enables women to acquire new knowledge and technology, required for improving and developing their tasks in all fields. Women education is essential for higher and better standards of health leading to low infant mortality. It also raises women’s economic productivity.

## 2. Historical Background of Women Education in Kashmir

Women education in particular is crucial for the sustenance of the society. With the advent of Buddhism,<sup>3</sup> [1] “Kashmir formed the centre of scholars and writers during 3<sup>rd</sup> century AD” [2]. As has been observed during the Hindu Period,<sup>4</sup> [3] be it as queen or ordinary inmates of the Harem or as Courtesans, Women come frequently in the picture. This position of importance implies that women from upper class received education of general nature along with education in diplomacy and state craft whereas lower class did not have this distinction [4]. During the Muslim Period,<sup>5</sup> [5] it has been observed about women’s education that, “it seems to have been widely spread among well-to-do ladies who were very cultured. The women of lower classes however were illiterate, for they had neither leisure to attend schools nor the means to employ private tutors. But as the life of Habba Khatun,<sup>6</sup> [6] the Queen of Yusuf Shah,<sup>7</sup> [7] shows the opportunities were not wanting even for peasant girls who were keen to acquire knowledge” [8]. Education does not seem to have been widespread among the women of medieval Kashmir but there are instances of women as well-to-do families receiving education. But on the whole masses were ignored. The condition of women education could hardly improve during the period of Afghans<sup>8</sup> [9] and Sikhs<sup>9</sup> [10] in the Valley.

<sup>2</sup>Jawaharlal Nehru (14 November 1889 – 27 May 1964) was the first Prime Minister of India and a central figure in Indian politics for much of the 20th century. He emerged as the paramount leader of the Indian Independence Movement under the tutelage of Mahatma Gandhi and ruled India from its establishment as an independent nation in 1947 until his death in office in 1964. Nehru is considered to be the architect of the modern Indian nation-state; a sovereign, socialist, secular, and democratic republic. He was the father of Indira Gandhi and the maternal grandfather of Rajiv Gandhi, who were to later serve as the third and sixth Prime Ministers of India, respectively.

<sup>3</sup>There is fairly reliable account of the condition of Buddhism in Kashmir from the seventh century onwards. By the end of the thirteenth century, Buddhism disappeared from the Valley; some of the followers perhaps adopted Islam and the rest found welcome home in Ladakh, where it is still the predominant faith.

<sup>4</sup>The Kashmiris divide their history into four periods: the early period of the Hindu kings chronicled in the famous Rajatarangini; the period of Kashmir Musalmans, known as the Salatini Kashmir; the period of Mughals, known as the Padshahi-i-Chagatai or Shahan-i-Mughlia, and the period of the Pathans, known as the Shahan-i-Durani.

<sup>5</sup>Islam made its way into Kashmir, says Stein (Stein’s Introduction to his English Translation of the Rajatarangini, Vol. I, p. 130), not by forcible conquest but by gradual conversion, for which the influx of foreign adventurers both from the south and from Central Asia had prepared the ground. The adoption of Islam by the great mass of population began towards the close of Hindu rule, and became an accomplished fact during the latter half of the fourteenth century.

<sup>6</sup>Hub Khatun is properly known as Habba, or Habba Khotan. Khotan is the Kashmiri form of Khatun. Habba was a remarkable woman. Her original name was Zun, the moon. And truly she was like the moon in beauty, a ‘perfection of youth, health and grace.’ She came of a lower middle class family of Chandahara, a village about ten miles from Srinagar and about two miles from Pampar known for its saffron. After her marriage, her mother-in-law bullied her. Her husband was indifferent to her. She obtained a divorce. One day, while singing in the saffron field, her melodies reached Yusuf Shah who happened to pass by. The prince was captivated. This was a turning point in the life of Habba. She was henceforth a queen, and was called Nur Jahan of Kashmir.

<sup>7</sup>Chak Dynasty ruled Kashmir from A.C. 1560-1586 and Yusuf Shah from Chak Dynasty ruled first in A.C. 1579. After an exile of a year and a half, Yusuf Shah Chak reestablished himself on the throne from A.C. 1580-1586. (A.C. in “Kashmir” represents After Christ, and stands for Anno Domino or A.D).

