WOMEN EMPOWERMENT AND RELIGION'S ROLE IN GENDER RELATIONS IN KARGIL

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Abstract

The status of women in society is very diverse worldwide. Among many important traits associated with the differentiation of gender inequality is religion, which itself must be regarded as a fluid concept with interpretations and practices 'embedded' and thus varying with respect to cultural and historical relations. Admitting the complexity of the issues, some religious norms and traditions can contribute to the formation of gender inequalities and to subordinate the role of women in society. Using an exploratory quantitative analysis, the influence of religiosity on gender inequality in social, economic and political spheres is examined. The research of the data on women empowerment in Kargil reveals that the most positive replies are in support of the Women can be boss, just like a man in comparison to the bunch of negative responses for the same. The uppermost women that believe it is Waste of time to teach a woman when you could train a guy instead and he would perform the job better in a family.. The majority of Shia Women of Kargil believe that if required, they know how to aid their sisters or friends in seeking free legal counsel is and the least number that disagrees. Based on the data analysis, it is obvious that most of the Shia Women of Kargil always manages to overcome tough issues if they try hard enough and the lowest number of the Shia Women of Kargil do not believe that they can.

INTRODUCTION

Religion is an important part of an individual's identity and has a tremendous impact on people's lives and places all over the globe. According to feminist research, traditional religions have androcentric prejudices. Religion may either promote or oppose gendered power disparities via symbolic and real acts. A religion will exist in a structural relation to

the gender order of the society of which it is a part at any given time. However, the present link is just a snapshot in a dynamic that is influenced by a variety of factors, including the religion's own gender policy. Given the importance of gendered power distributions in the wider inequities in social power that characterize all known civilizations, two important challenges must be addressed. The first is religion's attitude toward current secular power structures: religion's gender perspective. Two, the methods by which religion is mobilized in relation to present secular power distributions: religion's gender strategy.

To visualize this, draw a vertical axis from "mainstream" to "marginal" religion, as well as a horizontal axis from "confirmatory" religion to "challenging" religion. 'Mainstream' religion is socially accepted and vital to the power structure of society. Those who support the current power structure would regard'marginal' religion as socially deviant since it contradicts social and gender order.

Confirmatory religion seeks to legitimate, maintain, and sacralize society's current power structure, notably the gender order, while questioning religion seeks to relieve, reject, or transform it. The two axes create four 'cells,' each of which illustrates one of the four basic ways in which religion (as a distribution of power) could connect to gender (as a distribution of power), resulting in four major 'types' of religion in terms of gender. Religion, for example, may be an integral aspect of the current gender order, contributing in the maintenance and justification of gender inequality for both those who follow it and those who fall under its auspices ('consolidating'). Second, although religion is an intrinsic element of the present gender structure, it may also be used to gain power from the 'inside' and use it subversively ('tactical'). Third, although religion exists outside of the existing gendered allocation of power, it is used to get access to that power without necessarily wanting to disrupt it ('questing'). Finally, religion may be positioned on the periphery of the gendered distribution of power and used to dispute, disrupt, and redistribute that distribution ('counter-cultural').

The consequences of the Enlightenment, Modernization, and Feminism have been hotly debated in non-Western civilizations. Despite the fact that the West is debating 'postmodernism' and the crises of modernity, non-Western nations, particularly the periphery, believe it is critical to embrace. These groups have adopted new definitions of

gender roles, through which the story of women's emancipation is told and old patriarchal patterns are questioned and challenged. The discourse of women's empowerment, which is defined primarily by legal, political, and social dimensions, is based on modernization's assurances that economic and socio-cultural backwardness can be overcome and gender equality may be achieved in order to maintain overall societal progress. Women's empowerment was emphasized in non-western cultures' nation-building and social reform endeavors. The modern/traditional divide was used to distinguish between good and evil. The feminist narrative emphasized how old philosophy, which was dominated by religious theology, duplicated and maintained anti-feminism. Liberal and radical feminists advocated for women's political and economic equality with men, and they linked it to economic growth and advancement. In most Western cultures, the endeavour was a success. Despite the modern/feminist assault on external social behavior in non-western nations, the fundamental foundation of traditionalism has remained intact (K. Nirupa, 2005). The stiffness stems from the multiplicity of values and the complexities of social reality, in which religion, as doctrines and practices, serves as the fountain head of value orientation, legitimizing or illegitimizing the activity. Aside from differences in structural structure, information sources, and cosmology and theology, most faiths, denominations, and sects favor a patriarchal social order. In reality, religious leaders with a fatalist perspective have been staunchly opposed to the adoption of a modernist/feminist template.

