

An International Registered Peer Reviewed Bilingual Research Journal

SATRAACHEE

ISSN 2348-8425

सत्राची

A UGC-CARE Enlisted
Peer Reviewed Research Journal

Year 11, Issue 28,
Vol 40,
July-September, 2023

WOMEN EMPOWERMENT - II

Editor
Anand Bihari

Chief Editor
Kamlesh Verma

ISSN : 2348-8425

SATRAACHEE

UGC Care Enlisted, Peer Reviewed Research Journal

Issue 28, Vol. 40, July-September, 2023

Women Empowerment-II

Editor

Anand Bihari

Chief Editor

Kamlesh Verma

Co-Editor

Archana Gupta
Jay Prakash Singh

Review Editor

Suchita Verma
Ashutosh Partheshwar

Assistant Editor

Guntaj Kour
Shivangi

Advisory Committee and Reviewers

- Dr. Pushpalata Kumari, Political Sc., Patna University, Patna.
- Dr. Neera Choudhury, Music, Patna University, Patna.
- Dr. Arvind Kumar, Music, Patna University, Patna.
- Dr. Raju Ranjan Prasad, History, B.B.A.Bihar University, Mujaffarpur
- Dr. Anurag Ambasta, Coordinator, Department of English, St. Xavier's College of Management and Technology, Patna
- Dr. Nutan Kumari, Assistant Director & Associate Professor, Amity, Institute of English Studies & Research, Amity University, Patna
- Dr. Shwet Nisha, Assistant Professor, Dept. of English, Amity University, Patna



सत्राची

मानविकी एवं सामाजिक विज्ञान की पूर्व समीक्षित त्रैमासिक शोध पत्रिका
Pre-Reviewed Quarterly Research Journal of the Humanities
and Social Sciences

Price : ₹ 450

Subscription:

Five Year : Rs. 5000/- (Personal)
: Rs. 10000/- (Institutional)
Life Time : Rs. 12000/- (Personal)
: Rs. 25000/- (Institutional)

The Draft/Cheque may please be made in favour of

'SATRAACHEE FOUNDATION'

C/A No. 40034072172. IFSC : SBIN0006551,
State Bank of India, Boring Canal Rd.-Rajapool,
East Boring Canal Road, Patna, Bihar, Pin: 800001

Google Pay No.: 9661792414

© सर्वाधिकार सुरक्षित (Copyright Reserved)

The editor does not have to agree with the published articles.

Editing/Publishing: Unpaid/ Unprofessional

Publisher: *Satraachee Foundation, Patna*

Editorial Contact:

Anand Bihari
Kala Kunj, Besdide Canara Bank
Bazar Samiti Road, Bahadurpur
Patna-800016

Website : <http://satraachee.org.in>
E-mail : satraachee@gmail.com
Mob. : 9661792414 (A.Bihari.)
: 9415256226 (Kamlesh Verma.)



SATRAACHEE

In this Issue...

- 11 :: Editorial - Anand Bihari, J.P. Singh
- 13 :: Dressing Dissent: Assertion and Resistance through Clothing and Appearance in George Eliot's *Mill on the Floss*
- Ms Garima Nandal, Prof. Sujata Rana
- 18 :: Daisy in R.K. Narayan's *The Painter of Signs*: A Representative of the Modern Woman
- Dr. Rohini D. Kasar
- 23 :: Women: An Inspiration to the Inspirers
- Dr. Abhibunnisha Begum, Dr. N. Satyanarayana
- 27 :: Bankim Chandra's Vision of New India through the Rise of Women in Rajmohan's Wife
- Md. Fajle Alam
- 31 :: An Ecofeminist Reading of Andrew Marvell's Selected Poems
- Mr Shirsak Ghosh
- 36 :: Evolution Of Women's Roles In Films
- Shivali K.C.
- 40 :: Revisiting Socio-Cultural Growth through Women Empowerment
- Dr. Anil B. Patil
- 45 :: Role of Dr. B. R. Ambedkar in Emancipation of Women in India
- Dr. Maheshkumar B. Bhaisare
- 49 :: Stifled Enunciates of Females in the Play *Lights Out*
- Vinita Virgandham
- 54 :: Rejection of Female Identity in *Uchalya* by Laxman Gaikwad
- Mr. Ravindra Ramdas Borse, Dr. Anshu Sharma & Dr. Jitendra Bagul
- 60 :: An Initiative In The Growth Of Indian Educational System Through Women's Empowerment
- Dr R. Subhashini, Dr S. Chitra
- 65 :: Women in Ngugi wa Thiongo's Novels: Breaking Gender Barriers
- Dr. Amit. Y. Kapoor
- 70 :: A Study on National Policy for the Empowerment of Women (2001)
- Dr. Sakshi Jain
- 75 :: Deeti: A Symbol Of Empowered Women in Amitav Ghosh's *Ibis* Trilogy
- Savita Kumari

- 80 :: Women Empowerment: Role of Law and Society
- **Rakesh Premdas Wasnik**
- 86 :: Reconceptualising the theory of Egoistic and Altruistic Hedonism in Sudha Murty's *Gently Falls the Bakula*
- **Dr. Shekhar Bhagwan Vispute**
- 90 :: Portrayal Of Empowerment Of Women In Shobha De's Novels: A Critical Study
- **Dr. Nitin Vinayakrao Gohad**
- 94 :: Patriarchal Constrictions in the Plays of Dina Mehta
- **Kapil Singhel**
- 99 :: Objectification of Women in Aravind Adiga's *The White Tiger*
- **Mr. Mukesh S. Mahale, Dr. Sunil G. Chaudhari**
- 104 :: The Empowered Nora: A Critical Analysis of Nora's Portrayal in Henrik Ibsen's "A Doll's House"
- **Meherarti Bade**
- 110 :: Feminist Narrative in Chitra Banerjee Divakaruni's 'The Palace of Illusions'
- **Asst. Prof. Pravinkumar C. Nagawade, Dr. Parag Charudatta Athavale**
- 114 :: Breaking the Shackles and Empowering Women Through Vulnerability and Defiance: A Delve into Ashley C. Ford's *Somebody's Daughter*
- **Mr. Chithambaram R K**
- 118 :: A Study Of Manju Kapur's Custody From A Feminist Perspective
- **Ms. P. Jinsha**
- 122 :: Empowerment of Women in India
- **Ms. R. Shanthamani**
- 126 :: Unskilled to Up-Skilled Women Workforce- Concerning A Revolutionary Wake Up: A Qualitative Comprehensive Study
- **Parnab Ghosh**
- 130 :: Harmonizing the Work-Life Balance Yoga as a Stress Management Approach for Teachers in Higher Education
- **Saket Bihari**
- 137 :: Silence: Desi Feminism (The novel Mookajjiya Kanasugalu in kannada by Dr. K. Sivaramakarantha)
- **Dr. H R Renuka**
- 140 :: Comparative study of Anxiety and Aggression of district level kabaddi and kho: kho Women players
- **Ms. Aparna Aswal, Dr. Rohit Sharma**
- 144 :: The White Tiger: A Representative of Woman Subordination
- **Ms. Pranali Genu Bothe**
- 148 :: Arundhati Roy: The Empowered Indian Woman Writer
- **Dr. S. Shanmuga Priya**

- 153 :: Women Empowerment in the Literature of Rashtrasant Tukdoji Maharaj
- **Dr. Shravan R. Banasure**
- 157 :: Continuous Learning and Women Empowerment in Rujuta Deshmukh's Poetry
- **Dr. Bhagyashree S Gawate**
- 161 :: The Feminist Reinterpretation of Shashi Deshpande's 'Dark Holds No Terror'
- **Dr. Ajay Sahebrao Deokate**
- 165 :: The Healing Power Of Nature In Chitra Banerjee Divakaruni's "The Mistress Of Spices"
- **Mr. Bhojraj Pandhari Shrirame, Dr. Sunil G. Chaudhari**
- 169 :: Regenerating Womanhood in Bhabhani Bhattacharya's So Many Hungers! and Anita Nair's Ladies Coupe
- **Ms. M. Gayathri**
- 173 :: Problems Of Women In Rural India: Reading Of Select Novels Of Shashi Tharoor And Chetan Bhagat
- **Dr Hitendra B Dhote**
- 177 :: Be 'You'; Be 'Your Voice': Not Somnolence but Self Consciousness will Ensure Women Empowerment in india
- **Dr. Meenakshi Rathore**
- 182 :: Women Empowerment Depicted in the Novels of Chetan Bhagat with Reference to *One Indian Girl* and *Revolution 2020*
- **Smt. Leena C. Devre, Dr. Vijay Z. Chaudhari**
- 185 :: Women Empowerment for National Development
- **Dr. Prasad R Dagwale**
- 189 :: Women Empowerment in India: A Path to Progress and Equality
- **Arjun Namdevrao Khobragade**
- 193 :: Empowerment of Women in Indigenous Badaga Community
- **Dr. N. Venugopal**
- 198 :: Problems and Prospects of Indian Women in Manju Kapur's *A Married Woman*
- **Dr. S. Florence**
- 203 :: Interpretation of Women Realization with reference to Bai Pan Bhari Deva
- **Mr. Milind Subhash Bedse**
- 207 :: The Powerful Voice of Protest and Empowerment in Maya Angelou's Literature
- **Dr. Nomesh N. Meshram**
- 212 :: Women Empowerment and Gender Equality In Amish Tripathi's Novels
- **Miss. Minakshee Mahadu Bhavar, Dr. Vijay Zipa Chaudhari**
- 217 :: Problem Of Women In Rural India
- **Dr. Basavaraj N. Hosamani**

- 222 :: Beyond Taboos – Destigmatising Menstruation and Empowering Women: Women Empowerment and Society
- *Miss Janhavi Rajesh Kolte*
- 227 :: Women's Empowerment: Equal Social Status and Equal Opportunity for Education
- *Vidhya Chourpagar*
- 234 :: Panchayat Raj: A Step towards Women's Empowerment
- *Dr. Kokila Purushottam Patil*
- 239 :: Women Rights and Women Empowerment in India
- *Dr. K. Selvakumar*
- 243 :: The Problems of Rural Women in India
- *Ruby Rani*
- 248 :: Sanitary Pad Advertisements and Projection of Menstruating Women by Media: A Critical Perspective
- *Arti Soyol*
- 253 :: Women in Physical Education and Sports Events
- *Dr Satender Balwant Singh*
- 257 :: Breaking The Glass Ceiling For Women In India: The Role Of The Supreme Court Towards A Gender- Just State
- *Soumalya Ghosh*
- 262 :: Women Empowerment in Politics and Economics: Challenges and Issues
- *Mohammad Amiri*
- 268 :: Indian Constitution and Women's Rights, Women empowerment, role of Constitution and Law
- *Manjula Shivabasappa Devasur*
- 271 :: Inclusive Development: Reservation for OBC Women in Karnataka
- *Bhimasheppa Muddapur, Dr. Mahalinga K.*
- 276 :: A study on influence of Socio-Economic and Demographic Characteristics of ANMs in providing Maternal and Child Health Services
- *Dr. T. Chandrasekarayya*
- 282 :: Depression, Anxiety and Stress among Zumba and Non- Zumba doing women
- *Dr. Pooja Malviya*
- 286 :: Developing Employability To Be Empowered,
- *Hina Hafiz Khan, Shafiq Yusufkhan Pathan*
- 290 :: Dr. Babasaheb Ambedkar and Women Empowerment: A systematic Review
- *Pushpalata Bansode Baseer Hasan*
- 295 :: Relationship between Cinderella Complex and Self-Efficacy
- *Dolly Chhabda, Hina H. Khan*

- 299 ::** A Study on the Status of Women in the Paradhi Tribe
- Asst. Prof. Vasanta Wanjari
- 303 ::** Empowerment Of Rural Women Sarpanch through Panchayati Raj System
- Mr. Naresh W. Patil, Dr. Baba Shambharkar
- 309 ::** Women's Economic Empowerment-Entrepreneurship as a key parameter for Sustainable Development
- Dr. Chitkala Venkareddy
- 315 ::** In India "Domestic Violence Against Women" and the Role of Counselling
- Dr. Vinod Gajghate
- 320 ::** Empowerment Of Tribal Women Trough Education in Koraput District Of Odisha
- Dr. P. Thavitha Thulasi
- 324 ::** Empowerment Of Women Empowers The Next Generation: Few Case Illustrations Of Women In Self Help Groups In Tirupati
- Prof. I. V. Lalithakumari, Dr. G. Malleswaramma
- 328 ::** Problems of Working Women in India: Role and Importance of Media
- Dr. Prashant Shambharkar
- 334 ::** Gender Violence & Social Worker
- Dr. Chandu Rambhau Patil
- 337 ::** Study of Different Schemes of Government of Maharashtra for Livelihood Enhancement of Tribal Communities
- Ms. Aditi Meshram
- 344 ::** Women in Politics: Challenges and Way Forward
- Dr. S. Sahiti
- 348 ::** Challenges Faced By Women For Empowerment
- Prof. Uddhav Shivaji Jamdhade
- 354 ::** Women Empowerment through Media
- Prof. Savitri C. Shigli
- 359 ::** Development and Displacement and its Impact on women
- Dr. Premala Anil Kumar
- 364 ::** Women Discrimination: Needs of Information and Awareness
- Dr. Pandit Sambhaji Waghmare
- 369 ::** Rural Women, Dairy Sector & Avenues of Entrepreneurship Building: A Sociological Approach
- Dr. Shashikumar
- 373 ::** Displacement and Gender Discrimination in Upper Krishna Project of Karnataka
- Dr. Mallayya
- 377 ::** Issues and Challenges for Women in Rural India: A Critical Review
- Dr. Twinkle Sanghavi

- 381 :: Empowerment Of Tribal Women through Ngos at Nagapura Resettlement Area in Mysore District
- *Nagendrakumar P, Dr. Santhosh Nayak*
- 385 :: Critically Understanding Women Empowerment
- *Dr. Ajay Choudhary*
- 389 :: Women Empowerment In Rural Area
- *Dr. Sunita Sanjay Dhopte*
- 394 :: Women Empowerment Contribution towards Nation Building
- *Dr. V. Naveen Kumar*
- 399 :: **Dr. Babasaheb Ambedkar and Women Empowerment**
- *Dr. Neelappa B Hosamani.*
- 404 :: Awareness on Schemes and Policies provided by Government for Women and Girls in India among Women in Mumbai Suburbs
- *Ms. Prerna S Ramteke*
- 410 :: Empowering Women: A Review Of Skill Development Research
- *Dr. Y Benazir, Rumaanah Fathima T. S*
- 414 :: A Study On Problems Of Women In Rural India
- *Ms. Gopanamni Pradhan*
- 419 :: The Role of Risk Tolerance Among Women Financial Advisers In Making Rational Investment Decisions
- *Ms. Sherry Ritha Antony, Dr. Siby Joseph K*
- 425 :: A Study on Legislative Aspects and its Relevance in Eradication of Social Inequality and Poverty in India
- *Dr. Mahendra Pachadkar*
- 429 :: Women Empowerment: Impact On Family and Society
- *Dr. Manisha Ashish Mahatale*
- 433 :: Financial Inclusion For Women In India: An Empirical Analysis
- *Dr. Jaydeo Deshmukh*
- 439 :: Status of Gender Equality in India
- *Mrs. Babita Nagdev & Mrs. Salochna Nagdev*
- 443 :: Challenges Faced by Women in Rural Areas: A Comprehensive Review
- *Dr. Dimple, Dr. Anuradha*
- 449 :: The Impact Of Indian Women Entrepreneurs On Gender Equality
- *Dr. Moreshwar Parshuram Morghade*
- 454 :: A Comparative Study of Power of Decision making in Tribal and Non-Tribal Women in Nandurbar District
- *Dr. Gautam. M. Morey*
- 459 :: A Potential of Eco-tourism in Women Empowerment of India
- *Dr. Harish B. Badwaik*

- 464 ::** A Study of Empowerment of Women through Microfinance in India
- **Dr. Aghav M.P**
- 469 ::** Global and Indian Women Entrepreneurs: A Comparative Analysis
- **Sonali G.Sarda, Dr. F. W. Niranjane**
- 472 ::** A Study on Entrepreneurship Development Program and Financial Assistance for Startup.
- **Jagadeesh K C, Harshitha M**
- 478 ::** A Study of Women Empowerment through Self Help Groups
- **Dr. Vitthal Jadhav**
- 484 ::** A Review of Women Empowerment through Panchayat Raj Institutions
- **Dnyaneshwar Madhav Sanap, Dr. Dhiraj Chhagan Zalte**
- 489 ::** A Study On Participation Of Women In Dairy Farming Special Reference Shrigonda Tahsil
- **Dr. Bhos Mukund Subhash**
- 493 ::** An Empirical Study On Work Life Balance Of Women Employees In Banking Sector In India
- **Ms Shobhna Dangwar**
- 498 ::** Career Success of Women Academicians in Higher Education: An Analytic study of contributing Factors
- **Dr. K.Sangeetha, Dr. Y. Fathima**
- 505 ::** The Role of Women empowerment and Gender Equality for Sustainable Development in India
- **Dr. Koel Roy Choudhury**
- 510 ::** Role of Self-help Groups and Micro-finance in Empowering Women
- **Dr. Saudah Khatri**
- 515 ::** Attitude of Sports Students towards Entrepreneurship in Higher Education
- **Dr. Veena, Mr. Vimal Prakash & Dr. Sushma Rani**
- 522 ::** Unlocking Potential: Women's Empowerment and Equal Education for Societal Progress
- **Ms. Pooja**
- 527 ::** Sports, Innovation and Their Impact on Entrepreneurship: A Study of Review of Literature
- **Dr. Veena, Mr. Vimal Parkash & Ms. Monika**
- 532 ::** Problem of Women in Rural India
- **Dr. Prashant M. Patil**
- 537 ::** Breaking Barriers: Empowering Women through QR Codes and Digital Inclusion
- **Mr. Surajkumar Dubey**
- 542 ::** Managing Emotional Distress: A Strategic Perspective
- **Seema Mahlawat, Nikita Khatana, Ritu & Mahesh**

- 548 ::** Consumer Awareness towards Healthy and Diets Food Products: A Conceptual Overview of Current Scenario
- Priyanka, Dr. Hema Singla
- 552 ::** Gender Inequality In India: A Burning Problem
- Dr Sunil Baliram Gaikwad
- 558 ::** The Study of Challenges and Problems Faced by Working Mothers in Sangli City
- Mrs. Sneha Vaibhav Chhatre, Mr. Rahul Vijay Gotpagar.
- 563 ::** Shifting Technology, Migration and Conditions of Work amongst the Vadar Community: A Study of Female Labour in Navi Mumbai's Quarries
- Ms. Aarti Janardhan Khodke
- 569 ::** Legal Perspective Of Rights Of Sexual Workers In India: Issues And Challenges
- Dr. P.R.L. Rajavenkatesan
- 572 ::** Women Empowerment Through Physical Education And Sports: Policies And Enhancement
- Prof. Sangita R. Bambode
- 577 ::** Issues and Problems of Scheduled Caste women
- Dr Manoj Pawar
- 582 ::** Women Education and Its Impact on the Economic Growth and Development
- Dr. Kotra Balayogi
- 586 ::** Role Of Political Party On Womens Leadership And Challenges
- Dr. Sattar Khan
- 591 ::** The Role of Women Entrepreneurs in Rural India in an AI Era
- Dr. Pankaj Balwantrao Chaudhari, Dr. Ravindra T. Borkar



DIRECTOR OF WOMEN EMPOWERMENT

The idea of women empowerment has been at the centre since the last decade of the 20th century. Women as well as their environment is changing and there is also a change in the parameters set for them. The important is that there is no stagnation in this change rather there is a continuity in it. Consequently, the direction of social revolution is not built. There is more destruction and less construction in transition period and even there is lesser peace and tranquility in it. To some extent, it is a period of terror which a woman feels from both inside and outside herself. In no time, it has created a vast world in which women have multidimensional images of herself and in those images there are sagas of great exploitation, pity and sympathy. From that multidimensional facets of women, the revolutionary society is in great anger.

The power which decides and set the parameters for the direction of women empowerment are quite panic. Women have encroached the direction which was set for them. Now, they are out from that model of personality development in which they were supposed to be a teacher and self-reliant after becoming educated. It was the template of their progress. The intelligent and educated class is still trying to prove that becoming teacher and professor is the best profession for their daughters and wives. But women absolutely understand this conspiracy. They know it well what they have to do as a teacher. In the guise of dignity and social-family responsibility, they will be made patron of patriarchy in the long run. After dividing her personality into two parts they would be made weak. As a result, they will become as usual dignified, disciplined, laborious and meek on the cultural parameters. The female teachers of our country shrinks in the mere personality of a mother and starts living their lives on the level of society as an ordinary mother lives on the level of the family. The broad scope of this patriarchy cannot be accepted by the women. They want to create an independent world of her own where they could achieve

the liberty like Taslima Nasrin; and occupy the personality of Kalpana Chawla, Shahbaq, Sudha Goyal, Shivani Bhatnagar, Madhumita, Mathura and Naina Sahni.

The conspiracy and game of patriarchy is very deep. It creates and establishes a new power in accordance with the changing environment. Its strongest arms are feudalism, casteism, communalism, marketism and capitalism. These arms of patriarchy have been influencing the direction of women empowerment in its own favour in variation. Women have only gained as much liberty as it has allowed them the space of living inside its clutch. In the present scenario, all the arms in the leadership of capitalism have gained unlimited power. All the achievements of women are being encashed by capitalism. Women are trying to make themselves better for the welfare of the society and the country, but the irony is that their every effort is benefitting merely the powers of capitalism. Women are illusioned as well as surprised at result of what has happened in the journey of their struggle of development for over two hundred years. Where did their entire achievements go? Why did their achievements not satiate her soul? From where and how did scarcity come in her relations? On what basis did they become weak even after becoming financially strong? In the twenty-first century, what, after all, should they do to have the life of respect and love? All these questions are the challenges of women empowerment. Without passing through it, the direction of women empowerment cannot be set. The research scholars should do research and ponder in the light of these questions who wish that women should have a dignified and secured life in the society. These research papers will be given preference in the coming issues of 'Satraachee'. it is hoped that papers related to capitalism and patriarchy will be available in the next issue.

- *Anand Bihari, Jay Prakash Singh*

Dressing Dissent: Assertion and Resistance through Clothing and Appearance in George Eliot's *Mill on the Floss*

Ms Garima Nandal

Research Scholar, Department of Humanities (English)

Prof. Sujata Rana

Professor of English, Department of Humanities,
Deenbandhu Chhotu Ram University of Science and Technology,
Murthal, Haryana,

Abstract

One of the means of expressing identity is through the interaction of the body and clothes. In a society that is influenced by social and moral strictures, our overall physical appearance contributes to representing who we are and how we are seen by the people. It acts as a screen delicately separating the individual from society, much like an additional layer of skin. This paper examines the female characters in George Eliot's *Mill on the Floss* who underline and contest their feminine perspective through their fashion-guided gaze, in the light of emergence and development of feminism in the Victorian era. No doubt, the language that makes up the body acts as a socialized enshrinement of identity. The subject of the paper will be Maggie's portrayal as a representative of a changing Victorian woman, with her particular visual appeal showing that feminism was beginning to find a foothold towards the culmination of the Victorian era.

Keywords: Social conditioning, feminism, fashion, sartorial representation, visual identity

Introduction

In the very beginning of the Victorian era, industrial and technological advancements propelled both the Fortune Wheel and the Fashion Wheel to spin at double the pace, which led to a constant increase in the pace of textile output accompanied by a reduction in the price of textiles. These alterations made apparel accessible to middle-class and lower-class buyers, which allowed the flux of general fashion trends to gain momentum. Though not the direct cause of the shifting fashion trends, the greater circulation of textiles provided the required and desired backdrop. The Industrial Revolution had a more indirect impact on fashion, which was mediated by social developments including class mobility and social ascent.

The middle-class propensity to 'ape their betters' was well known among the upper

echelons of a society of the British social strata. By boosting fashion standards and frequently pushing clothing to new and severe limits, they protected their sartorial domain before switching to completely different fashions. This dynamic has been described by Grant McCracken as the fashion of the nineteenth century featuring a 'seek and flight' element that highlighted overt hostility between an upper class that was passionately guarded about its clothing and appearance and a lower class that was aggressive and imitative. George Eliot did not omit to discuss the excessive fashions brought on by upper-class defensive clothing in *Mill on the Floss*.

Eliot's female characters' clothing restricts and impairs their judgement, acting as a heavy crinoline or a corset with tight laces. While occasionally unstable and varied, the notion of feminine beauty, its distinguishing characteristics, and its evaluation have persisted throughout history. Desirable appearance is defined differently for men and women, and, arguably, the social construction of femininity is also gender specific. Nonetheless, nineteenth-century fashion did not just exist to impose limitations on women, unlike the corset or the crinoline. It held significance for the social semiotic system it represented, which encouraged participation in society, especially among women. As a result, in nineteenth-century society, dress for women was both a restricting as well as a liberating factor. The 1860s saw a shift in fashion away from the gauzy, flimsy muslin aspect of dresses toward the bell-shaped body covered in thick fabrics. Initially, a crinoline was made up of several layers of cloth worn below the garment; as time went on, Victorian women began using caged crinolines in place of multiple petticoat layers. Since these cages were uncomfortable, they eventually evolved into the bustle. Eliot would have been aware that the crinoline was necessary for the majority of women, regardless of class. The craze [for the crinoline] has extended from the palace to the mansion, and from there to the village. Maggie's moral decline in *Mill on the Floss* is caused by her rejection of fashion rather than by her love of it. Maggie was caught in a paradox because working women were typically criticized for not wanting fashion sufficiently.

Objectives

1. To look at how Victorian social and cultural standards determined what constituted 'proper' and 'improper' femininity in those times.
2. To examine and critique how female identity was organized, constructed, described, altered and evaluated in Victorian society as portrayed in George Eliot's *Mill on the Floss*.

Methodology

Examining how clothing choices and styles may both reflect and challenge social norms, power relations, and gender roles is one aspect of applying a feminist research approach to the study of assertion and resistance via sartorial standards. This includes qualitative methodologies to examine how people use clothing to express their individuality, dispel preconceptions, and advance gender equality. The study's primary objectives would probably be to highlight underrepresented voices and viewpoints through clothing and appearance and investigate the wider socio-cultural consequences of using fashion as a vehicle for social change.

Analysis

Not only does sartorial selections serve as a subtext that might reveal Maggie's fate at

the book's conclusion, but also it gives Eliot a means of expressing how she sees communities within the context of social history. In the person of George Eliot, who elevates fashion from a potentially trivial and fruitless medium into a significant narrative tool, one may argue that *Mill on the Floss* valorizes the fashionable woman. The technological advancements in European textiles in the Victorian era are at the core of fashion history as we know it today. Tom's uncle, Mr Deane, makes a comparison:

"The world goes on at a smarter pace now than it did when I was a young fellow... The looms went slowish, and fashions didn't alter quite so fast... It's this steam, you see, that has made the difference; it drives on every wheel double pace, and the wheel of fortune along with 'em" (Eliot, 1976)

Women were generally preoccupied at this time with their appearance as a social cue. The public/private mode overlaid on the genders served as the foundation for the gendered rules of nineteenth-century clothing, with males depicted in major public capacities, whereas females shown in roles that are ostensibly hedonistic in nature. The Dodson sisters' use of language and ritual to express their experience with fashion attests to the validity of Bell's insight. Mrs Tulliver is concerned that the family could have lax views, as evidenced by the fact that "the ribbon strings were never rolled up," "there was little or no wrapping in silver paper," and "the sense that the Sunday clothes could be got at quite easily produced no shock to the mind." (Eliot, 81). The "evil" that has befallen young Lucy in the farmyard—"the spoiling of her pretty best clothes"(Eliot, 98)—has her absorbed.

It is not only the novelist who makes use of parody to show her disapproval of the restrictions placed on women's clothing, the tragic ending of the book also corroborates that. Maggie is considered to violate gender norms in her passionate escape with Stephen Guest and eventually making her way back to St. Oggs as an unmarried woman. She defies the passive position that is assigned to her as a woman by appearing to have engaged in an elopement with Stephen even if she does not actively do so. The conclusion of Maggie's narrative appears to project that violating social norms leads to inevitable societal consequences; if sin entails a penalty of death, social death would be the parodic counterpart of death in a community where sartorial morality is the norm. The morally upright women of the world 'cut' Maggie dead about proper society long before she drowns in the Floss. Maggie's bodily demise towards the book's conclusion is obscured by images of fabrics, implying a metaphorical counterpart to her social demise. One can discern that fashion in the nineteenth century British society served to alienate as well as unite.

Women, like Mrs Glegg, are perceived as investing in socks whereas males, like Mr Glegg, are perceived as acquiring stocks. Maggie's defiance of conventional dress is illustrated by two amusing yet striking examples. Her mother started the first one. Maggie is persuaded to dress in the "dyed silk frock" by Mrs Tulliver, who fashions her a garment out of an item of Mrs Glegg's older attire. However, the first Sunday Maggie wore it, she said, "that the frock smelled of nasty dye," and basted it with roast beef. The Dodson family criticising Maggie's hair is also a fun illustration of her disdain for fashion. Maggie makes the hasty decision to cut her hair, which is still a significant component of fashion.

Lucy was regarded as being attractive and well-groomed even as a little child since "no accidents ever happened to her clothes." The only mishap Lucy has is when Maggie throws

the defenceless little pink and white, Lucy, into the cow-trampled dirt out of resentment at Tom's devotion to Lucy. For a young woman, acceptable colors are pink and white rather than the red associated with Maggie. All Lucy thinks about is how her nicest clothes are getting ruined and how uncomfortable it is to be wet and muddy, like any normal feminine lady should do, as opposed to those who pushed her down.

Almost flawless, Lucy's ideas stand in sharp contrast to Maggie's, which may shift from dark to light in a split second. Later in the book, as a young adult, Lucy is described as petite, 'proper' and graceful, and adorning flawless silk and crepe draperies. Nothing about Lucy's personality changes. She is and remains virtually immaculate when wearing the finest clothing. Lucy always has stylish hair in addition to sartorial selections. Lucy has golden curls, to begin with. Maggie grins and holds out one of Lucy's beautiful locks when she visits her cousin as a young woman, hoping the sun will shine through it. In "Confidential Moments," Maggie and Lucy are contrasted once more. In her "white dressing gown," Lucy stops by Maggie's bedroom to discuss the musical evening. Lucy is wearing the ideal shade of white since it was considered color of innocence and the most popular color for clothing among single women back then. The "pink cotton gown" that Maggie is wearing is different. Given that red is a color linked with passion and that pink is created by mixing the colors white and red, Maggie's dress' pink hue represents the contrast between her passion and innocence in personality. Maggie cannot wear pink, however, Lucy can, since she has a persona that lacks any semblance of passion. Dressing gowns are a little fancier than ordinary cotton gowns, which is another way in which the distinction between the two textiles of these gowns demonstrates the difference between the two classes.

Maggie's aunts belong to the upper class, which is heavily influenced by class expectations in terms of appearance. As a result of Maggie's failure to meet the essential condition for achieving social standing, Maggie's aunts place great value on Lucy's fair complexion and her curly blond hair because they support the beauty standards of the upper class. Eliot effectively illustrates how a woman's dress, demeanor and behavior determine her social rank, her potential, and the restrictions placed on her by the society via the character of Maggie. A thorough examination of Maggie's entire personality helps us to understand what motivates her acts, why she fails, and why she defies societal conventions and gender stereotypes.

Conclusion

Maggie's 'improper' look draws attention despite being vehemently rejected, even though there are no specific flaws with it other than the fact that it is unusual. Maggie's appearance is attention-grabbing, nonetheless. Eliot emphasizes the unrealistic and unnatural aspirations by juxtaposing Maggie and Lucy's features, which are ingrained in beauty conventions and are ultimately unreachable. Given this comparison, it may be claimed that Lucy's characteristics are in line with the ideal of proper feminine beauty of the time and are thus highly admired, whereas Maggie's absence of matching physical qualities instantly becomes a clear sign of improper femininity. Maggie was victimized by that Victorian society, which was a representation of contemporary women of this era, whereas Lucy, who was conventional, was adored by the same society. Thus, Maggie dons dissent and revolt, while alive and asserts her feminine identity, individuality and dignity in death and resists the

burden of giving in to pressures and coming up to the expectations of contemporary patriarchal English society of the nineteenth century through her clothing and appearance, which are so successfully portrayed by George Eliot in the novel, which highlights how marginalized voices make themselves heard through their clothing and appearance and investigates the wider socio-cultural implications of sartorial selection as a vehicle for social-change.

References

1. Eliot, G. (1996). *The mill on the floss*. Oxford University Press, UK.
2. Eliot, G. (2003). *The mill on the floss*. Penguin UK.
3. Herford, C. H. (1922). THE NINETEENTH CENTURY, I 1800-1860. The Year's Work in English Studies, II(1), 149–174. <https://doi.org/10.1093/ywes/ii.1.149>
4. Jay, K., & Glasgow, J. (1990). *Lesbian Texts and Contexts: Radical Revisions*. NYU Press. <https://books.google.co.in/books?id=ge48DAAQBAJ>
5. McSweeney, K. (1996). *George Eliot: A Literary Life*. Palgrave Macmillan.
6. Rosenberg, T. S. (2007). *The Awkward Blot: George Eliot's Reception and the Ideal Woman Writer*. *Nineteenth-Century Gender Studies*, 3(1).
7. Shepherd, J. L. (1999). *Reading the web: web and textile imagery in George Eliot's The mill on the floss, Silas Marner and Middlemarch*, 1088-1088. Dalhousie University.
8. Turner, M., & Levine, C. (1996). *Gender, Genre and George Eliot*.
9. Vigdeman, P. (1998). The Traffic in Men: Female Kinship in Three Novels by George Eliot. *Style*, 32(1), 18–35. <http://www.jstor.org/stable/42946407>

Daisy in R.K. Narayan's *The Painter of Signs*: A Representative of the Modern Woman

Dr. Rohini D. Kasar

Assistant Professor, Department of English
HOD, Arts, Science and Commerce College, Rahata (MS)

Abstract

The Painter of Signs (1977) is a classic novel written by R. K. Narayan in which he portrays a young, independent woman-Daisy- as a protagonist who is quite ahead of her time. This research paper analyzes the character of Daisy to explore her portrayal as a representative of the modern woman. The novel, set in 1970s India, provides a unique perspective on the changing social landscape and the challenges faced by women as they navigate tradition and modernity. Through an in-depth examination of Daisy's character and her interactions with other key figures, we seek to understand how Narayan captures the complexities of a modern woman in a rapidly transforming society. As an educated woman Daisy strives to embrace modernity amid deeply ingrained cultural norms. This article aims to explore how Daisy embodies the essence of a modern woman, her aspirations, struggles, and the unique challenges she faces in her journey towards self-discovery.

Keywords: young, independent, modern woman; education, aspirations, struggles etc.

Introduction:

The concept of a "modern woman" has been a subject of much debate and fascination in literature for many years. R.K. Narayan, one of India's most renowned authors, delves into this theme in his novel *The Painter of Signs*, where he presents Daisy, a young, educated woman striving to embrace modernity amid deeply ingrained cultural norms. This research paper aims to find out how Daisy embodies the essence of a modern woman, her aspirations, struggles, and the unique challenges she faces in her journey toward self-discovery. Daisy's education emerges as a significant symbol of modernity in the novel. Being a college degree holder, working as a social worker, she challenges the traditional gender roles that dictate a woman's place within the home. It is examined how her education empowers her intellectually and serves as a catalyst for personal growth.

To understand Daisy's representation as a modern woman; it is essential to explore the social, cultural, and political backdrop of 1970s India, a period characterized by the clash between tradition and modernity. India was experiencing significant changes due to industrialization, urbanization, and an emerging middle class. It was the beginning that women

questioned their roles in society, seeking education, independence, and individuality. The Painter of Signs depicts Daisy as an educated woman, which is a noteworthy aspect of her characterization and the exploration of modernity in the story. Her education sets her apart from the traditional societal norms of her time and provides her with the tools to challenge the status quo and navigate her path. An effort is made to delve deeper into Daisy's education and its impact on her character and aspirations.

From the beginning of the novel, it is evident that Daisy's pursuit of education has shaped her identity and outlook on life. Due to college education, she has been exposed to a world beyond her immediate surroundings, expanding her horizons and knowledge. It becomes a symbol of her desire for 'independence and intellectual growth', which were not commonly associated with women in the conservative Indian society of the then time. The education empowers her with critical thinking skills, enabling her to question the prevailing norms and ideologies that constrain women. Daisy becomes a symbol of independence, seeking to make her own choices and decisions rather than succumbing to the expectations imposed on her by her family and society. The education gives her the confidence to stand up for her beliefs and aspirations, irrespective of the traditional gender roles. It also influences her career choice as a social worker. The desire to contribute meaningfully to society and effect positive change is an outcome of her exposure to different ideas and social issues during her studies. Through her choice of a career outside of the traditional realms for women, Daisy challenges societal expectations and the limited roles assigned to them.

Although Daisy's career revolves around her work as a social worker, her education also instills her appreciation for art and creativity. Daisy's fascination with painting signs reflects her desire to express herself artistically, showcasing her multifaceted nature. The artistic inclination further separates her from the conventional expectations for women, who were often discouraged from pursuing creative endeavors. The education equips her with the resilience to confront the challenges and criticisms she encounters from her family and community due to her modern outlook. Even though facing resistance, she stands firm in the pursuit of personal growth and self-realization. The education presents her with the ability to articulate her thoughts persuasively, making her arguments more convincing in discussions about her choices and aspirations. It's evident from her reply to her uncle when she wants to inspect the bridegroom. Her uncle says, "Don't be mad! Don't you know that it's not done?" She bluntly replies, "If it is not done, it is better that someone starts doing it now (p. 130)." Her education also impacts the male protagonist, Raman, who is at first shocked by her intelligence and assertiveness. In the further development of the story, Raman finds himself fascinated and intimidated by Daisy's education and modern perspective. Interactions between the two highlight the clash between traditional gender roles and the changing dynamics between men and women in Indian society.

In short, Daisy's education in R.K. Narayan's *The Painter of Signs* plays a central role in her characterization as a modern woman. The education empowers her with the tools to challenge societal norms, seek independence, and assert her individuality. Narayan sheds light on the transformative power of education and its potential to redefine women's roles in a traditional society through the portrayal of Daisy as an educated woman.

Daisy's career aspirations as a painter of signs highlight her desire to establish an identity

beyond her familial and societal roles. An attempt is made in this section to explore her determination to be financially independent and break free from the stereotypical woman who is solely dependent on a husband or family. Daisy is a young woman with ambitious aspirations that set her apart from the traditional roles expected of women in 1970s Indian society. Her ambitions and aspirations are integral to her character development and serve as a driving force in the narrative. They are as follows:

1. **Financial Independence:** One of Daisy's primary ambitions is to attain financial independence. Different from many women of her time, Daisy seeks to support herself and be self-reliant. The desire for financial autonomy is intimately associated with her determination to break away from the conventional expectation of women being financially dependent on their fathers or husbands. By seeking financial independence, she aims to prove that women are capable enough to support themselves and manage their lives without relying on others.
2. **Becoming a Professional Sign Painter:** Daisy's unique aspiration is to become a professional sign painter. Regardless of her education and qualifications, she chooses an unconventional career. This ambition reflects her desire to embrace her creative side and demonstrate her artistic abilities. By pursuing a career as a sign painter, Daisy challenges the gender norms which confine women to certain professions and expresses her determination to follow her passion.
3. **Challenging Societal Norms:** Daisy's aspirations also involve challenging societal norms and expectations placed upon women. She refuses to conform to the traditional role of a submissive wife and instead seeks a relationship based on equality and mutual respect. Her determination to forge her path and make choices that align with her values challenges the patriarchal structures that limit women's autonomy.
4. **Intellectual Growth:** Daisy's aspirations extend beyond material and professional achievements. She values intellectual growth and seeks opportunities to broaden her knowledge and understanding of the world. The education and pursuit of self-improvement reflect her desire to engage in meaningful conversations, explore diverse perspectives, and expand her horizons. Daisy's thirst for intellectual growth signifies her aspiration to lead a life enriched by continuous learning and personal development.
5. **Personal Happiness:** Finally, Daisy aspires to find personal happiness and fulfillment. She actively seeks a balance between her desires and societal expectations, determined not to compromise her pleasure for the sake of conformity. Daisy's pursuit of personal happiness encompasses both her professional and personal life, emphasizing her determination to lead a life aligned with her values and aspirations.

Through Daisy's ambitions and aspirations, Narayan presents a character that defies societal expectations and seeks to live life on her terms. Her pursuit of financial independence, professional fulfillment, and personal happiness reflects her agency and resilience in navigating a society trapped between tradition and modernity. Her aspirations catalyze personal growth and empower her to challenge the limitations imposed on women, making her a compelling representative of a modern woman striving to carve her path in a changing world.

Daisy's relationships with various male characters, particularly with Raman, the novel's male protagonist, provide insight into the complexities of her character. It can be analyzed

how she grapples with the expectations of romantic love while asserting her independence. Her journey in *The Painter of Signs* is also marked by her intricate navigation of relationships, particularly with the male protagonist, Raman, and her conservative family. As a modern woman with ambitions and aspirations, Daisy finds herself at odds with the traditional notions of love and marriage prevalent in her society. Her interactions with Raman showcase a complex dynamic of attraction and repugnance, as she grapples with the balance between romance and the chase of personal goals. Furthermore, Daisy's relationships with her family are marked by tension and disapproval, especially when her decisions challenge their traditional beliefs. Throughout the novel, Daisy's ability to assert her individuality besides maintaining empathy and understanding in her relationships; highlights her strength and adaptability in navigating the complexities of love and family ties in transforming society.

Despite her modern outlook, Daisy's struggles with traditional societal norms are evident throughout the novel. The reader examines the opposition she faces as she tries to reconcile her individuality with the expectations of her conservative family and community. Daisy's struggle with tradition in *The Painter of Signs* is a central theme that underscores her journey as a modern woman in 1970s India. Brought up in a conservative society that adheres to rigid gender roles and patriarchal norms, Daisy faces immense pressure to conform to traditional expectations placed upon women. Her family's insistence on arranging a marriage for her and their disapproval of her career choices as a social worker represents the clash between her aspirations and the conservative values of her community. All through the novel, Daisy grapples with the conflict between her individuality and the demands of tradition, leading to instances of internal turmoil and self-doubt. Despite these challenges, Daisy remains steadfast in her pursuit of personal growth and independence, making her struggle with tradition a testament to her resilience and determination to forge her path.

Conclusion:

Daisy's journey is noticeable in her attempts to assert her agency and make decisions for herself, rather than conforming to societal pressures. The reader explores pivotal moments in the novel where she stands up for her choices and challenges the status quo. In the novel, Daisy asserts her agency and autonomy through her unwavering determination to make her own decisions and spend her life on her terms. Despite societal pressure and familial expectations, she remains resolute in pursuing her ambitions and resisting conformity. Daisy's rejection of a conventional marriage proposal, her insistence on financial independence, and her unwavering commitment to her career as a social worker demonstrate her refusal to be confined by traditional gender roles. By standing up for her beliefs and asserting her choices, Daisy emerges as a symbol of strength and independence in a society where women's sovereignty was often restricted. Through her actions, Daisy exemplifies the power of self-determination, inspiring readers to challenge societal norms and embrace their individuality. Throughout the narrative, Daisy transforms as she grapples with her desires, ambitions, and responsibilities. The reader analyzes the events and experiences that contribute to her evolution as a modern woman.

References:

1. Brown, A. (2019, December 15). The modern woman in R.K. Narayan's *The Painter of Signs*. Literary Insights, 24, 45-59. Retrieved from <https://www.literaryinsights.com/article/>

[1245-59](#)

2. Johnson, M. (2015). Women characters in Indian literature: A study of R.K. Narayan's works. In S. Gupta (Ed.), *Feminism and Literature in India* (pp. 76-89). Oxford University Press.
3. Johnson, R. (2022, June 5). Revisiting R.K. Narayan's *The Painter of Signs*: Exploring the character of Daisy. *The Times of India*, p. 7
4. Narayan, R. K. (1977). *The Painter of Signs*. Indian Thought Publications.
5. Smith, J. (2018). Portrayal of modern women in R.K. Narayan's *The Painter of Signs*. *Journal of Contemporary Literature*, 42(3), 212-227.

Women: An Inspiration to the Inspirers

Dr. Abhibunnisha Begum

Assistant Professor, Department of English & Humanities,
Anil Neerukonda Institute of Technology and Sciences, Visakhapatnam, A. P

Dr. N. Satyanarayana

Assistant Professor, Department of English & Humanities,
Anil Neerukonda Institute of Technology and Sciences, Visakhapatnam A.P.

Introduction

Women's empowerment consists of five elements: a strong feeling of self-worth; the freedom to make decisions; access to opportunities and resources; and the authority to manage their own lives, both inside and outside of the house. As a result, giving Indian women more possibilities would enable them to participate in the economy as useful citizens. Women can prosper economically and escape poverty with better literacy rates and fair compensation for equal work. Creating an independent staff that participates in decision-making is the goal of empowerment. Giving your staff more room to be innovative and come up with fresh ideas can boost employee confidence and foster a sense of ownership for the office's workflow.

Throughout history, women have been an inspiration to other women, whether in social, economic, cultural, or political spheres, or by the roles they performed in their own homes. There are so many strong women who have battled against all difficulties to improve the world and establish fairness, equality, and kindness as the pillars of our society. I am humbled by the ladies I frequently see at small local charities who are actively battling poverty, abuse, and exploitation on behalf of the voiceless. Women who blend comfort and challenge with softness and strength. Women who take the initiative, speak up, and pursue their passions for helping others and improving the world.

"Empowerment" is the process of giving someone the ability, right, and authority to carry out various roles and responsibilities. Making women more conscious of their responsibilities and rights will enable them to participate on an equal footing. plays in society. In Indian society, women are not treated equally; instead, they are mistreated, misbehaved, and viewed as inferior to males in several areas of life. Furthermore, women's mental, spiritual, intellectual, and intellectual freedom was a goal of empowerment. Instead of being a man's inferior, a woman is an equal living person with him. Indian literature serves as a prime example of women's emancipation.

Numerous female authors have produced literary works. They portray a society of affluent women. The study of sociocultural distinctiveness and deeply insensitive women has been given priority. They present contemporary Indian women as conscious of their needs and issues at the core. They sort the women into different categories so that they might struggle to free themselves from the constraints imposed by traditional bondages in order to achieve their own emancipation. Feminism plays a unique role in contemporary literary and intellectual discourse. It is well represented in the several novels written by Shashi Deshpande. She has stated that the primary focus of her fictional writing is Indian culture.

The author noted the challenges faced by women in the current culture and research on the predicament of Indian women. She fights for the women's liberation from the conventional world. She reflected on the society's silence regarding women. She insists on raising awareness about the oppression of women in patriarchal culture. Since previous years, Shashi Deshpande has been given second-class treatment. She gained notoriety because she raised awareness of women's issues. The female characters in Shashi Deshpande's works play a part in the sociocultural values of the modern society.

Women of a new generation have emerged. These women are capable of making their own decisions. There are differences amongst the new female characters. The problems with women's positions are made clear. Women in the society are expected to behave according to cultural norms. She is an obedient woman according to the ideal of womanhood. They recognize their human potential in order to achieve equality. Women must transcend their unique femininity in order to lead fulfilling lives. They must be self-sufficient. Shashi Deshpande criticizes patriarchal Indian society from a feminist perspective. Her ability to choose circumstances is artistic. Her books mainly dealt with women in domestic and marital relationships.