<sup>8</sup>Kashmir was under the Afghans from 1752 A.C. to 1819 A.C. (A.C. in “Kashmir” represents After Christ, and stands for Anno Domino or A.D).

<sup>9</sup>Kashmir was under the Sikhs from 1819 A.C to 1846 A.C. (A.C. in “Kashmir” represents After Christ, and stands for Anno Domino or A.D).

In 1846, Kashmir was made over to the Dogras<sup>10</sup> [11]. “Until 1880 not a single school had been opened even in the capital to impart literacy” [12]. Education system during the rule was closely related to the community, Muslims were imparted education in Maktabs and Madrasas and the Hindus in Patshalas; allied to mosques and temples respectively. The community-oriented education was closely related to religion. Persian and Arabic was taught in Madrasas and Sanskrit in Patshalas. This curriculum was considered to be the major factor contributing to the backwardness of the people by British Government. Pandit Bhimshember Nath, Inspector Schools, in 1889, recommended to State Council that maktabs and patshalas be brought under the purview of the Education Department. During the same period Christians were engaged in missionary activities in Srinagar and its vicinities. Education<sup>11</sup> [13] in Jammu and Kashmir was modelled by the Christian Missionaries<sup>12</sup>, [14] detaching the community-oriented education. The two groups of students (*Muslims and girls*) were not served by the new missionary school and hence the leaders emerged to promote education of both groups in Kashmir. *Anjuman-i-Nusrat-ul-Islam*,<sup>13</sup> [15] an organization by Moulvi Rasool Shah<sup>14</sup> [16] was formed to promote religious education among the illiterate majority of Kashmiri Muslims that was later transformed into a school offering both secular and religious education which later popularized modern education in Kashmir. *Anjuman-i-Nusrat-ul-Islam* envisioned that Islamic education was important but felt the need to cope up with the modern systems introduced in the education.

The missionaries opened a number of schools after the episode of opening of the first girls’ school in Srinagar<sup>15</sup> [17]. The confusion and tumult of kidnapping the girls resulted in the closure of the first girls’ school and its re-opening after a few weeks later surprisingly with a higher roll of the girls registered than before. This reflected the interest of the girls in education which was growing more rapidly than boys. Girl’s education in Kashmir faced a problematic situation. Not even a trained Kashmiri woman teacher was found in Srinagar. Historical problems with girls’ education and the education of the Hindu minority versus Muslim majority show up again and again in the years to come, indicating that the policies and programs the State is implementing are not and have not been historically egalitarian.

Until 1920, the management of Government Girls School was left largely to advisory committees, private managing bodies composed of leading members of religious communities and the schools themselves were connected to particular communities. These committees were under the charge of the Education Department and conducted supervision over the general work of schools in accordance with rules sanctioned by the Education Minister for that purpose. This gave State sanction to overtly religious policies recommended by the advisory Committees, such as closing Muslim girls’ school on Fridays instead of Sundays for the reason that women are supposed to be more religious and their education will suffer if Fridays, *a day of Muslim Sabbath*, is not a holiday in girls’ school. It can be simply understood as a religious prejudice of the Government towards women education.

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<sup>10</sup> Jammu and Kashmir state came into existence in 1846, after the first Anglo-Sikh war of 1845-46, with Maharaja Gulab Singh as its first ruler. Until then, there was no such distinct political entity. The State was not the personal creation of Gulab Singh but was rather the outcome of an agreement between him and the representatives of the British East India Company.

<sup>11</sup> The first Western and modern school in Kashmir introduced by Rev. J.H. Knowles in 1880 for the boys, modernizing a select group of the already elite Brahmin Hindu class, the highest caste in the Hindu caste system. Mr. Knowles laid the foundation of Christian Mission Schools on the hospital premises in Srinagar with five pupils on rolls.

<sup>12</sup> The first step taken by missionaries was to insist upon punctual attendance by the pupils. For this purpose they introduced regular hours of instruction. Holidays were arranged on the Western pattern. Thus started the process of Westernization in education.

<sup>13</sup> Its foundation was laid in 1905 in consultations with some prominent Muslims who included Hassan Shah Naqshbandi, Aziz-ul-Din Kawoosa, Abdul Samad and Munshi Ghulam Rasool Shah. Moulvi Rasul Shah was its first president. The purpose of this association was to mobilize public opinion in his favour.