Significance of the Study

Gender equality and women's freedom, according to the current study, do not indicate the loss of a large cluster of old social order in Kargil's socio-religious settings. On the roads, traditional setups are quite obvious, opening the door for new interacting patterns. Although the processes of emotional commitment and its translation into social action are still in their youth, they are interesting and need more research. The study is a small effort to find groups responsible for the target section's earlier lack of engagement and creativity in decision-making, inaction in resource gathering, lack of joint action, and social organizing. The current trends are likely to have significant effects for the seemingly stable social structure, institutions, and gender relations. The study is an attempt to find micro-level undercurrents that may be crucial in future social change.

Popular opinion presents Muslim society in general, and sectarian religious groups in particular, as a unified entity incapable of dealing with the demands of modernity and its effects, especially women's liberation. Muslim groups across the world, including Kargil, have faced hurdles for women's freedom. The study's goal is to discover these internal and exterior stresses in order to help in their control and healthy recovery. The study would offer a standard denomination'shiat' in relation to a secular modernist ideal. While ideal is all-inclusive and united, the church is the most rigid in terms of form and social structure.

Both Kargil as a town and Shiat as a culture have major minority characteristics. As a result, the group would notice underprivileged/ discriminated people. In light of their answers to social situations and secular principles, sectarianism is regarded as a second line of defense in such instances; as a result, 'avoidance' and aggressive themes are common in their social responses to change brought in and conveyed by the larger community. To conquer avoidance and retreat, society may create dominating traits that support themes of 'acceptance.'

Objectives of the study

The main objectives of the study are:

1. To present a socio-religious profile of shait sect of Kargil comprising Faith, Ritual and Prescriptions.

Design of Sampling

Universe/ Population: The field under the study centred primarily on the significance religion in gender relations among women empowerment in Kargil. The study focused on the women empowerment in Kargil through religion by their socio-religious profile of shait sect of Kargil comprising Faith, Ritual and Prescriptions and shait sect, Gender and women Empowerment.

Results and Discussion

Women Empowerment entails the sequential advancement of women, respect in the society, acceptance of their opinions, prioritising them in the decision-making process and presenting them with equal opportunities for growth, development so that they can excel in society, while denouncing the gender bias. The sense of self-worth in women, their ability to determine their own choices, and their right to influence social change for themselves

and others is the basis of women empowerment.

The status of women in Ladakhi society is comparatively better. It is women who bring change in society. The nuns of Drukpa are live examples of women empowerment. We have many examples where women are doing really good and are setting an example for others. You have girls who scaled the Mt. Everest and girls representing India in Ice Hockey at National and International level. Fortunately, in the media, most of the journalists are women. Even in Buddhism, women are highly regarded.

Women Empowerment in Kargil has been deeply influenced since past few decades and shows a progressive graph in the rights of women, their participation in different professional fields, consequent rise of their position in society and the presentation of their views irrespective of their gender but at the same time there is comparatively a lack of women empowerment in the field of politics in Kargil.

Kargil district has traditionally remained a very conservative district. The girls were not encouraged by the conservative community in Kargil, since it implies stepping out of the house. Kargil has no tradition of women working at jobs that give them some degree of economic independence. Although women work hard at home, and look after agricultural fields and livestock, they rarely have any cash in hand to call their own.

	N	Percent
Women can be leader, just like a man can		
No	17	17.0
Yes	83	83.0
Total	100	100.0
Waste of time to train a women when you could train a man and he will do the job better in a family		
No	27	27.0
Yes	73	73.0
Total	100	100.0
Good spouse is more important for a girl than good education		
No	31	31.0
Yes	69	69.0
Total	100	100.0
Good education is more important for a girl than a good family where to marry		
No	22	22.0

Yes	78	78.0
Total	100	100.0
Willing to support my sisters or friends morally if they decide to face a family legal action		
No	18	18.0
Yes	82	82.0
Total	100	100.0
if needed, I know how to help my sisters or friends in findings free legal consultation		
No	23	23.0
Yes	77	77.0
Total	100	100.0

The scrutiny of the data of women empowerment in Kargil represents that the utmost positive responses are in favour of the **Women can be leader, just like a man can** is 83 (83.0%) in comparison to the bunch of negative responses for the same is 17 (17.0%) out of the total 100 (100.0%).