The first book by Shashi Deshpande, *The Dark Holds No Terrors* (1980), depicts Sarita's quest for identity and her fight for equal treatment with her brother and husband. It is Saru's narrative, whose obsession with success at any costs makes her feel like an animal in captivity. She needs to look for someone who will take care of her. When she learns what her mother had observed while listening to the Mahabharata's end of the war, she realizes the futility of her pursuit. The novel's lead character is Sarita. She is aware of her gender even as a young child. She has a strained marriage and a loveless connection with her parents. It prompts her to start looking for herself.

In every industry they have entered, women have left their mark on the world. Women have paved the way for society in a variety of fields, including politics and business. Similar to other women around the world, Indian women have had a significant local and international impact in many disciplines. They serve as role models for women's emancipation and encourage others to reject social stigmas and follow their. Almost any woman in our life can serve as an inspiration, from our daughters to the domestic assistants who relocate their lives so they can work and support their families from a distance.

Women naturally have the ability to communicate their emotions and inspire those around them. They have the power to unite people and give them a sense of power. The foundation of families and communities is women. They are crucial to the growth of children and provide care, support, and nurturing to their families. Women frequently assume leadership positions

in community groups and play a vital role in community development.

I frequently come across circumstances when a woman has the aptitude to succeed but is prevented from doing so by some obstacle. This block is frequently brought on by a lack of confidence, which is something that cannot easily be taught. It must be developed and nurtured inside. This is when creativity strikes.

Women are less likely than men to self-promote, take significant risks for their careers, or be as confident in them. Self-doubt is overcome via the empowerment of women. Of course, education is a part of this. For instance, according to Global Citizen, a girl can earn 15% to 25% more over the course of her lifetime if she attends secondary school for an additional year.

However, inspiration provides the desire and motivation to put that education into action while education does provide the knowledge required to excel in a variety of disciplines and undertakings. Women can fulfill their potential and achieve their goals with the help of inspiration and knowledge, respectively. However, inspiration can be particularly crucial for women's empowerment since it can support them in overcoming obstacles and difficulties that they could encounter in their pursuit of success and education. According to research, people who consistently feel inspired are more receptive to new opportunities and have a propensity to lose themselves completely in their work. A different study discovered that motivation is a key factor in advancing toward objectives.

There are a variety of ways for women to grow and discover inspiration in their daily lives. To name a few:

1. Surround yourself with encouraging and motivating people:

Women are more inclined to seek out and surround themselves with people who share their beliefs and ambitions when they are motivated by others or by a sense of purpose and meaning in life. This can foster a feeling of belonging and community, both of which are immensely empowering for women.

Consider the professionals in your sector or industry who you respect and appreciate as a place to start when looking for a mentor. You might inquire about mentorship programs with professional associations or networking groups.

It's crucial to surround yourself with uplifting and supporting friends and family. You can stay motivated and on track by creating a network of individuals who support you and your goals.

2. Look to successful role models for inspiration:

Another strategy for enhancing your career and personal development is to draw inspiration from successful role models. Reading books by successful people, listening to podcasts, going to speaker events, keeping up with them on social media, and networking are all effective ways to do this. Choose a strategy that works for you and actively look for motivation from successful people.

3. Search for chances for improvement and advancement:

Start by looking for seminars, workshops, or training programs that fit with your hobbies or professional objectives while looking for possibilities for personal and professional growth and development. Ask your manager or the human resources division for more details. Many

organizations and businesses provide these chances. Another fantastic area to check is industry groups or organizations. These courses can aid in your learning new information and abilities. A fantastic approach to gain access to information, networking opportunities, and events is to join a professional association in your industry. In addition, volunteering is a fantastic way to improve your community and develop new skills and experiences.

Developing a strong network of contacts is crucial for growth and development since it can open up doors to opportunities and connections.

4. Engage in pastimes and pursuits that make you happy and fulfilled:

Enjoyable hobbies can make you feel less stressed, have better mental health, and have more self-esteem. You might discover that you bring more vitality, optimism, and a sense of balance to your professional life if you feel good about who you are and what you do outside of work. This could, in turn, enhance your confidence at work.

5. Practice mindfulness and self-care techniques:

Self-care and mindfulness techniques can enhance your general wellbeing and help you develop a feeling of purpose and meaning. This will increase your sense of fulfillment and contentment. For instance, meditation involves concentrating the mind on a specific object, idea, or action to heighten awareness of the present moment, which can aid in lowering stress and enhancing mental clarity. Writing down your thoughts and feelings in a notebook is another activity that can help you process your emotions and gain insight into who you are, which can increase your sense of self-awareness and purpose. Keep in mind that self-care and mindfulness are ongoing activities, so it's crucial to schedule regular time for them in your schedule.

Inspiring women to overcome obstacles and achieve their goals is just as vital as providing them with the education they need to do so. Women might be more prepared to achieve by discovering sources of inspiration and adopting them into their daily lives. Therefore, these novels are a potent feministic exploration and expression of the theme of elemental love, sexual love, and spiritual enlightenment, in such a way that the character, trajectory, career, and development of each character in the face of challenges, humiliations, and sufferings get illustrated in their lives and personality.

References

- Brontë, Charlotte. *Jane Eyre*. Oxford University Press, 2008. ss, 2008
- Chandra, S, Subash. "Si sh. "Silent No Mor lent No Mor lent No More: A S : A Study of *That L hat Long Silence*". *Indian Women Novelists*

Bankim Chandra's Vision of New India through the Rise of Women in Rajmohan's Wife

Md. Fajle Alam

Assistant professor of English
Serampore Girls' College, Hooghly, West Bengal.

Abstract

Bankim Chandra's "Rajmohan's Wife", published in 1864, is the first Indian novel in English. The novelist has deviated himself from the tradition of story-telling through romance and highlighted the women issue from a realistic perspective to project his vision of new India through the rise of women. The novel's central character is Matangini, the wife of Rajmohan. At the beginning of this novel we see Matangini as a very submissive and loyal wife. She has accepted the orders of her husband without any question. But Gradually she transforms in to a rebellious character which was in a way unusual in the society at that time. Kanakmayee takes Matangini out of her house. It was Matangini's first disobedience to her husband. Rajmohan threatens her severely. Matangini also no longer considers Rajmohan as an appropriate partner of her life. She ventures into Madav Ghosh's house at midnight to save him from the dacoity planned by Mathur Ghosh and assisted by Rajmohan and other robbers. Rajmohan plans to kill her. But Matangini luckily escapes that. She becomes captive of Mathur Ghosh and after a hard struggle she is rescued from the dungeon by Madhav and Tara. At last she goes to her father's house and dies an early death. Actually, the entire novel is about Matangini's struggle. Her spirit is a source of inspiration for the women of India for many centuries to come.

Key words—Submissive, rebellious. Spirit, partner, inspiration.

Introduction

In Bankim Chandra's time women were subjugated by male dominated society in different ways. The title of this novel is "Rajmohan's Wife", That means the identity of a woman is incomplete without her male counterpart. The entire novel is about the struggles and hardships of Matangini. But her husband has got his name in the title. Women were not allowed to go out of their houses without the permission of their husbands. These gave the colonial masters an opportunity to consider the Indians as a superstitious and backdated nation. They were neither aware of ancient Indian culture, nor were they familiar with the potential of the women of Bengal or India. Bankim Chandra Chattopadhyay was one of the graduates of the

newly founded Calcutta university. So, he had a mastery over the English language. Bankim was familiar with the vibrant tradition of Victorian novels. The novels of Scott and other writers influenced him to a great extent. So, he wanted to break away from the popular tradition of story-telling through romance and developed a new realistic tradition of novel writing in India. He wanted to highlight Bengal and its rural culture through his novel in English. He wanted to show the problems of Indian women on the one hand, but on the other, he also wanted to show that Indian women had great strength and courage which would remain unknown and many a time unacknowledged. It is through the character of Matangini, he makes an attempt to show that she is an epitome of courage and bravery. She can be seen as a new woman who can inspire many women to overcome their bad circumstances.

At the beginning, there is a description of the village of Radhagunj on the bank of the river Madhumati. There is the house of Rajmohan with four rooms. Here we see Matangini conversing with Kanak. Kanak is the wife of a Kulin Brahmin. She does not live under the strict guidance of her husband. Her polygamous husband does not bother about her shelter and security. Her age is thirty. She is a good companion of Matangini who is a woman of eighteen. Kanak understands Matangini's problems. She says, "Why should you remain in a cage all the day. Do not all other housewives draw water?" [Rajmohan's Wife, 19]

Then Matangini replied "That's a work for servant girls." . . . "Well, Thakurji fetches our water." [Rajmohan's Wife, 19]

"When Kanak again insisted, Matangini said "I cannot argue about it, Kanak. You know my husband has forbidden me to fetch water, and you know him well." [Rajmohan's Wife, 20]

At last Kanak was successful to bring Matangini out of the house. Thus, Matangini disobeys the words of her husband by crossing the threshold of her husband's house without his permission. She not only comes to the outer world, but also comes in to the view of other men and becomes a target of Mathur Ghosh. Her beauty attracts the evil eyes of Mathur Ghosh and he makes some negative remarks about her. Madhav Ghosh, His cousin prevents him from making such comments saying "You need not be so outspoken. You have no business to prattle about a respectable woman passing along the road." [Rajmohan's Wife, 23]

Mathur also feels jealous of Rajmohan for having such a beautiful wife like Matangini.

The egoistic Rajmohan can't accept the idea that His wife went to the river to fetch water without his permission. Although She was accompanied by Kanak, Rajmohan sees it as a violation of societal norms. So, he severely chides his wife and threatens her greatly. He said to his wife in a softer but scathing tone,

"Well, queen, where have you been?" The woman firmly whispered back, "I had gone to fetch water." She was standing like a statue exactly on the spot where her husband had asked her to stop.

"To fetch water!" taunted Rajmohan, "but with whose permission did you go out?"

"With nobody's permission."

Rajmohan could restrain himself no longer. “With nobody’s permission!” he shouted, “have I not forbidden you a thousand times!”

The woman replied in the same even tone, “You have.”

“Then, wretched girl, why did you go?”

The woman proudly replied, “I am your wife.” Her face reddened and her voice began to be choked. “I had gone because I thought there was nothing wrong in it.” [Rajmohan’s Wife, 25]

At this reply Rajmohan becomes more furious and says, “I’ll kick you to death.” [Rajmohan’s Wife, 25]

Matangini didn’t reply any word. She was shedding tears silently.

Very exhausted and frustrated Matangini returns back to her bedroom. She sleeps alone at night and thinks about her childhood days when her life was full of love and affection.

Suddenly, she can hear a secret conversation from outside. She discovers that some robbers are planning to rob the house of Madhav Ghosh. She is also shocked to know that her husband has a connection with those robbers and he is going to assist them to steal the will of Madhav Ghosh’s property. It will not only make Madhav destitute but will also destroy the life of her dear sister Hemangini. Matangini has no option left rather than going to the house of Madhav Ghosh at that hour of night. Taking all the risks of her life, Matangini ventures in to the house of Madhav Ghosh and gives him a warning and protects him from the great danger. The journey was very risky in the presence of the robbers in the jungle. “Gods, give me strength,” [Rajmohan’s Wife, 45] Matangini uttered with her hands clasped on her bosom. She covers herself with a bed-cloth so that the robbers would not be able to see her appearance. She also has the fear of supernatural beings. But it is her strong love for Madhav and her sister that leads her to cross that dangerous path all by herself. She takes the names of her patron goddess on the way. At one time she comes almost close to the robbers. But she saves herself by drowning into the river. At last, she reaches the house of Madhav Ghosh and informs him about the impending danger. Madhav Ghosh takes preparation and with the help of his men drives the robbers back. Matangini not only saves Madhav Ghosh’s family but also expresses her love for Madhav. Madhav also does the same.

After returning home Matangini falls into the hands of her brutal husband. Rajmohan was about to kill her. But Matangini, fortunately, escapes that. Now she has nowhere to go. Kanak can’t give her a secure shelter. She will neither go to the house of her sister nor to the house of her father. With the help of Sukhi’s mother, she is compelled to go to the house of Mathur Ghosh. It helps Mathur Ghosh to fulfil his dream of making Matangini his captive. So, he is very happy to see Matangini in his house. Tara, the first wife of Mathur receives Matangini very cordially and requests her husband to give Matangini shelter. “Food and clothing,” Mathur said in reply, “are not scarce in my house, under the blessing of the gods and the Brahmans, and if the woman is as you say of good character, let her remain here as long as she chooses.” [Rajmohan’s Wife 75-76] But disapproval comes from Champak, the junior wife of Mathur. Rajmohan comes to know about his wife’s whereabouts. He requests

Mathur to send his wife back to his home. Mathur agrees but with the help of Sukhi's mother makes Matangini again his captive and places her in to a secret room of the godown-mahal. The room appears to be a dungeon in which Matangini struggles for three days but does not surrender to the evil intention of Mathur Ghosh. At last Tara and Madhav rescue her from the hellish room and send her back to her father's home. She dies an early death. Her life and struggle are an example for all women of our country. She has shown the way to live in dignity. If anyone is to live honourably, one should not remain silent before injustice. Matangini wanted to come out of the prevalent belief of seeing women as servants by their husbands. It is true that the prospect of her marriage was also a matter of great misfortune for her. Matangini was a 'perfect flower of beauty', but her husband didn't have anything other than having a robust health. On the other hand, her sister was married to a man of good nature. We don't see any emotional attachment between Matangini and Rajmohan in the entire novel. The rude behaviour of her husband prompts Matangini to cross the limit and find ways on her own. At the request of Matangini, Hemangini's husband Madhav arranged for a beautiful house at Radhagunj and offered a certain amount of land to look after. But Rajmohan was not at all grateful to Madhav. Rather he always showed his jealousy towards Madhav and joined the robbers to do harm to him. This created a distance between two sisters. All these became almost intolerable for Matangini. So, she did not hesitate to go against Rajmohan.

Conclusion

In this paper we see that, Matangini's actions can be seen as protests against all the misbehaviours committed by patriarchy. She opened the eyes of many women to stand against all such crimes. This novel is not about the adventures of a great hero who has returned home after crossing many hills and oceans. But it is the story of a Bengali woman of flesh and blood. This realistic novel inspired many women to come out of the debris and paved the way for the emergence of a new India through the rise of women. "The character of Matangini stands alone and shines in spite of her disappearance into cruel fate and even the attitude of other female characters like Kanak and Tara cannot be forgotten.... in fact, the whole novel cannot be forgotten for it's a beautiful example of the early Indian English novel – it has distinct Indianness wrapped in a simple fresh English language." ["Rajmohan's Wife:

Indian Dilemma and Bankimchandra Chatopadhyay", 9]

Works Cited:

1. Batra, Shakti. (2019). "Rajmohan's Wife (A Critical Study with Text)." Surjeet Publications.
2. Chandra Chattopadhyay, Bankim. (2009). "Rajmohan's Wife." Penguin India.
3. Mehta, Ojaswi. (2010, Sept. 24). "Rajmohan's Wife: Indian Dilemma and Bankimchandra Chatopadhyay". Prosepot Blogspot Contributors. <<http://prosepot.blogspot.com/2010/09/rajmohans-wife-indian-dilemma-and.html>>

An Ecofeminist Reading of Andrew Marvell's Selected Poems

Mr Shirsak Ghosh

State Aided College Teacher 1

Department of English

Institution: Serampore Girls' College, State: West Bengal

Abstract

Andrew Marvell is a significant metaphysical poet and his poems display an element of wit and humor. Ecofeminism is a branch of feminism that helps us the connection between women and nature. Through the ecofeminism lens, writers have discovered their art from different backgrounds. It signifies a new stratum of society which is different from other forms of literature. Andrew Marvell's poems deal with the metaphysical strain and carpe diem theme. Ecofeminism is also a theory that helps us link together and talks critically about gender issues and the environment. Through this research article, the researcher has shown an ecofeminist reading about the metaphysical poet Andrew Marvell and talks about his selected poems. Of these selected poems, the researcher has described in detail the link between women and nature. These selected poems of Andrew Marvell help us to understand and gather key concepts of ecofeminism and we begin to understand the topics on a clear basis.

Keywords: Ecofeminism, nature, women, poems and metaphysical

Introduction

The word Ecofeminism is a branch of feminism that gives a proper connection between women and nature. The name was first coined by the French feminist Françoise d'Eaubonne in 1974. It generally forms equality between genders and it helps to study nature from a significant point of view. Andrew Marvell is a metaphysical poet and his poems bring about different façade of taste to varied audiences. His poems reflect the society during his time. Like all Metaphysical poets like John Donne, George Herbert, Henry Vaughan, Andrew Marvell was basically relevant in "unusual metaphors, vivid imagery and poetry that subtly answered difficult questions."
(study.com)

The research objectives of this paper are to find an ecofeminist reading in the selected poems of the metaphysical poet Andrew Marvell. To develop in the minds of the readers a

feminist standpoint emerge in the selected poems of Andrew Marvell.

The researcher has selected the following poems of Andrew Marvell namely *Young Love*, *The Fair Singer*, *The Nymph Complaining for the Death of her Fawn*, *The Garden* and *To his Coy Mistress*.

In the poem *Young Love*, Andrew Marvell speaks about a paedophile's attraction to a young girl. The word "love me now" induces a *carpe diem* motif to acquiesce to the speaker's proposal without any protest. In the process of loving together, society will have no social stigma. Their young love will be ineluctable in the hands of "old time".

In the context of ecofeminism, a young girl takes up the chance to swim through the tide of Mother Nature and through intense felicity enjoy the charm of it but here in Marvell's poem *Young Love*, she will be reticent and follow blindly through the actions of the poet. This will lead the young girl incredulously astray from the beauties of Nature's charms.

As Vandana says: 'We are in the midst of an epic contest ... between the rights of Mother Earth and the rights of corporations and militarized states using obsolete world-views.' (Ecofeminism 10)

The girl has been given no name as this particular girl could be any charming girl who is young. This particular girl is pulchritudinous in nature. "Green" symbolises youth and it represents relentless growth and balance. The girl has been decoded with this colour for her freshness and regenerated glow that gives a frisson of excitement to the poet.

The poet Marvell has given animal imagery "lamb", "bull" and "ram" in the succeeding stanzas. A lamb reproduces an element of love and affection towards people of all ages whereas a bull and ram have an impish attitude towards the element of lust. Just like the animal imagery that he mentioned loves to love, the poet wants his beloved to love and accept the tokens of love from him.

Men exploit both Nature and women. In the poem *Young Love*, the poet can exploit the young girl's beck and call. This shows the aspect of male chauvinism that the poet takes to undergo. He has the whip hand and can tame the young girl according to his wishes. Now the young girl is a creator of Nature. So, the poet in *Young Love* is coincidentally exploiting both Nature and women.

In the poem *The Fair Singer*, the poet talks about a fair lady whose melody rhapsodises the poet with her beautiful voice and through her keen eyes she can cast a spell on the poet's heart and it has a different aura altogether in the poet's mind. The metaphysical conceit lies in the poem that the fair singer's voice has immense power like that of the wind. Also, the fair singer's eyes have a sparkling beauty like that of the sun. The images of wind and sun are used by the poet to evoke natural imagery with that of the girl. They occur unceasingly and constantly to find the distinctive and extraordinary features of the fair singer. Even the poet says the "air I breathe" contain the magical charm of the fair singer and it is immaculate for the poet. The beauty of the fair singer stands irremediable for the poet. She creates a web of self-importance for the poet that cannot be easily avoided. The poet does not feel antsy by the loveliness and attractiveness of the fair singer.

In the poem, *The Nymph Complaining for the Death of her Fawn*, the poet Andrew Marvell talks about a nymph who is lamenting the death of her pet fawn that had been

annihilated by the “wanton troopers”. She is flabbergasted as her fawn will die in and those ungentle men cannot escape killing her fawn. In God’s calendar, God keeps an eye on every event that is taking place on and off and He will not put a deaf ear on to this incident. The evil-doers must be punished and must not be escaped early. They have wounded the nymph and have taken the flesh out of the water.

“One of the more popular origin stories suggests that an evolutionary shift occurred as a result of the emergence of hunting behaviour in male hominids. According to this theory, the hunter’s destructive, competitive, and violent activity directed towards his prey is what originally distinguished man from animal and thus culture from nature.”

(Gruen 62)

In Andrew Marvell’s poem *The Garden*, the garden amazes us with repose and relaxation after a day of toil and hard work. The Garden has been referred to as “sister dear” because of the innocuous “Innocence” and “Quiet(ness)” found in this heavenly place. From an ecofeminist standpoint, we find Marvell’s Garden is close to Nature. It is also associated with nurturing and reproduction of seeds that will definitely fructify at the core of its efforts once in a while. Nature is not an object to be exploited and is not a force to be subdued. Women do find fulfilment in working with Nature. In the succeeding lines, the poet accepts the fact that he is mistaken enough to seek Nature in the company of busy “men”. According to the poet, men are not close to Nature. Men are not associated with reproduction so they cannot understand the hidden depths of nurturing Nature. Nature’s approach to men is quite different from that of women. They treat Nature as an object to be exploited. Nature is a force according to them that can be exploited easily. Marvell describes the harmful aspects of society in the following lines: “Society is all but rude” if they are fully controlled by men. There is a threat to the environment not from the woman side but from the male side if they rose to power. Only if we can cut off all contact with patriarchy then we can think of saving Nature.

In the Garden, sweethearts’ names are marked on the barks of some trees. The poet crumples by the acrid gestures done on the trees. He empathises with the wounded trees and thinks that they can seriously hurt the trees. From an ecofeminist standpoint, if a knife is cut on a woman, huge sprouts of blood will ooze out and lots of bandages will be put on the wounded part to heal it as early as possible. Now with the same knife, if the bark of a tree is been gashed out, the poet is crestfallen about the wounds it will befall on the tree and the destruction of Mother Nature.

The poet becomes mesmerised by the fruits that he could envision himself in the Garden. He could visualize the “ripe apples” that come in contact with his head, luscious vines if tasted would crush into wine, the “peach” appearing near the corner of the poet and “melons” are round the footsteps of the poet. The place is entangled with bunches of flowers and the poet falls down on the grass.

The poet describes the scenic ambience of the Garden that he loves to wander along lonely and is accustomed to the beauty of Nature. Nature is delightful, elegant and produces a rapturous effect on the mind of the poet. He is basically on cloud nine when he could come

to the closest terms with Mother Nature.

In the poem, *To his Coy Mistress*, we find the poet is trying his best intention to woo the lady. The lady does not respond to the lover's charm and is urged by the lover to enjoy the present moment and not to think more about the future. Sexism is one of the aspects of ecofeminism and Marvell has pointed out many lines in the poem *To his Coy Mistress* that deals with sexism. The line "Two hundred to adore each breast" is a specimen example of sexism. Worms can consume the "long-preserved virginity" is another example of sexism in this poem. The patriarchal society built on environmental destruction is another aspect of ecofeminism. The poet Marvell speaks in the line that worms shall annihilate the lover's body and destroy her virginity. We can find that a lover created from Mother Earth would be destroyed by the worms. Moreover, this instance is an example of a *carpe diem* motif.

The author of 'What is Ecofeminism?' writes:

Gender, class, race and nature all must be theorized together if we are to finally move beyond these oppressions...By being aware of how oppression focuses on embodiment we can also theorize other related oppressions such as those against the aged, the disabled and against alternative sexualities. The potential then for ecofeminism to be a radically inclusive liberation theory are considerable.

Conclusion :

Thus, to conclude, we can get a glimpse of the selected poems by Andrew Marvell taken in light through an ecofeminist point of view. We have also found the connection between nature and feminism in all the selected poems of Marvell. It gives a new perspective that is extremely important and that can be added to the view of literature. It provides new thoughts and ideas that are worth important and significant for readers of all ages to come.

Works Cited:

- Blakeley, S. (n.d.). "Andrew Marvell Biography and Poems." Study.com Contributors. <<https://study.com/academy/lesson/andrew-marvell-poetry-lesson-quiz.html#:~:text=Like%20all%20Metaphysical%20poets%2C%20Marvell,were%20more%20political%20than%20literary.>>
- Britannica. (n.d.) "Ecofeminism." Britannica Contributors. <<https://www.britannica.com/topic/ecofeminism>>
- Gaard, G. (1993). "Ecofeminism Women, Animals, Nature." Temple University Press.
- Gruen, L. (1993) "Dismantling Oppression: An Analysis of the Connection Between Women and Animals." Temple University Press.
- Marvell, A. (n.d.) "The Fair Singer." Poem Analysis. <https://poemanalysis.com/andrew-marvell/the-garden/>
- Marvell, A. (n.d.). "The Fair Singer." Poetry Foundation. <https://www.poetryfoundation.org/poems/44681/the-fair-singer>
- Marvell, A. (n.d.) "The Garden." Poem Analysis. <<https://poemanalysis.com/andrew-marvell/the-garden/>>
- Marvell, A. (n.d.). "The Garden." Poetry Foundation. <https://www.poetryfoundation.org/poems/44682/the-garden-56d223dec2ced>

- Marvell, A. (n.d.) "The Nymph Complaining for the Death of her Fawn." Poem Analysis. < <https://poemanalysis.com/andrew-marvell/the-nymph-complaining-for-the-death-of-her-fawn/> >
- Marvell, A. (n.d.) "The Nymph Complaining for the Death of her Fawn." Poetry Foundation. <<https://www.poetryfoundation.org/poems/44687/the-nymph-complaining-for-the-death-of-her-fawn>>
- Marvell, A. (n.d.). "To His Coy Mistress." Poetry Foundation. < <https://www.poetryfoundation.org/poems/44688/to-his-coy-mistress> >
- Marvell, A. (n.d.) "Young Love." Poetry Analysis. < <https://poemanalysis.com/andrew-marvell/young-love/>>
- Marvell, A. (n.d.). "Young Love." Poetry Foundation. < <https://www.poetryfoundation.org/poems/48330/young-love>>
- Mies, M and Shiva, V. (1993) "Ecofeminism." Zed Books.
- Saar Concepts Contributors. (2017, December 1). "Course Supplement 2: Ecofeminism." [Video]. YouTube. <https://www.youtube.com/watch?v=_ORvIjrtzF8>
- Systematic Alternatives. "Ecofeminism." Systematic Alternatives Contributors. (n.d.) < <https://systemicalternatives.org/2016/01/19/ecofeminism/#:~:text=Ecofeminists%20focus%20on%20these%20connections,class%20exploitation%20and%20environmental%20destruction.>>

Evolution Of Women's Roles In Films

Shivali K.C.

Assistant Professor , Department of English
Surana College Bangalore,

Abstract

Most communities viewed males as the primary providers of income, while restricting women's roles to those of decent housewives and mothers. This holds true for women living in India's strongly patriarchal society. The position of women altered significantly as nations advanced in modernity. The media had a significant impact on the modernisation of societies and the perception of women in the contemporary world. The role of women in many societies has been the subject of several studies. However, there hasn't been much spoken about how important it is for movies to show women in a variety of roles over the years and how that affects cultures as a whole. In recent decades, Indian cinema has seen a tremendous change in the way women are portrayed. Women are portrayed in modern movies as being more autonomous, self-assured, and career focused. This article focuses on a few typical films to discuss the rapidly evolving representation of women in Indian cinema and how it affects the country's patriarchal society. The goal is to connect the evolving roles that women play in movies with the rising status of women in India because movies are a mirror of social structure changes.

Introduction

As directors, producers, writers, and actors, women have significantly influenced the film industry. Their prominence and visibility in the field have increased throughout time, resulting in more inclusive and varied storytelling. Despite advancements, more gender equality in film is still required, both in front of and behind the camera. Women have played significant roles in South Indian cinema, helping it to develop and expand. With their performances, actresses like Savitri, Soundarya, and Nayanthara have made a lasting impression. Additionally, notable directors include Nandini Reddy and Aishwarya Rajinikanth. There is still opportunity for greater gender equality and representation, just like in other industries. Women are being given additional possibilities in all facets of South Indian cinema through numerous initiatives.

The way that women are portrayed in movies has changed over time. Women used to frequently portray stereotypical roles in the past, but movement has been made toward more diverse and real representations. Women are increasingly shown as multidimensional

individuals with unique motivations, virtues, and defects. However, issues like the persistence of inflated beauty standards and the lack of positions for older women still exist. Rising female-led stories, addressing gender concerns, and fostering empowerment are examples of positive advances. In the end, it's critical to keep advocating for fair and respectful depictions since how women are portrayed in movies often reflects society beliefs and shapes impressions.

Women in film have had a significant and varied impact. Women's contributions have produced a variety of stories, characters, and viewpoints that are appealing to audiences all around the world. Their presence has pushed narrative boundaries, disproven prejudices, and shown fresh perspectives. Important dialogues regarding gender equality, representation, and societal issues have been made possible because of female directors and actors. Both men and women have been motivated by their work to reconsider stereotypical roles and prejudices. Additionally, the success of women in the film industry has shown that gender is not a barrier to originality, leadership, or creativity in the field.

Women in cinema have spawned a broader movement for gender equality in other areas by removing barriers and fighting for equal representation. Their influence extends beyond the screen, fostering a culture that is more inclusive and equitable. The inclusion of women is essential in South Indian films for several reasons. They add a variety of viewpoints to storytelling, helping to create a more complete portrait of society. By presenting realistic, strong female characters, they inspire audiences and subvert social standards. In South Indian cinema, women also play a crucial role in eradicating gender norms and advancing equality. Their effect extends beyond the screen as young girls are motivated by their success to follow their passions and have confidence in their abilities. The South Indian cinema industry also benefits from the growth and inventiveness of its female filmmakers, writers, and technicians, who bring original stories and cutting-edge methods to the table. In South Indian cinema, women are crucial because of their capacity to reinvent roles, rework narratives, and create a more diverse and dynamic cinematic environment.

Women were frequently portrayed in early films in accordance with widely accepted societal conventions and stereotypes. These representations reflected established gender norms and reaffirmed preconceived notions about the traits and conduct of women.

Typical clichés frequently depicted in early movies :

- 1. The Damsel in Distress - Male characters usually portrayed women as defenceless and in need of rescuing. They were frequently made to wait for a male hero to save them in vulnerable or dangerous situations.**
- 2. The Femme Fatale - This archetype portrayed women as seductive and cunning characters who ensnared men with their charms. Femme fatales were frequently linked to immoral or illegal behaviour.**
- 3. The Angelic Mother/Wife: Women were portrayed as selfless, caring mothers or wives who lived exclusively to provide for and take care of their family.**
- 4. The Ingenue: Young, impressionable women who frequently lacked life experience or education were portrayed as pure, naive individuals who required outside supervision.**
- 5. The Vamp : The femme fatale's counterpart, the vamp was a woman who utilized her sensuality to seduce and control men. However, vamps were often less interested**

in criminal activity and more blatantly sensual.

Due to historical attitudes, theatrical melodramas, and literature's influence, these preconceptions endured. It's crucial to remember that while these caricatures were common, early movies also featured instances of resistance and rebellion. Even with the limitations of the time, several actresses and filmmakers aimed to debunk these clichés and provide more complex depictions of women. Early in the 20th century, the silent film era had a huge impact on South Asian cinema, especially in India. A few silent films were created by South Indian film industries, such as Tamil, Telugu, Kannada, and Malayalam, and these films had a significant impact on the development of the region's cinematic history. As there was no synced sound, these movies frequently relied on expressive performance and visual narrative. The introduction of this art form to the region was made possible by pioneers like R. Nataraja Mudaliar in Tamil film and Dadasaheb Phalke in Marathi cinema. Famous silent movies include the Marathi "Raja Harishchandra" (1913) and the Tamil "Keechaka Vadham" (1916).

It's common knowledge that the 1980s and the middle of the 20th century were the height of the golden age for women in South Indian cinema. Several gifted females contributed significantly to South Indian cinema during this time and left a lasting impression on the business. Over time, cinema has evolved into a powerful medium for posing certain important social issues. It has become extremely clear how women are now portrayed in Indian cinema, moving from being viewed as weak and objectified to being powerful lead characters. With leading female characters who are independent and cross the boundaries of gender stereotypes and patriarchal influences, recent Bollywood films like Piku (2015), have made a significant effort to depict the changing status of women, but the lack of a complex narrative structure and the clarity in the narrative techniques prevent them from having the desired critical impact.

Women are (finally) playing the lead roles in South Indian films.

There's been a noticeable shift in recent years towards more diverse and inclusive representation in movies, including more prominent roles for women. To name a few movies such as,

- **Arundathi**, which showcases a strong female protagonist, emphasizing her courage and determination in a supernatural thriller.
- **Oh Baby**, tells a story of self-discovery and empowerment as a woman magically transfers into her younger self.
- **Mahanathi**, being a biographical film, celebrates the life and achievements of legendary actress Savitri, highlighting her journey and struggles.
- **Size zero**, addresses societal pressures on body image through a comedic lens, promoting self-acceptance and confidence.

This change reflects a growing awareness of the importance of equal representation and telling a wider range of stories on the big screen. These movies contribute to breaking stereotypes and showing that women can lead stories in diverse genres, exploring complex themes and experiences that resonate with audiences.

Conclusion

In today's landscape, gender equality and the way viewers perceive women as protagonists

are incredibly important. The industry's move towards more equal representation is not only about having women in lead roles, but also about portraying them in multifaceted, realistic and empowering ways. This helps challenge traditional stereotypes and provides a platform for women's stories to be told authentically. Additionally, how audiences respond to and support these films plays a crucial role in shaping the industry's direction and encouraging further diversity and inclusivity.

References

1. **Unconventional themes and a tribe of brave actors and directors are making women's voices heard – Subha J Rao**
2. **The Stereotypical Portrayal of Women in Commercial Indian Cinema - Sowmya Nandakumar**
3. Women and Contemporary Indian Cinema - [Sharaf N. Rehman](#)

Revisiting Socio-Cultural Growth through Women Empowerment

Dr. Anil B. Patil

Assistant Professor, (English)
Vidya Pratishthan's KBIET, Baramati

Abstract

Feminism has advocated the rights of women in all aspects of life and career. Women represent half of the population in the world and it is therefore essential to reconsider the roles and responsibilities of women in the society as well as in the professional world. The sound growth of all the classes and population is fundamental for the socio-cultural growth of the nation. The growth of the nation is solely based on the inclusion of both men and women in the mainstream of the major sectors. The inclusion allows the participation of intelligence from both types of population and therefore, Feminism has strongly recommended the equality of both genders, men and women. Education is one of the significant and effective tools to make the considerable growth in one's life. Therefore, the education in girls and women's life plays a significant role. It increases their confidence and also helps them realize their true potential. Women's empowerment directly makes a positive addition in the social-cultural growth of a nation.

Key Words: Women empowerment, education, socio-cultural growth, Feminism, equality

Introduction

Empowerment means the ability to make independent decisions. Education helps women to become empowered and empowered women can choose their own life and career. Recently, national educational bodies like UGC and AICTE have launched schemes like Swami Vivekanand Scholarship and Prerana Scheme respectively for the empowerment of girls. These schemes have helped women to receive degrees in higher education and they are proudly making significant contribution in the development of the society. Nowadays, women have the equal participation and involvement in the national level growth and welfare. The involvement in such challenging areas of life and career helps them to improve their self-confident and self-esteem.

Objectives

1. To present women's significance of in the major sectors of society
2. To emphasise women's involvement in the socio-cultural growth of the nation

Methodology

The present research paper is based on secondary study material and it has been studied in detail. It focuses on the study of women empowerment and how it can directly help the socio-cultural growth of the nation at a large scale.

Dominant Leadership of Women in Major Sectors

The empowerment of women is a multidimensional process which has a major part in enabling women to realize their real potential and identity in all the areas of life and career. Providing empowerment to women directly develops their self-esteem and also helps them become a powerful aspect in the society. It has been observed that many women have represented the major sectors and it has reflected their strength in the present scenario. Educated women can certainly play a pivotal role in eradicating poverty and thus accelerating development process. Thus, directly and indirectly, they can actively participate in the mission of national socio-cultural growth and make the nation more powerful with their distinctive thoughts and strategies.

Education: An Effective Tool for Women Empowerment

Education works as an effective tool for women's empowerment. Education helps women enhance their self-esteem and confidence and thus they can also realise their true potential. Education fosters the decision-making ability and implementation of women's action in the major paths of life and career. Providing education to women also ensures equal involvement of women in the socio-cultural development process of the nation and the world.

Enhancing ability to think critically and also ensuring equal participation of women in the national developmental process is essential and thus education helps us in this major advancement. It is therefore essential to provide knowledge and information related to women's rights and privileges in the society. It should be provided with a clear objective of increasing women's involvement on an equal footing in all areas.

Major Encouragement of Feminist Movements

Feminism has also advocated the rights of women and their equal status with men in all the aspects of life and career. They have fought for the cause of women's freedom of speech and empowerment in the government as well as private sectors. Women are not only equal with men but they are performing their jobs with excellence and pride. It is necessary to consider the women's role as equivalent to men not only in the professional scenario but also in the socio-cultural aspects of life. Educated men and women both have to be considered as the fundamental necessity in the process of making the sustainable growth in the society.

Illiteracy: Difficulty in Women's Progress

It is right to say that illiteracy does not help anyone to understand one's potential. It avoids us from knowing the functioning of the world. From many years, women have been thrown in the well of illiteracy and ignorance and that is why there used to be a huge gap between the literacy of men and women. Practically speaking, it is necessary to focus on the education of both men and women and fortunately, the recent laws and developments have helped many girls to receive higher education and thus they have achieved the successful positions and power in many sectors. Various NGOs have also worked for the betterment of women and helped them to bring them in the mainstream of primary, secondary and higher

education.

NEP 2020: A New Hope for Opportunities and Knowledge Made Available to Women

Knowledge is the biggest powerful tool available to empower oneself. Women are left ignored and thus chained with ignorance by putting household and other commitments upon them by the society and culture. Recently, receiving degrees in higher education has helped women to see and observe the functioning of the outside world. Thus, it has also helped them to liberate themselves from the unnecessary socio-cultural bindings. Therefore, increasing knowledge helps one to know one's potential and utilise it for the betterment of oneself and others as well. Women have not just stopped after getting the degrees. They have occupied the major positions in the administration and corporate scenario as well. The introduction of New Education Policy 2020 has undoubtedly empowered women with many significant schemes. It has also strengthened them to grab various opportunities and administrative roles through various fundamental policies and schemes. If the women are dependent on others, they can never be empowered and obviously, they may not be able to empower other aspects of society. Therefore, it is essential to focus on the necessity of women empowerment not only through higher education but by providing them equal opportunities in jobs and corporate scenario as well.

Strengthening Women's Higher Education through NEP 2020

Today, women are no longer participating in conventional types of education and courses but they have already entered into the territories which were traditionally were made only for men. National Education Policy 2020 (NEP 2020) does not only plan to provide opportunities to the girls and women who can easily make these opportunities available but also for the girls and women for whom education is quite a far dream-like prospect. The following lines in the National Education Policy (NEP 2020) emphasise the role of the opportunities offered to girls and women.

It must be noted that women cut across all underrepresented groups, making up about half of all SEDGs. Unfortunately, the exclusion and inequity that SEDGs face is only amplified for the women in these SEDGs. The policy additionally recognizes the special and critical role that women play in society and in shaping social mores; therefore, providing a quality education to girls is the best way to increase the education levels for these SEDGs, not just in the present but also in future generations. The policy thus recommends that the policies and schemes designed to include students from SEDGs should be especially targeted towards girls in these SEDGs.

These lines in NEP clearly recommend the provision of the opportunities to girls in higher education and it is the need of the time. The policy emphasises the necessity to bring the children and especially the girls from Socio-Economically Disadvantaged Group (SEDG). This emphasis reveals the significance of education in the life of girls. The Policy also plans to take several meaningful measures to improve the intake of girls in primary, secondary and higher education. The policy also recommends that the government has to ensure the safety and special care of girl students. It also advises the significance of health and emphasises that the appropriate training to teachers and administrative staff should be provided. The policy highlights these points as,

Once infrastructure and participation are in place, it will ensure that the quality will be the key in retention of students, so that they, particularly, girls and students from other socio-economically disadvantaged groups, do not lose interest in attending schools. This will require a system of incentives for deploying teachers with knowledge of the local language to areas with high dropout rates, as well as overhauling the curriculum to make it more engaging and useful.

In the similar manner, in the National Policy of Education introduced in 1986, providing higher education to women was also given the highest priority. In the similar context, NEP 2020 emphasises the participation of women in education at a broader scale. It also highlights that women's skills and potential should be identified. Their skills and occupations should be judiciously highlighted and they should be provided employment opportunities based on their skills and highest potentials.

Women as Entrepreneurs and Professionals in Major Sectors

Women cannot be chained in the boundaries of illiteracy, tradition and orthodox culture. They are born with better managerial skills and that is why they can manage and have been managing many administrative positions and professional roles in various prominent sectors. Receiving education in the traditional courses holds them back. Therefore, National Education Policy 2020 intends to provide various schemes and career opportunities to receive degrees in the field of science, technology and research. Higher education in these areas will automatically boost women's empowerment. They will feel honoured as they can make significant contribution in the major fields of sustainable growth and development. Once women receive the degrees in higher education, they naturally get aware about various opportunities in the field of training and research and thus, their journey towards progress is not hindered. Women are required to enhance a more skilled approach to cope with the multiple and rapidly changing environment in the world. The opportunities made available through these platforms will naturally encourage them to start their own firms and become successful entrepreneurs in their life.

Conclusion

To conclude, it can be clearly stated that empowerment of girls and women is possible mainly through providing education to them. It provides them equal rights as well as opportunities to utilise their potential and intelligence. Higher education has provided a considerable number of opportunities to receive degrees not only in the field of traditional courses but in the fields such as law, science, technology, medicine, commerce, aviation, architecture, engineering and management. It has also helped them to overcome from the feeling of inferiority. Girls and women feel honoured for their own potential and are shining in these areas of life and career. It can be strongly emphasised that no society can be liberated on its own in terms of finance, politics, and socio-cultural aspects without a fundamental base of educated and empowered women. Higher education has, undoubtedly, a direct impact on women's empowerment and progress as it helps them to create awareness about their fundamental rights, choices, capabilities and opportunities accessible for them in the world. Therefore, there is a strong necessity to bring the girls and women not only from urban but also from the rural areas in the mainstream of education and support them to recognise their

true potential and only then we can expect the sustainable growth and development in the fields of education, society, culture, science, technology, health, finance and management. This positive change in the society is certainly going to help the socio-cultural growth of the nation on a large scale.

References

1. Behera, Dhaneswar. *Women Empowerment in Higher Education: Policies, Participations and Issues*, January 2017, p. 133.
2. Kukreti, Ankur and Agrawal, D. C. *Women Empowerment in India: Role of Higher Education*, Volume 6 Issue 2, February 2017.
3. National Education Policy, Ministry of Human Resource Department, Govt. of India, p. 27.
4. Nayar, Pramod K. *Contemporary Literary and Cultural Theory*, Pearson Education, New Delhi, 2011, pp. 85-87.
5. Panchani, Dr. Monika. *Role of Higher Education in Women Empowerment*, RJPSS, Vol. 42, No.1, 2017, pp. 1-2.

Role of Dr. B. R. Ambedkar in Emancipation of Women in India

Dr. Maheshkumar B. Bhaisare

Associate Professor in English

N. J. Patel College, Mohadi. Dist. Bhandara. M. S.

Abstract:

Women in India were denied the equal status as human being like men. A systematic suppression was imposed on them that caused to their utter misery. They have been socially, economically, physically, psychologically and sexually exploited since ancient time in the name of religion and tradition. It was Dr B. R. Ambedkar who fought like a champion for the liberty and the emancipation of women in India. His attempt to burn the text of Manusmriti, role in the making of Indian Constitution, making of various laws, decision to embrace Buddhism explain his knowledge and dedication towards the emancipation of women in India.

Keywords: women, emancipation, Ambedkar, India

Introduction

“I measure the progress of a community by the degree of progress which women have achieved” are the eye-opening words of the world-renowned thinker and the great social reformer Dr Babasaheb Ambedkar. As an erudite scholar and a staunch researcher, he was quite aware of the condition of Indian women and the causes of their inferior status in Indian society. His views on social, political, educational, religious, economic arena rest on the principle of humanity. He fought against the age-long, discriminated, inhuman social system in India and became the pole-star for the oppressed and marginalized humans of India. His painstaking efforts and the path breaking struggle make him not only the saviour of the downtrodden masses but also the crusader and Messiah of women in India.

Dr Ambedkar discards Manu's low opinion about women that degrades them as human beings. He rejects such an orthodox thought which denied equality and human rights to women. Systematic exploitation for centuries has transformed them into powerless living dead creatures. Since Vedic period, they have been deprived of the right of freedom, gender equality, education and social status in the society. They have been socially, economically, physically, psychologically and sexually exploited since ancient time in the name of religion

and tradition.

Dr Ambedkar's views

The topic of the empowerment of women is widely discussed, but sensitization about this issue is grossly neglected at grass roots level. Though the few attempts were made to address the need to go the root of this misery, the attempts were peripheral. It was Dr Ambedkar who related the issue of exploitation of women with the 'genesis of caste system'. He related the issue of emancipation and empowerment of women with the 'annihilation of caste.' For that he wanted to build the new society and legal system on the foundation of Liberty, Equality and Fraternity and the Rule of Law. He was convinced that the annihilation of caste is the prerequisite for women empowerment. His undelivered speech published in the form of book 'Annihilation of Caste', is a guiding lamp in this direction. His attempt to burn the text of Manusmriti, role in the making of Indian Constitution, making of various laws, decision to embrace Buddhism explain what solutions he had with him for the empowerment of women. Dr Ambedkar believed in such democracy which has utmost respect for the notion of constitutionalism. He used the medium of Parliamentary mechanism to introduce various laws seeking empowerment of women in India. Empowering suggests financial stability and the control over decision-making. He focused on the same and tried to find out the solutions through legal systems.

Hindu Code Bill

Dr Ambedkar's exposure to the western culture shaped his views with the feminist approach. His perspectives emphasizes on the global demands like equal rights, right to education and political participation as in Britain and America. He encourages women to gain their self-respect. According to him, "It is disgraceful to live at the cost of one's self respect. It is the most vital factor in life. Without it, man is a cipher. To live worthily with self respect, one has to overcome difficulties. It is out of hard and ceaseless struggle alone that one derives strength, confidence and recognition." Dr Ambedkar was aware of the causes of the exploitation of women. So, his valiant effort, as the Law Minister of independent India, towards emancipation of women appeared in the form of Hindu Code Bill. The Bill provided several basic rights to women which were denied by the caste ridden religion and Manusmriti. It was an effort to abolish different marriage systems prevalent under different schools of Hindu law. It also aimed to recognize the right to property and adoption of women. The Bill favoured a right to divorce, a right to maintenance in case of divorce, a right to challenge the re-marriage of her husband, a right to adoption or to go in adoption, a right to her own earnings, Equal right to property of parents, a right to be an heir, a right to legalize inter-caste and 'sagotra' marriage and a right to nominate an heir. This could have been the path-breaking tool to recognize the dignity of women.

