

WELFARE MEASURES TO TACKLE SOCIAL ISSUES IN JAMMU AND KASHMIR STATE OF INDIA

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Abstract: Society is web of relationships in which all men participate. Every society has certain issues and problems which it can minimize when proper provisions for its development are made. Technology is constantly developing and with its development the structure of society is also changing. Social and political revolutions are the other ways to change the society. When some people or a large group of people revolt against the existing Government and completely change the Governmental Organization it is political revolution. The advancement of technology has played a major role in the development and progress of human civilization.

Index Terms: - Social Change, social problems, welfare schemes.

I. INTRODUCTION

Today the means of transport and communication such as post, telegraph, rail, internet, automobiles, motorcycles, the tools of agriculture and the thousands of other machines and commodities that one comes across are all the fruits of technology.

The following are the main technological factors in social change

- 1 Introduction of machines in industries.
- 2 Development of the means of communication.
- 3 Development of means of transport.
- 4 Development of new agriculture technologies.

Social change denotes the sudden and abrupt change in the customs, behavioral patterns, values, etc. of the society. In this process the beliefs, habits, attitudes and patterns of general public are completely changed. Most comprehensive change is the social change in which the entire social structure or organization undergoes every considerable change and modification as a result of which the patterns of social institutions, classes, status, action, etc are suddenly and great changed ("Social change and social control" by Rajendra K Sharma-1997)

Culture and civilization are the other two factors which affect social change. Both the material civilization and non-material culture are closely related. Both have been developed largely the same human processes. Both are complementary to each other. Culture needs civilization for further growth, civilization needs a culture even for its vital force and survival. The two are therefore interdependent. A civilization cannot survive without strong stimulus and motive, however high may be its achievements in science that has totally changed. The thinking and life style of the human beings. ("Society in India" by Ram Ahuja-2004)

II. OBJECTIVES OF THE PAPER

- 1 To view social inequalities in the state.
- 2 To analyze obstacles in the way of social development.
- 3 To highlight the role of social welfare schemes for bringing social changes.

III. METHODOLOGY

There are 22 districts in Jammu And Kashmir State, 10 in the Jammu Province, 10 in Kashmir and 2 in the Ladakh Region. The districts in Jammu and Kashmir are the administrative units of state and have been further divided into Blocks and Tehsils that facilitate the Government in the administration of the District. The state has 119 Blocks and 57 Tehsils. The districts of Jammu and Kashmir comprise of 55 towns,

Name of the Districts in Jammu Division

1 Kathua 2 Jammu 3 Samba 4 Rajouri 5 Udhampur 6 Reasi 7 Ramban 8 Doda 9 Kishtwar 10 Poonch

Name of the Districts in Kashmir Division

1 Anantnag 2 Kulgam 3 Pulwama 4 Shopian 5 Budgam 6 Srinagar 7 Gander BAL 8 Bandipora
9 Baramulla 10 Kupwara

Name of the Districts in Ladakh Region

1 Kargil 2 Leh

IV. RESULTS AND DISCUSSION

4.1 Concept of social Inequalities

Social inequality is a perennial problem and therefore it is found universally in one form or other. Its prevalence is a part of human existence. On the origin of inequality among men the following questions posed by Dahrendorf remain pertinent: -

- 1 why is there inequality among men
- 2 where do its causes lie
- 3 can it be reduced or even abolished altogether?
- 4 or do we have to accept it as a necessary element in the structure of human society ?

In all four types Individual is evidently the focal point. Such a conception of social inequality, built on distribution of property, wealth honour and power among individual members. Based on such a plea social inequality is visible found in the division of labour, differentiation of roles and in fact in different evaluation of different tasks and roles assigned to or taken up by different members. ("Social stratification and mobility" by K L Sharma-2010)

4.2 Social Inequalities in the State

In the State of Jammu and Kashmir there is Hinduism, Islamism, Sikhism, Buddhism and Christianity. There are different categories in the state such as SC'S, ST'S, OBC'S, RBA, ALC, etc and people belong to Upper Class, middle class, upper-middle, middle-middle, lower-middle and lower class.

If we divide Indian population by religion according to the 1991 Census 82.41 % are Hindus (including SC AND ST), 12.12% Muslims, 2.3 % Christians, and 1.84 % Sikhs, 0.60 Buddhists, 0.44 % Janis and 0.29 % others. There are five states in India where Hindus are in minority. These include Jammu and Kashmir, Mizoram, Manipur, Nagaland and Lakshadweep. The Muslims predominate in Jammu and Kashmir, Assam and West Bengal.