<sup>14</sup> There has been a galaxy of Ulama during the first half of twentieth century in Kashmir, but the Mirwaiz dynasty is blazing ashining trail amongst these Ulama was one great scholar and reformer of the time, Mirwaiz Moulana Rasool Shah. Moulana Rasool Shah and other members of the Mirwaiz dynasty were the founders of Anjuman-i-Nusratul Islam. Anjuman-i-Nusratul Islam was established with object and purifying the innovations in Islam and provide real education, modern as well as religious education. The foremost objective of this Anjuman was to illuminate the Kashmiris with religious as well as modern education and worked for preserving their identity. Moulana Rasool Shah was eldest son of Mirwaiz Moulana Yehya Shah. He was born on 20<sup>th</sup> Zil-Hajjah 1271 A.H.

<sup>15</sup> Sometimes between 1893 and 1895, a girls’ school was opened at Fateh Kadal in Srinagar by the Mission ladies. The people thought that Missionaries arrived at polluting the minds of young girls with impure ideas.

The girls who were brave enough to attend were very timid, and their parents were somewhat on the shake, as public opinion was very much against them. The school continued until the first Prize Day. The lady superintendent had invited some of the European ladies of the station to come to the function, thinking it would be an encouragement to the girls and their parents. All the girls were assembled in the school when, on the appearance of the English lady visitors, someone in the street shouted that the Europeans had come to kidnap the girls. Others took up the cry, and ran to the school windows and told the girls to escape by jumping from the windows, the men below catching them as they fell. Before the visitors could enter the school the scholars had literally flown: the girls of course lost their heads on account of shouting from the street. It was terrible moment for the lady superintendent as she saw her girls disappear out of the windows, for she feared they would be damaged by the fall. It is said that one of the lady visitors was wearing a rather wonderful hat; which upset the equilibrium of the citizens who were standing outside the school. But this as it may be, this episode ended the existence of the first girls’ school in Srinagar for some time.

In order to improve the education system in the State, different Committees were formed at different times, taking into consideration the aspect of women education and their problems besides the general recommendations. It was the educational Reorganization Committee<sup>16</sup> [18] formed in 1938 that intended to expand educational facilities with regard to girl's education; "the committee recommended that twenty primary and four middle schools should be opened every year instead of two middle schools and six primary schools. More scholarships should be provided to attract more girls to school and the distribution of free books to girls studying in fourth and fifth classes. School buildings should be constructed to provide accommodation for women teachers. (Education Reorganization Committee 1938-39 (Saiyidain Committee Report) [19].

When Sheikh Mohammad Abdullah<sup>17</sup> took over as Prime Minister (now called Chief Minister) of the State and also as Education Minister; he set up a Text Book Advisory Board in November, 1948 in order to get the books prepared through local authors for the children for classes 1<sup>st</sup> to 8<sup>th</sup>. Sheikh Abdullah set up an Education Re-organization Committee in 1950,<sup>18</sup> [20] to bring about the necessary changes in education system. It was thought that the State could take up the responsibility in the changing socio-economic conditions in the State and stressed upon the measures to bring education closer to socio-economic conditions to make it a practical resource of growth.

In order to bring about changes in the State, an education Committee was appointed in April 1972<sup>19</sup> [21] to examine the problems of education and special emphasis on the education of girls and women was set.

After the accession with Indian dominion in 1947, despite the political uncertainty that plagued the region, Kashmiri people continued the development in education. The State Government of Jammu and Kashmir established their education board<sup>20</sup> [22], the Board of School Education in 1976,<sup>21</sup> to restructure the education system in the state.

### 3. Present Scenario of School Education in Kashmir

The strength and vitality of a nation emanates from its literate populace. Realizing this, more and more people have been voicing concerns about the situation of primary education and it is receiving some focused attention. Still not only do many children never enter school, many that do, drop out before completing basic education. And scores of children from the most deprived strata are or become part of the work force. Despite close to ninety-five percent of all children theoretically enjoying access to primary school within a kilometre from home, both enrollment and retention remain a continuing problem. It is little surprise that children who go

<sup>16</sup>Education Reorganization Committee 1938-39 (Saiyidain Committee Report). Dr. Zakir Hussain was invited in the State to head the Department of Education, since he was not free to accept the offer Mr. K.G. Saiyidain was appointed as the Chairman of the Committee. Members of the Committee were: Dr. Zakir Hussain, Rev. Eric

Tyndale Biscoe, Qazi Mohd Ishaq, Mr. R.C. Mehdiratta and Mr. M.L. Kitro (Member Secretary). It was to deal with two inter-related aspects of the problem of educational reconstruction in the State, the expansion of educational facilities and the consolidation of the existing facilities, with the object of overhauling and reconstructing the existing system of primary and secondary schools.