But to their misery, when it was introduced by Dr Ambedkar on 5 Feb. 1951, it was strongly opposed by the fundamentalist casteist forces inside as well as outside the Parliament. He resigned from the ministry on this issue. His explanation for resignation undoubtedly shows how the parliament of independent India deprived its women citizens of even basic rights. After his resignation, the Bill was passed in bits and pieces. The property rights section was immediately passed. This itself was a landmark in empowering women. The entire credit for this goes to Dr Ambedkar. The other sections of the Hindu Code Bill were passed in the

form of Hindu Marriage Act 1955, Hindu Succession Act 1956, Hindu Minority and Guardianship Act 1956 and Adoption and Maintenance Act 1956.

Legal Solutions suggested by Dr Ambedkar

Dr Ambedkar, as a member of Bombay Legislative Council, supported vigorously Maternity Benefit Bill when it was introduced in the Council in 1928. He said, "It is in the interest of the nation that the mother ought to get a certain amount of rest during the parental period and also subsequently. Dr Ambedkar says, "To have too many children is a crime." He demanded to implement Family Planning Bill in 1938. But the leaders of that period opposed this. So, Dr Ambedkar cautiously drafted the Constitution for independent India. He has given equal status to women on par with men by providing many provisions in the Constitution. He said, "Unity is Meaningless without the accompaniment of women, and agitation is incomplete without the strength of women." The Preamble of the Constitution is considered as a key to open the minds of the framers of the Constitution. It explains the social contract made voluntarily by the Indians to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC. It vows securing Justice, Equality, Fraternity to all its citizens including women.

Fundamental Rights

The Fundamental Rights under the Constitution provide for provisions regarding empowerment of women. These rights assure the Rule of Law as-

Article 14- guarantees equality to all including women in social, political and economic fields.

Article 15- guarantees the right of women against gender discrimination

Article 15(3)- empowers the State to enact special laws for the benefit of women

Article 16- prevents the State from making any discrimination in the matters of public employment on the ground of sex

Article 21- guarantees the right of Life and Personal Liberty. Manusmriti denied this right to the women. But this article threw the Manusmriti into the dustbin. Jati Panchayat and Khap Panchayat have been declared as unconstitutional by the Judiciary with the help of this article. Now the court has made it mandatory for the State to protect inter-caste marriages. Sati system, Female foeticide, concept of Moksha, domestic violence etc. have been now declared as unconstitutional.

Directive Principles of State Policy- These are considered as a guiding lamp for the State in the governance. It casts moral obligation upon the Government to guarantee the rights like right to work, to education, living wages, uniform civil code etc. which are meant for empowerment of women.

Fundamental Duties under Part IV A- It casts duty upon the citizens to adopt the scientific temper and renounce practices derogatory to the dignity of women.

Apart from these works for their emancipation, he delivered helpful guidance to them in his many speeches. Some of them can be mentioned as-

-In the speech delivered at the All India Depressed Classes Women's Conference held at Nagpur on the 20th July 1942, Dr Ambedkar said, "Do not be in a hurry to marry. Let each girl who marries stand up to her husband, claim to be his friend and equal and refuse to be his

slave.”

-In his advice to the prostitutes of Bombay on 16th June 1936, he said, “...either you remain where you are and continue to be despised and shunned or you give up your disgraceful profession and come with us.”

-On 14th August 1931 before going to attend Round Table Conference the next day, he made a very stirring speech before the Depressed Class women. In it he says, “If you stand by your resolve to extirpate your slavery root and branch and undergo all trials and tribulations for it, the credit and success of my being able to discharge the onerous task will be yours.”

-In reply to the addresses presented to Dr Ambedkar at Kolhapur on 25th December 1952, he said, “None of the prominent Indian women leaders were really interested in the social progress of women” and stated that the Hindu Code Bill was now just like milk spoiled by mixture with a bitter acid. He added that if they wanted to have the Hindu Code Bill passed, they should find two fat women to fast.

Conclusion

Empowerment of women has become a strong movement now. The events and the programmes of this movement can be seen in India and worldwide. Governments are seen working positively on this issue. The fruits of these collective efforts can be seen everywhere. In India this process is a bit slow. But the successes achieved in India find its roots in the valiant efforts and the philosophy of Dr Ambedkar. None can deny his contribution as he fought bravely for the liberation of the Indian women. The role of Dr Ambedkar in women liberation cited above is just an outline. But truly, the whole Indian women community is highly indebted to Dr Babasaheb Ambedkar for his unprecedented efforts for the empowerment of women. He infused a spark among the women to make progress in every field of life and imbibed in their creative minds the values of self-respect, dignity and liberty in the true sense of the word. Dr Ambedkar’s role through his everlasting thoughts and the solutions in this concern are applicable even today which make him the real emancipator of the women in India.

References:

1. Das Bhagwan, Thus Spoke Ambedkar, Vol. 3
2. Dr Babasaheb Ambedkar Writings and Speeches, Vol. 1 (Govt. of India)
3. Dr Babasaheb Ambedkar Writings and Speeches, Vol. 2 (Govt. of Maharashtra)
4. Dr Babasaheb Ambedkar Writings and Speeches, Vol. 3 (Govt. of Maharashtra)
5. Dr Babasaheb Ambedkar Writings and Speeches, Vol. 14 Part One (Govt. of India)
6. Dr Babasaheb Ambedkar Writings and Speeches, Vol. 17 Part Three (Govt. of Maharashtra)
7. Dr Babasaheb Ambedkar Writings and Speeches, Vol. 18 Part One (Govt. of Maharashtra)

Stifled Enunciates of Females in the Play *Lights Out*

Vinita Virgandham

Department of English
Bhiwapur Mahavidyalaya, Bhiwapur

Abstract

Manjula Padmanabhan in the play *Lights Out* focuses on the harassment experience by Indian women on the basis of class and gender. It is the act of a poor woman being raped in an under-construction building that we are introduced to Frieda, Leela, and Naina. It is not only the woman who is being raped suffering, but the dramatist Padmanabhan presents the abuse of women and the suppression of the voices of Frieda, Leela, and Naina. All the women characters suffer irrespective of their class. The victim screams and screeches but no one comes to her rescue. Leela commiserates with the travail of the rape victim, but is unable to do anything and persuade her husband to take action against the rapists. Naina, Surinder's wife though bold is of no help to the victim. Thus, failing to prevent the crime, she too is equally distressed. Though silent, Frieda's expressions depict her trauma.

Keywords: society, victim, rape, trauma, distress

Introduction

Subjugation, torture or the way our women suffer may be different but the age-old system of dominance over women by men will never end and they are and will always be victims in our male chauvinistic society. (Devi 196).

The famous follower of Marxism Antonio Gramsci announced the theory of 'subaltern' to recognize those social authorities who debarred some sections of society refusing them the social status to form an identity. Manjula Padmanabhan's *Lights Out* depicts the social disgrace ascribed to women. *Lights Out* moves around a real incident in 1982 in which a woman was gang raped. The heinous crime took place in the suburb of Mumbai, Santa Cruz. The action of the play starts on a sixth floor of an apartment. Besides this apartment, another building is being constructed. This building construction is seen from a window in the apartment. The flat in the apartment, which is significant to the play's action, belongs to Bhasker and Leela, who come from the middle class. They have two children and an engaged maid Frieda for household chores. As the play begins, we come across Bhasker's droopiness and Leela's hysteria over a matter. Leela says:

At first, it was only at the time it was going on. Then, as soon as it got dark. Then around

tea time, when the children came home from school. Then in the middle of the day, whenever the doorbell rang. Then in the morning, when I sent the children off to school. And now- from the moment I wake up. (Padmanabhan 137)

Through the dialogues, it is disclosed that the reason is lashing Leela to the extent of madness is an incident of the rape of a woman by a group of men. It happened in the under-construction secluded adjoining building. It is this traumatic experience of Leela around which the action of the play revolves. Leela is an eyewitness to an atrocious crime and has failed to provide any kind of succour to the suffering. She requests Bhasker to inform the police. She says: When you were away on tour, I couldn't sleep at night! And with all the windows shut, with all the curtains drawn, with cotton in my ears- the sound still came through! (138).

But Bhasker turns deaf ears to Leela's appeal and declines to inform the police. He avoids her and declines her requests and says, "I don't want to stick my neck out" (140). The insensitive and callous behaviour of Bhasker is symbolic of the apathy of society towards the fragile and the defenceless feeble class. Leela experiences unbearable strain and in spite of all efforts fails to forget the cannot get over the occurrence. As a woman, she connects herself with the poor rape victim. The cries of the victim lacerate her while Bhasker on the other hand remains unconcerned. Leela unsuccessfully tries to turn away from reality. To this, Bhasker responds, "Baby, you must learn to ignore it now, I insist" (143).

Bhaskar suggests Leela practice Yoga to calm down her mind. He leaves no stone unturned to avoid reality through his concepts and unjustified explanations. He remains adamant and advice Leela to disregard the squawks of the woman.

LEELA. But I can hear them....

BHASKER (as if to a child). But sounds can't hurt you...

LEELA. Oh, but they do. Those dirty, ugly sounds...

BHASKER. So, shut your ears, see? Like this.... (140)

Leela tries to persuade Bhasker by asking him to consider his responsibility as a citizen. She says, "That we're part of...of what happens outside. That by watching it, we're making ourselves responsible" (138). She acts like a phobic as the wails bother her. She asks Bhasker, "Am I going mad?" (145). Jayanta Rana in the research article entitled, "Performing Dissent: Rape Narratives in Manjula Padmanabhan's *Lights Out!* (1984)" says:

Bhasker and Leela are differently positioned by rape. Not only Bhasker is passive to another person's suffering but he is also indifferent to the violence while Leela is getting concerned and increasingly controlled by rape's threat and fear of it. (038)

When Mohan, Bhasker's friend visits their apartment for dinner, his real intention is to have a look at the rape. Bhaskar has already mentioned it to him and he is excited to have this opportunity. Leela is stupefied on finding Mohan's curiousness and eagerness.

MOHAN. Oh... but I insisted!

BHASKER. He wanted to see it...

LEELA. You wanted to see it!

MOHAN (unrepentant). Sure! Why not?

LEELA (not amused). But why! Why see such awful things, unless you must!

MOHAN. Well, I was... curious. (Padmanabhan 148)

This attitude of Mohan and Bhasker intensifies the skirmish in the play and illustrates the suffering that the women experience. Padmanabhan hints that they are looking at the heinous act and doing nothing to save the victim too is not short of an offense. They watch it from the window with interest. Leela says, "If you can stop a crime, you must... or else you're helping it to happen..." (149).

Bhasker and Mohan cogitate about the incident in various ways. Mohan expresses that it may be "a religious ceremony! Sacred rites!" (159) and Bhasker approves. Their confab belittles an act that is loathsome, vehement, and triggering suffering and torment to one who is from a part of society for which they have no deference or concern. Neeta in her research paper entitled "Manjula Padmanabhan's Lights Out: A Case of Social Apathy", says:

They consider it no more than a "drama" and begin to analyse its various parts bit by bit as how many people are involved in the act or if every day the same people come or if their dresses are the same or to which status they belong or what kind of screams are uttered during that heinous act – are the sounds like "hysteria", "gurgling" or "crying" or what had been their purpose after all.

The dramatist's purpose in highlighting this long discussion is just to expose the attitude of these two characters, who on one hand feel proud of being civilized and on the other do not bother about their social responsibility. Bhasker has his own assumptions about the victim's character and announces the rape victim as characterless, a whore. He says "Whatever rights women have, they are lost the moment she becomes a whore" (Padmanabhan 176). In their discussion, Bhaskar and Mohan conclude that rape happens only to a demure woman and a sexual onslaught of a prostitute is not rape. Mohan goes to the extent of saying that the sexual activity going on could be an act of exorcism. He utters, "Often in exorcism, the possessed person is already in great agony, has convulsions and screams loudly and recklessly, sometimes in a hoarse, unnatural voice..." (172).

Later in the evening there is an unexpected arrival of Leela's friend, Naina. She is accompanied by her husband, Surinder. Naina is shocked to see Leela's condition and she is informed that Leela is distressed to hear the weird swishes of some sacred ritual. Out of curiosity, Naina peeps out of the window and is terror wracked by what she sees.

NAINA. Someone's being... (struggling to speak) They're.. they're... (She dry retches).
BHASKER. Don't say anything out loud- Leela will get upset! Mohan remains at the window, mesmerized.

NAINA. Someone's being... (She still cannot complete her statement. She dry retches again) There's a woman being...

MOHAN (over his shoulder). ... Dragged around by the foot. (169-170)

The response of Naina is discernible. She is traumatized by hearing the cries for the help of the rape victim. Naina shows some courage bickers with Mohan and Bhasker when they give their ridiculous arguments on rape. Even Surinder tries to find out some way to stop this criminal act but for another reason. He decides to take cudgels against the rape but it is not a help for the woman, but because to get the attention of people, the rapists throw stones at the windows of apartments. The rapists shamelessly try to attract the attention of the people in the vicinity. Surinder's exasperation is hinted at on his wrathful entry into the apartment and

says, "Let's go and wipe them out!" (181) He reacts passionately but, in the end, all his plans do not materialise.

NAINA. Surinder, please! Now stop all this nonsense!

SURINDER (turns on her suddenly and says with quiet malevolence). Shut up or I'll kick your teeth in! (Turns back.) We'll take these... Naina subsides, embarrassed.

Neither she nor the others notice that the sounds outside have ceased. (184)

Jayanta Rana says:

While Bhasker and Mohan behave nonchalantly, Leela and Naina give out their shock responses... Invariably, it is a woman who is vulnerable, insecure, and threatened with rape while men keep themselves away from such violence- a sure marker of the power game between the genders. (039)

After procrastination, the so-called manly figures plan to take pictures first, for proof, and after that take any action. But by the time they seem all set to really act, the incident is over and there is a complete hush. The rape ends and so does the play. It leaves a permanent scar in the minds of the audience about a woman who could not be precluded from beasts of civilization, and those who are unable to spurt the grazes of patriarchy. The play ends abruptly with no solution suggested. The audience comes out from the theatre pondering and agitated. Padmanabhan's objective is to make the audience think. In the introductory chapter named "Three Little Slices of Indian Urban life" of the anthology named *City Plays*, Dattani says, "She insists that there is no curtain call, leaving the audience to perhaps reflect and question themselves: What would I do in a situation like that?"(ix).

Sonia Aneja in her thesis "Sexual Violence Against Women with special reference to Rape: Victimization and Judicial Approach in India" describes rape:

Rape is a crime, not only against a woman, it is a crime against the entire society. It destroys the entire psychology of a woman and pushes her into deep emotional crises. It is a crime against basic human rights. Rape is the ultimate violation of the self. It is a humiliating and traumatic event in a woman's life, which leads to a fear of existence and a state of powerlessness. (10)

The three women characters in the play represent different dimensions of subdual and feebleness. The significant character, who leaves sway in spite of no dialogue is the maid, Frieda,. Her taciturnity is illustrative of the relegation of women belonging to the lower strata of society. Though silent, her expressions depict her trauma. Mahesh Dattani in the introduction of *City Plays* comments on Frieda:

It is no coincidence that Frieda the maid in the household is in the background mostly setting the plates for dinner or answering the doorbell... I found the silence to be filled with past torment. Why does she perform her duties in a 'mute, undemanding way' in spite of the screams, the forcible turning out of the lights, and the growing hysteria of her employer?... She seems to be in some unsaid way connected to the horrific events. (viii)

When Bhasker gets the idea of throwing acid on the face of the tormentors, it is Frieda who quickly gets the acid, even before the instruction. Frieda does not have a single dialogue in the whole play yet her role seems significant. She represents the silence of those who want

to bring change but their voices remain unspoken before the so-called civic community. *Lights Out* is a bitter satire on the apathy, hypocrisy, and hollow morality of middle-class society. The play raises a disturbing question:

Who are civilized or decent- those who live in the safe confines of their homes discussing all that is plaguing our social structure, silently watching the others being brutalized and raped or those helpless, exploited, insulted and crushed people who are sitting at the fag end of their lives, like the woman in the clutches of four wolves, assaulted in the open? (Gatt 9)

Conclusion

In the play, Padmanabhan also introduced some significant symbols. Throughout the play, Leela is shown wearing a shawl, signifying her mania and fear. “The symbol of the shawl shows her helplessness and fear. The fear wraps the innermost mind of Leela and she is struggling to free herself from this clogged situation...” (Biswas 325). The play focuses on the hopelessness of the physical as well as the perceptual world. The incident took place in 1982 but the reality is that not much has changed since then. The decades have passed, surroundings have changed, and technology developed, but the power structure remained unchanged. Women are still battered and dehumanized. The crowd of strangers watch it with a callous attitude. Over time, there have been many *Nirbhayas*, and Padmanabhan through her play *Lights Out* satirizes the mindset which calmly accepts violence against women as part of life.

Works Cited:

- Aneja, Sonia. *Sexual Violence Against Women with special reference to Rape: Victimization and Judicial Approach in India*. 2012. University of Jammu, PhD dissertation. pp. 83
- Biswas, Pragnaparamita. “Semiotic Encryption of Women, Violence and Hysteria in Indian Women Dramaturgy.” *Rupkatha Journal on Interdisciplinary Studies in Humanities*, vol. V, no. 2, 2013, pp. 314–28.
- Dattani, Mahesh. “Three Little Slices of Indian Urban Life.” *City Plays*, edited by Elkunchwar, Mahesh, et. al., Seagull Books, 2004, pp. vii–x.
- Devi, L. Amritashwori. “Women as Victims in Mahesh Dattani’s *Bravely Fought the Queen*.” *Journal of Literature, Culture and Media Studies*, vol. 3, no. 5, 2011, pp. 188–96.
- Gatt, Dashrath. “Manjula Padmanabhan’s *Lights Out!* A Satire on the Enlightened for Their Intended Darkness.” *The Criterion: An International Journal in English*, vol. III, no. IV, 2012, pp. 2–9.
- Neeta. “Manjula Padmanabhan’s *Lights Out*: A Case of Social Apathy.” *Impressions*, vol. IV, no. II, 2010.
- Padmanabhan, Manjula. “*Lights Out*”. *City Plays*, Seagull Books, 2004, pp. 133-190.
- Rana, Jayanta. “Performing Dissent: Rape Narratives in Manjula Padmanabhan’s *Lights Out!* (1984).” *The Criterion: An International Journal in English*, vol. 7, no. 2, 2016, pp. 036–44.

Rejection of Female Identity in *Uchalya* by Laxman Gaikwad

Mr. Ravindra Ramdas Borse

Asst.Prof.& Head Dept of English (Research Scholar)
B.P.Arts, S.M.A.Sci.,K.K.C.Comm.College, Chalisgaon, Dist.Jalgaon.

Dr. Anshu Sharma

Prof. & Head of English Department, JJTU

Dr.Jitendra Bagul

Associate .Prof. & Head, Eng.Dept, Akkalkuwa College

Abstract:

Dalit literature always advocated the rights of the marginalized section of the society. It highlights the subjugated status of the downtrodden castes along with the women. Dalit autobiography demanded the rightful existence of the women in general and Dalit women in particular. It projects the double marginalization of Dalit women in the male dominated society. The autobiography *Uchalya* proves this fact which estimates the victimization of the women from the Dalit tribe by the high caste men and the men from their own tribe in every sphere of life. It shows how the Dalit tribal woman has been living a life even inferior to the animals. She has no self-identity, support and future in the male dominated world. The autobiography records the humiliation, tolerance and secondary position of women even after Independence. The autobiography appeals to restore the honour of the Dalit tribal woman in the Indian society.

Keywords: subaltern, Dalit, identity,exploitation, male dominance, autobiography

Introduction

With the publication of the critical essay by Spivak entitled ‘Can the Subaltern Speak?’ created a literary whirlpool which provoked the literary world to focus the much ignored the subaltern and marginal voices not only in the world but in regional literature. The Indian subaltern literature is rich in its content and contribution to the world literature. The Indian subaltern regional literature has been translated into English and enjoying a world platform today. The Dalit literature proved as a great force in the Indian subaltern literature which created a great impact not only in India but also in abroad. The two terms ‘subaltern’ and ‘Dalit’ offered an effective outlet to the oppressed voices of the underdogs. Julian Wolfrey opines about the term ‘subaltern’: “The term [subaltern] taken from the work of Antonio

Gramsci and used initially to define proletarian and other working-class groups, subaltern is employed in postcolonial studies after Gayatri Spivak to address dominated and marginalized groups”(80). On the other hand, a Dalit scholar Sharankumar Limbale defines ‘Dalit’ as: “Harijans and neo-Buddhists are not the only Dalits, the term describes all the untouchable communities living outside the boundary of the village, as well as Adivasis, landless farm-labourers, workers, the suffering masses, and nomadic and criminal tribes—people who are lagging behind economically will also need to be included”(11).

Today, the term subaltern seems to be dissolved in the broad term i.e. Dalit which is denoted to show the acute and exact marginality on the grounds like caste, poverty, religion, society, economics, politics, gender and so on. Dalit literature advocates the Ambedkarite values which aims to establish the basic rights like equality, justice, brotherhood, humanity in all spheres of life.

The autobiographical Dalit novel *Uchalya* has been written by Laxman Gaikwad in Marathi language and later on translated into English by the P.A. Kolharkar entitled as ‘The Branded’. The novel was first published in the year 1987 and won the prestigious Sahitya Akademi Award in 1988. ‘Uchalya: The Branded’ is an autobiographical sketch of Gaikwad which sheds light on the life of suppressed and deprived people in Uchalya community. *Uchalya* is a personal account or narrative of the writer which denotes the life of Uchalya community in Maharashtra state of India. The title *Uchalya* has been taken from Marathi language which means ‘pickpocket’. The writer of the novel himself belongs to the above mentioned *Uchalya* community which is a low caste Dalit community. Gaikwad himself suffered and had an experience of a bitter life like animal. He has truly depicted and penned the picture of his community in the novel *Uchalya*. Gaikwad himself writes: “The British Government branded as born criminals and others following suit have always looked down upon us as criminals and still persist with the same parochial attitude. Denied of all decent and lawful means of livelihood the only alternative left to us is to exist by thieving, lifting, pick pocketing” (vii). This nightmare of the Dalit tribe Uchalya shows that it has been excommunicated from the mainstream society and denied of all kinds of rights even after Independence. The first impression of the autobiography *Uchalya* offers that it is the life story of the author, but it is not. *Uchalya* is the tale of miseries and misfortunes of the entire tribe which has been rejected the status of being human. The novel not only shows the anguish of the author but also the victimization of the Uchalya women beyond the limit. A scholar Dr.Suresh Deshmukh in his article entitled *The Upheaval of Tribal Women in Laxman Gaikwad’s ‘The Branded’* opine: “The women in the text [Uchalya] are treated like commodity and pet animal. The lives of the women are more subjugated among the subjugated community”(3).

There are number of Dalit Uchalya female characters in the autobiography who underline their acute marginalization under the male dominance. The woman character Narasabai, the author’s grandmother attracts our attention. The author’s grandfather is a notorious thief and the police always raids their hut for investigation. It shocks us that the other family members especially the women have to endure the police assault in such condition. During the police raid, the males run away for hiding but the women have to face the inhuman torture of the police. The author describes: “See *Saab*, see yourself, there is nothing in the hut. ‘Your

whore will know', cried the police and grabbed our grandmother by the hair and thrashed her all over. My mother, Dhondabai, had already slipped away into the woods as soon as she had heard of the arrival of the police. The police were beating whomsoever their eyes fell upon—women, children. They squeezed grandmother's breasts, asking her to show the stolen goods" (2). This scene indicates the cruelty against the innocent tribal women from Uchalya community by the biased police. The grandmother reveals the inhuman beating to herself by the police: "When the policemen catch me, they hang me upside down by the legs and lash the soles of my feet with a whip, thrust burning cigarette butts into my anus. If I don't confess to the theft, they bring shit near my mouth and force me to eat it and keep on beating me" (8). The cruel police violates the laws while investigation. It never minds the age and sex while torturing the suspected offenders. No lady police is deployed in this process. The author opens that his community has been denied the right to get a respectable employment by the high caste, so they have to indulge in thieving as the ancestral business.

Gaikwad highlights that the existence of *Uchalya* women is always under a fatal threat. There is a multiple chain of victimization of such women by their own tribe males since generations. The *Uchalya* women are not considered as humans but as a commodity by the males, they are used for commercial purpose. Polygamy is observed in the community on a large scale. Women are easily bought and sold by their males like animals. Manik sales off his wife to another man as if she is a pet animal: "On their return I learn that they had sold Padmini to that man for two hundred fifty rupees. Kisan Patil took hundred fifty rupees as his commission in the bargain and Dada brought home one hundred fifty rupees" (66). The author writes how an innocent girl Ithi is sold instead of son: "At last Ithi sold her pretty little daughter of hardly one and half years, whom she had borne in her womb for nine months and give birth to in pain, for 200 rupees in Pune. She kept her four years old son with her and sold her daughter, for the son will be an asset later on, he will steal and maintain the two" (185). Male dominant approach can be sharply noticed in the *Uchalya* community. Gaikwad tells that the birth of a son is always welcomed and cherished as assets, on the other hand the daughters are sold, the wives are abused and deserted. Dr. Suresh Deshmukh observes: "The woman for them is a thing to be used and thrown away. The ceaseless poverty forced them to do the inhuman act. Their life cannot go and think beyond hunger. The whole and sole concern is to satisfy their hunger by hook or by crook"(5).

The author shows pitiable condition of the *Uchalya* women. He says that the women have no freedom to speak and to protest against the exploitation at the hands of their own tribe and at the hands of the other sections of society. Their honour is always in danger and if some innocent woman loses her chastity, she is divorced or excommunicated. They are without any protection from their own tribe and they are under the public lusty eyes of the high caste. The author describes one such incident: "One day one of the sister-in-law and I were sleeping in the yard just in front of our hut. At dead of night somebody came and brazenly lay on my sister-in-law. He pressed a hand on her mouth and lay by her side. I was wide awake but pretended to be fast asleep, and lay quiet. The stranger with a rough mauling action pressed down my sister-in-law, had intercourse with her and run away. Then my sister-in-law began to bawl and shout loudly: 'Run! Run! Some bastard lay on my body and run away...'. The sister-in-law replied that she did not allow him to sleep with her. 'The bastard was trying to lie on me and had put his palm on my mouth', she said. She knew full well what

exactly the truth was. She has prevaricated because she was afraid that Bhau, her husband, would divorce her”. (86)

Gaikwad shares the episode of Hirabai Kale from the tribe who recently gave birth to a child and her husband is in the jail. To escape from starvation she undergoes a surgery under Family Planning Scheme to get 200 rupees. Hirabai buys jowar of half gunny bag from the market with that money. Someone lodges a complaint of stealing of half gunny jowar bag to the police. The police immediately arrested Hirabai and rejected the proof of her medical bill. She begged the police of her innocence. The author narrates: “The police grilled her: ‘From where did you get this half a gunny-bag of jowar?’ Poor Hirabai begged and entreated piteously, ‘Saheb, I’ve just delivered a child, and I’ve nothing to eat. My husband, thanks to you, is in jail. I got myself operated under the Family Planning Scheme. Out of the Rs. 200 they paid for it, I’ve purchased this half a gunny-bag of jowar. Saheb, I’ve become so weak that I’ve no milk in my breasts for my offspring. That’s why I’ve purchased this jowar’” (199). The author gives the example of one more innocent girl from the tribe. The girl is raped by some high caste landlord. To pressurize the tribe, the landlord hired some hooligans to attack the people of the tribe. In this attack, a child from the tribe is killed. The girl and the child do not get any help from the police and government.

Gaikwad further shares the victimization of a lady and her husband from the tribe by the Jemadar. The Jemadar wanted to buy the land of the couple at cheap rate to which the couple rejected. The cruel Jemadar tortures them and traps the husband in a fake case. The police mercilessly beat the lady in front of her husband. The husband is so frustrated by this that they both committed suicide. Gaikwad writes: “At this reply the police Sub-Inspector kicked her with his boot. The poor, unfortunate wife of Jayaba crashed down. The Jemadar, who was with the Sub-Inspector, picked her up holding her by the bun of her hair, shouted, ‘You harlot, you’re pretending.’ And again they thrashed her mercilessly. They threw her down on the ground and walloped her to their heart content. Jayab could not stand the sight of such merciless beating. He felt that his wife was being torture in the presence. What was the use of such a life, he reflected....Finally he mustered courage and caught hold of his wife and run towards the well, thinking that they would jump in the well and commit suicide” (210). The wife of the author remains silent in the present autobiography. Though the author is educated and open minded, she failed to express herself in words due to her upbringing as a woman in the community. She utters a single sentence throughout the autobiography. The sentence is that she is dying with pain. The reading of novel shows that the author has described the female characters while only the male characters from the community have their own dialogues.

The women of *Uchalya* community are subdued and marginalized by the males of family. In this regard author says that many times his mother has to face physical beating at the hands of her husband. He describes that once his father took his mother into the hut and punished her to do sit-ups. After some time, he brought her out of the hut beating her violently without her fault. As Gaikwad says, “Father took my mother into the hut and forced her to do sit-ups. Then he brought her out beating her violently all the while”(22). Gaikwad reveals a number of malpractices done by the men against the women in his community. Though the people of community are being illiterate still they have been allowed to marry more than one lady or allowed to get divorce from first wife. The decision of divorce and have two or more

marriages is permitted to the males only. This decision of divorce is taken by the *Jat panchayat*. Here, role of *panchayat* supposed to give the judgement in favour of innocent but it never happened with women because members of *Panchayat* are always males and often carried prejudices and bias about women. The status of women of *Uchalya* community has always been reduced to marginal. They often scared to get the punishment of bigamy and polygamy as it happened with the other women in the novel. The author gives the example of Tulsiram having two wives, Sopan, the father of Babusha, has fourth wife and Manikdada had kept one woman, other than his wife. The males are set free to have polygamy and such thing is not for the females.

The author illustrates that *jat panchayat* plays a role of an antagonist for the females of his community. It tries its level best to exploit and humiliate *Uchalya* women. Women have no chance to be the member of the panchayat. The role of *panchayat* is often bias about the women as it is observed in the novel. It always tries to maintain the male dominance and treats the women in very cruel manner. As they often punishes women whether women are right or wrong. Women in the community have often marginalized at many occasions for the adultery which has not been done by woman herself. In case of a woman whose mother has adulterous relation or lived with a man with other caste or upper caste like *Maratha*. The daughter has to get punishment too. Gaikwad himself writes that some members of *panchayat* suggested to offer shit to the lay to eat, some said to impose a fine of 2000 rupees and someone become so cruel to suggest to cut off her nose. Finally, one of the *panchayat* ordered that the bride's mother's head to be shaved. Gaikwad writes: "The mother of the girl, who is to be married in Salgara, is tainted. She had not yet got herself purified in our panchayat... The girl's mother's mother had lived with a Maratha. So the girl's mother was born of a Maratha father. Even if she herself had married a person of our community, the earlier taint was not thereby washed away... The panchayat/panchas came out with their proposals. Some said let the woman eat shit, some others said let her be fined 2000 rupees. While some others proposed that her nose be cut off... it was decided that the woman's head would be shaved" (120). The way of *Jat panchayat* to purify the women is not only insulting the women but also embarrassed her in front of the villagers. It is indeed the violation of their human rights. The *Jat panchayat* purifies the women by shaving their heads off but their emotions, feelings and hearts weeps quietly in their despair. Every woman in the community is to be purified by the *Jat panchayat* before her marriage. It is strange that *Uchalya* women are purified by the *Jat panchayat* before the marriage. Without their purification, marriages can't be arranged in community. All the women of community have to appear the test of purity. Test of purity is the rigidity of *Jat panchayat* in the life of women in *Uchalya* community. The *panchayat* punishes woman for adulterous relationship but never punishes a man for the same crime as it considers adultery as the right of men. In the *Uchalya* community "the sons are cherished as assets but daughters are sold and wives are thrashed and promptly deserted" (Multani, 192).

Conclusion

There are number of incidents in the novel which highlight the marginalized place of women in *Uchalya* community. The author tells that despite of the hard work and the sacrifices of the women, she is always suspected to have extra marital affair by the husbands. His own

father Martand used to doubt the character of author's mother Dhondibai. The father always abused, tortured and beaten her for her infidelity which is never proved by her husband. If his mother comes late from selling milk, father would humiliate her by saying that she has spent time with her friend. An *Uchalya* woman is not allowed to protest against such charges or to demand the proofs. It is a serious violation of the rights. The author writes that his own father disowned his daughter Saru and declared her the daughter of some other man. Saru is elder sister of the author never got any respect or sympathy and love from her family due to this charge. Father and other members of family used to treat her unkindly. Many times Saru is not permitted to enter in the house.

Through the present autobiography, the author Gaikwad tries to attract the attention of the whole world to the disgraceful existence of his *Uchalya* community in general and of women in particular. The present autobiography illustrates the sufferings of deprived and marginalized females of *Uchalya* community and points out their miserable experiences of casteism, exploitation, harassment and injustice.

Works cited:

1. Dr. Deshmukh, Suresh B. *The Upheaval of Tribal Women in Laxman Gaikwad's 'The Branded'*. Epitome Journals. Vol. I, Issue I, May 2015, ISSN: 2395-6968.
2. Gaikwad, Laxman. *Uchalya- The Branded*. Trans. P.A. Kolharkar. New Delhi: Sahitaya Akademi, 2009. Print.
3. Limbale, Sharankumar. *Towards an Aesthetic of Dalit Literature*. Trans. Alok Mukharji. Hyderabad: Orient Longman Private Limited, 2004. Print.
4. Multani, Navleen (2001) Writing from Below: A Study of Laxman Gaikwad's *The Branded*. Indian Literature, Sahitya Akademi's Bimonthly Journal, New Delhi Vol. 264 ,July-August.
5. Spivak, Gayatri C. "Can the Subaltern Speak?" In Sugata Bhaduri and Simi Malhortra eds. *Literary Theory: An Introductory Reader*. n. p. Anthem Press of India, 2010. 263-318. Print.
6. Wolfrey, Julian. Et al. *Key concept in Literary Theory*. New Delhi: Atlantic Publishers and Distributors, 2005. P. 80. Print.

An Initiative In The Growth Of Indian Educational System Through Women's Empowerment

Dr R. Subhashini

Assistant Professor of English
Saveetha Engineering College (Autonomous), Chennai, India

Dr S. Chitra

Assistant Professor of English
Sri Kanyaka Paraemeshwari Arts & Science College
for Women (Autonomous), Chennai, India

Introduction

Quoting one of the 20th Century's most outstanding educators, Dr James Emmanuel Kwegyir-Aggrey (1875-1927), "Educate a man, and you will educate one person, educate a woman, and you will educate a whole family."

Introduction: Giving women the ability to decide, educate, equip, and develop their own lives to help them find their proper place in society is what is meant by "women empowerment."

When women are empowered, building a good nation is a prerequisite requirement. Education makes the ability to respond to challenges, challenge their traditional roles, and change their lives possible through education, which is a significant step in women's empowerment. As a result, we must not undervalue the value of education in terms of women's empowerment in India, which is on track to become a superpower and developed nation by 2020. Rural areas have prolonged educational growth for women.

Additionally, there is a sizable gender gap in political participation. Women's empowerment and education for women go hand in hand. Education is the primary driver of women's empowerment, prosperity, development, and welfare. Women face discrimination from conception to death. Women face inequality and vulnerability in all areas, including the economy, education, society, politics, health care, nutrition, rights, and the law. Women need to be empowered in all facets of life because they are oppressed in all spheres.

Dimensions of Women's Empowerment through Education:

Education makes Women's emancipation possible in various ways. It gives women the tools they need to find guidance on developing their personalities. Let's examine each of its dimensions.

Education-A Tool of Women Empowerment in India:

For the citizens of any country, education is regarded as a fundamental right and an essential requirement. It can enable people to become independent, making it an effective tool for reducing inequality. Education is crucial in women's empowerment because it gives them the confidence to take on challenges, question their traditional roles, and transform their lives. Women's education is the most effective tool for changing societal status. Most women in our nation are still illiterate, outdated, frail, and exploited.

Additionally, education helps to lessen inequality and raises the status of students within their families. Women have access to empowerment and capacity building to obtain helpful knowledge and skills for bettering their lives. Only if women contribute to the best of their capacity and ability, which is only possible when they are educated and empowered, can India become a developed country.

Importance of Women Empowerment in India:

The well-being and productivity of entire families, communities and improved prospects for the future benefit empowered women. Women empowerment, according to Sushama Shay (1998), is a process that enables women to alter other women's consciousnesses by raising awareness. The status of women in a society can reveal its culture and sense of dignity.

Benefits of Women's Empowerment in India:

 Women empowerment helps improve the standard of life of women in rural and metro areas.

- It helps in preventing the cruel crime of female foeticide.
- It also helps in reducing domestic violence and crimes against women.
- Women's empowerment helps in reducing gender inequality in society.
- Women's empowerment has also brought many economic and social gains to India.
- It is crucial for solving societal issues like poverty, unemployment and birth control in India.
- It helps secure women's rights in India, thereby maintaining their social status.
- Women's empowerment helps achieve comprehensive growth in each sector and for all sections of society.
- Empowered women can contribute to nation-building by joining any sector like the army, social service, politics, education, corporate sector, etc.
- The government should focus, especially in rural areas, on empowering women as most of India's population resides in the village.

Dire Need and Importance of Women's Education in India:

According to the International Encyclopaedia of Women (1999), it is significant in India, and various authors emphasize the value of education in empowering women. Women's education is crucial to empowering women because work is so vital in elevating women's status in society (Dominic and Jothi, 2012). An essential opportunity for India's social and economic development is provided by educating an Indian woman. By enhancing the economies of her nation and society, an educated Indian woman will positively impact Indian culture.

The Indian government has made “education for all” one of its main objectives, but our country still has the lowest female literacy rate in Asia. India is moving along, albeit slowly, as we haven’t yet made the progress we should have. The survey estimates that 70.3 per cent of Indian women are literate nationwide, compared to an expected 84.7 per cent for men. The NSO estimates that India has an average literacy rate of 77.7%. Education for women is essential for the nation’s overall development. A woman with a good education can manage her personal and professional life. Women are desperately needed in their educational sector, specifically:

Education empowers women - Educated girls and young women are more likely to know their rights and have the confidence to claim them.

Education equality improves job opportunities and increases economic growth - If all children had equal access to education, productivity gains would boost economic growth. Educating women to avoid early marriages - If instruction is provided to more women, it will help prevent child marriage.

Education saves mothers’ lives - In some countries, many women will die because of complications during pregnancy and childbirth. Education can prevent these deaths.

Education fights hunger - The devastating impact of malnutrition on children’s lives is preventable with the help of education. Some child diseases are preventable but not without schooling - Simple solutions, such as malaria nets and clean water, can prevent some of the worst child diseases, but only if mothers are taught to use them.

Education saves children’s lives - Education helps women recognize early signs of illness, seek advice and act on it. If all women in poor countries completed primary education, child mortality would drop by a sixth.

Education promotes tolerance - Education helps people to understand democracy, promotes the patience and trust that underpin it, and motivates people to participate in the political life of their societies.

Benefits of Women’s Education in India:

If the nation’s women were educated, the entire generation would be educated, resulting in the country’s growth. Furthermore, educating women leads to several changes and a greater understanding of concepts.

Social advancement: women’s education enables women to overcome societal concerns and difficulties. The Kothari Commission of 1968 supported education as a tool for social progress. India can achieve its goal of social development through educating women.

Gender equality: Women are underrepresented in society. Education enables them to reduce the gender gap in the community. Coeducational schools also educate male youngsters to respect females.

Economic productivity: Through women’s education, the country may achieve economic growth and enhance its GDP.

Reduced infant humanity: Educated women understand their family condition and make appropriate and better judgments in the home to minimize family disputes. Women’s education also helps to reduce India’s newborn mortality rate.

Improved living standards: Education automatically increases a woman’s work

opportunities. A well-educated woman has a higher chance of getting a decent career and a better quality of life.

Strengthening democracy: Education increases women's attention, which leads to more political participation and so to the strengthening of democracy. They might defend their rights by mobilizing.

Welfare Programs for Women's Education in India:

India has done very well in delivering education to its inhabitants. The national literacy rate is 73.2 per cent, with 59 per cent of women literate. The government has introduced several assistance initiatives in India to encourage women's education.

The following are some welfare programs:

Beti Padhao and Beti Bachao- On January 22, 2015, the Beti Bachao, and Beti Padhao social movements, known for women's empowerment, were started. The program aims to eliminate female foeticide and provide women with an adequate education.

Hostels for Working Women- Working women's Hostels were founded to provide a working environment that incorporates accommodation amenities for women to have more fantastic employment options.

Training and Employment Assistance Program (STEP)- These programs give enough knowledge and empower women to be self-employed or become entrepreneurs in various fields. This program is accessible to women over the age of 16.

Mahila-E-Haat (Mahila-E-Haat)- The Ministry of Women's and Child Development introduced the Mahila program in 2016. It provides a forum for female entrepreneurs and small-business owners to showcase or sell their products and services.

SABLA- The Rajiv Gandhi Scheme for Employment of Adolescent Girls (RGSEAG), often known as SABLA, was launched by the Government of India on April 1, 2011. It intends to provide meals and nutritional components.

Swadhar Greh- The Union Ministry of Women's and Child Development developed the Swadhar Greh initiative in 2002. The program provides unassisted women housing, food, medical attention, and clothes. Women abandoned by their families and those who have survived a calamity are therefore supplied with necessities.

Scheme for a One-Stop-Shop- The Ministry of Women's and Child Development developed the One-stop Centre initiative on April 1, 2015, using the "Nirbhaya" budget. The system provides psychological services, legal requirements, police assistance, housing, and food to victims of violence in both public and private settings.

Puraskar to Nari Shakti- The Ministry of Women's and Child Development has launched the Nari Shakti Puraskar program to recognize and empower women by honouring them for their outstanding contributions to society.

Conclusion:

Women are instrumental in moving a country forward and helping it develop. India is becoming a more popular country for women's education. They are vital components of a thriving humanity and essential to advancing a country. Therefore, investing in education must be a top priority if we want to see a bright future for women in our nation. Empowerment involves transferring power from a position of weakness. The most effective method for

changing society's mentality is women's education.

Additionally, education helps to lessen injustices and gives people a way to improve their standing within the family. Long-term development cannot be attained without the empowerment of women. Women's empowerment practices that serve as roadblocks to equality must be addressed immediately—the government and private investors fund initiatives supporting female students' academic pursuits.

India is currently undergoing a social revolution in which women are valued in all spheres of life, including the home, the workplace, and politics. India might see more women in leadership positions over the next few years. A solid education lays out the building blocks for a better future. Consequently, it is essential to give women's education more consideration.

References:

1. Desk, Sentinel Digital. "NEP- 2020 for Progressive Growth of Women Education in India - Sentinelassam." The Sentinel Assam, October 9 2022, www.sentinelassam.com/editorial/nep-2020-for-progressive-growth-of-women-education-in-india-617067.
2. "Happy Womens Day 2019." Talentedge, talentedge.com/articles/role-higher-education-women-empowerment/. Accessed August 15 2023.
3. "List of Women Empowerment Schemes in India: Eligibility & Complete Process." Digit Insurance, July 19 2023, www.godigit.com/guides/government-schemes/women-empowerment-schemes-in-india.
4. Mritunjay Tiwary Mritunjay Tiwary is the Founder and Head of Projects at Akhand Jyoti Eye Hospitals in India, et al. "Educate, Equip, Empower: Building a Safer World for Women." Our Better World, March 7. 2023, www.ourbetterworld.org/series/women-empowerment/blog/educate-equip-empower-building-a-safer-world-for-women?gclid=Cj0KCQjwiOmBhDjARIsAP6YhSV.
5. Samant, Tirtha. "Women: Education, Employment, Empowerment." ORF, www.orfonline.org/expert-speak/women-education-employment-empowerment/. Accessed August 15 2023.
6. A Short History of Education for Women in India, www.ias.ac.in/public/Resources/Articles_Repository/20200803_01.pdf. Accessed August 15 2023.
7. Villain. "Women Empowerment: Role of Education in Women Empowerment." Women Empowerment: Role of Education in Women Empowerment ~, June 25 2023, www.bednotesatoz.in/2022/09/women-empowerment-role-of-education-in.html.
8. "What Is Women's Empowerment - Definition and True Meaning." Seruds, February 18 2023, serudsindia.org/women-empowerment-meaning-definition/?gclid=Cj0KCQjwiOmBhDjARIsAP6YhSXaofD5XWu4A-90HuntlD8Uu58OGn7twVbUg43Eh_B7w0s6ukg3ivkaAICUEALw_wcB.
9. Women Empowerment in India and Its Importance - Hindrise, hindrise.org/resources/women-empowerment-in-india-and-its-importance/. Accessed August 15 2023.

Women in Ngugi wa Thiongo's Novels: Breaking Gender Barriers

Dr. Amit. Y. Kapoor

Head, Department of English,
Shree Jayendrapuri Arts & Science College,
Old National Highway No: 8, Bharuch (Gujarat)

Abstract

Ngugi wa Thiong'o is a Kenyan novelist, playwright, and literary critic. His writings explore the tensions between the present and the past as well as the colonial and postcolonial inconsistencies of Kenyan and Kikuyu society. The traditional feminine rhetoric of African women as being dominated, exploited, abused, and just utilized as a burden is attacked by Thiong'o in his novels. The novelist Thiongo pioneered the change from objectification of women to subjectification of women in her works. He presents African women as having endured the worst circumstances. The majority of Thiongo's novels are characterized by the fundamental themes of female assertiveness and the post-independence problem of the homeland. Postcolonialism and certainly Colonialism is to blame for the exploitation of African women. Through his story, he effectively illustrates the issue of patriarchy and its effects on women in pre-colonial, colonial, and post-colonial Kenyan society. The advent of colonialism caused a decline in the Kikuyu way of life. White folks received the land once it was seized. Kikuyu people's way of life was shattered, and they were made to work as slaves on their own land and pay taxes. According to Ngugi, all Kenyan farmers and labourers share the same national objective, which was to demand that the white males leave the country. Ngugi argues that colonial culture is a culture of dominance and exploitation. The researcher has selected three novels of Ngugi, namely *Devil on the Cross*, and *A Grain of Wheat*, to study the changing roles of women in the Kikuyu society.

Index Terms: feminism, womanism, female consciousness, Thiongo, post-colonial

Introduction

Ngugi wa Thiong'o is a Kenyan novelist, playwright, and literary critic. His novels include *Weep Not, Child* (1964), *The River Between* (1965), *A Grain of Wheat* (1967), *Petals of Blood* (1977) and *Devil on the Cross* (1980). The colonial legacy, traditionalism, cultural nationalism, and the role of the intellectual in the postcolonial era are his key subjects. His writings explore the tensions between the present and the past as well as the colonial and postcolonial inconsistencies of Kenyan and Kikuyu society. The traditional feminine rhetoric of African women as being dominated, exploited, abused, and just utilized as a burden is

attacked by Thiong'o in his novels.

The Kenyan society is fundamentally patriarchal—characterized by male dominance and female subordination—much like many other African societies. The novelist Thiongo pioneered the change from objectification of women to subjectification of women in her works. He presents African women as having endured the worst circumstances. It highlights several patriarchal issues and restrictions that traditional African civilizations have on weak women. The majority of Thiongo's novels are characterized by the fundamental themes of female assertiveness and the post-independence problem of the homeland.