The maximum women that **think it is Waste of time to train a women when you could train a man instead and he will do the job better in a family** is 73 (73.0%) while as people against this is only 27 (27.0%) out of the total 100(100.0%).

The total number of Shia Women of Kargil in support of the **Good spouse for a girl is more important than good education** is 69(69.0%) is respectively more than the women denying this and is only 39(39.0%) out of the total 100(100.0%).

The total number of Shia Women of Kargil that supports **the Good education is more important for a girl than a good family where to marry is** fairly high 78 (78.0%) with respect to the less number of women that neglects the latter is 22 (22.0%) out of the total 100(100.0%).

The total number of Shia Women of Kargil that **is willing to support their sisters or friends morally if they decide to face a family legal action** is 82 (82.0%) and those not willing to support is 18(18.0%) out of the total 100 (100.0%).

The highest number of Shia Women of Kargil agree **that if needed, they know how to help their sisters or friends in findings free legal consultation** is 77(77.0%) and the least number that disagrees is 23(23.0%) out of the total 100(100.0%).

	N	**Percent**
Always manage to solve difficult problems if you try hard enough		
No	13	13.0
Yes	87	87.0
Total	100	100.0
Easy for you to stick to your aims and accomplish your goals		
No	33	33.0
Yes	67	67.0
Total	100	100.0
Confidence that you could deal effectively with unexpected events		
No	32	32.0
Yes	68	68.0
Total	100	100.0
If trouble, usually think of a solution		
No	19	19.0
Yes	81	81.0
Total	100	100.0
Usually handle whatever problem comes your way		
No	21	21.0
Yes	79	79.0
Total	100	100.0

Based on the data analysis, it is evident that most of the Shia Women of Kargil of Kargil always manages to solve difficult problems if they try hard enough is 87 (87.0%) and the lowest number of the Shia Women of Kargil do not believe that they can is 13 (13.0%) out of the total 100(100.0%).

Surprisingly, the maximum Shia Women of Kargil concur that it is Easy for them to stick to their aims and accomplish their goals is 67(67.0%) while as the less women nullifying is 33(33.0%) out of the total population100 (100.0%).

The total maximum number of Shia Women of Kargil bearing the Confidence that they could deal effectively with unexpected events is 68(68.0%) and the minimum number of the women without the confidence in such a situation is 32(32.0%) out of the total 100(100.0%).

The peak of the Shia Women of Kargil confirms that If in trouble, they usually think of a solution is 81(81.0%) in juxtaposition with the few that clashes with this is 19(19.0%) out of the total 100(100.0%).

Most of the Shia Women of Kargil usually handle whatever problem comes their way is 79(79.0%) while as few fails to handle their problems is 21(21.0%) out of the total

100(100.0%).

Conclusion

- The study of the data of women empowerment in Kargil shows that the greatest positive responses are in favour of the Women can be boss, just like a man can is 83 (83.0%) in comparison to the bunch of negative responses for the same is 17 (17.0%) out of the total 100 (100.0%).

- The highest women that think it is Waste of time to train a women when you could train a man instead and he will do the job better in a family is 73 (73.0%) while as people against this is only 27 (27.0%) out of the total 100(100.0%).

- The total number of Shia Women of Kargil in support of the Good husband for a girl is more important than good education is 69(69.0%) is respectively more than the women denying this and is only 39(39.0%) out of the total 100(100.0%).

- The total number of Shia Women of Kargil that supports the Good education is more important for a girl than a good family where to marry is pretty high 78 (78.0%) with respect to the less number of women that neglects the latter is 22 (22.0%) out of the total 100(100.0%).

- The total number of Shia Women of Kargil that is willing to support their sisters or friends morally if they decide to face a family court action is 82 (82.0%) and those not willing to support is 18(18.0%) out of the total 100 (100.0%).

- The highest number of Shia Women of Kargil agree that if needed, they know how to help their sisters or friends in findings free legal advice is 77(77.0%) and the least number that disagrees is 23(23.0%) out of the total 100(100.0%).

- Based on the data analysis, it is clear that most of the Shia Women of Kargil of Kargil always manages to solve difficult problems if they try hard enough is 87 (87.0%) and the lowest number of the Shia Women of Kargil do not think that they can is 13 (13.0%) out of the total 100(100.0%).

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