<sup>17</sup>Sheikh Mohammed Abdullah (5 December 1905 – 8 September 1982), was the leader of the National Conference, Kashmir's largest political party, and one of the most important political figures in the modern history of Jammu and Kashmir. He agitated against the rule of the Maharaja Hari Singh and urged self-rule for Kashmir. He was the Prime Minister of the state of Jammu and Kashmir after its controversial accession to India in 1947 and was later jailed and exiled. He was dismissed from the position of Prime Ministership on 8th of August 1953 and Bakshi Ghulam Mohammad was appointed as the new Prime Minister. The expressions 'Sadar-i-Riyasat' and 'Prime Minister' were replaced with the terms 'Governor' and 'Chief Minister' in 1965. Sheikh Mohammed Abdullah again became the Chief Minister of the state following the 1947 Indira-Sheikh accord and remained in the top slot till his death on 8 September 1982.

<sup>18</sup> The work of Education Re-organization Committee began in the 18<sup>th</sup> of August, 1950 when the Prime Minister addressed the Committee on the new problems of Education in Jammu and Kashmir State. The Committee submitted its report on 4<sup>th</sup> December, 1950. The Chairman of the Committee was Mr. A. Kazemi (Director, Education). Members of the Committee were: Mr. Mohd. Syeed Masudi, Mr. Bedi, Mr. R.C. Mehdiratta, Mr. R.C. Panditta, Mr. G.A. Ashi, Chief Inspector Women's Education, Dr. Phil Edmonds, Mr. N.D. Suri, Mr. Mohamad Hussain, Mr. J.L. Nazir (Secretary).

<sup>19</sup> After the Kothari Commission submitted its report in 1966 and recommended structural changes in education need was felt to bring about those changes in the State of J&K as well. The educational system in the State is essentially the same as that in the country as a whole. The material resources of the State and the typical backwardness of the State accompanied by extremely low literacy rate and uncongenial geographical conditions create a different kind of situation. Keeping this in view the Government of Jammu and Kashmir appointed an Education Committee in April 1972 to examine the problems of education. The committee submitted its report in the same year. The Chairman of the Committee was Shri Bhagwan Sahay (Governor of J&K). Members of the Committee were: Sh. G. Parthasarthi, Sh. M.S. Swaminathan, Sh. J.P. Naik, Sh. N.K. Mookerjee, Miss Mahmooda Ahamad Ali Shah, Dr. Agha Ashraf Ali, Prof. Satya Bhushan.

<sup>20</sup> The Jammu and Kashmir Board of School Education was established by the Jammu and Kashmir Board of School Education Act, 1975, to regulate, control and develop education in the State up to Higher Secondary level by providing various courses, with a view to equipping pupils for different occupations and for education in universities and other cultural purposes, and to examine the candidates and award certificates to successful candidates.

<sup>21</sup> In 1976, the Government held an Education Conference for the introduction of 10+2+3 system of Education, wherein a detailed plan for the introduction of this scheme was worked out.

through a few years of schooling without learning very much, tend to drop out. With opportunity costs, particularly for poorer children, remaining high, families are prone to pull them out. Education is the responsibility of the state; therefore, the state ought to be held accountable for any mismanagement in the system. If schools do not operate regularly or properly, if they lack infrastructure, if teacher absenteeism is a problem, if students feel uninterested, if parents are indifferent towards education, if children drop out, it is due to lack of concern on the part of the state. The education system across the country as well as in the state is a stumbling block towards its objectives of achieving inclusive growth.