The concepts of Feminism and Womanism

It would be helpful to consider the definitions of several important critical terms, such as Feminism and Womanism, before analyzing the chosen novels. The movement known as Feminism advocates for the economic, political, and social equality of men and women. It asserts that society treats men and women differently and that women have regularly and consistently been denied access to all socially acceptable activities and organizations. Feminism aims to improve the status of women by altering how society perceives them. It anticipates a shift in the patriarchal mindset and an acceptance of women as valuable members of society. As the feminist critic Helen Chukwuma opines:

Feminism means a rejection of inferiority and a striving for recognition. It seeks to give woman a sense of self as a worthy, effectual, and contributing human being. (Helen: 9)

The Black woman's liberation movement known as Womanism, on the other hand, has been emphasized as one that aims to encourage the improvement of black backgrounds and the values of African life. Womanism aims to defend all women and call attention to any wrongs done to them. Chikwenye Okonjo Ogunyemi's definition of the term is apt:

Womanism is black centered; it is accommodationist. It believes in the freedom and independence of women like feminism; unlike radical feminism, it wants meaningful union between black women and black men. (Ogunyemi:60)

This movement is committed to the survival and the wholeness of all people, females, and males. African critics have created a number of substitute labels, such as African Feminist, because the term Feminism is associated with negative connotations in Africa, especially among female writers, and is occasionally seen as a curse.

The term African Feminism refers to the domesticated form of the feminist concept. It considers the African way of life, which places a strong emphasis on marriage as a social institution. But it rejects all manifestations of patriarchy that dehumanize women and treat them like second-class citizens. By highlighting the male-female principle in the creative order, it emphasizes the idea of the complementarity between men and women and is grounded in African historical and cultural experiences.

The Women in Ngugi wa Thiongo's novels

According to Ngugi, postcolonialism and certainly colonialism is to blame for the exploitation of African women. Through his story, he effectively illustrates the issue of patriarchy and its effects on women in pre-colonial, colonial, and post-colonial Kenyan society. Ngugi thinks that the social, political, and economic foundation of African society was destroyed by the British colonial government. The advent of colonialism caused a decline in the Kikuyu way of life. White folks received the land once it was seized. Kikuyu people's way of life was shattered, and they were made to work as slaves on their own land and pay taxes. According to Ngugi, all Kenyan farmers and labourers share the same national objective,

which was to demand that the white males leave the country. Ngugi argues that colonial culture is a culture of dominance and exploitation. As a result, Kenya underwent the Mau Mau Revolution to achieve independence. The battles between the Kikuyu and the British colonists reached their zenith at that point.

Women in Devil on the Cross

In his novel, *Devil on the Cross*, Ngugi wa Thiongo tells the tale of Jacinta Wariinga, whose name means “Women in Chains.” The betrayed young woman is a metaphor for the working class in Kenya, and the challenges she goes through show what a post-colonial society looks like when it is dominated by neo-colonizers whose main goal is to plunder the resources of the motherland.

Wariinga has had a string of tragedies at the hands of some careless guys in the community. Her misfortunes may be broken down into more manageable categories. Let us look at each one in turn:

- **Wariinga’s sexual exploitation:** Because Wariinga declined her Boss Kihara’s advances, the company’s managing director, she was sacked from her position. She was forced to leave her one-room flat because she was unable to keep up with the landlord’s unexpectedly increased rent. The Rich Old Man of Ngorika who had deflowered her, impregnated her, and abandoned her. She made multiple suicide attempts and felt abandoned even by her closest family members. Her scheming uncle gave her to the Rich Old Man for sale. The class fight between the rich and the poor, the exploiter and the exploited, is demonstrated by the bartering of a woman’s youth and beauty for male sexual gratification.
- **Wariinga’s cultural victimization:** Wariinga is a victim of her culture, which has taught her that she is unworthy because she is a woman. She feels alienated by her neo-colonial culture since she believes that everything bad in her life is because of the way she looks. Wariinga, albeit lovely, suffers from primateship. She has been listening to the colonizer’s words and has been led astray by his conception of beauty. She has also become cynical due to her past experiences with heedless males.

Wariinga’s awakening and regeneration

As the novel progresses, Wariinga increasingly realizes that women must put up with their employers’ licentious behaviors in order to keep their employment. She states that these office women are their bosses’ real wives, but not their legal ones; the contrast that she draws is between a goat for slaughter and one for grazing. (Thiongo, *Devil* 206). It goes without stating that the eaten animal represents the working women. No positions are given to women for free, according to Boss Kihara. Wariinga transcends gender stereotypes and transforms into a brand-new woman.

Wariinga’s story ends tragically when she shoots the Rich Old Man, despite having gone from being a fearful, suicidal young girl to a mature, independent lady. She sees this as the act of sacrifice. She thus gives up her future in an effort to protect the neighborhood from the sins of neo-colonialism. The colonizers think that when the colonized want retribution, they resort to violence. Thiongo justifies it by stating:

Violence in order to change an intolerable, unjust, social order is not savagery. It purifies man. Violence to protect and present an unjust, oppressive social order is criminal and diminishes man. (Ngugi, *Homecoming* 28).

Another significant character in *Devil on the Cross* is Wangari, whose life story and

experiences Ngugi weaves throughout the narrative to support the theme of feminism. Despite being a woman, Wangari took part in the struggle for Kenya's independence. Wangari used to support the supply line of the Mau Mau warriors for independence by carrying ammunition and weapons as a small child. Wangari, who is now older, was unable to find employment with either the government or non-governmental organizations at the conclusion of the Mau Mau armed conflict that led to Kenya's independence. She travelled to the city in search of a manual work she could perform to support herself. Even an elderly woman was not immune to the challenges of being a woman in Kenya, like Wariinga.

Women in A Grain of Wheat

A Grain of Wheat's female characters come across as assured, capable, and proud, but the majority of the male characters are noticeably weak and indecisive. Ngugi's portrayal of his female characters contends that they are just as powerful as men and frequently stronger, succeeding when men fail or are paralyzed by uncertainty, despite the fact that women are socially oppressed in Gikuyu society.

Gikuyu women belong to a lesser socioeconomic class than men, as seen by the lives of Gikonyo's mother and his wife, Mumbi, in A Grain of Wheat. Gikuyu community is polygamous, which means that a single guy frequently has several wives. This can result in women being oppressed and mistreated without receiving any compensation. Gikonyo's mother's suffering serves as an example of this: Gikonyo's father, who has several women, simply pushes his mother to leave after becoming bored of her, leaving her to walk the streets with their little boy where she will probably perish. But the two of them survive thanks to Gikonyo's mother's perseverance, which also demonstrates her fortitude. Gikuyu males have the freedom to divorce their wives whenever they want, but this right is not extended to the wives. Mumbi, Gikonyo's wife, quits him after he hits her. Mumbi's own father shames her for opposing Gikonyo, saying, "In our time, a woman could take blow after blow from her husband without a thought of running back to her parents." Despite not being immediately compelled to return to her abusive husband. This disregard for his wife's safety in favour of an abusive husband shows that Gikuyu society shares many of the same gender inequalities as British society at the time, where women are treated less favorably than men.

The Gikuyu remember times when they were ruled by women, demonstrating that there is nothing innately weaker about their women than their men. This is true despite the disparity between men and women in society. Ngugi remembers that in the past, warrior women ruled Gikuyu culture, keeping their men in servitude to fulfil their whims and demands. However, the men set up a rebellion by tricking every woman into being pregnant at the same time, which made the warriors vulnerable enough for the men to subdue them. Another indication that Gikuyu women are equally strong as their men is the fact that the men could only defeat the women by trickery rather than physical strength.

The female characters in the novel are consistently the strongest; they exercise their own types of power and prevail in the fight for liberation where males fall short. On the other hand, strong female characters are more prevalent. When the home guard burns down their home, Mumbi and her mother-in-law "put on trousers" and begin to make new dwellings for themselves while the majority of Thabai's men are engaged in combat with the Mau Mau in the forests or held captive in detention camps. A woman named Njeri, who falls in love with Kihika, pursues him into the forest and fights the British there until she is put to death.

Wambui, an elderly Gikuyu woman who smuggles letters and weapons beneath her garment to aid the Mau Mau, is the most powerful figure in the story, nevertheless. A Gikuyu woman, Wambui, claims that the men should “come forward, wear the women’s skirts and aprons and give up their trousers to the women” during a political meeting. She then grabs the male speaker’s microphone and claims that the Gikuyu women are to blame for their success so far. The fortitude of Wambui and the other female characters represents a tradition of strong Gikuyu women who, despite being socially marginalized, yet exhibit amazing strength and capacity.

The author, like Wambui, appears to fully believe in the ability of women to influence events, particularly in cases when males had failed to act or appeared hesitant, based on Ngugi’s positive representation of the women in his country. Despite having a lowly standing in Gikuyu community, women are shown to be powerful forces that made significant contributions to Kenya’s independence.

Conclusion

Based on the foregoing discussion, it can be stated that Ngugi wa Thiongo’s novels convey the notion that women can only become powerful by taking the initiative and coming up with creative solutions to deal with the patriarchal culture. The majority of Ngugi’s female characters are resilient and never give up hope, and they signal the impending change in status for both men and women as they reevaluate their societal responsibilities. The book chosen for this study could be seen as a first step towards African women having complete freedom. The female characters in all the three novels struggle to fit into the traditional African culture that views them as mute in their responsibilities as mothers, wives, and daughters. In addition, they educate their kids and instill in them the principles of equality and tolerance in an effort to subtly alter some patriarchal ideals. These individuals end up serving as the main testing grounds for the reconciliation of betrayal and hope as well as the potential for regeneration. The rebirth of female characters and how they start to take on new identities are depicted in Thiongo’s works. His female characters undergo a transformation from self-ignorance to awareness, assurance, and dependability. This is a crucial first step in the emancipation of women and their current struggle for status and rights.

References

- Amoko Apollo Obonyo. Postcolonialism in the Wake of the Nairobi Revolution: Ngugi wa Thiongo and the Idea of African Literature. New York: St. Martin’s Press.2010.
- Ashcroft, Bill. The Empire Writes Back: Theory and Practice in Post-colonial Literatures. London. 2002.
- H. Otokunefor and O. Nwodo (Eds.) Nigerian Female Writers: A Critical Perspective, Lagos: Malthouse Press Ltd. 1989.
- Dhawan, R.K. Post-colonial Discourse: A Study of Contemporary Literature. New Delhi: Prestige Books.1991.
- Pandurang, Mala. Ngugi Wa Thiong’o An Anthology of Recent Criticism New Delhi: Pencraft International Publication. 2007.
- Roopali Sircar. The Twice Colonized: Women in African Literature. New Delhi: Creative Books. 1995.

A Study on National Policy for the Empowerment of Women (2001)

Dr. Sakshi Jain

Assistant Professor in English,
S.D. Mahila Mahavidyalya, Hansi, Haryana

Abstract

Women's empowerment has become a significant topic of discussion in development and economics. Economic empowerment allows women to control and benefit from resources, assets and income. It also aids the ability to manage risk and improve women's well-being. It refers to the empowerment of women to take all the decisions from their choice. The Government of India had adopted the National Policy for empowerment of women in 2001 with the objectives to bring about the advancement, development and empowerment of women and to eliminate all forms of discrimination against women. It was directed towards achieving inclusive growth with special focus on women. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the state to adopt measures of positive discrimination in favour of women.

POLICY PRESCRIPTIONS :

- a. Judicial Legal Systems
- b. Decision Making
- c. Mainstreaming a Gender Perspective in the Development Process.

The Government has started so many policies for women empowerment. The study is purely theoretical. The present research paper will focus on various policies initiated by Government for the welfare of women's.

Keywords: Women empowerment, National Policy for women

Introduction :

It is said that women are the backbone of any society, so we should develop them from the beginning. But the question arises: Are women become really strong? And long term struggle has ended? Many programmes have been implemented and run by the government such as International Women's Day, Mother's Day etc. in order to bring awareness in the society about the true rights and value of the woman in the development of the nation. Women

need to be progressed in the numbers of the sphere. Women Empowerment refers to increase and improve the social, economic, political and legal strength of the women, to ensure equal-right to women, and to make them confident enough to claim their rights. Empowerment of women would mean encouraging women to be self-reliant, independent, have positive self-esteem, generate confidence to face any difficult situation and invite active participation in various socio-political development endeavours. The growing conscience is to accept women as individuals capable of making rational and educated decision about them as well as the society, increasing and improving the economic, political and legal strength of the women, to ensure equal-right as men, achieve internationally agreed goals for development and sustainability, and improve the quality of life for their families and communities. Discrimination against women is rampant all over the world even in this 21st century. Patriarchal societies in most countries are adept at exploitation as well as victimization of women. The position and status of women all over the world has raised incredibly in the 20th century. A long struggle going back over a century has brought women the property rights, voting rights, inequality in civil rights before the law in matters of marriage and employment. In addition to the above rights, in India, the customs of parda(vile system), female foeticide, child marriage, sati pratha, dowry system and the state of permanent widowhood were either totally removed or checked to an appreciable extent after independence through legislative measures. Apart from these many welfare schemes for women and child like Beti Bachao Beti Padhao Scheme, Ujjawla, ICDS, Kishori Shakati Yojana etc., have been launched by the Indian government. In view of the above, it may be expected that with a strong determination, commitment, and involvement of people and organisations with philanthropic motive and a rational outlook, the problem that women faced, can be solved and hurdled be overcome for promoting national rejuvenation and development. The concept of Women's empowerment has become a significant topic of discussion in development and economics.

Methodology :

The Study is purely Theoretical. The Study is based on secondary data sources. The necessary information about the Government Women Policies and its various components are collected from Books, Journals, Internet or related topic. The Researcher's study about the Women Government Policies in India.

Goal & Objectives :

The **goal** of the National Policy for Women Empowerment (2001) is to bring about the advancement, development and empowerment of women. Specifically, the **objectives** of this Policy include

- * Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential .
- * The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres – political, economic, social, cultural and civil .
- * Equal access to participation and decision making of women in social, political and economic life of the nation.
- * Equal access to women to health care, quality education at all levels, career and

vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc.

- * Strengthening legal system aimed at elimination of all forms of discrimination against women.
- * Changing societal attitudes and community practices by active participation and involvement of both men and women.
- * Mainstreaming a gender perspective in the development process.
- * Elimination of discrimination and all forms of violence against women and the girl child;
- * Building and strengthening partnerships with civil society, particularly women's organizations.

Therefore, National Policy for Empowerment of Women (2001) made concrete suggestions towards the introduction of a gender perspective in the budgeting process. Specifically, it promised.

- * Developing "Gender Development Indices" (GDI), by networking with specialized agencies.
- * Undertaking "Gender auditing and development of evaluation mechanisms"
- * Undertaking the collection of "Gender-disaggregated data" by all primary data collecting agencies of the Central and State Governments as well as research and academic institutions in the Public and Private Sectors.

Policy Prescriptions:

Judicial Legal Systems: Legal-judicial system will be made more responsive and gender sensitive to women's needs, especially in cases of domestic violence and personal assault. New laws will be enacted and existing laws reviewed to ensure that justice is quick and the punishment meted out to the culprits is commensurate with the severity of the offence.

- * The Policy would aim to encourage changes in personal laws such as those related to marriage, divorce, maintenance and guardianship so as to eliminate discrimination against women.
- * The evolution of property rights in a patriarchal system has contributed to the subordinate status of women. The Policy would aim to encourage changes in laws relating to ownership of property and inheritance by evolving consensus in order to make them gender just.

Decision Making:

Women's equality in power sharing and active participation in decision making, including decision making in political process at all levels will be ensured for the achievement of the goals of empowerment. All measures will be taken to guarantee women equal access to and full participation in decision making bodies at every level, including the legislative, executive, judicial, corporate, statutory bodies, as also the advisory Commissions, Committees, Boards, Trusts etc. Affirmative action such as reservations/quotas, including in higher legislative bodies, will be considered whenever necessary on a time bound basis. Women-friendly personnel policies will also be drawn up to encourage women to participate effectively in

the developmental process.

Mainstreaming a Gender Perspective in the Development Process:

Policies, programmes and systems will be established to ensure mainstreaming of women's perspectives in all developmental processes, as catalysts, participants and recipients. Wherever there are gaps in policies and programmes, women specific interventions would be undertaken to bridge these. Coordinating and monitoring mechanisms will also be devised to assess from time to time the progress of such mainstreaming mechanisms. Women's issues and concerns as a result will specially be addressed and reflected in all concerned laws, sectoral policies, plans and programmes of action.

The National Policy on Education (1986):

The National Policy on Education (NPE), 1986, as modified in 1992, emphasizes three aspects in relation to elementary education

- Universal access and enrolment,
- Universal retention of children up to 14 years of age, and
- A substantial improvement in the quality of education to enable all children to achieve essential levels of learning

National Nutrition Policy (1993):

Till the end of the IV Plan, India's main emphasis was on the aggregate growth of the economy and reliance was placed on the percolation effects of growth. In the face of continuing poverty and malnutrition, an alternative strategy of development comprising a frontal attack on poverty, unemployment and malnutrition became a national priority from the beginning of the Fifth Plan. This shift in strategy has given rise to a number of interventions to increase the purchasing power of the poor, to improve the provision of basic services to the poor and to devise a security system through which the most vulnerable sections of the poor (viz. women and children) can be protected.

National Health Policy (2002):

A National Health Policy was last formulated in 1983, and since then there have been marked changes in the determinant factors related to the health sector. Access to, and benefits from, the public health system have been very uneven between the better-endowed and the more vulnerable sections of society. It has been mentioned in the policy document that this is particularly true for women, children and the socially disadvantaged sections of society.

The National Environment Policy (2006):

The policy recognizes that a diverse developing society such as ours provide numerous challenges in the economic, social, political, cultural, and environmental arenas. All of these coalesce in the dominant imperative of alleviation of mass poverty, reckoned in the multiple dimensions of livelihood security, health care, education, empowerment of the disadvantaged, and elimination of gender disparities. The National Environment Policy seeks to extend the coverage, and fill in gaps that still exist, in light of present knowledge and accumulated experience. It does not displace, but builds on the earlier policies.

Conclusion:

Empowering the women to take the important decisions for their personal development is called women empowerment. It is to make the women independent in all aspects of life be

it mind, thoughts and making the right decisions without the societal and family restrictions. Empowering women is to bring equality in the social order in which men and women are both equals in all areas. For a country to have a bright future, society and family to flourish, women empowerment is essential. In ancient India women weren't treated the same way the men were, so in order for the country to develop, women must be given equal status as men. The goal of the policy is to bring about the advancement, development and empowerment of women. Elimination of discrimination and all forms of violence against woman and the girl children. Women empowerment is the key to strengthen their participation in the decision-making which is the most important key to socio-economic development. According to the data of research, it has been noted that empowering women acts as a potential which accelerates the economic growth and continue development. Thus Government policies are very useful for women empowerment. National Policy for Women Empowerment (2001) and National Policy for Women (2016) are very essential Policies for Women Empowerment.

References:

1. Clutter buck D and C Stuart 1992. "Masters of Management; Men and Women who changed the business world", Roopa Publication, Calcutta.
2. Hoshemi SM., Schuler SR. and Riley AP. 1996. "Rural Credit Programs and Women's Empowerment in Bangladesh. World Development". Vol. 24, No. 4. pp. 635-653
3. Kabeer, Naila. 1999. "Resources, Agency, Achievements: Reflections on the Measurement of Women's Empowerment", Development and Change, Vol. 30, pp. 435-464.
4. Moser C. 1989. "Gender planning in the third world: Medicating practical and strategic gender needs": worlds development 17 (11); 1999-1825.
5. Pillai J.K. 1995. "Women and empowerment" Gyan Publishers House, New Delhi. <https://www.indiacelebrating.com › speech › women-empowerment-speech>

Deeti: A Symbol Of Empowered Women in Amitav Ghosh's *Ibis* Trilogy

Savita Kumari

Assistant Professor, Dept of English,
State Institute of Advanced Studies in Teacher Education,
Jajjar.

Abstract

Literature has created umpteen female protagonists who discarded and rejected traditional family structure by revolting against customary norms, and ritualistic practices by stirring self-consciousness and resisting male dominance and unconstitutional power laws. The socially conscious writers try to open the eyes of people and awaken dormant society by creating women who after realizing harmful patriarchal, hierarchical domination and male oriented laws, determine to fiercely subvert the social structure to establish their own ideological world and identity. In the present article attempt has been made to present Deeti as an empowered, symbolic representative of women, as an epitome of women empowerment.

Key words : Empowerment, self- determination, resistance and revolt, quest for self- identity, multicultural society.

Introduction

Ghosh is a highly educated, conscious, creative genius who belongs to the tradition of the literary background that Rabindranath Tagore established and the social upliftment that Raja Ram Manohar Rai had commenced, heirs the socio-cultural background that shaped his mind and art. In the *Ibis* trilogy, Amitav Ghosh has created a symbolic revolutionary, modern woman in Deeti, who is a representative woman of empowered gender; she is “metaphorically used to describe an individual fight for freedom and independence” (Mahendranath and Ramaswamy 830). She has been placed in the historical context, and the original history of Indian culture and social structure emerge during the delineation of the orthodox socio-cultural practices imposed by the Vedic influences of superstitions and inhuman hierarchical caste and class organization, and the hypocrisy inherent in the cultural mind-set of the male dominance in the name of the Hindu religion and religion-cultural practice. On the one hand woman is adorned in the name Savitri, Laxmi, Sita and other goddess and worshipped but in the actual condition woman is treated in worst ever manner relegating her to the class of slavish category.

Women had no identity and place of honour, she being declared as secondary in the family organization and cultural set up in India, made a source of physical exploitation and procreation and material entity. Many social reformers and literary writers endeavoured to free women from the shackles of the bondages and evil costumes.

The unfortunate woman, Deeti, the victim of the Hindu culture and blind faiths and the patriarchal laws, is trapped into the web of life which is shaped by the Indian culture and social system influenced by the male dominance. Her marriage is performed with Hukum Singh, an opium addicted man who is an effeminate, without considering her personal view and desire. As all other women are prohibited considering them inferior and fragile. Deeti is further humiliated and her righteous identity is erased when her brother-in-law Chandan Singh, supported by the mother-in-law sexually exploited in the night of the marriage, to satiate his lust. Here Ghost “h(H)ighlights the problem of Indian women who are ‘double colonized’ in their own house and in the patriarchal society (Dwivedi 218)

Ever since the ancient time the Hindu society is patriarchal, “a system of social structures and practices in which men dominate, oppress and exploit women”(Walby, cited in Basin 5). This patriarchy as is witnessed and history provides the accumulated information, is stereotype. “The lives of women have been manipulated by the patriarchy in different ways prescribing values, norms, gender roles, methods and ethics to keep male dominance at the top” (Nimsarkar 15). In the Indian society, the behaviour of women is controlled and interpreted through “male authorities and structures, through religion, myth, politics and religion” (Christian 21).

‘Sati’ was a traditional practice, a process of “killing of widows” as Spivak has said, is ant-women’s aspiration for existence, testing their psychology and right of survival. Deeti is forced to follow this ritual of convention for the husband who never cared for his ideal wife but she resists it and elopes with an out cast, subaltern, socially inferior person to live life of her own choice, leaving behind all prescription and ideology of the Hindu society for ever. Her revolt against socio-religious laws indicates a beginning of the new generation of the new women who have the capabilities due to the self-empowerment without expecting support from outside, from any individual, society and culture. She rejects the values and morality prescribed by patriarchy. ‘Sati’ is a sin and stigma on the Hindu religion and society which allowed male dominance.

The hostile journey on the ship for all the indenture labourers is torturous but in the adverse condition Deeti finds out the means to make life organized through adjustment and mutual cooperation. The marriage of her performed on the ship is a collective celebration which brings new rays of hopes in her life. Her celebration of life is not one sided. She creates similar hopes in other women on the board becoming a source of inspiration for them.

The personal life of Deeti is full of grief, tolerance but not penance as the critical events that stand in her ways do not restrict her moves further; rather she embraces all the calamities in the positive manner and determination. Her marriage performed with a wrecked, impotent addict because she belonged to a poor family though high caste. Even though molested in the night by her brother-in-law, Charan Singh, after marriage with

the support of her mother-in-law. Though a small daughter, Kabutary she had, she had to abandon her forgetting her motherly affection for her. Her childhood memories of the life with her mother at the village and her art of painting, all these experiences are painful and torturing but she does not repent for their loss but with the burden of these experiences she takes decisions at the spur of time and steps forward towards new world with new vision and though subaltern, she generates resources to work out the plans which crop up according to the situation she faces at different locations with unknown men and women.

In the patriarchal society like the Hindu society even woman holding major position in the family becomes an instrument of violence and, exploitation as is found in Deeti's mother-in-law who with the open eyes observes Deepti being raped and sexually exploited. Her mother-in-law refers Deeti as 'Draupadi' who bears the children of brothers. Her inner turmoil is so bitter that she is unable to speak them out and remains silent" (P. Indu and Baskaran 131). As her movement her mouth is also arrested rendering her to a mere physical entity in existence.

It is the strong determination that vitalizes Deeti's courage and all these events motivated her; she does not get furious or feel irritated; without expressing any grievance or realization of these atrocities crumbling her desires and dreams, does not instigate her to haul against injustices. Her decision to run away with Kalua, a chamar by caste, is a first breach of social norms respected since the time immemorial. The social and cultural limitations are broken indicating her strive for empowerment prompted by the self-will, her determination and unvoiced struggle for a new, secular society without discrimination of any kind.

The transformation becomes complete in 'naming and identifying' which Deeti adopts for assertion of the self-identity. It is also a self-inspired move against fissuring pressure of the traditional society, History itself is an eye-witness to the oppression and violence meted out to Indian women forcibly, inhumanly exhibiting cruelty inherent in the social mind. Deeti becomes Aditi, the new name which indicates "a woman who had been granted by a whim of the gods the boon of living her life again" (SOP 233). The idea to change the name is very relevant having great impact on people. "However ironically it is also the negation of her former name as to put the prefix 'A' before an Indian word would mean the absence of it" (Sengupta 216). The change in name indicates the change in identity. "She had shed away the body of the old Deeti, with the burden of its karma; she had paid the price the stars had demanded of her and was free now to create a new destiny as she willed, with whom she chose" (SOP 178). By living in the dire company, she is faced to cultivate poppies by the circumstances. The poor, dependent rural people, like her are victims of the colonial power.

Globalization and multicultural setting provides shelter to the heart broken woman Aditi and her other female associates where formation of their personalities and identities take place amidst turbulent conditions. It is the new society, new culture and new political situation that form stage for their progress and empowerment in the alien province which was denied and prohibited on their home-land by home born evil culture. Deeti ruminates "they were all kin now, their rebirth in the ship's womb had made them into a single

family” (SOP,432). On the ship, as they experience “ from now on and forever afterwards, we will be all be ship siblings, *Jahaz Bhais and Jahaz bahens* to each other. Deeti finds homeland and society made of different races, castes and cultures when freedom is open with open-access, identity is self-reflective of body and mind, the grand universe where the doors are open for all and security and stability of life is promised for ever. Ghose takes away conscious readers to such place where women are equal with men and they are human beings with equal right for existence; showcased in the personality of Deeti alias Aditi. She acknowledges “body as constitutive for existence” (Macquirrie 95) goes across the ideals of nationalism and merges into cosmopolitanism in the world, in the multicultural world. Both Aditi and Kalua are not worried about their caste” (Neeta, 100) Deeti firmly replies “we are charmers” (SOP 234). Here the hierarchical ladder of caste system and discrimination is broken and subverted, the annihilation of caste system takes place here and Deeti emerges as asocial reformer par excellence.

Human beings, both male and female are born religious in their attitudes; they have spiritual longing irrespective of place and time and Deepti is a fine example of the spiritual heart and practice. She builds temple on the cliff of river when her idoles are place and worshipped by her and other relatives newly created. Though she is a migrant, dislocated but the heritage of spiritual life she carries with her and other become part of her cultural celebrations. “The persons on the ship develop intimate bonds with other going beyond religious, social or cultural divisions” (Pius 625). Deet opts for drawing on the her ‘Memory temple’ which reminds her personal history that while living with her mother she had special attraction for drawing and painting.

Deeti realizes the drastic impact of opium on human mind and body, the example being her ex-husband and her mother-in law when she sedates her, “... how frail a creature was a human being to be tamed by such a tiny doses of this substance” (SOP 38). These men and the British rule fail to understand the vicious opium but it is the woman who displays superiority and wisdom by showing her strength to realize its evil nature. Ghose has made Deeti very distinct representative specie in the world of the Ibis population. When she observes the factory she realizes the devilish nature of the factory, sees men “bare-bodied men, sunk waist deep... trampling (SOP 95). The outstanding mark of Deeti’s personality finds glittering display in her commitment to hard work one finds in cultivation of opium and thatching of roof that is appreciated by the landlords.

Deeti grows in mental power and physical capacity through the sufferings of other characters, feels the new situation through Paulette, “memories and echoes”, Zachary and finds this new conceptualization of sibling–ship empowering and lives in “an extended family” which is wide open as the sky (Arora 38)

Though in the form of literature Ghose has created an ideal woman who is empowered by self-will and consciousness to form her cosmopolitan identity and her personality who inspires the living women to form their identity on equal footing through their decision and behaviour as the feminist movements are working for.

Works Cited

1. Ghosh, Amitav. *Sea of Poppies*, New Delhi: Penguin Book India 2008 Print.
i. *River of smoke*. New Delhi Penguin Books India. 2011 Print.

2. *Flood of Fire*. New Delhi. Penguin Books India 2015. Print
3. Arora, Anupama. "The sea is History "Opium, colonialism and migration in Amitav Ghosh's *Sea of Poppies*, Vol 42 No. 3-4, 2012.
4. Basin Kamala. *What is Patriarch?* New Delhi: 2003. Print .
5. Christian, Barbara. *Black Feminist Criticism Perspective on Black Women writere*. New York. Pargamon Press.1985. Print.
6. Dwivedi, O.P. Colonization and Violence in Amitav Ghosh's *Sea of Poppies* in *The fiction of Amitav Ghosh : An assessment*. New Delhi: Pencraft 2004. Print.
7. G. Mahendranath and Shobha Ramaswamy : "Deeti – The Metaphor in Amitav Ghosh's the sea of Poppies" in *Research Journal of English Language and literature* Vol. 4 issue 2016 (July-Sept)
8. Indu and G. Bhaskaran "Suffering as Abstraction is women : A reading of Amitav Ghosh's **The glass Palace** and **Sea of Poppies** in Nature voices and Alien voices
9. Macquarrie, John. *Existentialism*. England: Penguin Books Ltd 1982.
10. Neeta, P : "Deconstructing Caste Centered oppressive Mechanism in Amitav Ghosh's *Sea of poppies* in *The.. fiction of Amitav Ghosh Post- Colonial perspective*. New Delhi:
11. Nimsarkar, P.D. *Women in Girish Karnad's Plays: A Critical Perspective*. New Delhi: Creative Boks. 2009. Print.
12. Pius, T.K. "Historical Disourse in Amitav Ghosh's River of Smoke" in *International journal of Multi-disciplinary Research and development*. Vol. 2. Issue 9 Sept 2015 # 620-626.

Women Empowerment: Role of Law and Society

Rakesh Premdas Wasnik

Assistant Professor in English

Yashwantrao Chawhan Arts, Commerce & Science College,
Lakhandur Dist. Bhandara (M.S.)

Abstract

Humans receive rights by society as both citizens of a state and simply as beings. However, women's rights are frequently violated in all spheres of existence, especially daily life, the family, the home, and the public arena. Through the ages, women have always been portrayed in literature but unfortunately, they are often depicted to be weaker, inferior, unable to survive by themselves, and unable to do their work alone.

Without even ignoring the issue of gender parity, women in India are denied the basic right to dignity. Indian women's circumstances are not as ideal as those of men due to the patriarchal nature of the culture of the society, where men rule and are always seen as superior to women. In every sphere of life, they have experienced bias, unfairness, and disgrace due to their gender. Despite the fact that the Indian Constitution renders some special provisions for women just for their empowerment and overall growth, the majority of Indian women remain unaware of their rights, causing them to endure various forms of discrimination, harassment, and exploitation.

The policy and law makers of India have come up with several laws, rules, and regulations protecting the rights of women, but these statutes, rules, and regulations are ineffective since they merely take the shape of "acts" instead of "actions," which is why Indian women are mistreated and endure physical and mental abuse. In any case, this study attempts to examine the significance of women's rights in India in connection with multiple human rights.

Key word: Women, Human Rights, Constitution, Women Rights.

Introduction

India is one of the oldest civilizations in the world. In ancient India's Rig Vedic era, women held significant positions in society. They had the opportunity to take part in religious ceremonies, were allowed to choose their husbands freely, and were wed later in adulthood. Over time, women's status declined, and in later Vedic times, they had to contend with discrimination. Texts for Smritis illustrate the decreasing status of women. Smritis, in contrast to Vedic literature, also cause a great deal of confusion on an array of ideas and notions. Manusmriti, for instance, says that women are the most deserving people, saying

“naryastu yatra pujyante, ramante tatra devta.”

When women are revered, the gods are also pleased. In modern society, women speak up more frequently in the legislature, courts, and places of worship. Yet, society fails to place a great deal on issues affecting women. In contrast to the west, where women fought for a century for basic rights like the right to vote, India's constitution provides equal rights to men and women, providing Indian women an advantage. A state has no right to discriminate against any of its citizens within its borders of India on the grounds of religion, race, caste, sex, or place of birth, nor is it permitted to deny anyone equality before the law or the equal protection of the laws.

To be more precise, there are women in space, businesses, politics, entertainment, the military, and a number of other industries. Because women make up around fifty percent of India's population, it makes sense to talk explicitly about the rights of women. Notwithstanding this, women face prejudice and see their rights infringed in all facets of life. Some crimes, such rape, sexual assault, dowry, bride burning, prostitution, selling and bringing in, and sexual exploitation, are only carried out against women. Men are not eligible to be victim of any of these crimes.

The male-dominated family structure, perfect of daughter noble marriages, child marriages, joint family system, illiteracy, etc., as well as different kinds of violence within the home and outside on the streets and in workplaces, have all had significant adverse effects on Indian women. Yet they must be protected by state law because they are as human beings with basic human rights. Therefore, for one to define one's own autonomy, a person must also be aware of how to interpret the law as well as the many legal provisions in India which protect the human rights of women, which is why the Indian Constitution is a vital component.

Objectives

The data collected and evaluated for the present study are secondary, and the descriptive method of research has been employed to compose it. The primary focus of this paper is on the constitutional rights of women in India, and it additionally addresses how those rights—which were granted to women as constitutional fundamentals—are frequently infringed. A bid has been made to raise awareness of this issue by focusing on the numerous offences that are committed against them.

Women's Rights In India

The 1949-approved Indian constitution includes multiple sections that support the values of equality and the outlawing of gender-based discrimination. The constitution recognises human rights in the form of various fundamental rights and guarantees equal rights for men and women without any form of discrimination. The Indian parliament enacted an extension of human rights act in 1993. Based on the conditions of the act, the national human rights commission was set up. In the event that their rights have been violated, women who feel they were misused may file complaints to the national human rights commission.

Indian women are becoming more independent and aware of their rights, especially the rights to equal treatment, property, position, and maintenance, due to growing literacy. Yet, the majority of women are still unaware of their rights, leaving them susceptible to injustice, exploitation, and harassment. In an effort to better safeguard women and advance their

interests, changes to the Indian Evidence Act, the Code of Criminal Procedure, and the Indian Penal Code were enacted in the wake of the Nirbhaya case in 2012. Furthermore, number of laws aimed at women have been passed to safeguard their basic human rights. The rules specify consequences for individuals who violate created ethical norms and go further than the law to abuse women's liberties or their dignity.

Women's Human Rights Under Constitution Of India

The same language is employed for the fundamental rights of all men and women in the preamble of the Indian constitution. The emphasis on gender equality in the Indian Constitution has come become widely recognised. However, under the provisions of the constitution, women are given particular kinds of protection when it comes to their human rights.

1. Right to equality under article 14: In accordance with Article 1 of the UDHR (Universal Declaration of Human Rights), everyone is born free and equal with others when it comes to of their rights and dignity, and Article 7 of the UDHR ensures equality before the law. Women appreciate the same constitutional rights as men under India's constitution as the state has no power to deny anybody the right to equal protection under the law or equality before the law.

2. Right against discrimination: 1. Article 2 of the UDHR provides full defence for all rights and liberties. Article 7 covers equal protection against discrimination in more detail. Article 15 of the Indian Constitution prohibits prejudice against people based just on their race, caste, gender, or place of birth. Furthermore, no citizen will be subject to any disability, duty, limitations, or condition in relation to: However, under paragraph (3) of the article, the state can establish specific laws for women as an exception to the general restriction of discrimination. (a) Assess shops, public limitations, hotels, and public entertainment places; or (b) Utilising public assets such as wells, tanks, bathing ghats, roads, and hotels that are entirely or in part financed by the state or designed for use by people of all ages.

3. Right to equal opportunity in public employment: All citizens, male or female, had equal opportunity in matters relating to employment or appointment to any office under state legislation, and no citizen can be eliminated from or endure prejudice in relation to any employment or office under the laws of the state based on just their religion, race, caste, sex, descent, place of birth, or residence.

4. Right to freedom of speech and expression: In accordance with article 19 of the UDHR, everyone has a right to freedom of expression. Women have the right to reach out on any issue affecting them because of Article 19 (1) (a) of the Indian Constitution, which grants everybody the right to free speech and expression.

5. Right to work: Article 23(1) the UDHR states: everyone is entitled to the right to work, the freedom to choose their employer, equitable and favourable conditions for employment, and protection against unemployment. Article 19 (1) (g) of the Indian Constitution, that recognises this right in its framework, grants Indian women the freedom to work in any occupation, profession, or company. The sexual harassment of women at workplace (prevention, prohibition and redressal) act, 2013, was enacted.

6. Right against exploitation: The UDHR's Article 5 provides freedom from torture and other cruel, inhuman, or degrading treatment. Article 23 of the Indian Constitution offers security from human trafficking and bonded labour, acting as a barrier for women's safety

and guaranteeing their right to work. The suppression of immoral trafficking in women and girls act, 1956—later called as the immoral trafficking (prevention) act—was approved by the Indian parliament for carrying out the aim of this article.

7. Equal pay for equal work: The Indian Constitution's article 39 (d) stipulates that the state has to, in particular, direct its actions towards making sure men and women get the same compensation for jobs that are comparable. Such a right is likewise guaranteed by the UDHR's article 23(2).

8. Equal justice and free legal aid: The constitution's article 39(a) offers help for people who cannot afford the costs of lawyers. For the purpose of to ensure that no citizen is denied the opportunity to secure justice due to financial or other obstacles, the state has to guarantee that the functioning of the legal system promotes justice on the basis of equal opportunity and offer free legal aid, through suitable laws or schemes, or in any other way.

9. Just and human conditions of work and maternity relief: Under Article 42 of the constitution, the governing body must establish policies that guarantee equal employment opportunities and parental leave.

Women's Human Rights Protected Under Various Legislations

The State has enacted an array of laws to ensure equal rights, fight social discrimination, various forms of violence, and atrocities, and offer support services, especially to working women, as part of its attempts to fulfil the Constitution's mission. These can be broadly divided into two distinct categories.

(1) The Crimes Identified Under the Indian Penal Code (IPC)

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

(2) The Crimes identified under the Special Laws (SLL)

Although not all laws are gender-specific, those that most significantly affect women have had their terms reviewed and amended on an ongoing basis to keep up with changing needs. Several laws that are intended to protect women and their interests include the ones that follow:

- The Employees State Insurance Act, 1948 , The Plantation Labour Act, 1951
- The Family Courts Act, 1954, The Special Marriage Act, 1954
- The Hindu Marriage Act, 1955, The Hindu Succession Act, 1956 with amendment in 2005
- Immoral Traffic (Prevention) Act, 1956,
- The Maternity Benefit Act, 1961 (Amended in 1995)
- Dowry Prohibition Act, 1961, The Medical Termination of Pregnancy Act, 1971
- The Contract Labour (Regulation and Abolition) Act, 1976

- The Equal Remuneration Act, 1976, The Prohibition of Child Marriage Act, 2006
- The Criminal Law (Amendment) Act, 1983, The Factories (Amendment) Act, 1986
- Indecent Representation of Women (Prohibition) Act, 1986
- Commission of Sati (Prevention) Act, 1987
- The Protection of Women from Domestic Violence Act, 2000

conclusion:

The women ought to be treated equally and with respect in all facets of life, however in India, misconducts of women's human rights are primarily due to antiquated laws, a culture of patriarchy, and unsupportive views in society. Women used to have the same status and rights as men, especially the ability to take part in religious rites (the Valmikian Ramayana says that even Lord Rama required an effigy of Sita for the Ashwamegh Yagya rituals when she was away). They also had the option of picking their own husbands, but today women's conditions are quite unstable, rendering them the most at risk in Indian society.

They can be victims of harassment whether they are walking on the streets, travelling by metro, bus, or train, watching films in movie theatres, walking through parks and beaches, in her community, or even within their own homes. The legislation and policy leaders of India have created several laws, rules, and regulations protecting the rights of women, but these statutes, rules, and regulations are ineffectual since they only take the shape of "acts" instead of "actions," which is why Indian women are mistreated and victims of physical and mental harassment. Human rights breaches against women present us with some intriguing issues to think about. Therefore, it ought to keep in mind that the law has to be altered for a better society for women.

References:

1. Agarwal, Bina: Are We Not Peasants Too? Land Rights and Women's Claims in India, Population Council, 4 (2002).
2. Sarpotdar, Anagha, Sexual harassment of Women: Reflections on the Private Sector, Economic and Political Weekly, 47, 18-23 (2013).
3. Hasnain, Nadeem, Indian Society and Culture, Jawahar Publishers and Distributors, 2004. New Delhi.
4. Dhruva Hazarika: Women Empowerment in India: A Brief Discussion, International Journal of Educational Planning & Administration. ISSN 2249-3093 Volume 1, Number 3 (2011), pp. 199-202 © Research India Publications <http://www.ripublication.com/ijepa.htm>.
5. Parashar A. (1992). "Women and family law reform in India. Uniform Civil Code and gender equality", Sage Publications, New Delhi, India.
6. Agnes and Flavia., (1999). "Law and Gender Inequality: The Politics of Women's Rights in India", India: Oxford University Press, New Delhi.
7. Goonesekere Savitri., (2004), "Violence, Law, and Women's Rights in South Asia", India: Sage Publishers, New Delhi.
8. Dr. J. N. Pandey. (2011), "The Constitutional Law of India: Universal's Criminal Manual" Retired from <https://www.researchgate.net/publication/290691292> Legal status and rights of women in Indian constitution.
9. Chakraborti N.K.: Gender Justice 129-183 (R. Cambray & Co. Pvt. Ltd., Kolkata, 2018, ISBN 978-81-89659-33-2).

10. Gita Gopal: United Nations, World Survey of the Role of Women in Development, Gender and Economic Inequality in India: The Legal Connection , volume 13 Posted: 1983.
11. Michael Prof. S. J.: A Study of Women Right in India, www.ijert.org © 2020 IJCRT | Volume 8, Issue 4 April 2020 | ISSN: 2320-2882.

Websites:

- <https://www.jstor.org/stable/48520052>
- <https://blog.ipleaders.in/womens-human-rights/>
- <https://www.scribd.com/document/463769883/Women-s-Rights-and-Status-in-India>
- <https://ijrcenter.org/thematic-research-guides/womens-human-rights/>
- <https://opentextbc.ca/womenintheworld/chapter/chapter-9-human-rights-of-women/>

Reconceptualising the theory of Egoistic and Altruistic Hedonism in Sudha Murty's *Gently Falls the Bakula*

Dr. Shekhar Bhagwan Vispute

Assistant Professor, PG Department of English

Vasantrao Naik Govt. Institute of Arts and Social Sciences, Nagpur

Abstract:

Sudha Murty is one of the Indian English writers who has marked her special place in the field of English and Kannada literature through her fictional and non-fictional writings. Her works are the essence of philanthropical perspectives and the true concerns for the human world. The present paper aims at reconceptualising the theory of Egoistic and Altruistic Hedonism in the light of Sudha Murty's *Gently Falls the Bakula*. An attempt is made to bring out the domineering nature of hedonism upon the minds of people living in the modern and post-modern world. The conflict between Egoistic and Altruistic Hedonism is explicated through the textual analysis of the select novel of Sudha Murty. At last it has been shown that how the Altruistic Hedonism subjugates over the Egoistic Hedonism through characters of Shrikant and Shrimati in the select novel.

Keywords: Value, Hedonism, Egoistic Hedonism and Altruistic Hedonism

Introduction:

Hedonism is an ethical theory of dealing with the philosophical study of value. It is meant the 'pleasure' that one can access through all the possible ways. "According to Hedonism, hedone or pleasure is the ultimate standard of morality. It is the highest good. It is the supreme end of life" (Sinha 118). Theory of Hedonism advocates that pleasure is the highest good in the world. There is nothing more phenomenon than pleasure that everyone should try to access to comfort the life and avoid the pains. "Hedonism is the living and behaving in ways that mean you get as much pleasure out of life as possible, according to the belief the most important in life is to enjoy yourself" (<http://dictionarycambridge.org>). Hedonism is basically classified into two types: psychological hedonism and ethical hedonism. The theory of Egoistic Hedonism and Altruistic Hedonism are two distinctive types of ethical hedonism which refer to the two different ideologies.

Egoistic Hedonism is part of a theory of Ethical Hedonism which postulates its views that the individualistic pleasure is the only important thing in the world. If one can please himself/herself, then he/she can understand the real meaning of life. Self pleasure is the highest pleasure in life. One should sacrifice life for others morally. There is nothing great to

have self-satisfaction. It is very much applicable in today's societal scenario where this kind of theory is extremely followed by the individuals. They have been enticed by the endless aspirations and greed of materialistic assets. They have become rather the opportunists to enjoy the luxuries of life. Money and pleasure are the only two sources of making their life happy and peaceful as they assume.

Unlike Egoistic Hedonism, Altruistic hedonism is also a significant aspect of Ethical Hedonism. It seems to have good dimension towards seeking pleasure. It gives prominence to the general happiness of all not a particular individual. This kind of theory is much relevant to the today's contemporary era. It has all the significant aspects which need to be followed and cherished by the individuals to make human life pleasant through the moral obligations. It refers to the utilitarian approach which promotes to the general happiness for all. It lays emphasis on the moral standard that one should try to access through the virtues.

Egoistic Hedonism through the character of Shrikant:

Egoistic Hedonism is basically explored through the character of the male protagonist, Shrikant. His character is depicted with the different traits. He is shown a good and respectful person in the beginning of the novel. He gets married with Shrimati because he loves her and has much respect for her. After marriage, he takes Shrimati to Bombay where he works in company as a trainee engineer. He gets less salary but cleverly manages the things looking after Shrimati. Due to hardworking and ambitious nature, he gets the opportunities in the same company to climb the ladder of success. He becomes a successful engineer and gets promoted on big position. His work gives him money and fame which causes to his transformation from a simple one to practical and hedonist. He gets much busy in the works and runs after amassing money. He is completely fascinated by the materialistic life which becomes the cause of the breakdown of relationship. His egoistic hedonism creates the clashes in his family life. He becomes selfish and money-minded. He forgets all the sacrifices that his wife, Shrimati has done for his career. He does not show any regard and sympathy for her. He knows that Shrimati helped him to repay his educational loan despite of being in Bombay. She stood by him in his bad time but he doesn't appreciate her sacrifices.