In Jammu and to its immediate East the population is predominantly Hindu while the western part of Jammu are predominantly Muslims. The languages spoken in this region are Dogri, Gojri, Pahari, Pothwari and Punjabi. In addition to the Western Section of Jammu there is Pogli-Kishtwari (Kind of Kashmiri Language, Bhaderwahi, Siraji and Rambani Languages. Residents of valley are Kashmiri speaking and primarily Muslims either Sunni or Shia, though a small percentage are also Hindus, Sikhs or Christians. Talking about the Kashmir valley and the foot hills of Jammu is the abode of Gujjars/Bakarwals tribes, the shepherd community of the state who speak Gojri and a kind of Rajasthani Hindi. They are generally Muslims. The population of J and K according to 2001 Census is 10.14 Million. It does not take into consideration the exodus of the Hindu religion. J&K population increased from 10143700 in 2001 to 12541302 in 2011, registering a growth rate of 23.63 percent in a decade. Region wise, it is slightly different story. Ladakh, for instance, registered the lowest growth rate of 15.95 percent. Jammu was slightly better with 21.40 percent. Kashmir was robust with an above state-level growth rate with 25.77 percent.

If the population composition is seen in regions, then 168833 Hindus make Kashmir's 2.45 percent population, followed by 55950 (0.81 percent) Sikhs and 11857 (0.17 percent) Christians. Balance 6640957 people are making the dominant 96.40 percent are Muslims.

Jammu is different. Of the 5378538 people counted in Jammu region in 2011, dominant 3364618 (62.55 percent) are Hindus. With 1799232 souls, Muslims make Jammu's 33.45 percent population as 176635 Sikhs make its 3.28 percent and 22512 Christians make a microscopic minority of 0.41 Ladakh, geographically the biggest region is scarcely populated. Of the desert region's 274289 people, 33223 were Hindus (12.11 percent), 108761 Buddhists (39.65 percent) and 127296 Muslims making the region's 46.40 percent population.

TABLE: COMMUNITY WISE POPULATION IN J&K

| Year | Total Population | Buddhist | Christian | Hindus | Jains | Muslims | Sikhs |
|------|--|--------------------|------------------|----------------------|-----------------|----------------------|--------------------|
| 1941 | 29,46,728 | | | 7,36,865 (25.00) | | 21,33,611 (72.40) | |
| 1951 | Census was not carried out in the State because of disturbed conditions | | | | | | |
| 1961 | 35,60,976 | 48,360 (1.35) | 2,848 (0.07) | 10,13,193 (28.45) | 1,427 (0.04) | 24,32,067 (68.29) | 63,069 (1.77) |
| 1971 | 46,16,632 | 57,956 (1.26) | 7,182 (0.16) | 14,04,292 (30.42) | 1,150 (0.02) | 30,40,129 (65.85) | 1,05,873 (2.29) |
| 1981 | 59,87,389 | 69,706 (1.17) | 8,481 (0.14) | 19,30,448 (32.24) | 1,576 (0.03) | 38,43,451 (64.19) | 1,33,675 (2.23) |
| 1991 | Census was not carried out in the State because of Militancy | | | | | | |
| 2001 | 1,01,43,700 | 1,13,787 (1.21) | 20,299 (0.20) | 30,05,349 (29.62) | 2,518 (0.02) | 67,93,240 (66.97) | 2,07,154 (2.04) |
| 2011 | 12541302 | 112584 (0.89) | 35631 (0.28) | 3566674 (28.43) | 2490 (0.02) | 8567484 (68.31) | 234848 (1.87) |

Table: Decadal Census figures of various communities in Jammu & Kashmir (Source: Publications of the Directorate of Census Operations, Jammu & Kashmir, Srinagar).

- The figures of 1941 for the Buddhist, Christians, Sikhs, Jains and other microscopic communities are not available. Of the total population of 29,46,728 enumerated in the 1941 Census, Muslims were put at 21,33,611 while the total population of Non-Muslims was 8,13,117. The numbers are of undivided J & K.
- In brackets are the percentage figures.

- Others are not included in the table.

4.3 Concept of social problems

A social problem has been defined as a situation confronting a group or a section of society which inflicts injurious consequences that can be handled only collectively” (Reinhardt, 1952; 14). Thus no one individual or a few individual are responsible for the appearance of a socially problematic situation and the control of the situation is beyond the ability of one person or a few persons.

Fuller and Myers (1941: 320) have defined social problem as “ A condition which is defined by considerable number of persons as a deviate from some social norms which they cherish”.