Jammu and Kashmir is bestowed with special status in the Indian Union and gets special grants for educational and developmental programmes from national government; yet it has not made headway in different sectors. Education in rural areas is not up to the mark. The problems of quality education, enrollment, wastage, non-utilization of educational facilities, illiteracy, low-productivity and non-utilization of developmental programmes are a matter of concern. The really critical aspect of public<sup>22</sup> [23] education system is its low quality. The actual quantity of schooling that children experience and the quality of teaching they receive are extremely insufficient in government schools. Educational institution is a kind of an industry that is used to promote economy. It has not been considered as a system that can change or effect through intellectual empowerment. The intellectual development of a student is vulnerable as the students are forced to remember what someone else has taught or is thinking. Remembering something could be knowledge. But going by Albert Einstein's understanding of scientific temperaments, 'imagination is more important than knowledge', it becomes clearer, where the system of education lags behind. Content and subject matter has to be chosen skillfully and efficiently such that it should sustain the interests of the learners. It has been experienced that most of the text-books contain material which is not relevant to their needs and life. For example, books on History, Geography and Science should reflect the immediate surroundings and environment. These books should be adapted according the local needs and environment of the learners. Most of the text books are examination oriented whereas these should be life-oriented. Acquisition of knowledge is alright but knowledge becomes useful when it is applied in real life situations. Quality is not just about standard. Quality alongside 'a high standard' means, or at least it should mean, an insight into nuances and subtleties of a subject. Such insight has to be the outcome of a sustained process of concentration and singleness of purpose. The quest for reaching a certain standard therefore is almost a never-ending process. As far as knowledge and quality go perfection is impossibility. Having a perpetual urge to seek the attainment of a certain level of quality makes more sense than claiming to have attained one. It is only natural that the assessment of such an elusive thing as quality needs a high degree of skill, intelligence and professionalism.

#### 4. Statement of the Research Topic

Participation of Women<sup>23</sup> at Different Stages<sup>24</sup> of School Education in Srinagar District: A Trend Analysis (2000-2010).

#### 5. Objective

To find out the Participation of Women at Different Stages of Education in Srinagar district from 2000-2010 in

- School Education

#### 6. Sample in the Study

The study of the whole population would have been expensive in terms of time, money, effort and manpower. Therefore, a representative sample of population has been selected for the present study. The sample for the present study comprised of women enrolled in the summer capital<sup>25</sup> of Jammu and Kashmir. All the women enrolled from Primary level up to Higher Secondary level during last decade were included in the sample for determining the extent of enrollment in Srinagar.

#### 7. Research Methodology

In order to achieve the objectives of the study, the investigator has selected trend analysis for the present study. The trend study is an interesting application of the descriptive method. In essence it is based on a longitudinal consideration of recorded data indicating what has been happening in the past, what the present situation reveals, and, on the basis of these data, what is likely to happen in the future. The trend study points to conclusions reached by the combined methods of historical and descriptive analysis.

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<sup>22</sup> Here Public Education System is intended to be Government Schooling. According to the Jammu and Kashmir School Education Act, 2002, "Government School" means a school run by the Education Department of the Government of Jammu and Kashmir.

<sup>23</sup> Participation of Women in the present study refers to the enrollment or the total number of female students properly registered in School Education.

<sup>24</sup> Different Stages of Education in the present study has been taken according to the Indian Education Commission (1964-66). According to the Indian Education Commission (1964-66), School Education comprises of following stages: Primary Stage (I-VIII) [Lower Primary (I-V), Upper Primary (VI-VIII)]; Secondary Stage (IX-X) and Higher Secondary Stage (XI-XII).

<sup>25</sup> Darbar Move is the name given to the bi-annual exercise of shifting the secretariat and all other government offices from capital city to another in the state of Jammu and Kashmir. It involves housing offices from May to October in State's summer capital, Srinagar and rest six months in its winter capital, Jammu. The tradition was started during Dogra rule in 1872 by Maharaja Ranbir Singh.

### 8. Data Interpretation

The process of interpretation is essentially one of the process of assigning meaning to the collected information and determining the conclusions, significance, and implications of the findings. As far as school education<sup>26</sup> is concerned, the interpretations given below have been analysed by the investigator for the data for school education in Srinagar on the basis of the stage wise enrollment given in Table no. 1.