The novelist has substantiated her views about the character of Shrikant whose egoistic hedonism can be seen through the following lines- "Shrikant was incapable of living the kind of life Shrimati wanted. He had lost the ability to love anyone selflessly or to open up to anybody because the world of business had changed him deeply. He had reached such a height that he could not come down" (Murty 167). Shrikant forgets everything what Shrimati has done for him. His ambition for money and power takes him to such a stage where he loses himself. He has everything except the loved ones who accompanied him in his bad time. He could not understand the sacrifices of his wife, Shrimati who tirelessly and unexpectedly does everything for him that he never appreciates. His egoistic hedonism seems to be the major hindrance in his familial relationship with his wife.

Shrikant is completely transformed from a simple, kind and lovable man to a practical, money-minded and egoistic hedonist. He reaches to the pinnacle of success due to his hard work and perseverance but ignores his responsibilities to Shrimati who sacrifices her own career to support and encourage to Shrikant's career. He loses her self-respect and ambition in her wife. She could not get emotional fulfillment from her husband ever that makes her

completely alone. She never craved for the materialistic assets and artificial values. Sudha Murty tried to highlight the truth of men who are obsessed with power and money in the modern world by substantiating her views.

Initially men work for money but soon, money becomes unimportant. It is power. There is nothing like power. Power is like liquor. Once the intoxication of power catches hold of an ambitious person, there is no escape from it....What happens when such people grow old? All the pages in their book of life will be empty, except the page of achievement. Shrikant's book will contain different computer languages, different specifications and products, but nothing about his wife, family or friends. (Murty 141-142)

As a result of his egoistic hedonism, he prefers to live in his own realm of corporate world. He never understands the state of mind of Shrimati that she is suffering from loneliness. When Shrikant comes to know that Shrimati is leaving him forever, he requests her not to go away from him. But Shrimati has already determined to give him up for his egoistic hedonism which causes to the breakdown of their relationship. At last Shrikant remains completely alone.

Altruistic Hedonism through the character of Shrimati:

It is predominantly found in most of the novels of Sudha Murty that women empowerment and adherence to human values are given much prominence. Her female characters are beautifully portrayed with certain good qualities and ambitious spirit. Shrimati is one of the most appealing characters in the select novel who wins the heart of the readers due to her simplicity and good moral character. Her character is opposite to her husband, Shrikant who possesses egoistic hedonism. He wants to please his life only at all cost. On the contrary, Shrimati seems to have altruistic hedonism. She wants to keep others happy. This is what her altruistic hedonism makes her different from Shrikant. For the happiness of Shrikant, she gets ready to sacrifice her own life. It shows the significance of her altruistic hedonism. Since she gets married to Shrikant, She has been sacrificing everything. Her love for Shrikant makes her lose her self-respect as well.

After the marriage, Shrikant and Shrimati live in Mumbai. Shrimati has never seen the rush and the busy life of Mumbai. Initially she was not ready to go there but for the sake of her husband, she goes there. There are many examples of Shrimati's altruistic hedonism in the select novel. Shrikant's mother and sister dislike Shrimati. Shrikant's mother deliberately makes a plan to disturb Shrikant and Shrimati's life. She demands one lakh rupees from Shrikant that she had borrowed from someone for Shrikant's education. Shrikant gets shocked and is in tension that how he would pay such big amount. He is a new employee in the company who gets less salary. Mumbai is very expensive city. Here one can see the altruistic hedonism of Shrimati. She tells Shrikant not to worry. She gets ready to do job in Mumbai and will repay his debt. She works in private office and repays Shrikant's education loan which his mother has borrowed.

She gets nothing in her life except loneliness. Shrimati is never treated well by her mother-in-law. Yet she performs her duties towards her mother-in-law and her husband. She does not get any appreciation what she has done for them. She has to live in the company of such selfish and egoistic persons. She has done master in history. She was as talented as

Shrikant. She wanted to do Ph.D in abroad. She was already invited in a foreign university by her professor. But she could not go there due to Shrikant's career. Now she has realized that she could not live with her husband who does not value her due to his egoistic hedonism. She can not sacrifice her altruistic hedonism by living with such selfish and egoistic hedonist. She decides to leave him for getting her self-respect and fulfilling her ambition. The following lines from the select novel will throw light on her realization and transformation. "I cannot live in this kind of an atmosphere with these artificial values. I require to breathe fresh air. I do not want to live as your shadow. I want to find my own happiness. Shri, if I had not been sensitive and bright, I could have enjoyed your wealth. When I was thinking about my life so far, what my goal has been, I have realized what I want" (Murty 161).

Here it can clearly be seen through transformation of Shrimati that she has understood the grim reality of the modern world where the egoistic hedonists like Shrikant can not make others happy. They are extremely practical and selfish who have nothing to do with others. Shrimati can not live this kind of life therefore she goes away from her husband in order to cherish her altruistic hedonism. Shrikant realizes his mistake at the end of the novel. He thinks that what he has achieved in his life is material success only. But he lost the one who has sacrificed everything for him. Shrikant's realization and transformation at the end shows the triumph of altruistic hedonism over egoistic hedonism.

Conclusion:

Thus, the theory of egoistic and altruistic hedonism is reconceptualised in the light of metaphysical and psychological assumptions. The influence of egoistic and altruistic hedonism is predominantly found in the life of modern man which is discussed through the characters of Shrikant and Shrimati in the select novel '*Gently Falls the Bakula*'. The good and bad impact of these kinds of hedonism upon the lives of the characters in the select novel has been shown with ample references and explanation. At last Shrimati's altruistic hedonism subjugates over Shrikant's egoistic hedonism.

Works Cited:

1. Murty, Sudha (2008). *Gently Falls the Bakula*. New Delhi: Penguin Book. Print.
2. Sinha, Jadunath (1947). *A Manual of Ethics*. Culcutta: The Central Book Agency. Print.
3. "Hedonism." *Cambridge Advanced Learner's Dictionary and Thesaurus*. Cambridge University Press. Web. 10 July 2023. <<https://dictionary.cambridge.org/dictionary/english/hedonism>>

Portrayal Of Empowerment Of Women In Shobha De's Novels: A Critical Study

Dr. Nitin Vinayakrao Gohad

Associate Professor, Dept. of English,
Yashwantrao Gudadhe Patil College of Arts, Commerce & Science,
Jaitala, Hingna Road, Nagpur.

Abstract:

The present paper analyses some of the works of the famous Indian English Woman Writer Shobha De. It focusses on the status of woman portrayed in her novels and how the woman characters face their struggles and strains of life and try to overpower it. Shobha De's works deal with upper class society women. De focusses on inner conflict of her women characters in the traditional Indian society. De portrays her women as self-reliant, self-satisfied, ambitious, focused and rebellion against the dogmatic society. Her woman rises the voice against the patriarchal male dominating society for her place and respect in the society she lives in. Shobha De's women are in quest of self-identity, thinking of freedom in all avenues of their lives fighting against the traditional mirror image of the woman and portraying the new and better woman. De's women characters are the symbol of voicing against gender discrimination.

Key Words: Empowerment, Patriarchy, Subjugation, Gender Discrimination, Freedom, Self-identity, Feminine, Dogma

Introduction:

Since ages it has been seen that the woman has not been given proper place and respect in the male domination society. The woman is always looked as a subordinator to males. The male dominated society always thinks that man is the centre of the society and woman is only secondary to man. There are numerous examples one can see in the history how the woman has been treated though she be Draupadi. This male domination and the concept of patriarchy Shobha De deals with in her novels. She wants to wipe out the male domination and creates a proper place for woman where she is respected. Shobha De presents her woman who is daring, unafraid of patriarchy, full of ambitions and aspiring for dreams and a true recognition as worthy as male. Shobha De's novels deal with the status of new kind of woman that is 'Empowered' and who revolts against the age old practice such as patriarchy and submissiveness of woman in front of men. They compete with their counterparts in the every field of activity.

Research Method: Analytical and descriptive research has been used in the present

paper. Shobha De's novels have been analyzed closely and descriptive approach has been used to get the findings.

Many Indian Women novelists such as Kamala Markandya, Shashi Deshpande, Anita Desai, Namita Gokhale Arundhati Roy, Shobha De, Nayantara Sehgal have dealt with the subjects related to women's lives. They deal with subjugation of woman, patriarchal code of conduct, subordination of woman. Shobha De is very known name in the field of Literature. She is one of the bestselling authors in India. She has to her credit fourteen novels. She has portrayed sensitive aspects of man-woman relationship. Shobha De has frankly and openheartedly discusses these issues in her novels and she presents her female characters dealing and revolting against the set dogmas of the patriarchal society. De's novels deals with the transformation of Indian woman who are motivated are self-respected to fight back against their subjugation and oppression in male dominated society. Her novels like *Sisters*, *Socialite Evenings*, *Starry Nights*, *Sultry Days*, *Strange Obsessions*, *Snapshots* are the examples of revolt against society and social norms laid down by the patriarchy to underestimate the place of woman in society. In De's novels men do not treat women as equal and Rashmi in *Snapshots* is not at all impressed by men in the society. Men are for her "Intrinsically, instinctively, intuitively dishonest" (*Snapshots* p.49) as they do not respect the women or their brides.

Snapshot focuses on the life of six women characters presenting the to the contemporary world. Through their lives Shobha De has revealed the world of women in deep seriousness. All these characters meet and discuss about their conjugal life, extra-marital affairs and also about their consciousness towards their physical beauty and make-up .J.P. Tripathy states:

"*Snapshots* give moral, emotional or human sustenance to society or they are indulgent to vice and therefore repugnant to the general taste of the public Every artist has free choice in picking up material from life. Selection is one established method of avoiding the undesirable. Then idealization cannot be castigated as a technique inferior to realism. (163)

Extra -Marital affairs are common in the life of De's heroines, E-Sathyanarayana in her article. "The Dialects of self-assertion : The liberated women in *Sisters* asserts that, "At times, the rebellion of the woman takes the extreme forms such as sexual promiscuity/ extra marital relations which serve as device for her to assert herself." (210)

Shobha De thinks like a psychologist. She has identified and examined the flaws of Indian Women. The Indian women are far more emotional. Shobha De has created strong woman as Nisha in *Sultry Days*. Nisha challenges her male partner for power, respect and fame. She is very sharp and keen to have control, social recognition, power and authority. Shobha De has given her female characters their own self-identity. She has created them self-reliant, competitive, confident and self-assertive. De recognizes that woman has been marginalized and displaced in the society but she tries to correct this pattern through her work by giving the woman sublime treatment. Her novels revolts against the gender discrimination and portrays her female protagonists with much vigour, vitality and zeal and talent. They are aggressive against the patriarchal norms of the society. Whatever the goals De's female protagonists have, they achieve it challengingly and confidently. The female characters never settle down against subordination. They put forward their views though

they are objected and compelled not to express their views. Pratibha Gupta in her article “A Semiotic Study of Narratives” states:

Do style depicts new woman in a mood of revolt. It undermines the old mythologies of gender relationships by questioning and revising them. They are challenging the stereotypes, fairy tales, tradition and histories that are prescribed plots of their lives and estimates of their authority and power. She is now like a released, long blocked river sweeping away everything coming her way. And very often it has devastating effect on the society. (Reflections on Indian English Fiction. P.35)

Shobha De has presented her protagonists not as a victim in society but she has come victorious in her path. De has asserted her protagonists as rebellious revolting against the set standards of society which holds her as a passive listener and subjugated to man. But in turn she raises her voice so strongly that she emerges as an empowered woman fearing nothing in the society. Shobha De has shown women's protest against current system which limits their existence to day-today things. They are limited to household chores and responsibilities. Sujata and Pratimaben, characters from *Sultry Days*, are against their status which limits them to typical responsibilities of woman and do not have freedom to go out and play more important role in the family. They don't like to limit themselves to only household responsibilities. They raise their voice and they are aware of their new role taking the responsibilities more firmly

Karuna, the main character of the novel, *Socialite Evenings*, is portrayed self-confident and potential woman who try hard to attain freedom in every sphere of her life. Shobha de portrays Karuna as a very dashing woman full of capabilities with a strong belief in herself. She becomes a famous model earning handsome amount and become self-reliant. Karuna tries to show the general mentality about women in male dominating society where men think that women should not cross the threshold of the house and go out and earn some money and respect. Karuna states that woman, in Indian society, is denied to live her life freely and as an individual. She says: “I am made to feel obliged and in debt. Its awful bit even my insistence on working and contributing to the running expenses in the house has become battleground”. (*Socialite Evenings* 69). Karuna plays various roles at different times such as a model, a housewife, a society lady, an actor, a writer to quench her emotional thirst and moreover she becomes successful in that. Karuna is prevalent on the thought of her status. She doesn't like her middle class family status. She wants to take the centre position and dominates patriarchy and what is important for her more than anything is her quest of identity. She believes, “I feel claustrophobic; I need to find myself”. (*Socialite Evenings* 55).

Not only her protagonists but her minor characters have immense capacity to change their lot. Ritu is not happy with her husband and she decides to leave her second husband and settles with Gul. Through these characters Shobha De expresses the inner thoughts of the Indian woman. She perfectly acknowledges the issues of woman and give them feminist outlook to show that these women are not mere subordinates but they have the urge for equal opportunities and status in society. Mikky, female protagonists in the novel *Sisters*, is very loyal to her husband. She does not believe in the subjugation of woman and believes that they should be treated equally. She wants to go out and earn. She does not want to be in the house all the time. She wants to be the representative of her generation by being self-reliant. But her husband does not allow her to go out and work outside. She is not ready that somebody

should hinder her personal freedom. She has her desire to break her marriage and does not want to fall prey to her husband's wishes. De's women does everything to fulfil their aspirations with all their strength and stamina in a male dominated society. They turn patriarchal social pattern upside down to meet their needs. They rebel against their perpetrators by denying orthodox social taboos and make their future by thinking about themselves more independently. They don't suffer by the hands of their male partners and they try to do everything to reach their desired effect such as fulfilling their joys and accomplishments. De depicts the continuous struggle of her protagonists in the society. They struggle against slavery, subjugation and exploitation and their dreams of achieving financial independence. Shobha De very clearly makes her reader emotional by stating the status of these women. But her women do not succumb to their suppressors they come victorious and make their own world of new and empowered women in the present state. Dr. Srinivasa Iyengar states Shobha De "as a writer is candid beyond her imagination..... gifted with extraordinary ability to discuss every sensitive aspect in her works". (p.85)

Conclusion:

Shobha De highlights the various perspectives of freedom of women and their liberation in the present scenario. It includes their social freedom, financial freedom, freedom in marriage, emotional freedom and self-reliance. We see De's woman have extra marital affairs but that stands for breaking the traditional and dogmatic values of male dominated society. The male dominated society does not treat women at par. They are not given equal opportunities and status as men. Shobha De confronts with the problem of contemporary women and comes with the solution by creating female characters who rebel against the set traditions of the society and become independent. De creates such type of women characters who love to have freedom inside and outside. They overcome the problems and the challenges created by their men counterparts. They raise their voices against women exploitation. S. P. Swain states that:

"The Indian novelist, Shobha De articulates the depiction of female as a central character. She has inspiring feature in civilization, commence as well as changeable their individual existence and the life of additional in the voluptuously enthralling humanity of Bombazines, its tempting sparkle with glamour enamoring countless a Karuna to its entangle as well as appealing delicate". (p.128)

References:

1. De Shobha, *Snapshots*, New Delhi, Penguin Books India Pvt. Ltd, 1992, Print
2. De Shobha, *Socialite Evenings*, New Delhi, Penguin Books Pvt. Ltd, 1989, Print
3. Gupta, Pratibha, *A Semiotic Study of Narratives*, Reflections on Indian English Fiction. Print
4. Iyengar, Srinivasa, *Indian Writing in English*, New Delhi, Strling, 1983. Print
5. Satyanarayana, E. *The Dialects of Self-Assertion: The Liberated Woman in Sisters. The fiction of Shobha De critical studies*. Ed. Jaydipsingh Dodiya, New Delhi: Prestige, 2009-2010 P.15. Print
6. Swain, S.P. *Feminist English Literature. Shobha De's Socialite Evenings: A Feminist Study*. New Delhi, Prestige Books, 2000. Print
7. Tripathi, J.P. *Shobha De's Snapshots: The Overwhelming Question* -Indian fiction, The Atlantic Literary Review Quarterly 10.3 (Jul-Sep. 2009): pp. 104-127. Print.

Patriarchal Constrictions in the Plays of Dina Mehta

Kapil Singhel

Associate Professor Department of English
Vasantrya Naik Government Institute of
Arts and Social Sciences, Nagpur, (Maharashtra)

Abstract

Mehta depicts the negative image of a woman that is created through socialization. The insecurity of a single woman who has passed her prime, as epitomized in Pramila, is the main theme of *The Myth-Makers*. *Brides Are Not for Burning* projects the blight of dowry. The susceptible girl child, the pain of child sexual abuse, childlessness, and infidelity are the concerns apprehended in *Getting Away with Murder*. Patriarchy gives rise to various discriminatory practices.

Keywords: society, patriarchal, tradition, dependency, subservience

Dina Mehta in her writings highlights the vulnerable position of the Indian woman and the Indian woman's perception of self in a patriarchal society. Her female characters stew the negative image the so-called socialization fosters in them.

Just as a society dominated by racist ideology consigns the black population to an inferior status makes it believe in this ideology, a society based on sexist ideology condemns the woman to an inferior sex and made her believe in it (Mukherji, 52).

As an outcome of this social prerequisite, a woman forms an impression that she is not significant to herself, for herself. She develops a feeling of being contemptible and unworthy. A woman is reticent about her existence. She is averse to speaking for herself, to express her views and outlooks, or acting for herself. The personality of a woman is shaped completely through relational, mostly conjugal and familial, connections. Her individuality occurs chiefly as being-for-others, rather than being for herself. This rapport of self, totally a response to the needs of others, takes away her liberty.

The Myth-Makers opens with Pramila, whom age is catching up on, sitting at her dressing table. She is eagerly waiting to receive her lover, Sandip Joglekar who is a film producer. Her gestures, clearly indicate that she is agonized with her physical maturity. "She touches the slight pouches under her eyes, the sickle lines round her large, unhappy mouth, then sits

gazing in despair”. (7)

She repetitively asks her maidservant, Mukti, “Do you think he will come for me tonight? (11) and the young woman’s only reply is, ‘You said he was coming (11). This dialogue is repeated four times, to suggest the status of Pramila’s life. Pramila is in a relationship with Joglekar, but, Anand an intrepid journalist, loves Pramila, though she is fourteen years older than him, and tries to persuade her to accompany him to Delhi. He presages her that Joglekar won’t be consistent in his relationship and sooner or later will be tired of her. Anand is keeping track of an illegal act committed by Joglekar. Joglekar hints to Pramila to stop Anand from testifying in court. For this, he says that if required she should sleep with Anand to buy his silence. This infuriates Pramila and she asks Joglekar to go away. This makes Joglekar react showing authority over the flat and all its possessions. Pramila desires to leave but does not have an option. She found herself fully relying on Joglekar for all her physical and emotional needs. The so-called civilized societies do not custom a positive image of a single woman. For a woman, remaining single is never considered to be a choice. It is taken as something which ensues a woman and so, stimulates sympathy.

The Myth-Makers condenses the vulnerable situation of a single woman in an androcentric civilization and her dithering intellect. Pramila, the actress, past her youth, in *The Myth-Makers*, attracts the soft corner. When Joglekar comes close to her, aware of his advantages, and cradles her, she falls into his arms with her eyes closed: All evening and half the night, I waited for this... to feel my happiness protected... (31).

Women accept the place of subservience and enslavement because the social and economic configures in a society based on patriarchy, force them to do so. A customary Indian woman amalgamates herself with an identity of a man she is involved with and thus loses her individuality. He becomes a pivot around whom her life clusters:

Confined to the home, a child among her children, passive, no part of her existence under her control, a woman could only exist by pleasing man. She was wholly dependent on his protection in a world that she had no share in making: man’s world (Friedan, 72).

Pramila agonizes from this dependency disorder, which is an outcome of the acclimatizing one gets from a patriarchal arrangement. The results of dependency syndrome are unlimited and unfavorably affect the optimum development of a woman’s potential. Unrequired dependence on a husband or a man takes them toward declination in their confidence and self-image of women. It leads to diffidence, domination of subordination, and self-pity as she suggests to her maid: Mukta, you must be subtle to keep your man, particularly if you fight your wrinkles with cold cream. (MM, 18).

She imagines or considers other women as foes or latent adversaries. A type of masochism is found in women who agree with the dominance of men. In their lives, the consequences of this dependency syndrome continue:

In her low self-esteem, the depressed woman views herself as deficient in characteristics that are important to her feminine identity, such as intelligence, health, beauty, personal attractiveness, and popularity. She may describe herself as inferior and inadequate. She is also pessimistic and she expects the worst and rejects the possibility of improvement. She criticizes herself for various deficiencies and blames

herself for happenings that are in no way connected with her. (Al-Issa 101-102)

Pramila understands her wretched situation sporadically and thinks to escape, but a deep sense of insecurity surrounds her and she fails to gather courage. She applies all her deceptions to see that Joglekar remains with her. She hopelessly seeks to lose her identity and profanities her vulnerability:

Why can't I be like Savitri? She is like one of those rubber dolls; no matter how hard she falls, or, where, she always manages to land on her feet (Act 1). She drowns in self-pity and describes herself as a lone bowed figure, toiling wearily, in immense solitude, towards age and death (MM, 34).

In *The Myth-Makers*, Joglekar, the womanizer, is compelled to marry Rajan's sister, Laxmi. Joglekar was involved in the construction of a building that had collapsed resulting in the death of many workers. Rajan knew the secret about the faulty building material and he had used this timing to force Joglekar into marrying his sister. Joglekar who had many options, regarding women, took his revenge by not consummating the marriage. Rajan understood this too late: He treats her like a servant in the house... He has not touched her! Not once! She is still a virgin... the only virgin he has not defiled (MM 39). Just as forced sex is a delinquency counter to women, depriving a person of a sexual relationship in marriage is an equally heinous crime.

Domestic violence against women is mostly ignored and remains unnoticed. Behind the curtain of family honor, the victim is continuously harried not to reveal the truth to the outside world. Wife beating was considered completely normal till the decades of the seventies. It was only during the eighties that it became a legal and humanitarian subject. Thus, 'women are bludgeoned into silence and submission by the threat of male violence.' (Menon, 106)

Brides Are Not for Burning is a vivid picture of the pestering unleashed on women who are unable to get enough dowry. The action commences with a dramatic touch with a disagreement between Malini and her father who is upset over his elder daughter Laxmi's death. She died by self-immolation at her husband's house. Malini, a younger sister to Laxmi, suspects dowry to be a reason for her death. Their father, a government clerk, had his daughter married to the rich businessman Vinod Marfatia, in the hope to take her out of a life of poverty. But things went against his wish and the sullenness in the father's voice cannot be neglected:

Marriage is 12 tolas of gold, 2,000 rupees for a hall, utensils of steel, and saris of silk... their expectations were endless because they imagined a government clerk makes so much on the side. They thought I had feathered my nest with bribes and kickbacks... And I let them think that because I wanted to do my best by Laxmi. (BNFB, 13)

Laxmi, the daughter of a father who could not fulfill the greed of dowry seekers, goes through all unpleasanties in her husband's house. Dipa Mehta crosses the emblematic feminist schema by inculcating a broader idea in which mistreatment against women is unbridled not just by men but also by complicit women surrounded by principles of a narrow patriarchal order. Laxmi's mother-in-law, derisions Laxmi quite regularly, about her father not keeping his word about dowry. The sisters-in-law take up the chant that a goddess of wealth – Laxmi is the name of the goddess of wealth according to Hindu beliefs – has entered their home

—with clothes fit for a servant and jewels not worth the name (BNFB, 16). These females do not miss any chance to humiliate Laxmi.

Getting Away with Murder is the story of three friends, Mallika, Sonali, and Raziya. They confront body blows like childhood sexual abuse, infidelity, and insecure relationships. The action of the play starts in a restaurant and the different aspects of gender discrimination are presented via the discussion between Mallika and Sonali. Mallika (Malu) is a successful entrepreneur. She is hanging around for her friend Sonali and brusquely rebuffs the advances of a stranger. Sonali is of the view that her mother-in-law does not like her, and spends all her time prying on her. Malu defends the old lady, and is of the view that “Maybe the old lady is just bored out of her mind?” (GAWM, 58).

Sonali recollects her own mother’s behavior after her father died, “she, used to exhaust herself over her household tasks . . . I had to run her errands. . . . Of course, Gopal escaped all that (59). This is reflective of the gender discrimination by a mother. This treatment at the hand of the mother has scarred Sonali’s psyche. Under the impression that life for a female will always be of thorns, she wants to abort the fetus if it is female. Mallika is habitual of having her way. Her friend Sonali expresses, “I envy you all that, I paddle my own canoe, put my shoulder to the wheel and push like hell ‘sort of thing. All that starched pride in assuming authority over your affairs (Body Blows, 59). Though economically independent, she is fascinated by Sonali’s brother, Gopal. However, on the core of her being financially settled, she shies away from marriage. She says, ‘I am economically independent. I don’t need security, so I don’t sell myself’ (61).

The disdainful derisiveness of men to her climbing great heights irritates Mallika. Pinglay, her business partner, never appreciates her efforts towards the foodstuff agency they run on high profit. “I don’t know what infuriates me more, the fact that he’s as devious as he’s dim-witted, or that he insists on calling me Mallika ji, with that false deference to my womanhood that gets me so mad! (61). Despite being aware that it is Maalika who is managing the agency, he has the lesion to hint that women are best fitted for secretarial work.

The play *Getting Away with Murder* also throws light on the aspect of child abuse. Sonali is a quarry of this heinous act. As already expressed above, she does not want a daughter and is prepared to get the fetus aborted if the sonography test shows a female fetus. In her earlier pregnancy, the doctor had declined an abortion and Sonali had caused a miscarriage herself. According to her, “To be born a girl is to suffer from the terrors of passivity” (Body Blows, 64).

After the death of her father, her uncle decided to look after her mother, her brother, and herself. This uncle had regularly abused her sexually. She carries the scary memories of the abuse throughout her remaining life. The evil of child abuse is often only suppressed into the subconscious to reoccur at the later stages of life. This has made her suffer from hallucinations:

I remember. . . the terror of passivity . . . and I see her twisted face . . . twitching thighs . . . as they drag me out of her with forceps—a slimy, piteous mess— (64). Again, in delirium, her statement like —nothing to tell. Happened fast. All in a rush. Pain. Blood. Then it—or what you might call Her. I flushed it or She away... (75)

Dina Mehta projects how women have internalized patriarchal norms. The behavior of Sonali’s mother-in-law and Raziya’s mother-in-law is a good example of this. They cling to

their sons possessively:

Sonali's mother-in-law keeps spying on her, and phoning her son Anil at work to complain about her. Raziya's mother-in-law insists on the remarriage of Habib because they are childless, she believes that "an educated wife is a penance to her husband (77).

Mallika finds it ironic that even female feticide is being touted as a sign of liberation. "Mothers award the death sentence to their unborn daughters in the name of liberation (63). But Mallika herself is not free from patriarchal norms – she feels that "a man has the right to the body of a woman younger than him. Mallika desires to have a meaningful relationship with Gopal. But she is not able to shed all the notions ingrained into her from childhood. The fact that she is six years older than Gopal makes her hesitate. Raziya tells her, "Stop assessing yourself through male eyes (73). But Mallika does not want Gopal trapped in a marriage with her. She wants him to stay with her because he chooses to. She is broadminded enough to understand his brief affair with the tribal woman, Minzari.

In Dina Mehta's opinion, an independent woman is strong in will and purpose. She carries on with her own thing without being bothered or concerned about the views of the people around her. She is certain about what she wants and acts accordingly. She lives life on her terms and conditions. Malini and Mallika exemplify this delineation. In certain cases, education or economic independence is not the solution to the difficulties and problems women face. An example is Raziya in Mehta's *Getting Away with Murder*. Though a doctor, she feels guilty for not being able to produce a child. Without going into depth of the situation, she assumes that it is her fault and condones her husband Habib's refusal to go through any tests. Hence, she accepts Habib's marrying Zameena, a nineteen-year-old girl. Even if an educated generation is coming out and they are getting self-sufficient through employment, Indian women are reluctant to stand up for their cause. They are unable to come out of the acclimatizing of the patriarchal system. They are anxious by the fear of social criticism. For them, social respectability is obeying social conventions which are based on patriarchal values.

Works Cited

1. Al-Issa, Ihsan. *The Psychopathology of Women*. Englewood Cliffs NJ: Prentice-Hall, 1980.
2. Frieden, Betty. *The Feminine Mystique*. Harmondsworth, Middlesex: Penguin, 1963.
3. Mehta, Dina. *Brides Are Not for Burning: A Play in Two Acts*. Calcutta: Rupa, 1993.
4. . *Getting Away with Murder in Body Blows: Women, Violence and Survival, Three Plays*. Ed. C.S. Lakshmi. Calcutta: Seagull Books, 2000.
5. . *The Myth-Makers: A Play in Three Acts* in Enact: The Theatre Magazine 35 (Nov. 1969): n.p. Menon, Lakshmi Devi.
6. Mukherjee, Partha N. *Sex and Social Structure. Socialization, Education, and Women: Explorations in Gender Identity*. Ed. Karuna Chanana. Hyderabad: Orient Longman, 1988.

Objectification of Women in Aravind Adiga's *The White Tiger*

Mr. Mukesh S. Mahale

Research Scholar (English)
S. G. K. College, Loni Kalbhor, Pune (M.S.)

Dr. Sunil G. Chaudhari

Research Guide
N. H. College, Brahmapuri, Chandrapur
Affiliated Gondwana University Gadchiroli

Abstract:

The present research paper is an honest attempt to show how Aravind Adiga presents his female characters in a unique manner. A number of women characters can be identified with common Indian women whereas some of his female characters prove themselves as individual being. The present paper attempts to prove that every woman character in Adiga's *The White Tiger* willingly or unwillingly, knowingly or unknowingly accepts objectification of women. The present paper can be viewed as feminist interpretation of Adiga's *The White Tiger*.

Key Terms: Objectification, feminism and patriarchal.

Introduction

It is observed that the term feminism is widely shown and heard even in the 21st century. Even the word is heading towards globalization a few people still stick up to negative approach to women. Accordingly, feminism can be studied as feminine ISM. Feminism can be defined as an attempt to create and assert identity amidst the male-centered world.

It can be studied that the present novel is a stark criticism on the society that mysteries the other gender. The author presents it through, "dark India" as per Adiga's opinion dark India is the region wherever the river of Ganga flows. The dark side represents unequal treatment given to women. For example, the protagonist of the story has to dropout from his school because he supposed to earn money to give as dowry. The girl who gives dowry represents every girl in the world of darkness whereas the protagonist here stands for every

boy who falls prey to this custom. The custom of dowry is an emblem of subjugation of women by male dominated society and culture. It clearly signifies the fact that men and women are given unequal treatment. They are just on the basis of their gender. For example, Balram, the protagonist, says, “my mother’s body had been left from head to toe in a saffron silk cloth which was covered in rose petals and Jasmine garlands. I don’t think she had ever had such a fine thing to wear in her life” (Adiga, 16). The portrayal of the cremation of Balram’s mother clearly shows how a woman lived her life only because she is a woman. The present incident also throws light on another fact of limited role of a woman in Indian society. Role of women is limited only to an obedient daughter wife and a mother. It results in objectification of women in the society.

Objectification of women is also a very strong and serious issue in the society. It is an idea, where woman is not considered as a human being but as a thing. The custom like dowry is an example of objectification of women. Dowry, generally, is a symbol of status of a woman. If a girl gives heavy dowry she is respected by her family. Accordingly, the same reason becomes the root cause of many issues in the novel. For example, Balram’s father has borrowed a big amount as a loan from a landlord named “Stork.” They have adjusted the loan for their wish to engage a huge marriage function which again would raise social status of a woman. Moreover, they intend to give a large sum of dowry to Reena. It is observed that, the custom affects not only a girl’s life but also her family life. Rate of interest of loan is so high that the family cannot pay the amount. Result all the boys in Reena’s family stop schooling and start earning their livelihood.

Another facet of objectification or signification of a woman is that, she is considered as a physical being. A woman’s personality as an emotional or an intellectual being is totally denied by the patriarch. A woman is acknowledged by her body. A woman is considered as beautiful on the basis of a body but not by her behavior character or nature. The same instances are clearly seen in the present novel. For example, Balram’s master Mr. Ashok describes and appreciates a woman character in such a manner that her identity as a spiritual being gets hidden when he says,” she was tall and beautiful but the most remarkable thing about her was -her hair- golden and glossy just like shampoo advertisements. Go and touch her hair”(Adiga 218-219). The above perspective clearly shows the instance of objectification of a woman which is strongly opposed and criticized by feminists.

As a matter of fact, the river is considered as the goddess or a girl in Indian culture. The present novel depicts a male-centered land owner who owns the river outside his city. On symbolic level the river signifies a woman who is under total control of landowner Stork who charges money to the fishermen.

The same factor of thingification of women can be registered through another incident when Balram travels on a train and he looks at a woman. The way he expects a woman to be at the way how he appreciates her physical attributes clearly shows that he has prepared and image of a woman and her physical attributes. It shows nothing but objectification of women in the present novel.

As a matter of fact, sexual approach of looking at women’s body is also an example of objectification of women. The lead character Balram develops a certain taste to fulfill his sexual need. Usually visits red-light area where he always expects light-skinned blonde who

has red hair. This perception of a blonde prostitute clearly points out objectification of women. For example, he describes, “not half as pretty as Kim Basinger. How the rich always gets the best thing in life and all that we get is their leftovers” (Adiga, 232-233). It can be observed that irony in the novel is at the climax when he is red with anger as he comes to know that the girl, he has chosen is not a blonde. But has applied color to her hair to appear a blonde. As a matter of fact, Balram’s perception of a blonde girl overcomes him when he demands his money back as he understands that she is not a blonde. Besides, the present novel highlights issues regarding women trafficking in network and international network of prostitutes. For example, Ashok Sharma customers are Ukrainian girl.

The present novel depicts women from all the sectors of the society. The author also describes dubiousness of Indian social values to trade women. The society treats women as per the social strata. A woman character Kusum belongs to lower class. She is not given justice due to her identity. On the other hand, there is a higher-class lady Pinky Madam who drives her car on a man in which the man dies. The readers come to know that treatment given to women depends upon their class and caste. When Pinky Madam kills a man on a road she is not punished for her crime. She is a dominant woman in the society. They cannot come together for welfare of the women. The woman is also separated on the basis of class and caste.

The readers also understand role of women in the present novel. For example, Kusum dominates other members in her family. Balram states, “She has used her way into control of the house. Every son and daughter-in-law lived in fear of her” (Adiga, 13). It can be observed that although she is a woman, she plays very dominant role in her family. India is a patriarchal country. Even then Pinky Madam dominates the system of judiciary. Kusum plays very significant role in dowry. She receives a large sum as dowry from her daughter in law. It can be studied through the description given by Balram. He says, “After the wedding, Kusum granny took the five thousand rupees and the Hero cycle and the thick gold necklace” (Adiga, 42). It can be observed that women like Kusum are not exploited or discriminated but they work as the agent of discrimination to women themselves.

Objectification of women can be highlighted through a modern character Pinky Madam too. Pinky is wife of Ashok. She represents the modern women who follow the Western lifestyle as she has spent a long time in America. She can be taken as an example of radical feminism. She doesn’t like staying with her husband’s family but she appreciates individual lifestyle. Moreover, she becomes an object for the male in the present novel. Pinky Madam likes wearing such clothes through which “half of her boobs is visible” (Adiga, 120). Amazingly, she willingly tries to become rather loves to become a matter of male gaze. She loves to be an object of sex and lust of men.

As a matter of fact, objectification of women can be observed in content page of the novel. The novelist has structured and divided novel into 6 chapters. Noteworthy aspect is that the chapters are named as the first night and the second night. It can be interpreted as a humorous critique of patriarchal mindset of the society across the word. It can be studied or drawn out of connotative meaning of night. The first night is used in the context of marital life. It can be stated that the author tries to highlight patriarchal way to making very sexist image of women. It is a very effective example of objectification of women in the present

novel.

The present word is very popularly known as the era of equality and modernity but the same period is also known for freedom. It can be seen that nowadays; people freely discuss on the issues of sexuality. Today's India is thinking about prescribing sex education in schools in order to grow awareness about human body. Unfortunately, the patriarchy interprets a woman only as a body. Pornography is one of the ways that create stereotype picture or images of women. Pornography is harshly criticized by feminist for creating sexiest image of women through literature, movies or any kind of media. The present novel satirically highlights a village where such movies are publicly screened every day. He says, "a stiff cardboard-backed poster for a pornographic film was tied to the back of his cycle... Cinema across the river showed such films every night" (Adiga, 99). It can be viewed as a sharp critical remark on lower grade interest of the contemporary society. It is also a critic of stereotyped images of women through pornography. It presents picture of women as an object of sexual pleasure. Pornography, according to the feminists, denies identity of women. The present novel depicts a society or a village where objectification of women is celebrated by the people.

Moreover, racial connection of pornography presents a very hideous picture of patriarchal mind-set. It is nothing but imaging a particular race in sexiest manner. As a matter of fact, women are subjugated by men but black women or native women are highly subjugated by patriarchal society. It results in nothing but objectification of women. For example, Balram says, "featuring golden- haired women from America or lonely ladies from Hong Kong" (Adiga, 21). It can be observed that lonely ladies also become subject of sexiest image which ultimately results in objectification of women in the present novel *The White Tiger*. It can be observed that red-head girls are made object of sexual pleasure of men. A number of characters in the novel are not acknowledged by their names, occupation or their qualities but are identified by their sexual identity, for example "to give you the basic facts about me - Origin, height, weight, known sexual deviation." (Adiga, 15) It clearly points out the fact that a man or woman is not known for his or her virtues but for sexual connotation. It results in objectification of women in the present novel.

Aravind Adiga's *The White tiger* mentions to some of the prominent literary works. He also talks about sexual cover pages of books showing provocative images of girls. He says, "Desmond Bangle - The Joy of Sex. One time the publishers change the Hitler cover so it looks like Harry Potter [...] So I stood around that big square books. Standing around books, even books in foreign languages, you feel a kind of electricity buzzing up towards you, your Excellency. It just happens, the way you get erect around girls wearing tight jeans" (Adiga, 95). It is again very much clear that the villages are the places where pornographic literature is celebrated by male domination. It is really satirical criticism on the masses who think themselves men as they feel erection of their private part after seeing pictures of girls wearing tight jeans. It can be viewed as an attempt to create negative image of not only women but also men. It can be stated that the present incident points out object application of both men and women.

As a matter of fact, objectification of women is on the climax when Balram says, "This, Mr. Premier, is the famous red-light district [...] It was just 5 o'clock and still light, but the

women we are waiting for me, as they wait for men at all times of the day” (Adiga, 119). Thus, creating a woman’s image as a thing of sexual pleasure, sex-worker again results in signification of women which is known as objectification of women.

Conclusion

It can be stated that the present novel depicts women of almost all the social class. Being irrespective of their social strata they knowingly or unknowingly, willingly or unwillingly become object of lust of men as well as patriarchal mindset. It also highlights discrimination on the basis of gender that ultimately results into objectification of women of every class.

References:

- i) Adiga, Aravind. *The White Tiger*. Harper Collins Publishers, New Delhi, 2008.
- ii) Mukherji, Meenakshi. *Realism and Reality- The Novel and Society in India*. Oxford university Press, New Delhi, 1996.
- iii) Nagpal, Pratibha. Aravind Adiga’s *The White Tiger*: Critical Response, *The Commonwealth review*, Vol-18 P-2
- iv) Krishna, Anirudh. *The Broken Ladder: The Paradox and Potential of India’s One Billion*. Penguin House and Cambridge University Press, 2017.
- v) Pathak R.S. (ed.) *Recent Indian Fiction*, Prestige Books, New Delhi, 1994.

The Empowered Nora: A Critical Analysis of Nora's Portrayal in Henrik Ibsen's "A Doll's House"

Meherarti Bade

Assistant Professor in English
SNDT Arts & Commerce College for Women
Karve Road, Pune- 411038.

Abstract:

This research paper critically examines the portrayal of Nora, the central character in Henrik Ibsen's play "A Doll's House," as an empowered woman. By conducting a close analysis of Nora's character development, actions, and the socio-cultural context of the play, this study aims to explore the nuanced depiction of Nora's empowerment and its significance within the broader themes of gender, identity, and societal expectations.

The paper begins with the historical and social context in which "A Doll's House" was written, considering the prevailing gender norms and women's rights movements of the time. The research explores the ways in which Nora's actions challenge traditional gender roles and patriarchal structures. It investigates her journey towards self-empowerment, emphasizing her courage, resilience, and determination to define her identity beyond societal expectations. It also examines the consequences and repercussions of Nora's empowerment, for herself and those around her, shedding light on the complexities of her choices and the societal responses they provoke.

In conclusion, the paper highlights the multifaceted portrayal of empowered Nora by examining her character development, actions, and socio-cultural context. It reveals Nora's transformative journey from societal conformity to self-empowerment.

Key words: gender norms, societal conformity, resilience, and self-empowerment.

I. Introduction

A. Background of Henrik Ibsen's "A Doll's House":

Henrik Ibsen's play "A Doll's House," first performed in 1879, has garnered widespread acclaim for its exploration of gender roles, societal expectations, and the quest for personal freedom. Set in the late 19th century, the play offers a compelling depiction of the challenges faced by women in a patriarchal society. "A Doll's House" provides a critical lens through which we can examine the complexities of female identity, agency, and the limitations imposed upon women during that era.

B. Significance of Examining Nora's Portrayal as an Empowered Woman:

Nora, the central character of "A Doll's House," has captivated audiences and readers

for decades with her journey from a seemingly obedient wife and mother to a woman who challenges societal norms and seeks her own autonomy. Her character's transformation sparks discussions about the nature of empowerment, gender expectations, and the consequences of breaking societal constraints. Understanding Nora's portrayal as an empowered woman in the context of the play allows us to explore the transformative power of individual agency and the limitations placed upon women's lives.

C. Research Objectives and Questions:

This research paper aims to critically analyze the portrayal of Nora as an empowered woman in Henrik Ibsen's "A Doll's House." By examining the play's text, character development, and socio-cultural context, the study seeks to address the following research objectives and questions:

1. To explore the initial portrayal of Nora as a seemingly submissive and dependent wife.
2. To analyze Nora's transformation and rebellion against societal expectations.
3. To examine how Nora challenges traditional gender roles and patriarchal structures.
4. To understand the consequences and repercussions of Nora's empowerment within the play.
5. To investigate the historical and contemporary interpretations of Nora's character.

By addressing these research objectives and questions, this study aims to shed light on the portrayal of Nora as an empowered woman in "A Doll's House," contributing to a deeper understanding of the play's significance in feminist literature and its on-going relevance in contemporary discussions on women's empowerment.

II. Historical and Social Context

A. Gender Norms and Societal Expectations during the Time of the Play:

To fully comprehend Nora's portrayal as an empowered woman in "A Doll's House," it is crucial to examine the historical and social context in which the play was written and set. The late 19th century was marked by deeply ingrained gender norms and societal expectations that shaped women's roles and limited their agency. Women were generally expected to prioritize their duties as wives and mothers, relegating their ambitions and desires to secondary importance. Patriarchal structures were firmly entrenched, perpetuating unequal power dynamics within households and society at large.

Within this context, "A Doll's House" emerges as a bold critique of the prevailing gender norms. Henrik Ibsen's play challenges the idealized image of women as self-sacrificing, submissive "dolls" existing solely for the pleasure and convenience of their husbands. By exploring Nora's character, the play confronts societal expectations and questions the suffocating limitations imposed upon women.

B. Women's Rights Movements and Their Influence on Ibsen's Portrayal of Nora:

The late 19th century witnessed the rise of women's rights movements and feminist ideologies across Europe and North America. These movements advocated for women's suffrage, education, and greater autonomy in both public and private spheres. Henrik Ibsen was acutely aware of these societal shifts and the evolving conversations around women's rights.

"A Doll's House" can be seen as a response to the growing feminist movement, offering a nuanced portrayal of a woman's struggle for self-realization and independence. Ibsen's

portrayal of Nora reflects the tensions and contradictions faced by women during this period of societal transition. Through Nora's journey, Ibsen highlights the conflicts between individual aspirations and societal expectations and the desire for women to assert their agency and challenge traditional gender roles.

By examining the historical and social context surrounding the play, we gain a deeper understanding of the constraints that Nora, and women like her, faced in their pursuit of personal fulfillment. It provides a lens through which we can appreciate the audacity of Nora's transformation and the significance of her actions within the societal constraints of her time.

III. Initial Portrayal of Nora

A. Analysis of Nora's Portrayal as a Seemingly Submissive and Dependent Wife:

At the beginning of "A Doll's House," Nora is introduced as a seemingly content and obedient wife, conforming to societal expectations of the time. Her portrayal aligns with the prevailing gender norms, where women were expected to prioritize their roles as wives and mothers above all else. Nora fulfills this role dutifully, performing her domestic duties and presenting herself as a doting wife and mother.

Ibsen deliberately establishes Nora's initial portrayal as a contrast to the emerging themes of empowerment and self-realization. Her dialogue and actions exhibit a certain naivety and dependence on her husband, Torvald. Nora's interactions with Torvald suggest a power dynamic characterized by his authority and her subservience, as she seeks his approval and validation. Her limited agency and the constraints placed upon her are evident in her interactions with other characters, particularly when her actions are scrutinized and controlled.

B. Examination of the Societal Constraints and Her Husband's Control over Her:

Nora's portrayal as a submissive wife is further reinforced by societal constraints and her husband's control over her. The play presents a microcosm of a patriarchal society, where women were expected to adhere to strict social norms and defer to male authority figures. Nora's actions and decisions are dictated by the expectations of society and her husband's preferences. Her desire to maintain a façade of perfection and fulfill the role of the ideal wife keeps her confined within the boundaries of societal expectations.

Torvald's control over Nora is evident in the way he infantilizes her, using pet names and treating her as an object of affection rather than an equal partner. He imposes strict rules and expectations upon her behaviour, reinforcing his dominance and her subordination. Nora's portrayal as a seemingly submissive wife underscores the power dynamics that women faced within the institution of marriage and society at large during that time.

By analysing Nora's initial portrayal, we gain a deeper understanding of the societal constraints and power dynamics that shape her character. It sets the stage for her subsequent transformation and the exploration of her journey toward empowerment and self-realization.

V. Challenging Traditional Gender Roles and Patriarchal Structures

A. Examination of Nora's Actions as a Rebellion against Societal Expectations:

As "A Doll's House" progresses, Nora's character undergoes a profound transformation, challenging traditional gender roles and patriarchal structures. The play depicts Nora's awakening to her desires, ambitions, and the realization that she has been confined within the limited role of a doll in a dollhouse. Fuelled by her desire for self-realization and liberation, Nora takes bold actions that defy societal expectations.

Nora's decision to borrow money without her husband's knowledge and forge her father's signature represents her first act of rebellion. This action demonstrates her agency and willingness to take risks to save her husband's life, despite the moral ambiguity of her choices. It reveals Nora's determination to step beyond the boundaries set for her as a woman, challenging the notion that women are incapable of making significant decisions and assuming responsibility.

B. Analysis of Nora's Journey towards Self-Empowerment, Resilience, and Determination:

Nora's rebellion against societal expectations extends beyond her financial actions. Throughout the play, she exhibits remarkable resilience and determination in her pursuit of self-empowerment. Nora confronts her fears, confronts the consequences of her actions, and embarks on a journey of self-discovery.