Merton and Nisbet(1971:184) hold that a social problem is, a way of behavior that is regarded by a substantial part of a social order as being in violation of one or more generally accepted or approved norms.(“Social problems in India” by Ram Ahuja-2003)

4.4 Social problems of Jammu and Kashmir

1) **Terrorism** : It is the biggest problem of the state. People of all the communities of the state are facing it for the last 30 years. It has affected lives of so many people. People of the state migrated from Kashmir to the other parts of India and Jammu Region because of this major problem and this problem is unsolved till this date

2) **Problem of official language**: There is problem of official language in J and K, as Urdu is designated as official language and not the Kashmiri which is closer to Sanskrit because Kashmiri people wanted Kashmiri to be the official language and Dogra people wanted Dogri or Hindi to be the official Language.

3) **Discrimination with Jammu and Ladakh**: Political domination of Kashmiri Muslims and their discrimination against Jammu and Ladakh kept these two regions neglected. Both these regions are raising the issues of discrimination. This speaks of neglect on various issues like:

- a) There is no programme /incentive for promotion of production of Jammu Desi Basmati.
- b) There is no special value project and programme of Saffron(Kesar) as grown in the villages of Kishtwar.
- c) There is no special programme/incentive for promotion of Horticulture of Jammu Region.
- d) Similarly there is no special provision for the promotion and development of local crafts/weaving industry like(Loee and Kambal) of Jammu Region.

- e) Jammu region has been the largest producer of quality honey of appreciable medicinal value and Doda region had been the leader of wild honey but there are no proper arrangements of promoting this production.
- f) There is also no programme for development and promotion of World renowned pulses like Rajmas of the hills of Jammu region.
- g) At over all planning and development level too Jammu region has been neglected, if not discriminated.
- h) The road network in this region also remained severely overlooked.

4) **Problem of Refugees:** Jammu has over the years become a land of Refugees, different kind of people belonging to all the types of cause and creeds have found place of Refugee in Jammu after being persecuted and discriminated at the places of their origin. Right from 1947 after the partition of India people came to save their life and settled in Jammu. Major categories of Refugees are (West Pak Refugees, Pakistan occupied Kashmir Refugees, Rohingya Refugees). There are no special assistance like reservation in service, reservation in education institutions, subsidies in financial supports from financial institutions, etc. has been provided to them. Many PoK displaced persons who went outside J and K could not carry State Subject certificate while running for life.

5) **Problem of political management:** there is gross political mis management, corruption and loot of Public exchequer by the emerging neolite that is leading to public disenchantment in Kashmir. Petrol dealers pumped into Kashmir from Arabian countries, perceived successes of Mujahedeen in Afghanistan and collapse of the USSR as a Super Power encouraged Muslim youths in Kashmir to take to the gun.

6) **Problem of land to tiller :-** with one stroke of pen Hindu community was rendered landless. Social boycott of pro Indian parties, Gujjars, Bakerwals, Shias and Admedias also not accepted as equal. Caste system within Muslims is prevalent everywhere.

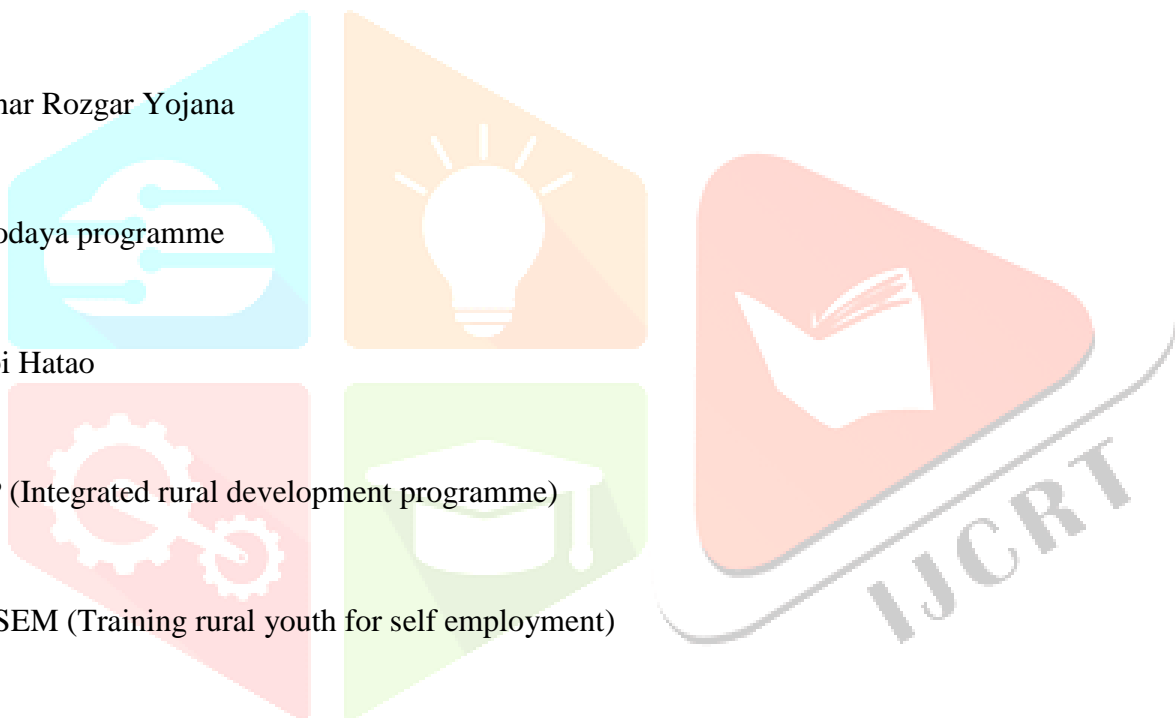
7) **Diversity and Divergence :-** there is diversity in religion, region, caste, languages, class, community, etc in the state. On variety of issues people of the state are divided. Everyone has his own different thinkings and opinions on political and social issues. There is a divergence of political aspirations which leads to a multiple identity politics.