Academic Year	Primary Schools	Middle Schools	High Schools	Hr. Sec. Instt.	Total	Percentage of Growth rate
2000-01	22456*	10042*	7949*	6744*	47191*	-
	17623	10075	7105	1304	36107	-
2001-02	22656*	10150*	8100*	6830*	47736*	1.15
	17930	10290	7320	1550	37090	2.72
2002-03	18970*	11823*	6130*	6825*	43748*	-8.35
	18179	10412	7600	1560	37751	1.78
2003-04	2298*	14098*	6431*	7219*	30046*	-31.32
	19430	10760	7740	1607	39537	4.73
2004-05	27748*	12098*	6130*	7520*	53496*	78.04
	20717	11631	8012	1739	42099	6.48
2005-06	34592*	14192*	7662*	6192*	62838*	17.46
	31982	20692	17630	3819	74123	76.06
2006-07	32238*	14589*	4950*	7747*	59524*	-5.27
	29690	20992	10192	4430	65309	-11.89
2007-08	8677*	6236*	7334*	6720*	28967*	-51.33
	20098	8145	6001	7715	41959	-35.75
2008-09	9716*	4761*	9767*	9986*	43730*	50.96
	12683	10064	7354	2575	34432	-17.93
2009-10	10392*	4351*	2783*	7940*	25466*	-41.76
	47117	16581	8072	2189	73959	114.79

Table 1: Stage-Wise Women Enrolment in School Education, Srinagar, 2000-10  
Department of Education \*<sup>27</sup> [24]  
Private Unaided<sup>28</sup> [25]

Source: District Statistical Handbook of District Srinagar 2009-10

So far as the participation of women in school education (government + private) is concerned, its percentage varies between 45.67 per cent to 55.77 per cent from 2000-01 to 2009-10, showing a decadal growth of 19.36 per cent with 46.03 per cent decline in the decadal growth rate in government schools and 104.83 per cent increase in the decadal growth rate in private schools respectively.

The increase in women enrollment has taken place with a large expansion of women in private schools which reflects quality education in private schools. In government schools, the highest growth rate of 78.04 per cent is observed in 2004-05 and the decline in growth rate is observed in 2002-03, 2003-04, 2006-07, 2007-08 and 2009-10. In private schools, the highest growth rate of 114.79 per cent is observed in 2009-10 and the decline in growth rate is observed in 2006-07, 2007-08 and 2008-09. Therefore, women participation for school education collected in a stage-wise manner illustrates a better women enrollment in private schools as compared to government schools during 2003-04, 2005-06, 2006-07, 2007-08 and 2009-10 in Srinagar district.

<sup>26</sup> Society runs many institutions to bring about social change. School is one of them. It is the most important and active formal institution of education. It is a social sub-system or a miniature society in itself. Hence, it can play very important role regarding desirable socio-cultural changes. School education is divided into preprimary, primary (lower primary and upper primary), secondary and higher secondary levels. Lower Primary school includes children of ages of six to eleven, organized into classes one through five. Upper Primary pupils aged eleven through fourteen are organized into classes six through eight, secondary school students are of ages fourteen to fifteen are organized into ninth and tenth. Higher secondary school students are of ages sixteen to seventeen are enrolled in classes eleventh and twelfth. School education in the present study consists of all the female students of Srinagar district enrolled in the age group of six through seventeen years.

<sup>27</sup> According to the Jammu and Kashmir School Education Act, 2002, "Government School" means a school run by the Education Department of the Government of Jammu and Kashmir.

<sup>28</sup> According to the Jammu and Kashmir School Education Act, 2002, "Private School" means a school established, run or maintained by any educational agency and recognized by the Government. Also there are private aided and private un-aided schools. "Private Aided Schools" which according to the Jammu and Kashmir School Education Act, 2002 means the private school which is recognized and is, or has been, receiving Grant-in-Aid from the Government.

Figure No. 1 shows stage wise annual rate of growth for school education for government and private schools in Srinagar district from 2000-10.