As the play unfolds, Nora's inner strength becomes evident. She gradually sheds the façade of conformity, asserting her individuality and questioning the validity of her roles as a wife and mother. Nora refuses to be defined solely by her relationships, seeking to define her own identity beyond societal expectations. Her relentless pursuit of personal growth and independence challenges the prevailing notion that women exist solely in relation to others.

Nora's journey toward self-empowerment is exemplified in her decision to leave her family in search of freedom and self-fulfilment. Her departure symbolizes her rejection of the restrictive gender roles and patriarchal structures that confine women to subservient positions. Nora's departure represents a defiant act that subverts societal expectations, embodying the notion that women have the right to define their paths and seek their happiness.

By examining Nora's rebellion and her transformative journey, we gain insights into her challenge to traditional gender roles and patriarchal structures. Her actions serve as a catalyst for questioning societal norms and prompting discussions on women's agency and the limitations imposed upon them.

VI. Consequences and Repercussions

A. Exploration of the Consequences of Nora's Empowerment for Herself and Others:

Nora's empowerment and her bold actions in "A Doll's House" have profound consequences for herself and those around her. Her decision to leave her family and pursue personal freedom reverberates throughout the play, exposing the complexities and repercussions of challenging societal norms.

For Nora, the consequences are both liberating and daunting. By leaving the confines of her marriage, she embarks on a journey of self-discovery and independence. Nora's departure represents her refusal to be defined solely by her familial roles, but it also entails severing ties with her children and the life she once knew. Her newfound freedom comes at the cost of sacrificing her relationships and facing an uncertain future.

The consequences extend to other characters as well. Torvald, Nora's husband, experiences a profound shock as his sense of control and societal standing crumbles. He grapples with feelings of betrayal and the loss of his idealized image of Nora, reflecting the challenges men face when confronted with women who assert their agency. Similarly, the consequences are felt by other characters, such as Mrs. Linde and Krogstad, who witness Nora's transformation and are prompted to reconsider their own lives and choices.

B. Analysis of Societal Responses and Reactions to Nora's Choices:

Nora's choices and empowerment elicit a range of societal responses and reactions within

the play. The characters' reactions reflect the prevailing attitudes of society at the time and shed light on the broader societal challenges faced by women who defied gender norms.

Nora's departure is met with shock, judgment, and attempts to undermine her agency. Society views her actions as unconventional, and she faces societal condemnation for abandoning her familial duties. The reactions of characters such as Torvald, who seeks to maintain appearances and salvage his reputation, demonstrate the resistance and discomfort that can arise when women challenge patriarchal norms.

At the same time, Nora's actions also spark a sense of awakening and inspiration in other characters and, by extension, the audience. Her journey prompts introspection and raises questions about the limitations placed upon women. Through the lens of societal responses, the play explores the complex interplay between societal expectations, gender roles, and women's empowerment.

By examining the consequences and societal responses to Nora's choices, we gain a deeper understanding of the challenges and risks involved in challenging traditional gender roles. The examination of societal reactions enriches the analysis of Nora's empowerment and provides insights into the broader societal context in which her actions unfold.

VII. Critical Reception and Interpretations

A. Examination of the Varied Interpretations of Nora's Character over Time:

Since its premiere, "A Doll's House" has sparked a multitude of interpretations and critical receptions, reflecting the evolving perspectives on women's empowerment and gender dynamics. The play's portrayal of Nora as an empowered woman has been subject to diverse and sometimes conflicting interpretations by scholars, critics, and audiences.

Initially, the play faced mixed reactions, with some critics condemning Nora's actions as morally reprehensible, while others hailed her as a feminist icon challenging societal norms. Over time, the reception of Nora's character has shifted, influenced by changing social, cultural, and feminist movements. The play has been celebrated as a ground-breaking work that sheds light on women's agency and the need for individual fulfilment, contributing to the feminist literary canon.

Interpretations of Nora's character have also been influenced by cultural and contextual factors. Different cultural contexts and periods have given rise to distinct readings of Nora's portrayal. For instance, interpretations of Nora's decision to leave her family have varied across cultural boundaries, with some seeing it as an act of selfishness and others as a courageous assertion of autonomy.

B. Analysis of the Evolving Understanding of Women's Agency and Societal Expectations:

The diverse interpretations of Nora's character underscore the on-going dialogue surrounding women's agency and societal expectations. As feminist theories and movements have evolved, so too have the lenses through which Nora's empowerment is examined.

Feminist literary criticism has offered new perspectives on Nora's character, delving into the complexities of her choices and actions. Scholars have explored the intersections of gender, power, and identity, questioning the traditional notions of womanhood and highlighting the importance of individual fulfilment and self-assertion.

The changing understanding of women's agency and societal expectations also influences how Nora's character is interpreted. As gender roles continue to be scrutinized and redefined, contemporary readings of Nora's empowerment reflect the on-going struggle for gender

equality and the dismantling of patriarchal structures.

VIII. Conclusion

A. Summary of Key Findings and Contributions:

The research findings highlight the initial portrayal of Nora as a seemingly submissive and dependent wife, conforming to societal expectations and being constrained by patriarchal structures. However, as the play unfolds, Nora's rebellion against societal norms and her journey toward self-empowerment challenge traditional gender roles and patriarchy. Her actions and decisions defy expectations, prompting introspection and questioning of societal norms.

The analysis of the consequences and societal responses to Nora's choices reveals the complexities and risks involved in challenging traditional gender roles. Nora's empowerment is met with shock, judgment, and attempts to undermine her agency, reflecting the prevailing attitudes of society at the time. Nonetheless, her journey also inspires others and prompts reflection on the limitations imposed upon women.

B. Reflection on the Significance of Nora's Portrayal as an Empowered Woman:

Nora's portrayal as an empowered woman in "A Doll's House" holds profound significance. The play serves as a powerful critique of the societal constraints faced by women, emphasizing the importance of individual fulfilment, self-realization, and agency. Nora's journey resonates with audiences across time, offering a catalyst for discussions on gender equality, women's rights, and the need to challenge patriarchal structures.

In conclusion, the portrayal of Nora as an empowered woman in Henrik Ibsen's "A Doll's House" is a testament to the enduring power of literature to provoke thought, challenge societal norms, and inspire change. Nora's journey reminds us of the importance of empowering women, promoting gender equality, and creating a more inclusive and equitable society.

References:

1. Showalter, Elaine. "A Doll's House: Ibsen's Myth of Transformation." *Modern Language Studies*, vol. 8, no. 2, 1978, pp. 43-55.
2. Moi, Toril. *Henrik Ibsen and the Birth of Modernism: Art, Theater, Philosophy*. Oxford University Press, 2006.
3. Templeton, Joan. "Ibsen's Women: A Comparative Study of Nora, Hedda, and Mrs. Alving." *Comparative Drama*, vol. 16, no. 2, 1982, pp. 119-135.
4. Ledger, Sally. "Revisiting A Doll's House: Feminism and International Theatre Practice." *New Theatre Quarterly*, vol. 24, no. 1, 2008, pp. 4-20.
5. Saari, Sandra. "Reading Ibsen's 'A Doll's House' from a Feminist Perspective." *The Explicator*, vol. 61, no. 1, 2002, pp. 50-53.

Feminist Narrative in Chitra Banerjee Divakaruni's 'The Palace of Illusions'

Asst. Prof. Pravinkumar C. Nagawade

Asst. Prof., Dept. of English

Shri Chhatrapati Shivaji Mahavidyalaya, Shrigonda, Dist. Ahmednagar, Maharashtra

Research Scholar at Savitribai Phule Pune University, Pune

Dr. Parag Charudatta Athavale

Asst. Prof., Dept of English

Ahmednagar College, Ahmednagar Maharashtra

Abstract:

Narration is an inseparable part of human life. Narrating stories, sharing experiences, opinions, emotions, anecdotes etc. is an attribute of human nature. The beliefs and perceptions of human mind are formed by the narratives which the human mind accepts. The art of narrating is as old as human history. Narratology is the study of narratives and their structures and how it develops human perception. As narratology is the structural study of narratives, it does not have any space for gender implications, and it started agitation amidst a feminist literary circle. Susna Lanser's seminal publication, "A Feminist Narratology", is often credited with initiating the field of "feminist narratology" (1986). Susan S. Lanser wrote this article to criticise narratology for its lack of attention to women's perspectives. This study analyses Chitra Banerjee Divakaruni's portrayal of Draupadi, wife of the five Pandava brothers, in Mahabharata in her novel 'The Palace of Illusions'.

Key Words : Feminism, Feminist Narrative, marginalised, mythology

Introduction:

Narrating stories is as old as human history. We love to share experiences, opinions, emotions, anecdotes etc. Storytelling is an inseparable part of human life. We humans are story narrators and listeners. The present study is also based on a story of a woman character from Indian mythology who narrates her own story from her point of view. The present paper aims to discuss a feminist narrative, a character of Draupadi, the prominent yet marginalised character in Mahabharata. The story of Draupadi is a retelling of Mahabharata. Epics like Ramayana and Mahabharata shaped and developed beliefs, perceptions and mindsets of Indian society. People consider the characters in these epics by their personality traits rather than their names. The same thing can be said with different perspective that

these characters represent the virtues and vices. Stories of Rama, Krishna, Shiva and Arjuna and their heroic deeds inspired many minds. Panchatantra stories have enriched the childhood of almost every Indian. All these stories narrate heroic qualities of male characters in the epics. Authors across India have re-narrated these epics from different perspectives in number of languages. There are number of versions of Ramayana and Mahabharata not only in India but across the South Asia. Mahabharata is even translated in Persian language. All these versions of epics narrate or re-narrate the stories with different thoughts.

Objective: To study the feminist narrative in a mythological fiction with reference to the narrative theory.

Methodology:

The present study will implement the analytical method to analyse the protagonist character of Draupadi portrayed by Chitra Banerjee Divakaruni in her recounting of Mahabharata, “The Palace of Illusions”, with reference to Susan S. Lanser’s paper, ‘Toward a Feminist Narratology’.

Explanation:

Narrative or Narratology is considered as a field of study which overviews the stories, texts, events, creative work which expresses a story.

Gerald Prince in his article, ‘Narrative Analysis and Narratology’, rightly said,

“...any narrative is the representation of real or fictive situation and events in a time sequence”.¹ (pg. 179)

Narratology or the theory of narrative was coined by Tzvetan Todorov (Grammaire Du De Cameron) in 1969. According to Shlomith Rimmon-Kenan,

“Narratology is a branch of narrative theory”.² (pg.2)

Mieke Bal in his ‘Narratology – Introduction to the Theory of Narrative’ defines,

‘Narratology as a field of study is the ensemble of theories of narratives, narrative texts, images, spectacles, events – of cultural artefacts that tell a story’³ (pg.1)

The study of stories and how they work is known as narratology. These entire theories speak about the theory of narrative as the theory is more structural and studies the structures in the narrative. The theory studies the narrative elements in the narration or story.

While Susan S. Lanser in her paper, ‘Toward a Feminist Narratology’ put her thoughts differently,

‘...narratology has had little impact on feminist scholarship, and feminist insights about narrative have been similarly overlooked by narratology’.³ (pg.341)

Susan questions the theory of narratology,

When asked, ‘...upon what body of text, upon what understandings of the narrative and referential universe, have the insights of narratology been based?’⁴ (pg. 343)

Narratology, structural term has not considered any gender therefore Susan S. Lancer made charges against narratology that,

‘...the foundation of narratology have been either men’s text or text treated as men’s text...a narratology that cannot adequately account for women’s narratives is an inadequate narratology for men’s text as well.’⁵ (pg. 343, 346)

The character of Draupadi is portrayed by Chitra Banerjee Divakaruni, an Indian author and professor of writing at University of Houston. Novels like ‘The Mistress of Spices’, ‘Sister of my Heart’, ‘Queen of Dreams’, ‘One Amazing Thing’ etc. By Chitra Banerjee Divakaruni are works of literary genius. One of the main characters from the Ramayana is retold in her work, ‘The Forest of Enchantments’, Sita. The recounting of the Mahabharata in the novel ‘The Palace of Illusions’ is told from Draupadi’s point of view. Draupadi,

‘First person/ protagonist (Autodiegetic) narrator’⁶ (pg. 349) (Susan Lanser)

narrates her story about her birth, childhood, marriage, events that shaped her life, including life in exile with her five husbands and a mother-in-law, disrobing by Dushshasana, and the Great War between Pandava and Kaurava.

Draupadi, the central figure in the novel, often considered as *ayonija*, took birth from the fire sacrifice performed by her father Drupad. Draupadi speaks about her dark complexion and felt ashamed to take part in religious processions. Krishna helped her to overcome from despondent mood by saying,

‘A problem becomes a problem only if you believe it to be so. And often others see you as you see yourself’. (pg.9).

She enjoyed her childhood with her caring and loving brother at Panchal. Draupadi always needs someone to be on her side. She used to ask questions, she speaks about her likings, sometimes she protested but she was suppressed by saying that,

‘... a woman must be prepared for her destiny in a different way’. (pg.30).

She was the slave of her destiny. She was forced to learn the sixty four skills and rules of comportment. She was attracted to Karna. Her brother told story of Karna against Krishna’s wish. Karna participated in the Swayamvara to win her hand but Draupadi herself stood against him and asked him about his parents.

Draupadi had to confront difficult circumstances after marrying Arjuna, who disguised himself as Bramhin. This was in stark contrast to her existence at her father’s palace. She describes her condition as,

“My feet were bleeding. I’d never walked barefoot on common streets, over thorns and stones.... Each footstep on the cracked, burning path was agony” (pg. 98, 99)

Draupadi fought her own battle by using her womanly powers. She has to get married to five Pandava brothers after her mother in law’s order. She feels as

“... a communal drinking cup, I would be passed from hand to hand whether I wanted it or not”. (pg. 120)

She faced adverse conditions, obeyed the orders of her mother in law, undergone the hardships of exile, followed her husbands wherever they go, worked as a maid, enjoyed being the empress and the magic of palace and then lost it. She was considered as an object and staked by her husband at the game of dice.

“The wife is the property of the husband, no less so than a cow or a slave.” (pg.190)

Duryodhana misbehaved with her by showing his bare lap, Karna called her whore, Dushasana disrobed her. Pandava brothers were helpless; they could not save her from being disrobed. Krishna supported and protected her by Krishna.

She cursed Kaurava and took oath as she lifted her long hair,

“I will not comb it, ... until the day I bathe it in Kaurava blood” (pg. 194)

After losing in dice game Pandava brothers had to face an exile for twelve years. Draupadi had to leave her palace and followed her husbands. She kept the fire of revenge lit in Pandava brother's minds. She tested them by using her womanly powers and displayed her anger to Yudhishthir.

Conclusion:

Draupadi, the beloved Mahabharata queen who was set as a prize in an archery bout, is famous for starting the biggest war of her time, is a tragic figure. Draupadi reluctantly agrees to her mother in laws wish to share herself with five brothers. Though she was queen but she was publically disrobed. Her life was riddled with inconsistencies. She left her mark on history yet not a single girl child is named after her in Indian society. Chitra Banerjee Divakaruni by giving voice to the prominent yet marginalised character put forth the condition of women. In the contemporary world many Draupadi, Kunti and Gandhari can be seen who sacrifice their lives, for their companions. Indeed The Palace of Illusions is a true feminist narrative presented by the leading female novelist Chitra Banerjee Divakaruni.

References:

1. Prince, G. (1982). Narrative Analysis and Narratology. *New Literary History*, 13(2), 179–188. <https://doi.org/10.2307/468908>
2. Rimmon K. S. (1983). Narrative Fiction: Contemporary Poetics. *London: Routledge*. p. 2.
3. Bal, M. (2017). Narratology Introduction to the Theory of Narratology, 4 pp. 5
4. Lanser, S. S. (1986). Toward a Feminist Narratology. *Style*, 20(3), 341–363. <http://www.jstor.org/stable/42945612>
5. Divakaruni, B. C. (2008). The Palace of Illusions. The Doubleday Broadway Publishing Group. pp. 360
6. Pattanaik, D. (2010) Jaya An Illustrated Retelling of the Mahabharata. Penguin Books. Pp.349
7. <https://en.wikipedia.org/wiki/Chitra_Banerjee_Divakaruni>
8. <<https://en.wikipedia.org/wiki/Draupadi>>
9. Singh, A. (2019). Feminist Narratology: An Overview. *Language in India*, 19(4), 555-557

Breaking the Shackles and Empowering Women Through Vulnerability and Defiance: A Delve into Ashley C. Ford's *Somebody's Daughter*

Mr. Chithambaram R K

Assistant Professor,
Department of English,
S.T. Hindu College (S.S), Nagercoil, Tamilnadu

Abstract

This research paper *Breaking the Shackles and Empowering Women Through Vulnerability and Defiance: A Delve into Ashley C. Ford's Somebody's Daughter*, delves into the theme of women empowerment. The novel presents a poignant narrative of the author's life, emphasizing her experiences as a woman and the challenges she overcame to attain empowerment. This article explores the theme of women empowerment, by analyzing key aspects such as self-empowerment through vulnerability, challenging societal norms, agency and assertiveness, and resilience and growth. By examining these elements, the article highlights the importance of empowering women, not only in literature but also in real-life contexts. Through her candid storytelling, Ford shares her struggles, insecurities, and doubts. Embracing vulnerability becomes a means for self-empowerment, allowing her to forge a deeper connection with herself and her audience. By demonstrating that vulnerability is not a weakness, but rather a source of strength, Ford encourages readers to confront their own vulnerabilities and embark on their paths to empowerment.

Keywords: Women empowerment, challenging societal norms, self-empowerment, confronting vulnerabilities

Introduction

American author, podcaster, and educator Ashley C. Ford talks about topics like racism, sexuality, and body image. Flatiron Books published her work *Somebody's Daughter*, which became a New York Times best-seller. Ford co-hosts the HBO podcast *Lovecraft Country Radio* and hosts Ben & Jerry's *Into The Mix*, *The Guardian*, *ELLE Magazine*, *BuzzFeed*, *OUT Magazine*, *Slate*, *Teen Vogue*, *New York Magazine*, *Allure*, *Marie Claire*, *The New York Times*, *Netflix Queue*, *Domino*, and *Cup of Jo* are just a few of the publications she has contributed to. She writes about personal subjects, such as her experiences in growing up with a family member who spent most of her youth in jail, her experiences as a black queer writer, and her background as a victim of sexual assault. Her book *My Father Spent 30 Years in Prison, Now He's Out* was chosen as one of the best books of 2017 by Longreads.

Women empowerment has emerged as a crucial topic of discussion in contemporary society, as it addresses issues of gender equality, agency, and representation. Literature serves

as a powerful medium to explore and advocate for women's empowerment. In the book *Somebody's Daughter*, Ashley Ford, the author candidly shares her journey of self-discovery, resilience, and growth as a woman.

Ashley C. Ford's powerful memoir *Somebody's Daughter* details a family that deals with the stress that such a person's absence brings. However, Ford's memoir poignantly and painfully demonstrates that life goes on even in the absence of a parent. Ford's father was incarcerated for nearly 30 years. As her siblings grew closer to one another, her erratic, abusive mother got worse, and her grandmother tried to fill the void. Although she suffered, she managed to survive.

Ford's story is a heartwarming tale about a young girl who struggles with emotions and eventually becomes a woman. She skillfully captures the complex mixture of cruelty, annoyance, and motherly obsession that are familiar for many black daughters. Ford's mother is constantly on alert, and she receives physical punishment for any misconduct. Ford is aware of her mother's struggles, including poverty, raising children by herself and depression after the stillbirth of her third child. She enters relationships with men who subject her to verbal and physical abuse.

The journey of becoming and self-discovery is beautiful, happy, and full of wonder, but it is also hard and cruel. The reader shivers and wishes they could shield Ford from the cruel world, tell her she is lovely, unique, and innocent, and save her from the horrifying effects of physical and sexual abuse. The author's writing voice helps her realize that she is more than just someone's daughter. Ford's writing combines exquisite imagery with hard-earned wisdom, demonstrating how to comprehend her family, herself, and her experiences. Readers can identify with the emotions she beautifully expresses, and her portrayals of melancholy, anxiety, trauma, love, and loss are accurate. Ford finds solace and freedom in her books, and we find solace in hers, as it is a sharing of the same gift she later found in herself and the written word.

Somebody's Daughter is a powerful narrative that takes readers on a transformative journey of self-discovery and empowerment through embracing vulnerability. The protagonist, Ford, becomes the focal point of this deeply personal and relatable story. As Ford opens up about her struggles and insecurities, Ford skillfully fosters a profound sense of connection and understanding, not only within Ford herself but also among readers who can relate to similar experiences. At the heart of the book lies Ford's courageous determination to challenge societal norms and expectations imposed on women. In a world that often imposes strict gender roles, Ford's refusal to conform becomes a rallying cry for women everywhere who are seeking to be freed from the confines of tradition. Her journey represents a powerful symbol of resilience and defiance against the limitations set by society.

Throughout the book, Ford's unwavering commitment to forging her own path and identity becomes a beacon of hope for those who have felt restricted by society's expectations. By rejecting the conventional roles assigned to her, Ford demonstrates the importance of agency and assertiveness in achieving true empowerment. Her story serves as an inspiration for women to claim their power and refuse to be confined by outdated expectations. Ford's refusal to be silenced is a defining moment in her empowerment. She bravely raises her voice, speaking up for herself and others who have been marginalized or oppressed. This act of courage not only empowers Ford personally but also ignites a spark of change that resonates with readers who may have faced similar situations. As the narrative unfolds, the book beautifully portrays Ford's personal growth and resilience in the face of adversity. This

transformation reflects the inherent strength that women possess to overcome challenges and emerge stronger, a testament to the resilience of the female spirit.

In Ashley Ford's memoir, *Somebody's Daughter*, the theme of women empowerment is intricately woven throughout the narrative, highlighting her journey of finding her voice, reclaiming her identity, and breaking free from the shackles of silence and victimhood. The memoir powerfully explores empowerment through various aspects of Ashley's life and experiences, starting with the ability to speak her truth openly and fearlessly. Heeding her father's advice to be honest and authentic in her writing, Ashley embraces the power of her voice, fearlessly sharing her traumatic experiences, including her rape and her father's incarceration. In doing so, she defies societal pressures to remain silent about abuse, challenging the culture of victim-blaming and reclaiming her right to tell her story on her terms.

"So, look, I don't know what all you're writing, and maybe it don't make me sound too good, but that's not your fault. That's on me. This is something I can give you if you need it. You need my permission? You got it."

I looked at him. I don't know what I'd expected. I guess I hadn't even expected to ask him that particular question, but his permission gave me direction. (Ford, 2022, p. 180)

For Ashley, the journey towards empowerment involves confronting and healing from her past traumas. Writing her memoir becomes a therapeutic process, allowing her to work through her pain, fear, and self-blame. As a survivor of sexual assault, she faces the daunting challenge of overcoming the impact of violence, exemplifying the strength and resilience of women. Along this journey, she learns to trust those around her who genuinely care for her well-being, finding support systems in friends like Trent, her partner Brett, and eventually, her mother. These connections highlight the importance of women finding and cultivating supportive relationships that uplift and validate their experiences.

Ashley's memoir also highlights the power of vulnerability as a source of strength. In a society that sometime stigmatizes in showing emotions as weakness, Ashley embraces her vulnerability in her writing and relationships, shattering the notion that it diminishes a woman's strength. Instead, she demonstrates how vulnerability can be empowering, fostering genuine connections and emotional growth. Taking control of her narrative, she refuses to be defined solely by her traumatic experiences, showcasing the complexity and richness of her life beyond those events.

Through her memoir, Ashley becomes an advocate for survivors of abuse and those who have faced similar challenges. Her willingness to share her story empowers others to speak up, seek support, and heal. By using her platform to raise awareness and break the silence surrounding sexual and gender-based violence, Ashley exemplifies how women empowerment extends beyond personal growth to inspire and support others in their journeys. Mandy Hale claims that, "Strong women don't play the victim. Don't make themselves look pitiful and don't point fingers. They stand and they deal" (Larkyn, 2020).

Somebody's Daughter, stands as a captivating and introspective memoir, skillfully delving into the intricate web of family dynamics, identity, and the relentless journey of self-discovery. Through her raw and honest accounts of experiences, struggles, and personal growth, Ford lays bare her soul, inviting readers to traverse the emotional terrain she navigates. At the core of the narrative lies her strained relationship with her father, a poignant exploration of abandonment and resentment born from his absence in her life. This heart-wrenching

examination illuminates the complexities of father-daughter dynamics, evoking empathy from readers who witness her quest to understand her father's choices and confront the enduring impact of his absence on her sense of self.

Moreover, Ford's candidness extends to her unflinching exploration of body image issues, baring the damaging effects of societal pressures and media's relentless pursuit of unrealistic beauty standards. Her willingness to share experiences with disordered eating invites readers to relate to the universality of self-esteem struggles faced by countless young women. The memoir emerges as a powerful testimony to the pressing need for self-acceptance and body positivity in a world where external ideals can warp one's sense of worth.

As Ford weaves her narrative, the theme of race emerges as another potent undercurrent. Being biracial, she confronts the challenge of straddling two racial identities, often feeling like an outsider in both worlds. These reflections offer profound insights into the multifaceted struggles faced by biracial individuals in a society that rigidly categorizes people based on race, shedding light on the complexities of identity formation and the yearning for belonging.

Ford's storytelling prowess is nothing short of mesmerizing, seamlessly immersing readers in her experiences and emotions. Her authentic narrative voice serves as a guide through the labyrinth of her life, bridging the gap between personal and societal issues. Her ability to intertwine intimate introspection with broader societal concerns makes the memoir accessible and thought-provoking, empowering readers to reflect on their own lives and the world around them. Some sections lack the depth and resolution needed to fully grasp the complexities of Ford's relationships, particularly with her mother. A deeper exploration of these dynamics could have enriched the narrative, revealing the broader implications of family ties and the impact of parental influence on personal growth.

Furthermore, the memoir has delved deeper into the societal factors that contribute to body image issues, transcending the personal to reveal the roots of these pervasive problems. By exploring the media's role, cultural expectations, and societal norms, the memoir could have offered a more comprehensive understanding of the complex interplay between individual struggles and the broader context in which they unfold.

Somebody's Daughter stands as a powerful and poignant memoir, laying bare the vulnerabilities and triumphs of Ashley Ford's life journey. Her candid portrayal of family, body image, and race invites readers to empathize, reflect, and connect with the shared human experience. While certain themes have been further developed, the memoir's authentic narrative and thought-provoking insights leave an indelible impact, urging readers to confront their own stories of identity and self-discovery. This research paper *Breaking the Shackles and Empowering Women Through Vulnerability and Defiance: A Delve into Ashley C. Ford's Somebody's Daughter*, examines the theme of women empowerment, equal rights, and equal opportunity, focusing on the novel *Somebody's Daughter* written by Ashley Ford. The paper delves into the obstacles faced by women due to sex discrimination, highlighting the struggles and triumphs of the female characters in their quest for empowerment. By analyzing the novel's portrayal of gender dynamics, the paper sheds the light on the importance of dismantling barriers to achieve true equality and empowerment for women.

References:

1. Ford, A. C. (2022). *Somebody's daughter*. Manilla Press.
2. Larkyn. (2020, June 20). *Mandy Hale Quotes*. Pinterest. Retrieved July 23, 2023, <https://in.pinterest.com/pin/723179652655301899/>

A Study Of Manju Kapur's Custody From A Feminist Perspective

Ms. P. Jinsha

Assistant Professor , Department of English
Sri Krishna College of Technology,
WWHG+28R, Golf Rd, Arivoli Nagar, Vivekanandapuram,
Kovaipudur, Tamilnadu 641042

Abstract

In the book *Custody* by Manju Kapur, there are two distinct women who share a society but have entirely different outlooks on life. In Indian society, motherhood and marriage are intrinsically interwoven for all women. From her early years until her death, a woman is never alone herself; she is constantly in a man's control. The suppression of female sexuality has occurred under the guise of upholding tradition. Instead, motherhood has been glorified in order to appreciate it. A woman is not regarded as successful until she marries or has children. In her book, Manju Kapur addresses problems including women's freedom, their physical goals, and attempts to fit into the current social norms. The woman's quest for self-identity, self-fulfillment, and self-recognition is the central theme of the entire book. Manju Kapur explores the complexities of Indian women from the middle class who have demands and aspirations for an outside existence.

Keywords: Motherhood, Marriage, Intrinsically, Self-recognition, Aspiration

Introduction

Manju Kapur is a familiar name in Indian English Literature, 2011 saw the release of her fifth book, *Custody*, which was a huge triumph for the author. While the previous novels are focused on the lives of one protagonist, *Custody* is unique in that it follows multiple protagonists. There are two main characters in *Custody*: Shagun and Ishita. The themes of broken marriages, remarriages, and child custody development are central to *Custody*, which is set in late 20th-century India. The diversity and modernity that are at the forefront of our civilisation are revealed by Manju Kapur. She effectively captures the emptiness of modern life surroundings.

The story begins with a happily married couple Raman, an ordinary man who graduated from IIT, IIM and working as a marketing executive of a multinational beverages company, and Shagun, the extraordinarily beautiful woman with emerald eyes, and their two delightful children—Arjun and Roohi. Arjun bears a striking resemblance to his stunning mother, whilst Roohi is a replica of her unattractive father. Shagun is incredibly ambitious and aware of her

beauty from the start. In the words of Manju Kapur, 'In her colouring, her greenish eyes and her demeanour, she was a perfect blend of East and West.' (P 4). Raman and Shagun wed while they were just teenagers. She gives birth to a boy soon after being married, and the job of creating heirs is completed. Her son carries on her appearance and colouring, which is another source of pleasure. Everything about Raman and Shagun's marriage is wonderful and charming. She unexpectedly gives birth to a baby daughter named Roohi while her son Arjun is about eight years old. Raman spends a lot of time away from home on business trips and tours, which at first makes Shagun happy in her marriage but soon makes her feel bored and lonely. Even though Shagun's wedding has been planned, she does not feel at ease. She was never satisfied with the ordinary life they were living, even though Raman was a very loving husband.

Before being married, Shagun wanted to be a model but was unable to do so due to the demands of becoming a wife and mother. In the absence of Raman, she feels lonely and gets frustrated taking care of the house and children alone. She is a modern, liberated lady. She aspires to live a life centred around herself. Despite being a woman of the urban middle class, she cares about living comfortably. She becomes bored with her daily customary way of life and becomes captivated by modern lifestyles. Raman and Shagun have different priorities when it comes to raising their children and Shagun's way of life as a modern Indian woman fighting for their freedom. Shagun stands for a woman in contemporary Indian society who wishes to live a joyful and carefree life. As one of the protagonists of the novel, she also represents unpleasant and unsuccessful marriage. Anybody hoping for a nice conclusion for this couple, but their marriage finally fails. The distant connection between them was quickly exacerbated by Raman's lengthy business trips and tours. Shagun, however, decides to keep her husband at a distance because of this circumstance. It demonstrates how a couple lacking in common sense not only fails to have a happy life but also causes new issues. In addition, this couple frequently ends up hurting their children in their experiments with life. Shagun embraces freedom and a life of the free spirit. She puts her marital life in danger by doing this. What stands out most in the book is Raman's pain and displeasure at the betrayal he experiences at the hands of his affluent partner.

The abrupt presence of Ashok Khanna changes her existence. The beverage company has hired Ashok Khanna as Raman's supervisor for a little time in India. Despite having a vibrant personality, he is initially drawn to Shagun when he first sees her. Ashok had the sensation that Shagun was beginning to feel more unhappy than she had ever been. Finally, Shagun succumbs to Ashok's seduction, and she engages in romantic contact with him while disregarding morality, society, and her family. She spoke out against the patriarchal system, male dominance, and female servitude in the name of marriage, culture, and tradition. Shagun's betrayal of Raman reveals the infidelity and self-centeredness of a modern marriage where one's self is more important than anything else. Shagun is constrained by the patriarchal society and the institution of marriage despite having a lot of potential for a job and a lively existence. Despite everything, this relationship gives her a sense of enjoyable experience and teaches her how to be resourceful, self-reliant, powerful, and independent as she pursues sexuality, equality, and freedom.

In the narrative, Shagun becomes a "new woman" who recognises the potential of her

“being” through a process of fetching by putting herself through a personal conflict with a society based on the precedent of expected preferences over social properties. In this new correlation of her choice, she, as a woman, is a significant and new literary creation, aware of the preferences released to her and rouse to the compound and modified paradigms of existing and adoring against the hostile and disheartening governmental outlook.

Ishita, the second protagonist of the novel is different from Shagun, and she serves as the vehicle through which Kapur explores the issue of female infertility. Ishita became a victim of this and lost her life because, in Indian culture, infertility is seen as a curse. She is the only child of her parents, Mr. and Mrs. Rajora. They get her married as soon as they locate a suitable proposal, following the custom of traditional Indian parents. After two years of marriage, it became apparent that Ishita had certain pregnancy-related problems, and because her in-laws held her responsible, Ishita now suffers from mental pain. She is regarded as a failure in her home life. She begins to underestimate herself since she realises that her failure is biological. Due to twin disasters, she suffers. The first is a lady who is unable to become fertile because she is alien to masculine abilities. In an orthodox system, a woman loses all control if she is unable to conceive pregnant throughout her marriage. As bad luck would have it, Ishita receives orders from the house, and she believes that her misfortune is a result of her insufficient body. She experiences a divorce after her marriage, which leaves her feeling extremely dejected.

Ishita’s life illustrates the hollowness of married life in which a woman is disparaged because of her infertility and the reality that she cannot advance the family name. She was subjected to severe mental suffering because she had no one to care for or support her. Even her mother-in-law was unable to comprehend Ishita’s situation or feel sympathy for her. Motherhood is viewed as a patriarchal structure that guarantees the subjugation of women through their custody in married life. Kapur depicts the distressing, unique experiences an infertile woman goes through as a result of her infertility. Ishita experiences a lack of identity and thinks she is not living up to her potential as a woman.

With the support of her family, Ishita is able to regain her former self after experiencing a variety of difficulties in her life. She travels down memory lane and sets out on a brand-new journey with hope at her side. Ishita is able to let go of her negative beliefs and gradually express her love and devotion for Roohi, a parentless child. When Ishita first meets Raman and learns the cause of his divorce, a kinship between the two hurting people is formed. Ishita had only experienced native patriarchy in her body, but because of her connection with Raman, she now enjoys freedom in that regard. After Ishita and Raman’s bodies and emotions come into harmony, they get married in court to start a fresh life after the bitter wounds of their previous failed marriages. With love, care, and affection for Roohi, Ishita chooses her life partner and enjoys marital and maternal satisfaction with her. Roohi’s happiness is Ishita’s top priority. She confidently speaks with the Judge in the courtroom.

Ishita is proclaimed by Roohi by speaking up for her and claiming she is Roohi’s mother. Even though Shagun is her real mother, Ishita, who is her stepmother, loves her more.

After giving Custody a thorough look, we discover that Manju Kapur has infused this book with a bevy of feminism. One character cannot adequately explore all the feminism she has included in this book. She created the protagonist characters Shagun and Ishita for this

reason. Shagun has the right to live her life whatever she wants because she is a human, but she should have thought about her family first since she has a devoted husband and two innocent children. Ishita, on the other hand, who was rejected by her former husband because of her infertility, accepts Roohi and Raman's love with all her heart and develops a possessiveness for Roohi as well. She worries about losing Roohi.

Conclusion

Ishita demonstrates her independence by picking Roohi as her child and her life partner. Her two daring choices have made her happy and joyful. In order to interpret many motifs of transgression that have an impact on the body and psyche, Kapur looks deeply into the complexities of women's sexual encounters. The author skilfully uses the body of a woman as a tool to challenge some contentious social factors that rob a woman of autonomy over her body. Her writing skills seem to convey the idea that Indian society is in a state of deprivation and that it is essential to acknowledge democratic principles like dignity, peace, and justice in a welcoming environment. It is time to think about treating women with respect and allowing them to make significant decisions in their lives.

Reference

1. Saharan, Asha "Treatment of Infidelity and Infertility in Manju Kapur's Custody." Volume I. II Issue I, www.tjells.com
2. <http://jaiarjun.blogspot.com/2008/08/meeting-with-manju-kapur.html> August 2008.
3. Pandey, Miti. "Primacy of Motherhood", *Feminism in Contemporary British and Indian English Fiction*. New Delhi: Sarup & Sons. 2003

Empowerment of Women in India

Ms. R. Shanthamani

Associate Professor, (English)

Sri Krishna College of Technology, Tamil Nadu

Abstract

As women are now actively working as leaders and outperforming others in many sectors of life, women empowerment in India is the most effective weapon for growth. The woman governors and the nations led by these extraordinary people are taking up the burden and pressing on in the struggle alone wherever necessary. Women's empowerment in India is greatly influenced by a wide range of diverse factors, including age, caste, and social standing as well as geographic context (urban vs. rural). There are initiatives to empower women at the state, local (panchayat), and federal levels. However, women face discrimination in the majority of industries, including politics, economic involvement, health and medical care, and education. This shows that there are significant gaps between strategic developments and actual implementation at the local level. The creation and implementation of a clear policy framework, the promotion of civic consciousness, and education regarding women's empowerment can help to achieve the goals of ending the struggle of women in Indian society. Giving women equal rights is the extent of women's empowerment in India. But it's also important to guarantee that they are accepted as legitimate coworkers.

Keywords: Women, empowerment, policy framework, education

Introduction

The phrase "women empowerment" refers to authority, or the power invested in women who share equivalent rights. The phrase describes the release of women from socioeconomic dependence. Most of the women in the nation—roughly 50% of the total population—remain economically reliant on one another even in the absence of employment. In the era of feminism, certain women in India are liberated, can exercise their free will, and are allowed to live the lives they choose. But there is a sizable segment of women in this country who need upbeat encouragement. Women continue to be denied basic education in the majority of Indian rural and semi-urban towns, and they are never allowed to pursue higher education.

Men are regarded as the foundation of every culture since they can do multiple duties with ease each day. Women play a variety of responsibilities in civilizations where men predominate, including loving moms, devoted daughters, and competent coworkers. The wonderful thing about them is that they excel in every capacity. However, in other places of the world, they have also served as a group of society that has been ignored. In turn, it has led

to women enduring the worst effects of inequality, financial dependency, oppression, and certain societal ills. Women have been living in the chains of captivity for ages, which prevents them from reaching both personal and professional peaks.

The following are the variables influencing women's empowerment:

1. Gender Discrimination must be checked:

The issue of gender discrimination must be addressed because it has slowed the progress of women's empowerment in India. There must be no gender discrimination in any sphere of activity. To achieve the goal of empowering women, women must be provided with a venue to actively participate in decision-making at all levels and direction processes. To fulfill their destiny, individuals must receive the respect and notoriety that they are entitled to in society based on their merits.

The most influential component in growth and advancement is education. It is the sole relevant tool for predicting the empowerment of women and the development of human resources in India. It illuminates the opportunities.

2. The Educational Factor

Education is the most vital element in growth and advancement. It is the sole relevant tool for predicting the empowerment of women and the development of human resources in India. It sheds light on the options for finding work and supporting oneself, which in turn revives women's economic empowerment. People need to realize the worth and significance of women's education if India is to join the group of developed nations, and they should work together to put India on the progressive path. Education instills a sense of responsibility in a person, empowering them to comprehend, interpret, critique, and ultimately influence their environment. It leads to the acquisition of a wealth of abilities that increase a person's excitement and her capacity to improve life.

The emphasis should be placed on enrolling and keeping girls in basic formal education as well as non-formal education through the use of inducements like free textbooks, midday meals, school bags, science kits, uniforms, scholarships, residential and hostel facilities, and the elimination of gender discrimination in the curriculum. Education will go a long way toward empowering women to fight for their rights and become aware of their legal and personal rights, which will defend the rights enshrined in the Constitution. For women who are able to endure life-threatening situations that traditional lifestyles promote, education is their first line of defence. It encourages a sense of control over one's fortune. Furthermore, it opens the door to preferences.

The Mass Media is Bringing about the Transformation – The mass media has a crucial role to play in projecting and promoting related subjects, most notably women's empowerment in India. The countless shows about women's prestige showed how the media helped her spouse treat her wife with a lot of honour and respect. To change his attitude and help her in the home, he can help her feel less stressed and anxious. The media plays a significant part in changing how husbands and other family members talk and behave toward women. Priority should be given to enrolling and keeping girls in basic formal and non-formal education through incentive programs such a free supply of textbooks.

Steps for Implementing the Women's Development Program and Several Acts- Action-based training programs in villages or rural areas of India, along with vocational training

programs and growth-oriented entrepreneurship development programs, must be organized to help women become self-sufficient after starting their own businesses by increasing their productivity and decision-making skills. The Regulation & Prevention of Misuse Act of 1994 and the Pre-natal Diagnostic Techniques Act (PNT ACT) both prohibit the sex determination of unborn children, and other laws governing marriage, succession, divorce, adoption, dowry, moral safety, and protection against sexual harassment must be put into effect in order to advance the interests of women. It is crucial to stop cases of female feticide and infanticide.

Women should empower themselves by becoming aware of their oppression, taking initiative, and seizing opportunities to bring about a change in their status. Authentic empowerment must originate from the soul. Women need to take charge of their own empowerment by drastically altering their mindset. Women need to understand that opportunities won't fall into their laps. They would need to figure out how to make them. To regain their important status in Indian communities and societies, they need fight back. They must work hard to exercise their rights and uphold equality and fairness in society. They must put up great effort in the fight against dowry abuse, illiteracy, poverty, and in the successful execution of all laws and programs pertaining to women.

Actions for Implementation

Women's empowerment is important for the growth and progress of the family, society, and country. Therefore, it must be a top priority for the Indian government to empower women through a variety of development-focused programs in order to place them at the centre of the country's development plan. The Taskforce for Women & Children Development DWACRA (Concerning Development of Women & Child in Rural Areas), women's rights, human rights, a campaign about legal rights, education about saving schemes, population education, environmental education, rehabilitation programs, and non-governmental organizations (NGOs) are required to carry out e-awareness

The significance of empowering women

Everyone has been focusing on the empowerment of women recently. It's accurate to state that women's empowerment is now a pressing issue. In order to choose for their needs and expectations, women need have the freedom, faith, and self-worth. Given the rise of women over the past few decades, discrimination against women is pointless and of no use. Women's true ability is not recognized since they are paid less and treated in households like slaves and cooks. In order to resolve such issues and give women a voice in Indian society, women must be empowered in that country. Women must have the right to empowerment. They must be granted proportionate rights

Establish their Level of Intelligence

Women's empowerment has steadily increased over the previous decades. Women must feel confident in themselves and have the freedom to select what they need and want. Gender-based categorization of humans is absurd and has no value. Women are still underpaid, expected to cook, and subject to limitations from their families and they need to get out of these circumstances and be independent. One of the widespread issues in a developing society is unemployment. According to the report, women make up half of the population. Women's empowerment in India can help eliminate female unemployment and unequal employment

possibilities. When women are unemployed, they are unable to reach their full potential. Women must be given equal opportunity in order to utilize their strength and potential.

Conclusion

Women are well-versed in solving technical problems in the modern era. Empowering women is crucial in these situations. You won't be able to assess and comprehend the intelligence of women in India without the empowerment of women. Making a living at work is therefore extremely vital and advantageous. One of the widespread issues in a developing society is unemployment.

One of the pervasive issues that may be seen in developing civilizations is unemployment. According to the report, women make up about half of the population. With the aid of women's empowerment in India, female unemployment and unequal opportunities in the workforce can be abolished. Women's real potential is often overlooked while they are dealing with unemployment challenges. Women should be given an equal number of opportunities in order to utilize their talent and boldness.

References

1. Brati Biswas and Ranjana Kaul. *Women and empowerment in contemporary India- s*. Worldview publications, Bangalore. 2018
2. Sameera Maiti. *Women empowerment and Development: Readings from Asia*: Rawat publications, New Delhi. 2016
3. Tiwari, R. S. *Feminism and globalization versus Indian women empowerment*. In Abha Avasti and A.K. Srivastava (eds.), *Modernity, Feminism and Women's Empowerment*, Rawat Publication, New Delhi. 2001

Unskilled to Up-Skilled Women Workforce- Concerning A Revolutionary Wake Up: A Qualitative Comprehensive Study

Parnab Ghosh

Assistant Professor Department of Education
Panskura Banamali College (Autonomous)
Purba Medinipur, West Bengal

Abstract

Women's rights that are vital to enabling women to exert influence in society and have control over their life are women's participation and empowerment. Women frequently experience discrimination and gender inequality, and some women even face several forms of exclusion according to their caste or origin. Over the previous few decades, the number of Indian women quitting jobs or being pushed out has increased significantly. This is taking place during a time of widespread decline in fertility rates, economic expansion, urbanization, and continuously rising female literacy rates. Women make up only 22.8% of the workforce, as reported by statistics gathered by the Periodic Work Force Survey (PLFS) (2019–20), whereas men make up a far greater 56.8%. Indian women are most at risk from automation in a variety of different labour-intensive industries in both manufacturing and services, including agriculture, Re-skilling and up-skilling are the answer, and this is where the opportunity is. For example, according to the McKinsey analysis, women would have 23 million additional employments in industries such as construction, manufacturing, and healthcare in India by 2030, despite a 28% reduction in employment in subsistence agriculture, which presently engages more than 60% of the female population in the nation. This paper emphasizes the women's recent fear of losing jobs due to their unskilled nature specially in the automation field and that need to be turned into skilled workforce in future.

Keywords: Women's Participation and Empowerment, Gender Inequality, Exclusion, Automation, Labour-Intensive industries

Introduction

All of India's efforts to become the "Skills Capital of the World" and to gain from skills-based GDP growth will be useless if less than half of its people are actively employed. The proverb "the hand that rocks the cradle" has significant economic ramifications for India's goals of creating an inclusive workforce. The benefits of empowering and skilling Indian women total an astounding 27% growth in GDP. Christine Lagarde, the head of the

International Monetary Fund, says it is “absolutely no brainer” that Indian women need to be skilled at all levels (Das, 2019). If we take a closer look at the crucial role that vocational skills training plays for Indian women, we can observe that their participation in the formal and informal economies has decreased from 35% in 2005 to 26% in 2018, even though the economy grew twice as fast during that time and that there was a 25% growth throughout the number of young employed ladies. It is known as the “missing 235 million” according to The Economist (Das, 2019).

Facts on the Economy Missing Out- Present Situation

Indian women continue to be mostly ignored while the country laments the shortage of skilled personnel in the services and manufacturing sectors. The economic justifications for advancing women’s talents throughout the skills hierarchy are compelling and unchallengeable.

- India’s Female Labour Force Participation rate (FLFPR) now places it at position 120 out of 131 nations. By 2025, the effect of equal representation of women in the nation’s workforce might increase GDP by 27%, or \$770 billion (Das, 2019).
- Indian women currently make up 17% of the GDP, which is less than half the worldwide average (compared to 40% in China) (Das, 2019).
- In India, women made up just 27% of the employed population in 2017. The FLFPR decreased to 10% between May and August 2018, as reported by the Centre for Monitoring Indian Economy. So, across the 36 million job opportunities generated in India since 2015, 90% have been held by men (Das, 2019).