4.5 State social welfare measures

There are various state social welfare schemes which are working for the progress and development of each section of the society in the state such as :-

- Scholarship schemes for promoting literacy
- Rajiv Gandhi scheme for employment of girls
- Indira Gandhi Matritiva Sahyog Yojana

- Integrated child development service schemes
- Scheme for women, adolescent, girls and child development
- J & K State Pre-matric, Post-matric Scholarship schemes for SC'S, ST'S, OBC'S, DNT'S, RBA'S, Minorities and economically backward sections of the state
- Beti Bachao, Beti Padhao
- State poverty alleviation scheme
- Jawahar Rozgar Yojana
- Antyodaya programme
- Garibi Hatao
- IRDP (Integrated rural development programme)
- TRYSEM (Training rural youth for self employment)
- RLEGP (Rural landless Employment guarantee programme)
- NREP (National Rural Employment Programme)
- Mobile schools for Gujjars and Bakerwals in the state
- Management of girls, Pahari hostels.
- Management of boys, Pahari hostels.
- Hostel facilities for SC/ST/OBC/Gujar and Bakerwals.



- State Rehabilitation council for militancy victims.
- Balwadis, Aganwadis and Nariniketans are opened at District and Zonal levels in the State

Various adult education programmes are launched by Government of Jammu and Kashmir to educate adults who due to one or the other reason have left their education. In addition to this a combined agency is established by the Government In order to execute all multi sectoral development programs like IRDP(Integrated Rural development Programme), NREP(National Rural Employment Programme), RLEGP(Rural Landless Employment Guarantee Programme), MNP(Minimum Needs Programme), DPAP(Drought Prone Areas Programme),ATPB(All Terrian Bike Cycle Scheme for meritorious boys on the pattern of scooty scheme for the girls), MMSFES(Mufti Mohammad Sayeed Food Entitlement Scheme),MMSEF scheme for additional 5 kg rice, UJJALA LED bulb scheme,etc. and it is decided that the agency is to be headed by an officer of a rank higher than Block development Officer.

v. Conclusion

Despite different problems in the state, state social welfare department and government of Jammu and Kashmir has taken major steps to eradicate all problems and to meet with the needs of every section of the society. The divergence however is not difficult to tackle, if an effort is made to address it. One can start by celebrating the diversity and plurality of the state. With all kinds of diversities religious, linguistic and cultural the state is an interesting mosaic. It is important to note that different ways of life are accepted at the social level. It is a mix society where there is space for all kinds of people. Despite all kinds of problems at the political level, community level, caste level, there is not much tension. Plurality is the reality of the state. The plural and secular character of the state are the other basic fundamentals on the basis of which further movements for building the consensus can be made.

However to move further, it is important to go beyond the stated positions and to take benefit out of all the social welfare schemes which are formed for the benefit of every section of the society and every section of the society can only be uplifted if the above cited social welfare measures are to be followed in a proper manner. Therefore, it is to be concluded that only the welfare measures prescribed by the state Government and state social welfare department can help a lot to tackle all social issued in the Jammu and Kashmir state.

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