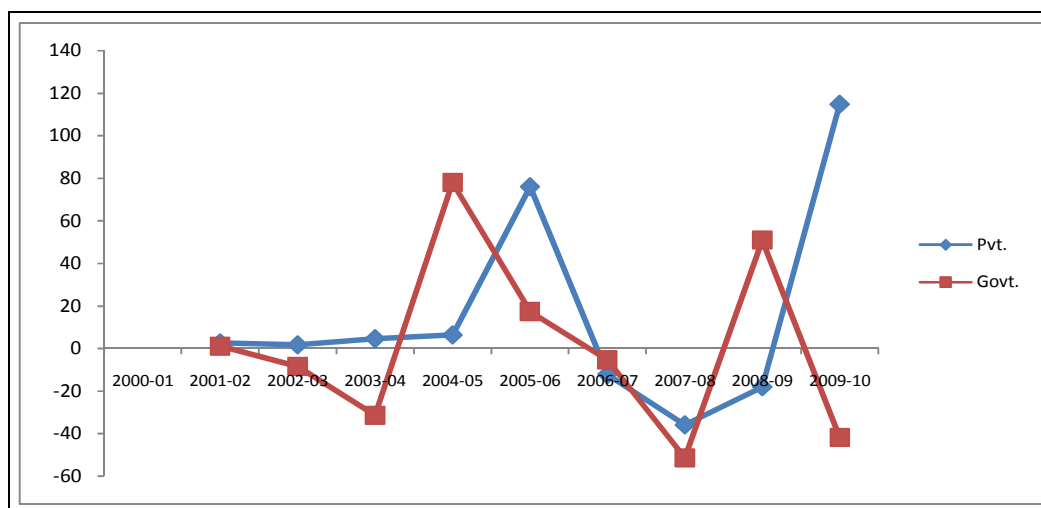


Figure 1: Stage wise Annual Growth Rate in School Education, Srinagar, 2000-10  
Source: District Statistical Handbook of District Srinagar 2000-10

As the population of an area grows, the number of schools and other educational facilities must increase proportionately in order to keep up with the additional population. Such increase in the number of schools is necessary to absorb the additional child population and hence this cannot be expected to result in any improvement in the percentage of enrollment. Real expansion of education is possible only after this population growth is offset. But the rise in the schools in Srinagar is almost inconsequential. The number of government and private institutions<sup>29</sup> [26] numbering from 226 and 46 in 2000-01 declines to 146 and 9 in 2009-10. During the decade the maximum number of government institutions was 391 for the year 2004-05 and 2005-06. The maximum number of private institutions was 58 for the year 2004-05.

### 9. Main Findings of the Study

In order to arrive at verifiable generalization, “an educational research worker has to exercise all care and caution in formulating his conclusions on the basis of his data. Like interpretation of results, the formulation of conclusions and generalizations also demands keen observations, wide outlook and power of logical thinking”.

Accordingly, the investigator has drawn the conclusions on the basis of the data analysed, on the personal observations of the schools and various departments visited and also on the basis of the interview conducted with some of the teachers and the parents of the children studying in these institutions.

- So far as the participation of women in school education is concerned, there is an increase in enrollment with a large expansion in private schools which reflects quality education in private schools. We cannot deny the fact that institutions run by missionaries or certain organizations show performance par excellence.
- Private schools to a certain extent are better than government schools. The quality of teaching received is extremely insufficient in government schools. A common feature in all government schools is the poor quality of education with inadequate pedagogical attention.

### 10. Conclusion



Figure 2

It is now common to suppose that there is a positive perception of women education in Srinagar as more and more women are being enrolled in schools. In the past ten years, there has been an increase in the number of women enrolled at all the levels of education in Srinagar district and in the coming years this number is likely to increase.

<sup>29</sup> Here the word ‘Institutions’ includes Primary Schools, Middle Schools, High Schools, and Higher Secondary schools of Srinagar district. These institutions are meant for females only.

The study reveals that Srinagar district has made substantial progress in school enrollment rates, school completion rates but quality education is not encouraging. This requires a serious attention through strategic planning. The quantitative improvement of education is complimentary to quality education, but it does not serve the purpose unless it provides quality education. However, if quality improvement is to be ensured, there is need for renovating, re-shaping and re-designing the policies governing the system of education on the lines required for the improvement of quality education. Therefore, different aspects of educational problems must be thoroughly studied and discussed within a state before development policies are formulated and priorities fixed. If policies are not properly discussed and clearly understood but borrowed blind-folded and if the necessity of proposed programmes are not fully realized by the local people, successful implementation cannot be achieved.

### 11. Suggestions

- The Heads along with the teachers of the private institutions must be professionally trained. If untrained, they must at once get themselves professionally trained.
- Efforts should be made to enroll all the girls in the relevant age-group in the schools. Arrangements for non-formal and part-time education should be made for those girls who might not be able to attend the whole time formal schools for one reason or the other.

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