Participation of Women in the Workforce-Vulnerable status of Women

The causes for women’s low labour force participation in India are multifaceted. In addition to social norms regarding how a woman ought to invest her time, there has to be much more attention paid to women in the numerous skill-building projects currently underway. The issues that women encounter is distinct from those that males face, thus policymakers and businesses must develop tailored skill sets and employment possibilities for them. Women workers are particularly at risk in the unfair Indian employment market, according to an Oxfam report titled “Mind the Gap - State of Employment in India” which was released in March 2019. Addressing the issue of poor female involvement in the job market is an emphasized area. Only 91.6 million of the 395.2 million people are employed in the nation (Kumar, 2019).

Automation and Digitization: How Women Might Be Excluded from the Workforce of the Future

India’s skill-building initiatives are finding it difficult to meet the needs of a rapidly evolving labour fair. The outbreak and the “new normal” have accelerated the implementation of electronic technologies, revolutionized the workplace, and altered consumer needs. Skills must adapt to the changes brought on by the digital age.

Women who currently have little to no access run the risk of becoming even more marginalized in the new normal. The unequal digital divide has been made worse by the pandemic. In our country, women are 15% not as often as men to purchase a cell phone and use mobile internet services, respectively, by a margin of 33%. In contrast to 41% of adult males in India, just 25% of the total adult females possessed a smartphone in 2020. For

women, the disparity is significantly greater in rural areas. Women are not allowed to use mobile phones in the home because of gender standards, thereby extending the gendered digital divide.

All areas of the economy, including manufacturing, services, and agriculture, are adopting automation to varied degrees. About 12 million women in the nation are thought to be at risk of quitting their employment to automation by 2030. Men suffer from uncertainty as well, but because of preexisting restrictions, women are in greater danger.

Redesigning skilling for the digital era has been highlighted as the most significant employability trend for the years 2022 and beyond according to the yearly India Skills Report, which examines skill allocation and recruitment patterns across the country. The hiring trends across industries reflect the transition to the digital age. The top two industries for hiring in 2018 were banking, financial services, and insurance (BFSI), followed by retail. In 2022, internet firms, software, hardware, and IT, pharmaceuticals, and BFSI will be at the top of the list. The survey employs an aptitude exam to gauge employability, and the results show that women in the country scored higher on the test (51.44%) than males did (45.97%). However, fewer of them were given jobs. According to the survey, women represent a sizable resource pool for businesses, and favourable hiring intentions and economic change will increase women's participation in the workforce.

Making Women Skilled Resources

Over the previous few decades, the number of Indian women quitting jobs or being pushed out has increased significantly. This is taking place during a time of widespread decline in fertility rates, economic expansion, urbanisation, and continuously rising female literacy rates. Women make up only 22.8% of the workforce, as reported by statistics gathered by the Periodic Work Force Survey (PLFS) (2019–20), whereas men make up a far greater 56.8%. (Nikore, Bhatnagar & Mundhra, 2022). The poll was performed before the COVID-19 pandemic, resulting in has led the country's female workforce to continue to decline since 2020. After the initial year of the global pandemic, labour force involvement of women reduced to 16.9% per cent, according to PLFS data for the period of January-March 2021, whereas that of men mostly stayed unaltered (Nikore, Bhatnagar & Mundhra, 2022).

To increase this number, skill-building activities can be employed in conjunction with a broader drive for empowering by promoting gender equality, the provision of financial possibilities, and financial and societal assistance. The provision of housing for female trainees, the integration of coaching and mentoring into skill development courses, and the provision of social support through tools like neighbourhood groups have all been investigated.

The fact that 229.2 million women (out of the 301.5 million that remain within the workforce) indicate their role as “attending domestic duties”. It is especially crucial to get women ready for occupations that appeal to them more, such the e-commerce sector and its more adaptable employment strategies (Kumar, 2019).

Fortunately, we have made progress in opening up skill development opportunities for women. Women make up more than half of the individuals who are trained by PMKVY. Many women have also received training for non-traditional jobs in industries like hardware and electronics. 40% of skilled candidates on our paid training programmes are women. In this industry as well, more and more women are enrolling for non-traditional job positions

including field specialist, biological farmer, and automation expert. Numerous training organizations in our network promote skill development in fields including entrepreneurial activity, designing websites, 2D as well as 3D design, hardware repair, and farm management with a special focus on women (Kumar, 2019). Partnerships with businesses have also been investigated to promote initiatives focused on women in non-traditional trades. The skill development industry is home to a large number of organizations, all of which have benefited greatly from their involvement. To advance the industry, they must apply the lessons they've gained by providing skill training and putting new models into practice. To exchange this information and these various viewpoints, we need platforms. Additionally, engaging with research organizations, educational organizations, advocacy groups, and worldwide organizations that concentrate on schooling, abilities, and labour markets is necessary if we wish to support the development of organizational knowledge and capability, encourage new undertakings and collaborations, and broaden the body of information on skills.

PPP Model and Opportunities for Women

Public-private partnerships may be the route to go for women's digital skill development in particular. Several programmes are already in progress. More than 100,000 underprivileged women receive digital skills training through a public-private partnership between Microsoft and the National Skill Development Corporation (NSDC). Twenty thousand of them come from areas with the lowest rates of female labour market participation. For 62,000 female students representing underprivileged communities, SAP India and Microsoft have additionally developed a combined skill-building programme called TechSaksham to prepare them for jobs in technology. To assist with the professional advancement of the faculty at participating institutes, the initiative has collaborated with the 'All India Council for Technical Education's (AICTE) Training and Learning Academy-(ATAL) and the technical education departments of states. The effort is going to educate 1,500 teachers in the initial year of operation, as well as every one of them must be prepared to assist over 40–50 children annually, having an impact on 60,000–75,000 pupils. Despite the COVID-19 pandemic's onset, these programmes have gained popularity in the last two years; this illustrates both the scope of the problem and the possibilities for participatory change (Kumar, 2022).

Industry, government, and social enterprises have a huge chance to take advantage of the economic potential that women have. Vocational skilling of women can overthrow a bastion of convention and pave the way for profound changes where Indian women take their proper position as an essential component of the formal workforce. These changes can range from corporate social responsibility (CSR) programmes, government skilling schemes, to targeted interventions by corporations to bring more women into the workforce. Therefore, it is urgent to expedite the process of educating women. A systematic and focused effort to prepare women for more challenging jobs will be necessary to help them shift from farming to non-agricultural professions.

Conclusion

In India, gender-sensitive training design is required for acquiring skills to be beneficial for women. Skill development must be bottom-up and long-lasting. The gendered reality of the employment market and the prevailing societal standards cannot be examined in isolation. To address the difficulties of recruiting and retaining women, policies must be gender-responsive. They must be connected to market demands, awareness initiatives, post-placement

assistance and welfare amenities. As reported by the World Bank, childcare is the main obstacle preventing women from enrolling in skill training. Offering childcare services and safe transportation that takes into account their mobility issues can increase women's involvement in skill-building courses. Women must be skilled to enter industries where men predominate so that their salaries might increase.

Additionally, life skills like self-assurance, decision-making ability, and communication skills need to be incorporated into skill-building activities. Despite the fact that life skills are important equally to both sexes, in a nation like India, women who learn technical and basic competencies or skills frequently struggle to feel confident when making decisions. The Southeast Women's Association (SEWA) was a pioneer in the application of skill development techniques to assist girls and women in becoming self-sustaining, well-rounded, and self-assured leaders. If given the chance, a lot more women across India might enter labour. The problem can be resolved with the help of a supportive political climate and the private sector.

References

- Das, N. (2019), Skilling Women in India – Unleashing Economic Power, Retrieved from <https://www.indiaapprenticeshipforum.org/skilling-women-in-india/>
- Kumar, M. (2019), The 3 challenges to skill development in India – and how to tackle them | World Economic Forum, Retrieved from [weforum.org](https://www.weforum.org)
- Kumar, S. (2022), The Skilling Imperative in India: The Bridge Between Women and Work, Issue Briefs and Special Reports, Retrieved from <https://www.orfonline.org/research/the-skilling-imperative-in-india/>
- Nikore, M., Bhatnagar, K., & Mundhra, P. (2021), The unfinished skill training of India's women: Bridging gender-based skill gaps to enhance women's employment, Retrieved from indiatimes.com
- Periodic Labour Force Survey (PLFS), National Statistical Office, July 2019-June 2020.
- Quarterly Bulletin, Periodic Labour Force Survey, January-March 2021.
- Mitali Nikore, Ishita Uppadhyay, "India's Gendered Digital Divide: How the Absence of Digital Access is Leaving Women Behind," August 22, 2021.
- Anu Madgavkar, James Manyika, Mekala Krishnan, Kweilin Ellingrud, Lareina Yee, Jonathan Woetzel, Michael Chui, Vivian Hunt and Sruti Balakrishnan, The Future of Women at Work: Transitions in the Age of Automation, McKinsey Global Institute, June 2019.
- India Skills Report, Re-engineering Education and Skilling, Building for the Future of Work, 2022.
- "NSDC, Microsoft to train 1 lakh underserved Indian women in digital skills," The Indian Express, October 30, 2020.
- <https://techsaktsham.org/>
- Rohit Kumar, Renjini Rajagopalan, Akshay Agarwal and Vanya Gupta, Women's Economic Empowerment in India, Initiative for What Works to Advance Women and Girls in the Economy, March 2020.
- Kathleen Beegle, Eliana Rubiano-Matulevich, "Five Ways to Make Skills Training Work for Women", September 22, 2020

Harmonizing the Work-Life Balance Yoga as a Stress Management Approach for Teachers in Higher Education

Saket Bihari

Assistant Professor, School of Education (SOED),
K R Mangalam University, Gurugram (Haryana)

Abstract

This paper examines the potential for yoga to help teachers in higher education achieve a healthy work-life balance and reduce stress. Teachers frequently experience stress and burnout as a result of the demanding academic environment, which has an adverse effect on their health and ability to instruct. A complete toolkit for stress management is offered by yoga's holistic practises, which include physical postures, controlled breathing, mindfulness, and meditation. Teachers can improve emotional resilience, self-awareness, stress hormone regulation, and mental and physical wellness by including yoga into their daily schedules. This strategy is advantageous to teachers as a whole and has a beneficial knock-on effect for the entire educational community. By incorporating yoga into professional development and wellness programmes, educational institutions play a significant part in promoting work-life balance. In the end, integrating yoga into work-life balance offers a transforming way to improve teachers' wellbeing, establish a good learning environment, and raise the standard of education.

Key Words: Yoga, Practices, Mindfulness, Work-Life Balances, Wellness

Introduction

Teachers have a crucial impact on how their students' futures are shaped in the fast-paced and demanding environment of higher education. The expectations and obligations that come with this position, however, can frequently create an imbalance between work and home life, which can increase stress levels and increase the risk of burnout. It is crucial to address educators' well-being and mental health while they work to deliver high-quality education. Incorporating yoga into daily routines is a promising way to reduce stress and improve general wellbeing. Yoga offers a comprehensive and long-lasting approach to stress management for higher education teachers by balancing work and life. Yoga is a whole method that combines physical postures, controlled breathing, mindfulness, and meditation. It is not just a physical workout. This comprehensive strategy helps to lessen stress, improve mental clarity, and promote emotional toughness.

Balancing work and life through yoga is an effective stress-reduction strategy for higher education teachers. Teachers can improve their physical, mental, and emotional well-being by embracing the holistic concepts of yoga, which will ultimately result in a more adaptable and content teaching staff. Integrating yoga into professional development programmes and campus resources might help create a more peaceful and productive academic atmosphere as institutions increasingly value teacher wellbeing.

Importance of Work-Life Balance for Teachers in Higher Education

It is impossible to overestimate the significance of work-life balance for professors in higher education. The importance of work-life balance for teachers in higher education is highlighted by a number of important factors, which are listed below:

Enhanced Teaching Effectiveness: Teachers who maintain a positive work-life balance are better able to concentrate on their teaching duties and interact with students in a meaningful way. They can focus more time and effort on creating interesting lesson plans, giving prompt feedback, and encouraging meaningful interactions both within and outside of the classroom.

Reduced Stress and Burnout: The academic setting in higher education can be challenging, with high standards for research, publishing, and teaching effectiveness. Teachers who don't maintain a healthy work-life balance are susceptible to burnout and ongoing stress. Setting aside time for leisure pursuits, relaxation, and hobbies can reduce these risks and enhance mental and emotional health.

Increased Creativity and Innovation: Taking pauses and being involved in extracurricular activities helps foster creativity and innovation. Teachers who have balanced lives may contribute novel viewpoints and ideas to their curriculum development, instructional strategies, and research projects.

Better Physical Health: A balanced lifestyle frequently incorporates time for exercise and a healthy diet. Regular exercise can enhance general well-being, increase vigour, and help teachers maintain the strength required for the demands of both teaching and research.

Promotion of Institutional Well-Being: Teachers who are able to balance their professional and personal obligations benefit from a great work environment that is supportive of one another. As a result, faculty members develop a sense of community and cooperation.

Growing Concerns over Teacher Stress and Burnout

There has been an alarming surge in stress and burnout among educators as a result of the demanding nature of teaching combined with many outside influences. These worries are primarily caused by the following factors:

Workload and Expectations: Lesson planning, grading, classroom management, and administrative duties are common heavy workloads for teachers. High expectations for student achievement, standardised tests, and curriculum requirements can put a great deal of stress on teachers and students.

Lack of Resources: A lack of resources, such as instructional materials, technology, and support personnel, can make teaching more stressful. Inadequate resources can make it difficult for teachers to deliver good lessons and might add to their workload.

Administrative demands: Administrative duties including paperwork, data input, and

following rules can interfere with teaching time and lead to burnout among teachers. When it interferes with the primary goal of educating children, the administrative burden can be especially annoying.

Emotional Demands: Teachers frequently develop strong bonds with their students and emotionally invest in their welfare. Stress can be increased by having to deal with the many demands, behavioural problems, and personal problems of students.

Lack of Autonomy: Due to standardised curricula and strict instructional rules, teachers may feel that they have little influence over their teaching strategies and the environment in their classrooms. Feelings of dissatisfaction and helplessness may result from this lack of independence.

Insufficient Support: Teachers may experience feelings of isolation and under preparedness to meet the demands of their positions due to a lack of professional development opportunities, mentoring, and emotional support. Burnout and increased stress can both be caused by a lack of support.

Parental and Community Pressures: Parents, members of the community, and administrators frequently put pressure on teachers, each with their own expectations and demands. Managing these outside demands might make teaching's already difficult challenges much more difficult.

Lack of Work-Life Balance: For teachers, the line separating work and home life might blur, creating an imbalance that compromises their general wellbeing. Over time, this imbalance may cause burnout.

Impact on Student Learning: Teachers' capacity to deliver high-quality instruction and engage with students may suffer when they are under stress or burnout. This may have a negative effect on students' academic performance and experiences in general.

Role of Yoga as a Promising Stress Management Approach

Through its holistic approach to addressing the physical, mental, and emotional difficulties of modern living, yoga has emerged as a viable and effective stress management technique. Here is a look at yoga's potential as a stress-reduction technique:

Physical Relaxation: Yoga positions and stretches that encourage relaxation and body tension release are practised. These exercises enhance circulation, ease muscle tension, and lessen the physical effects of stress.

Stress Reduction Through Breath Control: The autonomic nervous system is directly impacted by the yoga breathing technique known as pranayama. The parasympathetic nervous system is activated by practises like deep breathing and alternate nostril breathing, which promote relaxation and a decrease in stress hormones.

Regulating Stress Hormones: Research has shown that doing yoga can cause a reduction in cortisol, the main stress hormone. Stress and anxiety are often reduced as a result of this drop in cortisol levels.

Enhanced Emotional Resilience: Yoga enables people to be objective in their observation of their thoughts and feelings. Yoga's self-reflective component encourages emotional resilience, allowing practitioners to handle situations with more composure.

Better Sleep: Prolonged stress can have a detrimental effect on how well you sleep. Yoga's soothing and relaxation practises can improve sleep quality and restfulness by regulating the sleep cycle.

Enhanced Well-Being and Mood: Yoga practise encourages the creation of neurotransmitters linked to a pleasant mood as well as the release of endorphins, which lifts one's mood. As a result, you may feel better overall and experience less tension and anxiety.

Holistic Wellness: Yoga provides a well-rounded approach to overall wellness by addressing the physical, mental, and emotional elements of stress. Yoga encourages a balanced and healthy lifestyle by supporting each of these elements.

Understanding the Challenges of Work-Life Balance for Teachers

When it comes to striking a healthy work-life balance, teachers are faced with a special set of difficulties. Significant challenges that affect their well-being may be brought about by the demands of their employment combined with outside causes. To address these issues and assist teachers in sustaining a sustainable and happy profession, it is essential to comprehend these obstacles. The following are some major obstacles to teachers' achieving work-life balance:

Heavy Workload: Teachers frequently balance a variety of tasks, such as lesson planning, grading, classroom management, and extracurricular activities. Due to the overwhelming number of responsibilities, working hours may be prolonged, leaving little time for leisure and personal pursuits.

Extended Hours: In addition to teaching in the classroom, teachers also devote time outside of the typical school day to tasks including planning lessons, going to meetings, and engaging in professional development. The distinction between work and personal time may become hazy as a result.

Administrative Tasks: Completing paperwork, entering data, and adhering to laws are just a few of the time-consuming administrative tasks that may eat up valuable teaching and personal time.

Pressure to Perform: Teachers frequently experience pressure to perform at a high level academically, produce favourable student results, and perform well in assessments. This pressure may result in increased stress and a persistent sense of urgency.

Mental and Emotional Demands: Managing the various requirements of students, behavioural concerns, and emotional problems can be emotionally taxing. Teachers devote a lot of emotional energy to their kids, which can eventually lead to burnout.

Lack of autonomy: Some educators believe that their creativity and ability to adapt their teaching strategies to the requirements of their pupils is hampered by standardised curricula and instructional guidelines.

Expectations from parents and the community: Teachers may face pressure from parents, neighbours, and administrators, each with their own demands and expectations. This range of expectations might be difficult to balance.

Professional Development: Attending conferences, workshops, and training sessions can take teachers away from their classes and increase their workload, even if professional development is crucial for advancement.

Short Breaks: During the school day, instructors may find it challenging to rest and attend to personal needs because of the short breaks and short lunch intervals.

Financial Pressures: Some teachers experience financial difficulties that force them to take on other jobs or obligations in order to make ends meet, making it even harder for them to balance their personal and professional lives.

Seasonal Intensity: The school year is frequently punctuated by moments of greater intensity, such as test and report card periods, which can result in more stress and a worsening of work-life balance at these times.

Conclusion

As a method of stress management, yoga's ability to balance work and life holds enormous promise for teachers in higher education. The academic environment's fast-paced and demanding character can frequently cause stress and burnout, which has a detrimental effect on both the wellbeing of teachers and the standard of instruction they deliver. However, by embracing the comprehensive tenets of yoga, teachers can develop a more centred and resilient outlook on both their personal and professional life. In order to encourage work-life balance and stress management among teachers, educational institutions are crucial. Institutions can support the general wellbeing and success of their teaching staff by including yoga into professional development programmes, providing specialised wellness resources, and promoting a culture that prioritises self-care.

Teachers in higher education are better able to handle the difficulties of academics with grace, resiliency, and a sense of inner harmony when they embrace the transforming potential of yoga. They benefit personally from incorporating yoga into their lives, and it also improves their capacity to mentor and instruct the upcoming generation of thinkers, leaders, and changemakers. In the end, balancing work and life through yoga is a significant step towards developing a more lively, well-balanced, and prosperous educational community.

References:

- Carlson, M., & Conner, L. T. (2015). Teachers' coping styles as predictors of burnout and engagement. *The Social Science Journal*, 52(2), 171-181.
- Chang, M. L. (2009). An appraisal perspective of teacher burnout: Examining the emotional work of teachers. *Educational Psychology Review*, 21(3), 193-218.
- Chen, Y. W., & Dewar, D. (2014). A review of the effects of mindfulness meditation on multitasking and attention. *The Coaching Psychologist*, 10(2), 62-65.
- Dunne, S., Sheffield, D., & Chilcot, J. (2017). Brief online mindfulness training improves health-related quality of life in higher education students. *Mindfulness*, 8(2), 368-375.
- Ferguson, R. F., & Kemple, J. J. (2012). Addressing teacher turnover and improving teacher retention. *Teachers College Record*, 114(2), 1-47.
- Gu, Q., & Day, C. (2007). Teachers resilience: A necessary condition for effectiveness. *Teaching and Teacher Education*, 23(8), 1302-1316.
- Hafenbrack, A. C., Kinias, Z., & Barsade, S. G. (2014). Debiasing the mind through meditation: Mindfulness and the sunk-cost bias. *Psychological Science*, 25(2), 369-376.

- Jennings, P. A., Snowberg, K. E., Coccia, M. A., & Greenberg, M. T. (2011). Improving classroom learning environments by cultivating awareness and resilience in education (CARE): Results of a randomized controlled trial. *School Psychology Quarterly*, 26(3), 406-418.
- Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: Past, present, and future. *Clinical Psychology: Science and Practice*, 10(2), 144-156.
- Lee, J., Semple, R. J., Rosa, D., & Miller, L. F. (2011). Mindfulness-based cognitive therapy for children: Results of a pilot study. *Journal of Cognitive Psychotherapy*, 25(3), 1-13.
- Lomas, T., Medina, J. C., Ivztan, I., Rupprecht, S., & Hart, R. (2017). Enhancing police officer abilities to manage thoughts and emotions with brief mindfulness practices. *Mindfulness*, 8(5), 1191-1201.
- McConville, J., McAleer, R., & Hahne, A. (2017). Mindfulness training for health profession students—the effect of mindfulness training on psychological well-being, learning and clinical performance of health professional students: A systematic review of randomized and non-randomized controlled trials. *Explore*, 13(1), 26-45.
- Parks-Savage, A., MacNab, N., & Bryce, K. (2018). Burnout prevention: A review of intervention programs. *Journal of Vocational Behavior*, 110, 334-349.
- Roeser, R. W., Schonert-Reichl, K. A., Jha, A., Cullen, M., Wallace, L., Wilensky, R., ... & Harrison, J. (2013). Mindfulness training and reductions in teacher stress and burnout: Results from two randomized, waitlist-control field trials. *Journal of Educational Psychology*, 105(3), 787-804.
- Shapiro, S. L., Brown, K. W., & Biegel, G. M. (2007). Teaching self-care to caregivers: Effects of mindfulness-based stress reduction on the mental health of therapists in training. *Training and Education in Professional Psychology*, 1(2), 105-115.
- Shapiro, S. L., Schwartz, G. E., & Bonner, G. (1998). Effects of mindfulness-based stress reduction on medical and premedical students. *Journal of Behavioral Medicine*, 21(6), 581-599.
- Thompson, R. W., Kaufman, K. A., De Petrillo, L. A., Glass, C. R., & Arnkoff, D. B. (2011). One year follow-up of mindful sport performance enhancement (MSPE) with archers, golfers, and runners. *Journal of Clinical Sport Psychology*, 5(2), 99-116.
- Weare, K. (2013). Developing mindfulness with children and young people: A review of the evidence and policy context. *Journal of Children's Services*, 8(2), 141-153.
- Winegard, B., & Winegard, B. M. (2018). Burnout in university teaching assistants: The protective role of belonging. *Higher Education Research & Development*, 37(4), 792-805.

Silence: Desi Feminism

(The novel Mookajjiya Kanasugalu in kannada by Dr. K. Sivaramakarantha)

Dr. H R Renuka

Assistant Professor, Department of Kannada
University Arts College, Tumkur University, Tumkur, Karnataka

Abstract:

Kannada literature has a history of 800 years to embrace feminism as a literary material. Vachansahitya insisted for women's equality in the 12th century. Gender equality became the object of Vachansahitya as part of the movement. Vachanakartas like Akkamahadevi, Neelambike, Gangambike Nilambike, Lakkamma, Molige Mahadevi, Punyastri Kalavve fought for their equal existence in the era and produced literature as a part of it. From the 12th century till date, feminism has been a material subject in Kannada literature, Kannada literary genres such as poetry, novel, epic story, etc., are the mediums of expression of female sensibility. There are such desi thoughts in literature as part of which Jnanapeeth award winning work K Shivaram Karantara Mukajjiya kanasugalus can be noted.

Keywords : Kannada literature Vachansahitya, women's equality, feminism, sensibility, desi thoughts

Introduction :

Influenced by western thought in the modern context, Indian society adopted feminism in its way of thinking so that women's problems did not get solved. Only indigenous ways of thinking can understand the core of women's problems in this land. K Sivaram Karantara's Jnanapeeth award winning novel Mookajjiya's kanasugalu is typical of the desi thought processes associated with feminism in this novel and an attempt is made to understand them through cultural analysis.

Desi Feminism, what does it really mean? Is desi feminism representation of the various aspects of feminism in this land? Or is desi feminism dilemma? Is it an opinion? Theory? Such questions arise. The absence of different castes, clans, and religions for women's issues around the world also leads to suspicions that desi feminism is a move to break this unity, or that desi feminism is a reflection of masculinity. In the current context, "desi"ness is used to denote regional identity.

Feminism gained momentum in the 19th century. Just as oppressed communities rediscovered their history in the cultural context, women who were subjected to gender discrimination on this land began to rediscover their history. In this context, different disciplines studied women's lives. For example, politics tried to bring her into the orbit of

power. Economics considered her as a human resource and implemented economic schemes for her empowerment. Religion believed that women were hurt with blind beliefs. Psychology tried to embody women's sensibilities. Thus, the studies that were carried out separately were consolidated by literary studies.

Through literature, the studies of women that took place analysed and rejected the feminine notions available in the past literature and cultures. Because, to quote Smt. H S Srimathi, "feminine notions were not the subconscious images her inner self but were the ideals of the male mind". This conscious study came to the conclusion that "History is humans was not the history of women; women's history needs to be freshly researched"

Literary studies help to construct women's history; but the sources provided were felt to be incomplete. Studies in oral communication have attempted to fill this gap. These studies have shown that the lives of all women in this land are not equal. This lead to the new feministic thoughts. i.e., it lead to the "desi" feministic thoughts.

Instead of studying the women's life here through Western women's thoughts, Desi feminism is an attempt to form a way of thinking of this land. The problems of this land are multifaceted. Mookajji, who builds a different life, thinking and philosophy of life from inner pressures without being subjected to external influences, becomes important in this background.

Silence has led to tragedies in women's lives. Oppressed communities have raised their voice over silence, but the oppressed women community has been deprived of such an opportunity. Even though women got education, economic empowerment and freedom, they are forced to live 'with their tongues in their mouths'. Mookajji is the embodiment of it.

Mookajji is not the heroine of the story. As the novelist says, Mookajji's job is to heat and melt minds that are hardened by the tradition; then if we doubt the existence of such a grandmother, she becomes the embodiment of doubts in the form of a genuine ghost about the beliefs of our culture. But she is not like a ghost among many of us. She is alive n the form of honest .

She becomes the voice of immature beliefs and voices of suffering that go unheard. Mookajji's name is Mookambike. After ten years of marriage, she lost her husband in four-five months and lived a reclusive life within her household. Mookaji when she was muttering to herself, was accused of being haunted by a ghost. Due to this, she was tortured and so she became muted. Mookajji, who was mute for almost forty years, turns her silence into her power. Mukajji became mute and started speaking because of his inner pressure.

Due to the power given to her by muteness, Mookajji gets the power of seeing and telling about past, present and future. By doing so, she becomes a blow to the entrenched system. She gives a scientific vision to the creation myth. She breaks the framework of traditions. She reviews the birth of Buddhism, Jainism, Shaivism, Vaishnavism; searches for the soul of family relationships; explains what is nature and what is perversion. She has never run away fearing from life; Even though she is married, she is not a family person;.but she builds a philosophy that one should live within the framework of the family. Being within the family life, she builds a vision for those who think that "rejecting family is an achievement",

Mookajji, analyses the concepts of family, illusion, truth, God etc. For a female, in this

land life is mostly family oriented. So focusing on family, Mookajji gives women three options 1. Complete freedom 2. Absolute obedience, 3. Absolute free will.

Ramanna Nagi's family life gets chaotic due to Sheenappa's infidelity. Due to Mookajji's negotiation, he welcomes Nagi back with her two children, who had left him. There Mukajji says "We can tolerate Rama's doubtful mind. Instead when her husband takes pity on Nagi when she becomes an orphan with her two children, and welcomes back we laugh at his weaker mind". Through these words, Mukajji upholds the freedom of female in family life in a most respectful way. Even though Subraya and Seetha did not like each other, they were together because they were the family. She heartily appreciates Sita's obedience as she gradually adjusts to that life. Anantarama thinks that women's organisation is immoral at first glance and turns to religion under the guise of sacrificing worldly happiness and develops an abnormal relationship with his disciple. In this case Mookajji saves identity of femininity by convincing him of the wrongness of his decisions.

Mookajji's response to the problems caused by the rejection of -female independence, female subordination, femininity-is not delusional, nor idealistic, but dignified. Mookajji supports Nagi's decision and compliments Sita's obedience, defies Anantharam's abnormal relationship. Here she stands at their place without belittling anyone and responds to their problems.

Conclusion

The femininity that Mookajji upholds here is the feminism of this land i.e. desi feminism. Without universalizing a single rule for women's life, if their independence is respected, perhaps the problems of women's lives will be reduced. It is not the helplessness of the silent woman but the impressive power of the silent woman to use it to overcome her problems. Mookajji who turned silence into a power is a model for this in Indian society where a woman has to live with her tongue inside, this is her weakness and it should be something that increases her soul power.

Reference

1. Mukajjiya Kanasugalu- Dr. K. Shivaramakarantha, S.B.S Publishers And Distributors, 1968
2. Henu Matthu Bhashe- H S Shreemathi, Mahila Adhyayana Kendra, Hampi
3. Sthreevaadha : Chinthane Mathu Horata – H.S Srimathi Abhiruchi Prakashana Bangalore
4. Samskruthi Shrama Mattu Srujanasheelathe - Baraguru Ramchandrappa, Ankitha Pustaka, Bangalore

Comparative study of Anxiety and Aggression of district level kabaddi and kho: kho Women players

Ms. Aparna Aswal

Research scholar, Department of Physical education,
Mandsaur University, Mandsaur (M.P)

Dr. Rohit Sharma

Assistance professor, Department of Physical education,
Mandsaur University, Mandsaur (M.P)

Abstract

Sport has huge potential to empower women and girls. Sports play an important role in empowering women. There is good evidence that participation in sports can help break-down gender stereotypes, improve girls' and women's self-esteem and contribute to the development of leadership skills.

Anxiety and Aggression are psychological and physiological state characterized by emotional, cognitive, and behavioural components. It is the displeasing feeling of fear and concern. Anxiety can be defined as an unpleasant state of mental uneasiness or concern that causes physical and psychological discomfort. Extreme anxiety disrupts and unsettles behaviour by lowering the individual's concentration and affecting their muscular control. The sample for the study consists of 25 Kabaddi Women players, and 25 Kho-Kho Women players those who have participated in the Inter Taluka Tournaments of wardha district. The Standardized kapoors's Anxiety Test and Dr. Mathue & Bhatnagar's Aggressions scale was used for the study. It was found that there is no significant difference in anxiety level & Aggression level of Kho-Kho Female players and Kabaddi Female players of district level.

Keywords: women empowerment, anxiety, aggression, kabaddi, kho-kho, etc

Introduction:

Sport has huge potential to empower women and girls. Sports play an important role in empowering women. In many countries, it has been recognized that sport can be a force to amplify women's voices and tear down gender barriers and discrimination. Women in sport defy the misperception that they are weak or incapable. There is good evidence that participation in sports can help break-down gender stereotypes, improve girls' and women's self-esteem and contribute to the development of leadership skills. International Olympic

Committee and the UN Women are working together to launch the Sports for Gender Equality initiative into the Olympic Games. This initiative was launched in 2020 and works to balance the gender ratio and privilege in the Olympic Games.

Indian women sportspersons have come a long way since they first participated in the Olympics, not only regularly appearing in qualifying events but also winning medals for the country. Karnam Malleswari created history at the Sydney 2000 Games. She won a bronze medal in women's weightlifting. With this, she became the first Indian woman to win an Olympic medal. Saina Nehwal and Mary Kom made the country proud by winning bronze medals in badminton and boxing respectively at the 2012 London Olympics. In Rio 2016, it was Indian women who were able to save the nation's honor as none of the male athletes won a medal at the Rio Olympics, here PV Sindhu won silver medal in badminton and Sakshi Malik won bronze in wrestling. In a world where women are still forced to fight for equality and recognition, where power and independence are still elusive for many girls around the globe, sport has become a beacon of hope and a vehicle for change.

Kabaddi:

Kabaddi and Kho-Kho are team sports. The origin of Kabaddi can be traced to pre-historic times when man learned how to defend in groups against animals or attack weaker animals individually or in groups for survival and food. Though Kabaddi is primarily a South Asian game, The Kabaddi Federation of India (KFI) was founded in 1950, and it compiled a

Standard set of rules. The Amateur Kabaddi Federation of India (AKFI) was founded in 1973. The AKFI has given new shape to the rules and it has also the rights of modification in the rules Kabaddi is now a very popular game and is a regular sport in Asian Games, Asian Indoor Games and Asian Beach Games apart from SAF Games. Kabaddi will be a demonstration sport during Commonwealth Games 2010 at New Delhi.

Kho-Kho:

Kho-kho is an Indian sport played by teams of twelve players who try to avoid being touched by members of the opposing team; only 9 players of the team enter the field. Kho-kho is a traditional Indian sport that is one of the oldest outdoor sports, dating back to ancient India. It is played most often by school children. The origin of Kho-Kho is very difficult to trace, but many historians believe that it is a modified form of 'Tag'/'catch', which in its simplest form involves chasing and touching a person. Deccan Gymkhana club of Pune, Maharashtra so named and baptized by the great Indian leader Lokmanya Tilak & Bhai Narorkar drafted the first-ever rules and regulations which symbolized the metamorphosis of the game soon to follow. The first Kho-Kho tournaments were organized in 1914, and the first national championship was held in 1959 at Vijayawada under the auspices of the Kho-Kho Federation of India (KKFI), which was formed in 1955.

One aspect it is emphasized and become increasingly vital during the recent years in the study of psychological characteristics that limit the performance of an individual in a given sport during high level competition.

Anxiety: Anxiety can be defined as an unpleasant state of mental uneasiness or concern that causes physical and psychological discomfort. Extreme anxiety disrupts and unsettles behaviour by lowering the individual's concentration and affecting their muscular control.

Any sporting game or contest can give rise to anxiety when one's perceived ability does not measure up to the demands of the task.

Aggression: Aggression is a piece of human way of behaving and is fundamental for a person to live and battle for higher accomplishments in your day-to-day existence. Aggression in sport can be defined as damaging conduct that occurs outside the rules of the sport and unrelated to the competitive goals of that sport. Aggression is also defined as any form of behaviour intended to harm or injure another living being with a motive to avoid such treatment. In sport, aggression is a trademark that can have many negative as well as constructive outcomes on execution Level.

Objectives

1. To find out the difference between aggression and anxiety level of Kabaddi and Kho-Kho players at district level players.
2. To know the difference between the anxiety and aggression level of kabaddi and Kho- Kho women players of district level.

Hypothesis: It was hypothesized that there would be no statically significant difference between the mean scores of psychological variables of Kho-Kho and Kabaddi Players with respects to (i) Aggressions and (ii) Anxiety

Methodology:

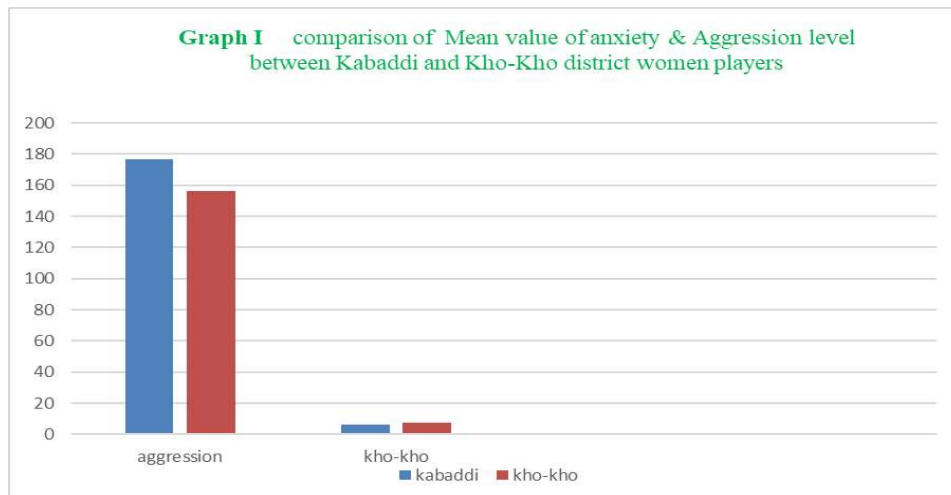
The sample for the study consists of 25 Kabaddi Female players, and 25 Kho-Kho Female players those who have participated in the District Tournaments wardha district. This study was designed to compare the aggression and Anxiety between Kabaddi and Kho-Kho District level women players. To achieve the purpose of the study the investigator had selected purposively 25 Kabaddi and 25 Kho-Kho district level women players, who have participated in inter-Taluka tournament as subjects. The age of the subjects chosen for this study were ranging from 18 to 25 years. The Standardized kapoors's Anxiety Test and Dr. Mathue & Bhatnagar's Aggressions scale was used for the study. The Questionnaire was administered in small groups of players. The level of significance chosen for this study was 0.05.

Table- I

Summary of Mean, Standard Deviation and t-ratio for the Data on Aggression and Anxiety for kabaddi and Kho –Kho women players

variable	Groups	Subjects	Mean	SD	'T' Value
Aggression	Kabaddi	25	176.36	28.99	0.0105
	Kho-Kho	25	156.24	24.25	
Anxiety	Kabaddi	25	6.084	1.518	0.073
	Kho-Kho	25	7.58	1.293	

Significant at 0.05 level



Result:

As per the above table and graph mean value for aggression level in kabaddi and kho-Kho women players is 176.36 and 156.24, SD is 28.99 & 24.25 whereas the 'T' test value is 0.010 which is low than the table 'T' value of 2.022691 on significant level 0.05.

Mean value for Anxiety level in kabaddi and Kho- Kho women player is 6.08 & 7.58, SD is 1.51 & 1.31 whereas the 'T' test value is 0.073 which is low than the table 'T' value of 2.016692 on significant level 0.05.

Conclusion:

As per the above discussion it can be concluded that there is no significant difference in anxiety level & Aggression level of Kho-Kho women players and Kabaddi women players of district level. It is recommended that for all sportspersons must be trained to overcome Anxiety to achieve high excellence in sports. The coaches must prepare the athletes to minimize the Anxiety before and during competition.

References:

- Berger BG, Pargman D, Weinberg RS. Foundations of Exercise Psychology. Morgantown, WV: Fitness Information Technology 2006.
- Bhomik, A. Kumar. (1987): **"Comparison of Selective Physiological Parameters Between Soccer and Kabaddi Players"** Unpublished master s Disertation
- Bull, S. J. (1991). **Personal and situational influences on adherence to mental skills training**. Journal of Sport and Exercise Psychology, 13, 121-132
- Butt, D.S., Personality of the Athlete, In: Butt DS, editor, The Psycholo of Sport, New York : VNR, 1987.
- Campbell R.J., Psychiatric Dictionary, 7th ed. ; Oxford : Oxford University Press, 1996.
- Gardner Frank. The Psychology of Enhancing Human Performance. Spring Publishing Co 2007.
- Kinikema K, Harris J. Sport and the mass media, Exercise and Sport Science reviews 1992;20:127
- McEvoy A, Erikson E. Heroes and Villains: A Conceptual strategy for assessing their influence, Sociological Factors 1981;14:111-122.
- Yadav Devraj, Rules of Sports and Games, Angel Publication, Keshav Puram, New Delhi.

The White Tiger: A Representative of Woman Subordination

Ms. Pranali Genu Bothe

Research Scholar,
SSRI's Arts, Science and Commerce College, Rahata
Tal-Rahata, Dist-Ahmednagar, Maharashtra

Abstract:

The White Tiger” by Aravind Adiga is a powerful and award-winning novel that serves as a sarcastic critique of contemporary Indian society, shedding light on various social injustices and inequalities. The study delves into the novel’s representation of woman subordination and explores the nuanced portrayal of female characters within the patriarchal framework of Indian society. Through an analysis of key female characters such as Pinky Madam, Kusum, and Balram’s grandmother, this paper examines the challenges and constraints faced by women in a society where deeply ingrained gender norms and cultural traditions propagate inequality. The novel’s protagonist, Balram Halwai, narrates his journey from poverty to success, providing a lens through which to view the struggles and triumphs of the women around him. The novel also explores the intersection of gender subordination with other forms of oppression, such as class and caste-based discrimination. It examines how women from marginalized backgrounds, like Kusum and Balram’s grandmother, face multiple layers of disadvantage, impacting their agency and opportunities for empowerment. Through the Pinky Madam’s experiences, the paper highlights the complexities faced by women from privileged backgrounds, who are simultaneously beneficiaries and victims of the patriarchal system. Thus, research paper offers a comprehensive examination of “The White Tiger” as a representative of woman subordination in Indian society. By understanding the novel’s portrayal of woman subordination, this research contributes to the ongoing discourse on gender equality and the pursuit of social justice in contemporary India.

Keywords: inequality, patriarchal, discrimination, subordination, marginalized.

Introduction:

The White Tiger,” written by Aravind Adiga, is a highly acclaimed novel published in 2008. The book won the Man Booker Prize in the same year, bringing widespread attention to the author’s skilful storytelling and incisive social commentary. Set in India, the novel provides a scathing critique of the country’s socio-economic and political landscape, shedding light on the vast disparities between the privileged few and the oppressed masses. The story

revolves around the life of Balram Halwai, a chauffeur, who rises from poverty to become a successful entrepreneur. Throughout the novel, Adiga exposes the dark underbelly of Indian society, exploring themes such as class struggle, corruption, and the dehumanizing effects of a rigid social hierarchy. Among the various issues tackled, gender inequality and the subordination of women emerge as prominent and recurring themes.

Objectives:

The primary **objectives** of present research are as follows:

1. To highlight the gender dynamics in the novel.
2. To examine the representation of woman characters.
3. To unearth cultural constraints on women's freedom.
4. To explore the portrayal of agency and resistance
5. To investigate the themes surrounding gender inequality.

Overall, this research topic seeks to deepen the understanding of the novel's social critique and its relevance in addressing pressing issues of gender inequality in India and beyond. It endeavours to contribute to existing feminist scholarship and literary criticism by analyzing Adiga's portrayal of women and the implications of such representations in a broader socio-cultural context.

Historical Context:

India has a long history of deeply ingrained gender inequality, rooted in traditional social and cultural norms. Throughout the ages, the society has been predominantly patriarchal, with men occupying positions of power and authority while women have been confined to subordinate roles. Historical practices, such as child marriage, purdah (seclusion of women), and dowry system, have further perpetuated the subjugation of women. Traditional gender roles in India have assigned specific roles and responsibilities to men and women based on their gender. Men are traditionally considered the breadwinners and decision-makers, while women are expected to be homemakers and caretakers. This division of labour has limited women's opportunities for education, career advancement, and decision-making autonomy. Despite progress towards gender equality, India continues to grapple with various challenges related to gender roles and discrimination. Gender-based violence, unequal access to education and healthcare, limited representation of women in leadership positions, and wage disparities are some of the issues that persist in contemporary society.

In "The White Tiger," Aravind Adiga presents a sarcastic critique of the patriarchal structure in Indian society. Through the portrayal of female characters like Pinky Madam, Kusum, and Balram's grandmother, the novel sheds light on the complexities of women's lives within this system. It explores how these characters navigate the constraints imposed on them and the impact of patriarchy on their choices and aspirations. The novel also addresses the inter-sectionalism of gender subordination with other forms of oppression, such as class and caste-based discrimination. It shows how women from marginalized backgrounds face multiple layers of disadvantage, making their struggle for agency and empowerment even more challenging.

Adiga's novel examines various cultural norms that hinder women's freedom and autonomy. This includes forced marriages, limited access to education, and the expectation to conform to societal expectations and norms. The novel underscores how these constraints

limit women's opportunities for personal growth and self-determination. Education is portrayed as a crucial factor that can empower women and challenge traditional gender roles. The novel highlights how education plays a pivotal role in Balram's transformation, but it also demonstrates the lack of educational opportunities for many women in India, further perpetuating their subordination.

Female Characters in the Novel:

1. Pinky Madam: Pinky Madam is the young wife of Balram's employer, Ashok. Despite being an American-educated woman, Pinky Madam finds herself trapped in the restrictive societal norms of India. While she exhibits a certain level of compassion towards Balram, her actions are often influenced by her privileged position within the household. Her struggles with cultural assimilation and her attempts to rebel against the traditional expectations placed upon her exemplify the challenges faced by women from privileged backgrounds.

2. Kusum: Kusum is Balram's grandmother, who played a significant role in shaping his early life. She embodies the resilience and endurance of women in impoverished rural settings. Kusum represents the struggles of women from the lower caste and their limited agency in the face of social oppression and cultural norms.

3. Balram's Grandmother: Balram's grandmother is a key figure in his life, and her life experiences mirror the struggles of countless women in rural India. Despite facing immense hardship and discrimination, she maintains her strength and dignity, highlighting the silent suffering endured by many women within the patriarchal system.

Adiga's portrayal of these female characters offers a nuanced examination of woman subordination in Indian society. While Pinky Madam grapples with her own form of oppression despite her privileged status, Kusum and Balram's grandmother exemplify the spirit and resilience of women who face multiple layers of disadvantage. Their stories underscore the pressing need to address gender inequality and empower women in a society where entrenched patriarchal norms continue to perpetuate oppression and subjugation.

Woman subordination in the novel

In the novel "The White Tiger," the theme of woman subordination is evident in the disparities in education and opportunities faced by female characters. Throughout the story, women are depicted as being at a significant disadvantage when it comes to access to education and the opportunities that education can provide.

One example of this is Pinky Madam, the young wife of Balram's employer, Ashok. Despite her American education and exposure to different cultural norms, Pinky Madam still faces limitations and pressures from traditional Indian society. Her education does not shield her from the expectations and restrictions placed upon her as a woman. This disparity in opportunities is a reflection of how even educated women in India can be subordinated and limited by societal norms.

Moreover, Kusum, Balram's grandmother, represents women from impoverished backgrounds, which have even fewer opportunities for education. In rural areas, access to quality education for girls is often limited, perpetuating the cycle of poverty and subordination. Kusum's lack of education highlights the societal structures that hinder women's ability to break free from oppressive circumstances.

The novel also juxtaposes the educational opportunities available to Balram, the male protagonist, with the lack of similar opportunities for women. Balram's access to education plays a crucial role in his transformation from a driver to an entrepreneur, underscoring how education can empower individuals to challenge their circumstances. However, the female characters in the story do not have the same advantage, reinforcing the systemic gender disparities in educational access and the opportunities it brings.

In "The White Tiger," the novel highlights the stark disparities in education and opportunities between men and women in Indian society. Female characters like Pinky Madam and Kusum face limitations in accessing quality education, which hinders their personal growth and opportunities for empowerment. While Balram, the male protagonist, benefits from education and uses it to change his circumstances, the female characters are denied similar chances for advancement, perpetuating their subordination. The novel calls attention to the urgent need for equal access to education and opportunities for women in order to address and overcome woman subordination in India.

The novel also sheds light on the issue of domestic violence and abuse faced by women. Balram's grandmother endures physical and emotional abuse from her alcoholic husband, reflecting the grim reality many women face in abusive households. Domestic violence remains a prevalent problem in India, trapping women in a cycle of subordination and fear.

Forced marriages and lack of autonomy are depicted in the novel, illustrating how women's choices and desires are often disregarded. Pinky Madam's marriage to Ashok is arranged without her full consent, and she struggles to assert her autonomy within the marriage. Similarly, Kusum is married off against her wishes, highlighting the lack of agency and control over their own lives that many women experience.

The novel also explores how cultural norms restrict women's freedom and independence. Women are expected to conform to traditional roles as wives and caretakers, limiting their opportunities for personal growth and self-determination. Pinky Madam, despite her education and exposure to different cultures, is still bound by societal expectations, showcasing the pervasive influence of cultural constraints on women's lives.

The novel portrays the challenges women face in accessing education, enduring domestic violence, navigating forced marriages, and contending with cultural norms that restrict their freedom. By addressing these issues, the novel prompts readers to confront and question the systemic gender inequalities that persist in contemporary India and beyond.

Balram's Attitude towards Female Characters:

Balram's perception of women in "The White Tiger" is reflective of the patriarchal attitudes prevalent in Indian society. Throughout the novel, Balram exhibits a complex and often contradictory attitude towards the female characters he encounters.

At the beginning of the story, Balram's views on women are deeply ingrained in traditional gender roles and stereotypes. He sees women as submissive and inferior, accepting the societal norms that perpetuate their subordination. Balram's grandmother, for instance, represents the stoic and self-sacrificing woman who endure hardship silently, reinforcing his perception of women as submissive figures.

Balram's attitude towards Pinky Madam, on the other hand, showcases a mix of admiration and resentment. He views her as privileged and free, yet he also perceives her as someone

who lacks an understanding of the real struggles faced by the lower classes. His admiration for her education and exposure to the world outside India is accompanied by a sense of bitterness towards her ignorance of the harsh realities faced by people like him. As the story progresses, Balram's perception of women begins to evolve. His experiences as a driver to the wealthy and powerful expose him to the complexities of human behaviour, including the vulnerabilities and hardships faced by women in positions of privilege. This challenges his initial simplistic views of women, forcing him to confront the intricacies of gender dynamics and the oppression faced by women in different social strata.

Through his observations and interactions with Pinky Madam, Balram becomes aware of the limitations faced by women from privileged backgrounds. He recognizes the complexity of their lives, and this leads to a more nuanced understanding of the struggles faced by women in different societal positions.

The novel also showcases instances of empowerment where women challenge societal norms. Pinky Madam defies expectations by making her own choices, supporting Balram's journey to freedom, and asserting her independence. Balram's own empowerment is influenced by his evolving understanding of women's struggles, fuelling his desire to challenge gender inequality.

Conclusion:

"The White Tiger" vividly represents woman subordination in Indian society through the portrayal of female characters like Pinky Madam, Kusum, and Balram's grandmother. The novel exposes the disparities in education and opportunities for women, the dominance of domestic violence and abuse, the constraints of forced marriages and lack of autonomy, and the cultural norms that restrict women's freedom. Balram's evolving perception of women reflects the broader call to challenge patriarchal attitudes and empower women.

The novel's message remains highly relevant in contemporary society. India, like many other countries, continues to grapple with gender inequality and the subordination of women. The themes explored in "The White Tiger" serve as a poignant reminder of the urgent need to address and dismantle the systemic barriers that hinder women's progress and empowerment.

Thus, "The White Tiger: A Representative of Woman Subordination" sheds light on the complexities of gender inequality in Indian society and emphasizes the importance of challenging oppressive norms and empowering women.

Top of Form

Bottom of Form

References:

- Adiga, Aravind. (2008). *The White Tiger*. Atlantic books, HarperCollins, India.
- Nair, S. (2016). *Indian Women's Fiction in English: Novels of the Millennium*. Palgrave Macmillan
- Dodiya, J. & Vajravelu, R. (Eds.). (2019). *Reading Aravind Adiga: Critical Perspectives*. Routledge.
- Menon, N. (2014). *Recovering Subversion: Feminist Readings of the Contemporary Indian Novel in English*. Brill Rodopi.

Arundhati Roy: The Empowered Indian Woman Writer

Dr. S. Shanmuga Priya

Assistant Professor of English

Department of English & Foreign Languages

Madanapalle Institute of Technology & Science Madanapalle, Andhra Pradesh

Abstract

During the last few decades noteworthy developments have heralded a new era of women empowerment. Women Empowerment is defined in various context in many ways. It is the acceptance of a woman's viewpoints to seek and to raise the status of women. The status of women varies enormously from one part of the world to another. However, nowhere do women enjoy equal status with men. But in the developing countries like Africa, the Middle East, Asia and Latin America, the status of women is so low as cannot be imagined by women in the developed countries. Anyhow, raising the women's status happens through education. An empowered woman can make decisions in various situation may it be at familial level or professional level. There by it redefines the gender roles and it allows a woman to have the liberty to pursue her desired goals.

Keywords : Women Empowerment, Equal Status, Gender Roles, Liberty

Introduction

Women empowerment in India relies on several variables such as rural and urban setting, caste and class based on social status, age factor, and educational background. Women represent 48.3 per cent of country total population as per the 2001 Census. Empowering women as a process demands a life-cycle approach. The constitution of India was ahead of its time, not only by the standards of the developing nations but also of many developed countries, in removing every discrimination against women in the legal and public domain of the Republic. The concern in safeguarding the rights and privileges of women found its best expression in the Constitution of India. Fundamental Rights – Article 14; Article 15(1); Article 15(3) and Article 16(2) and Directive Principles of State Policy Article 39; Article 42; Article 51A(e). In our opinion, the national objective of integrating women into the process of development at all levels and the constitutional guarantees given to them require social acceptance of the multiple roles of women as home-makers, mothers, and socially and economically productive individuals. It is therefore imperative that society in general and the state in particular provide the necessary conditions and support to enable women to perform their various roles successfully.

Various schemes and programmes, to name a few – Beti Bachao Beti Padhao; One-Stop Centre; Women Helpline; UJJAWALA; Support to Training and Employment Programme for Women (STEP); Mahila Shakti Kendras – aim at reducing the growing injustice towards women, and these schemes are the solutions to the major problems related to women in India. Ministry for women and child development has collaborated with Facebook on November 19, 2019, to enhance digital literacy and online safety for women and children in India. Equality of access to and attainment of educational qualifications is necessary if more women are to become agents of change. Literacy of women is an important key to improving health, nutrition, and education in the family and to empower women to participate in decision-making in society. Literacy or the ability to read and write is the first step towards formal education. Female literacy has been steadily improving over the years. The proportion of women who are literate has increased by 15 percent over the last decade from 39.29 percent in 1991 to 54.16 percent in 2001. The last twenty years show a record of the state laws and policies ostensibly to improve the situation of women. At the same time their inability to effectively address the issue of equality between men and women, the manner of approaching women's issues within them and the gap in the implementation.

Role of Literature

Literature is an effective tool in transforming the society and the people who belong to literature enjoys an important part of the society and Indian women are not an exception. They have contributed to literature, notably, and their contribution is appreciated all around the world.

Women and literature are inter-related. Right from the Vedic age women played a major role in literature. “Brahmavadini” are women who strive for the highest philosophical knowledge of Brahman, that means those who strive for greater universal consciousness. Notable Brahmavadini are Vak Ambhrini, Lopamudra, Vishwawara, Sikta, Ghosha, and Maitreyi. A hymn in the Rigveda is attributed to Lopamudra. Maitreyi is accredited with about ten hymns in Rig Veda. Two hymns of the tenth book of Rigveda have been attributed to Ghosha. The first hymn praises the Ashvins while the second hymn is a personal wish expressing her intimate feelings and desires for married life.

Since then, Indian women writers are the one to add a new dimension to the literature of India, this is due to the effort of many prolific women writers who emerged thereafter. They narrated the emotions of women in their literary works. Many profound literary personalities believe that women writers were the one who supported the old tradition of narrating tales in India. Indian National Movement gave them recognition in the 19th century, many Indian women writers played their role against the British rule by participating in the India's reform movement, and this was the point when the work of women writers started getting praise. This was because they were written on the themes of freedom of the country from the British rule.

In the last century, the readers acknowledged the work of women writers as a strong way to spread modernism and feminist statements. In the past 20 years, there has been a remarkable progress when we talk about feminist writings in the Indian literature. In today's generation, women writers are wealthier and are foreign qualified too. Modern women writers focus on the issues related to women, for instance rape and other social issues like corruption and injustice. Most of the narratives focus on the themes of unknown psyche of females.

There are several women writers whose contribution to literature is remarkable and significant. They are Bharati Mukherjee, Chitra Banerjee, Meena Alexander, Kamala Markandeya, Anita Desai, Jhumpa Lahiri, Meera Syal, Sunetra Gupta, Kiran Desai, Anjana Appachana, Shauna Singh Baldwin and others. Since inter-regional marriage takes place inside the homeland, the hybridity is at work. The perpetual exile and the voluntary and willing migration to the other counties have become necessary ones for the blossoming of their creative talent of art and literature. The concept of Hybridity is of special significance as there is nothing pure and ideal, though one turns to the golden past which is imaginary. Hybridity, multiculturalism is an inevitable consequence of globalization and inter-cultural transaction.

Arundathi Roy

The well-known writer and activist Arundathi Roy born to Mary Roy and Rajib Roy. Her mother is a women's rights activist from Kerala. Early in her career, Arundathi Roy worked in television and movies. In her film review "The Great Indian Rape Trick", she questioned the right to restage the rape of a living woman without her permission, and also misrepresenting both life of the victim and its meaning.

With the publication of her first novel **The God of Small Things** which is semi-autobiographical he got international fame. It won the 1997 Booker Prize for Fiction. The novel was published in 16 languages, and it was controversial in India. It depicts a love affair between a Syrian Christian and a Hindu 'untouchable' and a major part captures her childhood experiences. It received positive reviews in The New York Times as a "dazzling first novel" (Kakutani), the Los Angeles Times as "a novel of poignancy and considerable sweep" (Eder) and the Toronto Star as "a lush, magical novel" (Carey).

Roy's second novel **The Ministry of Utmost Happiness** (2017), was longlisted for the Man Booker Prize and a finalist for the National Book Critics Circle Award. The novel is based on the interwoven stories of modern Indian history such as land reform that dispossessed poor farmers to the Bhopal disaster, 2002 Godhra train burning and Kashmir insurgency. The characters are a hijra woman, a rebellious architect, and a supervisor in the intelligence service.

Roy has authored several non-fiction books. **The End of Imagination** is written in protest to India's testing of nuclear weapons in Pokhran. **The Cost of Living** is a highly critical attack on the Indian government regarding Narmada Valley dam project. She has published a collection of essays examining the dark side of democracy in contemporary India, **Listening to Grasshoppers: Field Notes on Democracy**. In 2019 **My Seditious Heart** was published which is her non-fiction collection. In **Azadi: Freedom, Fascism, Fiction** (2020) Arundhati Roy challenges us to reflect on the meaning of freedom in a world of growing authoritarianism. The essays include meditations on language in both public and private, and on the role of fiction and alternative imaginations in these disturbing times.

As environmental activist Roy has campaigned with Medha Patkar against the Narmada dam project, saying that the dam will displace half a million people with little or no compensation, and will not provide the projected irrigation, drinking water, and other benefits. She also visited the leaders of the Adivasi Gothra Maha Sabha who were jailed. Adivasi Gothra Maha Sabha is a social movement for Adivasi land rights in Kerala in the Muthanga Wildlife Reserve.

Conclusion

Arundhati Roy has been active as a political activist. She opposes India's policies toward nuclear weapons, and industrialization. She raised her protesting voice on the conduct of the Indian police and administration regarding the 2001 Indian Parliament attack and the Batla House encounter case. She commented that the country has a "shadowy history of suspicious terror attacks, murky investigations, and fake encounters" (Roy, 2008). In an August 2008 interview with *The Times of India*, Roy expressed her support for the independence of Kashmir from India after the massive demonstrations. She was criticised by the Indian National Congress and Bharatiya Janata Party for her controversial remarks.

Not just national issues, Arundhati Roy addressed the international issues. She is a spokesperson of the anti-globalization or alter-globalization movement. She is a critic of neo-imperialism and U.S. foreign policy. In ***The Algebra of Infinite Justice***, Roy criticised the U.S. military invasion of Afghanistan, finding fault with the argument that this war would be a retaliation for the September 11 attacks stating. Roy called the 2006 Lebanon War a "war crime" and accusing Israel of "state terror" (Roy, 2006). She contributed to ***We Are One: A Celebration of Tribal Peoples*** (2009) that explores the cultures around the world, depicting their diversity and the threats to their existence. Roy pleaded for international attention to what she called a possible government-sponsored genocide of Tamils in Sri Lanka. She cited reports of camps into which Tamils were being herded as part of what she called "a brazen, openly racist war" (Roy, 2009). She defended Hamas's rocket attacks during the 2021 Israel–Palestine crisis stating it Palestinians' right to resist.

Many stood in support of Arundhati Roy's protesting voice. Dilip Mandal in his article states, "Gail Omvedt remained on national trend for hours on the day of her demise. The immediate question is why someone like Omvedt has always been celebrated but an author such as the Booker Prize winner Arundhati Roy, who wrote the introduction to one of the editions of ***Annihilation of Caste***, got pushback from the people whose story she told" (Mandal, 2021). ***We: A Documentary of Arundhati Roy*** visualizes the words of Arundhati Roy, specifically her famous Come September speech, where she spoke on such things of modern times - the world politics of power, the war on terror, corporate globalization, the growing civil unrest, deception and exploitation. Being born to an activist mother and having faced lots of hardships in her life right from her childhood, Arundhati Roy emerged as an empowered Indian woman writer as well as a political activist and an environmentalist, she has mastered in raising voice for those without a voice.

References

1. Carey, Barbara (7 June 1997). "A lush, magical novel of India". *Toronto Star*. p. 21.
2. Eder, Richard (1 June 1997). "As the world turns: rev. of *The God of Small Things*". *Los Angeles Times*. p. 2.
3. Kakutani, Michiko (3 June 1997). "Melodrama as Structure for Subtlety". *The New York Times*.
4. Mandal, Dilip (28 August 2021). "Why Gail Omvedt is celebrated but Arundhati Roy was seen as appropriation". *The Print*.
5. Roy, Arundhati (3 August 2006). "War crimes and Lebanon". *The Guardian*. London.
6. Roy, Arundhati (13 December 2008). "The Monster in the Mirror". *The Guardian*. London.
7. Roy, Arundhati (1 April 2009). "This is not a war on terror. It is a racist war on all Tamils". *The Guardian*. London.

Women Empowerment in the Literature of Rashtrasant Tukdoji Maharaj

Dr. Shravan R. Banasure

HOD English

Kala Wanjia Mahila Mahavidyalaya, Ballarpur, Dist. Chandrapur

Abstract

Rashtrasant Tukdoji Maharaj, a prominent social reformer, spiritual leader, and poet from Maharashtra, India, has significantly contributed to the literature of the 20th century. His works, primarily in Marathi, have been instrumental in shaping the socio-cultural fabric of Maharashtra and beyond. One of the most striking aspects of his literature is the emphasis on women empowerment, a theme that was ahead of its time and continues to resonate today. He stood for social reforms in village life and advocated dignity of man as well as woman. He pleads for the emancipation and progress of women. He wants women to be given proper education. He condemns dowry system among the Hindus and declares it to be sinful. Like other social reformers of Maharashtra he also advocates widow remarriage in the society. He declares man and woman as two wheels of the great chariot of “Sanskar” and the one is incapable of taking this chariot ahead without the help of other. He goes to the extent of saying that girls and boys should be given full scope in choosing their life partners and they should settle their marriages after knowing each other’s aptitudes, likes and dislikes. He proposes many reforms in the life of Hindu women for their empowerment through his literature. This paper aims to explore the portrayal of women empowerment in the literature of Rashtrasant Tukdoji Maharaj.

Key Words: Emancipation, Sanskar, chariot, portrayal, Rashtrasant.

Introduction

Tukdoji Maharaj’s literature is characterized by a deep understanding of the societal structure and a strong desire for social reform. His works, including his famous ‘Gramgeeta’ are replete with references to women’s empowerment, emphasizing their role in society and advocating for their rights and equality. He has asked people to preserve the dignity of women and refrain from beating housewives and disowning them. Men should neither make women miserable, nor should they become henpecked—was his advice. If the life partner is by any way deficient, reform her. He opposed the veil system among the women and said that woman should not depend upon others for the protection. With self power and strength, she can

destroy even the most evil demons.

“Tethe Kaasayaasi padadaa? Paraavalambanaachi aapadaa I

Aatma saamarthyanech sadaa I Striyaa maditee asuraannaa” II (Shri Tukdoji, 411)

In his opinion the daughter should not be sold for dowry but should be offered to a matching boy in marriage. He also advocated widow marriage and declares that society to be sinful which prohibits a widow to remarry and which practices a dowry system. If the widow wants to get remarried, she should communicate her desire to the elders of her family. The humanitarian point of view the elders should very sympathetically consider her desire and honor it thinking about the natural instincts of the poor soul. They should consider it their duty to arrange her second marriage.

“Jyaa vidhawes waate lagna karaave I Tine vadeel dhaaryaansi saangaave I

Tyaanni sarthudayapane lagna yojaave I Jeevadharma mhanomiya” II (Shri Tukdoji, 430)

His literature reflects his belief in the inherent strength and potential of women. He viewed women not as passive recipients of societal norms but as active agents of change. His writings often highlighted the importance of education for women, recognizing it as a tool for their empowerment. He believed that an educated woman could contribute significantly to the development of society and the nation. He has suggested reforms in society for elevating the status of women and brings her on par with men. But in spite of his powerful and convincing advocacy for woman's rights and education, he prescribes that education to woman should be given separately and their syllabus also should be different from that of men. Mother's greatness is described as greater than hundreds of the masters who impart learning to the child. In a very famous quotation, it is stated “The mother who holds the line of the cradle of a child can only uplift the whole world”

“Jichyaa haatee paalanyaachee doree I

Teech jagaate uddharee I

Aisee warnilee maatechee thoree I

Shekado guruhoonih I II (Shri Tukdoji, 401)

In his literature, Tukdoji Maharaj also addressed the issue of gender discrimination prevalent in society. He criticized the societal norms that restricted women's freedom and opportunities. His writings advocated for the abolition of harmful practices like child marriage and dowry, which were prevalent during his time. He emphasized the need for societal reform to ensure gender equality. In the society male is given a respectful treatment. Same respectful behavior should be kept in regard to the females too. Moreover, he stressed upon giving more consideration to the female section by the society. In respect to the consideration our society has committed a Himalayan blunder. It has lifted one (male) up and suppressed the other (female) deep below. Therefore the society and the country had to endure a great many bitter consequences in many fields.

“Yethech samaajaache chukale I Ekaas uchalonni dusaryaas daabale I

Yaache katu phala bhogane aale I Kiteetari sthaanee II (Shri Tukdoji, 414)

Tukdoji Maharaj's literature also underscored the importance of women's participation

in the political process. He believed that women, like men, should have the right to vote and participate in the decision-making process. His writings encouraged women to be politically active and to use their voices for societal change.

The Role of Women in ‘Gramgeeta’

‘Gramgeeta’, one of Tukdoji Maharaj’s most influential works, is a testament to his vision of an ideal society. The text, written in the form of a song, outlines the principles of a harmonious and progressive village. Women empowerment is a recurring theme in ‘Gramgeeta’, with Tukdoji Maharaj emphasizing the crucial role of women in the development of a village.

In ‘Gramgeeta’, Tukdoji Maharaj portrays women as the backbone of the village. He emphasizes their role in several aspects of village life, including agriculture, education, and social welfare. He advocates for women’s active participation in these areas, recognizing their potential to contribute to the village’s progress. When some enactments are done with due and full considerations and consciousness; they have sound foundation of well drawn planning. But lack of proper considerations and cautiousness in the same enactments creates passionate attraction which may produce adverse effect in the end. Therefore, with such discretion and understanding, both boys and girls should be given proper education. The two wheels of a chariot must have the same equal measure of the humanity circumference. Similarly both the male and female sides should be simultaneously and equally developed and be uplifted. The whole village should become brimful with pure pleasure through the union of the mighty and contrivances.

**“Mhanoni samajoni shikshan dyaave I Donhee rath chakraa sarakhe karaave I
Shakti- yukteennee bharaave I Gaava saare aapule II (Shri Tukdoji, 417)**

He also highlights the importance of women’s education in ‘Gramgeeta’. He believes that educating women is essential for the overall development of the village. He argues that an educated woman can better contribute to her family and society, thereby leading to the village’s progress. Women should be provided such special education and training which can surely develop their internal latent virtues talent and adroitness. Then the world of future will surely be changed into a better one. Women should be provided highest education. They should be given proper status and respectful place in life. That life should contain serenity, pity and such other excellent virtues and sweet essence of well wishes and good sentiments. Those who have a likening for the development of the human society should voluntarily come forward to impart at least lessons of preliminary knowledge to the girls so that they can be able to read and write. There should be unity among the women to fight against wrong.

Conclusion

Rashtrasant Tukdoji Maharaj’s literature is a powerful testament to his progressive views on women empowerment. His writings, characterized by a deep understanding of societal issues and a strong desire for social reform, have been instrumental in advocating for women’s rights and equality. His emphasis on women’s education, participation in societal affairs, and political involvement reflects his belief in the inherent strength and potential of women. His literature continues to inspire and guide efforts towards women empowerment, making him a significant figure in the history of social reform in India.

Works Cited:

1. Kadwe, Raghunath. Life & Mission of Rashtrasant Tukdoji. Nagpur: Amol Prakashan, 2011. Print.
2. Kane, P. S. The Rashtrasant: Socio-Political Thought of Sant Tukdoji Maharaj. 1973. Nagpur: Vijay Prakashan, 2017. Print.
3. Shri Tukdoji Maharaj, Rashtrasant. Gleams of New Age. Amravati: Shri Gurudev Prakashan Mandal, 1956. Print.
4. Shri Tukdoji Maharaj, Rashtrasant. Gramgeeta. Traslated by Kulkarni, V. V., Chandrapur. Tukaramdada Gitacharya, 2000. Print.
5. Shri Tukdoji Maharaj, Rashtrasant. Congregational Prayer and Selected Devotional Songs. Traslated by Kadwe, R. Amravati: Shri Gurudeva Publication, 2020. Print.
6. Shri Tukdoji Maharaj, Rashtrasant. Divine Thoughts Rashtrasant Tukdoji Maharaj. Translated by Kadwe, R., Bodhekar, B. Gadchiroli : Shri Shiv Printer, 2020.

Continuous Learning and Women Empowerment in Rujuta Deshmukh's Poetry

Dr. Bhagyashree S Gawate

Assistant Professor & HOD, English Department,
Gurunanak College of Science, Ballarpur Dist. Chandrapur

Abstract

It is unanimously agreed that a continuous learning plays an important role in Women Empowerment in modern world. To the social development of families, communities and countries education to women and empowering them is essential. By continuous learning women can motivate and boost their inner confidence to achieve their goal. Women are now standing up and recognizing their unique potential as female, taking pride in their bodies and identities as the female self. As a member of a gender-biased society a woman's experiences of life is depends on their own experience which formulated her psyche. Thus every woman's life experience is different and therefore, unique. This paper examines continuous learning aspects in Rujuta Deshmukh's poetry. Undoubtedly, Continuous learning is the key to women's empowerment. It is well highlighted in her poetry and greatly contributes to English Literature.

Keywords-Women Empowerment, continuous learning, identities, female self, gender-biased society, English Literature.

Introduction

Women empowerment and continuous learning are the two sides of the same coin. We can not have women's empowerment unless continuous or lifelong learning is part of the process. The Global Gender Gap Report 2022 has just released by the World Economic Forum, and its findings in the Indian context shock us. We rank 135 among 146 countries in the Global Gender Gap Index, and our country is the worst performer in the world in the "Health and Survival" sub-index, where our rank is 146. Women's health and survival are still the worse issue in our country. So, talking about women's empowerment amid the worst health and survival situation is quite challenging. Women need strong support to hold on throughout their life journey to empower themselves. And this strong support is continuous learning. Rujuta Deshmukh's poetry talks about continuous learning. **Her characters are common Indian women who follow society's traditional path and norms but are stuck in given responsibilities. Her characters never run from their responsibilities, in fact, they learn how to evolve through continuous learning.** Rujuta's poems are based on the real characters she met in rural and urban India.

Rujuta Deshmukh is an emerging writer. She is a poet and short-story writer. She worked in the development sector for two decades and was associated with women's empowerment and skill development projects. Her work brought her close to various issues rural and urban women faced. Their struggles, aspirations, hopes, hopelessness, loss, and smiles are reflected in her short stories and poems. Her work has appeared in The Hindu, Indian Express, The Hitavada, Lokmat, Sakal Times, and UN Solution Exchange. She has founded Words to Ideas, a storytelling club for children. She lives in New Delhi.

Her poetry first appeared in her **“Walk till your Land” anthology** in 2022. This is a collection of poems about women who turn obstacles into opportunities. The book encourages women never to give up their dreams and continuously try to bring them into reality. Women and girls in these poems know their capacities and skills and want to use them to get happiness and take control of their lives. Over time, they find themselves lost due to the lack of a conducive atmosphere. They find several hindrances to manifesting themselves, but they continue the desire burning in their hearts and decide to walk. They walk and walk and walk until they reach their own land. Here, the land means the aim, the moment when they can utilise their potential and could manifest themselves completely. After facing a great struggle and opposition, these women reach the land of fertility, the land of hope, and the land of promise, where they reap the harvest of their work.

The transformation poetries depict the journey of women and girls from rural and urban India who decide not to let down their capacity and wishes and use it to manifest themselves. And as soon as they choose to keep their abilities alive, they win the half-battle. The collection is about realising one's legend, capacity, and skill...strong faith in one's ability, and the lonely struggle in the darkness while holding the lamp of trust. As the poet said in the poem – “Lamp of Trust”

“I wander with your thought.
Till you get me back in 2022.
I hold you now
With firm hand
And a protective arm.”

The poem – “Lamp of Trust” is dedicated to all those women who worked hard to take control of their lives and become triumph in the battle of hardship and persistence. They followed their legend when the world was hostile and pushed them back to mere nothing.

The poem, “When I Knocked My Door” tells that - Women need to initiate their efforts towards their skills. Obstacles will be there, but they must not stop. They need to keep moving. In “Sanctum Sanctorum”, the poet gives the message of health care while performing household duties. It insists that women should take care of their mental and physical health.

The anthology motivates us to make decisions and begin toward our desired goals. The journey is not easy. It requires hard work and continuous learning. Learning is the key to our emancipation, as learning opens the way to knowledge. While walking the path of knowledge, we can illuminate ourselves in the light of self-realisation. Learning takes us near self-realisation; as Swami Vivekananda said, “Education is the manifestation of the perfection already in man.” The poem “Gulmohar's Friend” focuses on a similar aspect. In this poem, a rural girl finds new meaning in her life after realising her new skill of weaving.

“Next Day,
My friend left her mother's home,

I was watching her
Following him and
Carrying bamboo raw material
Over her head.
She was walking with her skill.
And I am sure
Her smile will always be on her face.
And her lips will never forget the
Song of weaving.”

We are all born with some inherent skills, but we are unaware of them. As learning begins, we begin our journey on the path of knowledge and gradually realise our skills - our legends. Learning sharpens our dormant abilities in us. The knowledge we get while learning opens another path of expertise in our area of interest. We keep opening various paths of command as soon as we begin the journey of learning.

Once we acquire knowledge, it leads us toward liberation. Liberation from our thoughts, which tells us something is difficult and unachievable, or liberation from those words constantly describing us as worthless. **Knowledge has the power to take away all those negativities from us and wear us the beautiful attire of our choice and give us a new we, and make us free to be ourselves.** In this new look, we will feel free to be ourselves, not in competition with others but in the context of our own personality.

So, to feel that to be ourselves, we must know our abilities, skills, and capacities and thrive to become the best in our endeavours. We will be on the path of liberation once we begin our journey on the chosen path. We need to learn the skill of turning obstacles into opportunities. Obstacles will vary from person to person and woman to woman. We need to contemplate the situation plan and break the bias.

The poems, Walk Till Your Land, Life, and Myself convey a similar message-

“Life is a story of the blue sky
It’s not a horror of
A night dark.” (From the poem “Life”)
“After a long wait
Moon appeared on the horizon
And reflected over dark waves.
It reached to me
Over my head, and
Reflected in my eyes.
Brightened my entire empty
Darkness.
Morning, I embarked
In the floating yacht
Towards a new start.”

The above lines from the poem “Myself” is dedicated to all those women who suffered to take control of their lives. Here the moon represents the inner voice, which is always

within us but seems away on the horizon.

The poem “Smile Please” conveys the message of believing in oneself and moving ahead.
“The girl sitting in the back seat
Was shouting with excitement.
My voice also merged with her sound.
We reached the plane from the slope.
On the plane, I gave breaks to the bicycle.
There was a long way ahead.
Our heavy breath was filled in the cosmos,
Which had shades of smiles.”

All these poems are written on various topics, including learning, skills, female feticide, emotional and maternal health, trafficking, eco-feminism, displacement, and disaster, with the common message of keep moving and learning.

Conclusion

Rujuta Deshmukh’s poem also focuses on the need for gender equality for a sustainable future. The poem “She and Rain” conveys the same message. The poem is based on eco-feminism. Mother Earth is crying. Despite her outstanding services to humanity, our greed greatly endangered her existence. Mother Earth finds remarkable similarities between herself and Lakshmi, who also represents a woman and her agony. Everything is beautiful for a woman when a man respects and understands her. Emotional, economic, and spiritual stability occurs in the family if harmony exists between man and woman; without that, there is much disturbance in the family and society.

Rain represents the greed of man for power as well as his superiority. In this poem, mother earth tells us the danger of man’s desire for wealth and the threat of a man’s superior feelings in a man and woman relationship. **With the practice of equality, men will have more respect for women, and finally, they will also respect mother earth.**

The anthology is a good resource for women’s motivational programs and an excellent resource for those who want to understand common and marginalised women, their struggles, their journey through social dynamics, and their handful of happiness. It is encouraging to know how women transform their lives by self-realising their inner worth.

Works cited:

- Agrawal, B.M., “Post-Colonial Women Writers”, Sublime Publications, 2012.
- Deshmukh, Rujuta., “Walk Till Your End: Poems and Stories of the realization of personal legend”, Adhyayan Books, 2023 New Delhi.
- Sushila, Dr.Gunjan., “Deshpande Shashi, Roots and Shadows-A feminist Study”Ed.Amarnath Prasad, Swroop Book, 2009 New Delhi.
- Karl, Marilee., “Empowerment and Women”, London: Zed Books.
- Simone De, Beauvoir., “The Secon Sex”, Cambridge, London,1949.

The Feminist Reinterpretation of Shashi Deshpande's 'Dark Holds No Terror'

Dr. Ajay Sahebrao Deokate

Assistant Professor, Department of English

J. M. Patel Arts, Commerce & Science College, Bhandara. (MS)

Abstract

This research article explores the feminist reinterpretation of Shashi Deshpande's acclaimed novel, "Dark Holds No Terror." Through a close analysis of the text, this study aims to highlight the representation of women characters and their struggle for agency and identity in a patriarchal society. The article examines how Deshpande's narrative challenges traditional gender roles and explores the complexities of female experiences. By employing feminist literary theory, the paper brings to light the novel's themes of self-discovery, autonomy, and empowerment, while also examining the author's portrayal of women's relationships with men and other women. In doing so, this article seeks to shed light on the significance of "Dark Holds No Terror" as a powerful work of feminist literature.

Keywords: Feminism, Patriarchy, Identity, Gender, Discrimination,

Introduction:

Shashi Deshpande's "Dark Holds No Terror" is a thought-provoking novel that delves into the lives of women in a patriarchal society. First published in 1980, the novel revolves around the protagonist Sarita's journey of self-discovery and emancipation from oppressive societal norms. Set against the backdrop of a patriarchal society and the complexities of familial relationships, the novel delves deep into the psyche of its protagonist. Deshpande's eloquent prose captures the intricate nuances of Sarita's emotional turmoil, her internal battles, and her gradual evolution into a woman determined to transcend the constraints placed upon her. "Dark Holds No Terror" is a poignant exploration of the human spirit's resilience and its capacity to overcome even the most daunting challenges. With a keen eye for detail and a deep understanding of human psychology, Deshpande crafts a narrative that resonates universally, inviting readers to contemplate the forces that shape their own lives. This article aims to analyze the feminist reinterpretation of the novel, exploring how Deshpande's narrative serves as a critique of the constraints imposed on women and their quest for liberation.

Objectives:

- To analyze Shashi Deshpande's novel through a feminist lens, examining how its female characters navigate societal expectations and challenge traditional roles.

- To examine the intersection of feminism and literature by critically assessing how the select novel contributes to discussions about women's experiences, revealing the intricate balance between personal liberation and societal limitations.
- To investigate the narrative techniques employed in 'Dark Holds No Terror,' focusing on how they amplify feminist perspectives within the text, and analyze how the narrative structure mirrors gender dynamics.

Research Methodology

The research method involves an in-depth literary analysis of the primary source of select novel. The researcher examines the text's narrative structure, character development, dialogues, and symbolism, with a specific focus on feminist themes. The research relies on, a close reading of, the select novel and secondary sources are closely examined and interpreted in the context of feminist literary theory.

The Representation of Women Characters:

1.1 Sarita - A Quest for Identity:

At the core of the novel is Sarita, who grapples with her identity and self-worth due to society's relentless expectations. She embodies the typical Indian woman, subjected to male dominance and defined by her marital status. The feminist lens reveals how Sarita's journey is emblematic of the struggles faced by women to assert their individuality within a patriarchal framework.

In one instance, Sarita questions her own identity, saying, "Who am I, after all? I am not my father's son, nor my husband's wife. So who am I?" (Deshpande 54). As the narrative unfolds, Sarita's character undergoes a transformation marked by empowerment and self-realization. Her evolution from a young woman eager to break free from constraints to a confident individual who embraces her identity is a powerful testament to the potential for growth and change. Sarita's story becomes a celebration of the capacity of women to shape their own lives and destinies.

1.2 Nalini - Challenging Stereotypes:

Nalini, Sarita's sister, serves as an important counterfoil. As a successful and independent woman, Nalini challenges traditional gender roles. She represents the feminist ideals of self-reliance and the pursuit of professional excellence, illustrating the possibilities of women's empowerment beyond the confines of marriage and domesticity. Nalini expresses her determination to pursue her career, telling Sarita, "I want to make a name for myself in the world, not be known as someone's wife or sister. I want to be Nalini - not just a woman" (Deshpande 87).

Nalini's character is a testament to her eventual assertion of agency and empowerment. As the story progresses, she embarks on a journey of self-discovery, challenging the constraints that society and family have imposed upon her. Her decision to pursue higher education, despite the skepticism and resistance she encounters, demonstrates her determination to reclaim control over her life and define her own path. This evolution from a passive participant to an active agent reflects the novel's overarching exploration of women's autonomy.

Unraveling Patriarchal Norms:

2.1 Subversion of Marital Expectations:

Deshpande uses Sarita's troubled marriage as a lens to examine the institution of marriage itself. The novel exposes the oppressive nature of traditional arranged marriages, where women often find themselves sacrificing their desires and aspirations to fulfill societal

expectations. The feminist perspective dissects the power dynamics within Sarita's marriage, revealing how patriarchal norms dictate her life choices.

Sarita reflects on her feelings of entrapment within her marriage, saying, "I had thought marriage would bring freedom, but it has only given me more chains" (Deshpande 121).

Sarita's character is marked by her rebellion against the constraints that seek to confine her. Her refusal to be subjugated by traditional gender roles and her resistance to conforming to the expected trajectory of marriage and motherhood showcase her complexity. This rebellion is not mere defiance but a manifestation of her deep yearning for a life of purpose and authenticity.

2.2 The Complexities of Motherhood:

Through the character of Ratna, Sarita's mother-in-law, Deshpande explores the multifaceted role of motherhood. Ratna's character represents the internalized misogyny prevalent among women themselves, perpetuating patriarchal values. Ratna advises Sarita, "Your life's purpose is to be a good wife and mother. Forget about your dreams and ambitions. They are not meant for women like us" (Deshpande 175).

Sarita's character is marked by her rebellion against the constraints that seek to confine her. Her refusal to be subjugated by traditional gender roles and her resistance to conforming to the expected trajectory of marriage and motherhood showcase her complexity. This rebellion is not mere defiance but a manifestation of her deep yearning for a life of purpose and authenticity.

Female Relationships and Solidarity:

3.1 Sisterhood and Support:

The novel emphasizes the significance of female bonds and support networks. Nalini and Sarita's relationship showcases the strength derived from sisterhood. The feminist analysis uncovers the novel's celebration of female friendships as a means of resistance against patriarchy.

In a moment of solidarity, Nalini assures Sarita, "We are in this together, as sisters. We will face the world on our terms" (Deshpande 206).

These siblings embody differing responses to societal expectations, embodying a contrast between tradition and modern aspirations. However, their bond remains unbreakable. Deshpande portrays the complexity of sisterhood, capturing moments of both tension and understanding that underscore the depth of their connection. Their shared experiences and unwavering support reflect the resilience of sisterly relationships in navigating societal pressures.

3.2 Friendships and Rivalries:

Deshpande's portrayal of Sarita's friendships with women like Malini and Leela reflects the complexities of female relationships.

Sarita reflects on her relationships with other women, stating, "I thought women would understand each other, but sometimes we are our own worst enemies" (Deshpande 243).

Female friendships, exemplified by Sarita's close bond with Leela, serve as sources of solace and mutual understanding. Leela becomes a confidante, offering a safe space for candid conversations and emotional release. This portrayal of friendship underscores the significance of companionship in confronting societal expectations and discovering a sense of agency. Deshpande emphasizes how shared experiences and intimate connections create an avenue for women to voice their hopes and fears without reservation.

The Journey to Empowerment:

4.1 Self-Discovery and Autonomy:

The novel's trajectory illustrates Sarita's gradual realization of her own potential and worth. The feminist reading showcases how self-discovery and autonomy are essential elements in empowering women to break free from oppressive structures.

Sarita embraces her newfound independence, declaring, "I am no longer the person I used to be. I have found my own strength, and I will not let anyone take it away from me" (Deshpande 289).

Sarita's journey culminates in a realization of empowerment and autonomy. Her transformation from a young woman constrained by tradition to a self-assured individual willing to embrace her desires and assert her choices underscores the novel's overarching theme of self-discovery. Through Sarita's experiences, Deshpande underscores the potential for women to transcend societal barriers and redefine their identities on their own terms.

4.2 Challenging Beauty Standards:

The novel also addresses societal obsession with beauty standards, which can have detrimental effects on women's self-esteem and confidence. By critiquing such standards, Deshpande champions a feminist discourse on body positivity and self-acceptance.

Sarita challenges society's beauty ideals, stating, "I refuse to be judged by my appearance. I am more than just my looks" (Deshpande 316).

At the core of the narrative is Sarita's bold defiance against traditional ideals of beauty. Her dark complexion, which stands in stark contrast to the prevalent preference for fair skin, becomes a symbol of her rejection of imposed standards. Sarita's rejection of the notion that beauty is confined to physical appearance highlights her willingness to question and challenge prevailing norms.

Conclusion:

Shashi Deshpande's "Dark Holds No Terror" emerges as a remarkable work of feminist literature, offering a powerful critique of patriarchal norms and societal expectations that oppress women. The novel's representation of women characters and their struggles for identity, autonomy, and solidarity resonates with feminist themes, inviting readers to question and challenge prevailing gender norms. As Deshpande's work continues to inspire and engage readers, its feminist re-interpretation remains crucial in promoting gender equality and empowering women in contemporary society.

Works Cited:

- Deshpande, Shashi. *Dark Holds No Terror*. Penguin Books India, 1980.
- Friedan, Betty. *The Feminine Mystique*. W.W. Norton & Company, 1963.
- Hooks, Bell. *The Feminist Theory: From Margin to Center*. South End Press, 1984.
- Mohanty, Chandra Talpade. "Under Western Eyes: Feminist Scholarship and Colonial Discourses." *Feminist Review*, no. 30, 1988, pp. 61-88.
- Tyson, Lois. *Critical Theory Today: A User-Friendly Guide*. Routledge, 2014.

The Healing Power Of Nature In Chitra Banerjee Divakaruni's "The Mistress Of Spices"

Mr. Bhojraj Pandhari Shrirame

Assistant Professor (English)

J. M. Patel Arts, Commerce & Science College, Bhandara

Dr. Sunil G. Chaudhari

Associate Professor

N. H. College, Bramhapuri

Abstract:

This research paper explores the theme of the healing power of nature in Chitra Banerjee Divakaruni's novel, "The Mistress of Spices." The protagonist, Tilo, uses spices to heal people's physical and emotional ailments, with each spice having its own unique properties. The paper analyses how the healing power of nature is depicted in the novel and its significance. It examines Tilo's connection to nature, which is depicted as having a profound impact on her emotional well-being, and how she is able to connect with a higher power and help others find emotional and spiritual healing through her work with the spices. The paper concludes that the novel reinforces the idea that nature is an integral part of our lives and that we should strive to connect with it on a deeper level.

Keywords: Nature, Spices, Healing, Emotional, Spiritual

Introduction:

Chitra Banerjee Divakaruni is a highly acclaimed writer of the Indian diaspora, known for her captivating storytelling that often deals with themes of identity, belonging, and the immigrant experience. She was born in Kolkata, India, and later immigrated to the United States, where she currently resides. Divakaruni has written numerous novels, short story collections, poetry collections, and children's books. Her works have received widespread critical acclaim and have been translated into over 29 languages. Some of her notable works include *The Mistress of Spices*, *Sister of My Heart*, *One Amazing Thing*, and *Before We Visit the Goddess*. In addition to her literary career, Divakaruni is also a professor of writing at the University of Houston.

"The Mistress of Spices" is a novel that expresses the story of Tilottama, which is an Indian name that reflects her cultural heritage. However, when she moves to America, she changes her name to Tilo, her nickname, to better fit in with the culture. The name Tilottama holds significant symbolism, representing a mythological goddess of power, mysticism, and

knowledge from the early Vedic age in India. She has been trained in the art of using spices and has been given magical powers to help people with their problems through the use of spices. Tilo is the mistress of a spice shop in Oakland, California, where she helps people with their physical and emotional ailments by prescribing them specific spices. According to Cheryll Glotfelty, “Ecocriticism is the study of the relationship between literature and physical environment” (Barry, 239). The novel explores the idea that nature can have a profound impact on our physical and emotional health and that we can find solace and healing in the natural world, also the themes of identity, culture, and the immigrant experience. Tilo, who is originally from India, struggles to find a sense of belonging in America, and she must navigate the challenges of living in a new culture while holding onto her traditions and beliefs.

The novel also highlights the power of love and the sacrifices people are willing to make for the ones they love. Tilo falls in love with a man named Raven, but her duty as a Mistress of Spices and her magical powers prevent her from being able to fully engage in a romantic relationship with him. Throughout the novel, her magical powers are threatened by a rival who seeks to take over her spice shop and her customers. She must use all her skills and knowledge to protect her customers and her identity.

Chitra Banerjee Divakaruni’s novel “The Mistress of Spices” is a masterful blend of magical realism, romance, and social commentary. The novel explores the challenges of the immigrant experience and the difficulties of reconciling one’s cultural identity with the demands of a new culture. The novel’s focus on the healing power of nature provides a compelling avenue for analysis. This research paper will examine the significance of this theme and explore how the novel depicts the profound impact that nature can have on emotional well-being and spiritual growth.

The use of spices as a means of healing:

Chitra Banerjee Divakaruni’s novel “The Mistress of Spices” presents a unique perspective on the power of spices. The book portrays spices as having mystical and healing properties, with the protagonist, Tilo, possessing magical abilities to utilize them for the benefit of others. As a Mistress of Spices, Tilo is able to heal physical and emotional wounds by skilfully blending different spices, highlighting the potential for nature to provide natural remedies for a range of issues. Tilo introduces “Turmeric” to readers in the second chapter through her dialogue, which goes as “Turmeric the auspicious spice, placed on heads of new borns for luck, sprinkled over coconut at pujas, rubbed into the borders of wedding saris” (TMS 13).

Throughout the novel, Tilo uses various spices to help people with their problems. For example, she uses cinnamon to help a woman who is trying to conceive a child, cloves to help a man with his toothache, and saffron to calm a woman who is anxious and stressed. She believes that each spice has its unique healing properties, and she carefully selects the appropriate spice to address the specific needs of her customers. Moreover, she believes that spices not only have physical healing powers but also possess the ability to heal emotional wounds. She uses spices to help people overcome grief, sadness, and heartbreak. For instance, she uses nutmeg to help a woman get over her lover’s death and cardamom to heal a man’s broken heart.

In the novel, spices are presented as powerful and magical substances that can heal both the body and soul. The use of spices as a means of healing is deeply rooted in traditional

Indian medicine and Ayurveda, which is an ancient system of medicine that uses natural remedies to treat various illnesses. The use of spices as a means of healing in “The Mistress of Spices” reflects the importance of natural remedies in traditional medicine and the belief that herbs and spices have the power to heal both physical and emotional ailments.

The connection between nature and emotional well-being:

The connection between nature and emotional well-being is supported by scientific research and is also evident in many cultural and spiritual traditions. Spending time in nature has been shown to have a positive impact on mental health and emotional well-being by reducing stress, anxiety, and depression, improving mood, and promoting a sense of connectedness to something larger than oneself. Tilo explains that Kalo Jire has the power to protect and ward off the evil eye, and she expresses this sentiment such as “will split once again tonight kalo jire seeds of all who have suffered from America” (TMS 173).

One way that nature can promote emotional well-being is through the restorative effects of exposure to natural environments. Nature has a calming effect on the mind and body, and exposure to natural environments can help to reduce stress and anxiety. Natural environments can also promote feelings of awe and wonder, which can enhance positive emotions and promote a sense of purpose and meaning. In addition, nature can promote physical activity, which has been shown to have positive effects on mental health and emotional well-being. Being physically active in natural environments can enhance mood, reduce stress, and promote feelings of well-being. Moreover, nature can provide a sense of connection to the natural world and to other people. The sense of connectedness can promote social support, which is important for emotional well-being, and can also promote a sense of purpose and belonging. Nature and emotional well-being is an important area of research and has implications for public health and urban planning. Incorporating natural environments into daily life can have positive effects on mental health and emotional well-being and can enhance the overall quality of life.

In “The Mistress of Spices,” Tilo’s connection to nature is depicted as having a profound impact on her emotional well-being. Tilo is shown to be at her happiest when she is surrounded by plants and nature. She finds solace in her garden, which is filled with herbs and spices from her homeland. The garden is depicted as a place of healing and renewal, a place where Tilo can escape from the stresses of the modern world.

Tilo’s connection to nature is also reflected in her interactions with the people she helps. She is able to connect with them on a deep level, understanding their emotional needs and providing them with the healing they need. This reinforces the idea that nature can have a profound impact on our emotional well-being and that we can find solace and healing in the natural world.

The healing power of nature as a means of spiritual growth:

Nature has been regarded as a powerful source of healing and spiritual growth in many cultures and traditions throughout history. The healing power of nature can be attributed to several factors, including its ability to reduce stress, promote physical activity, and provide a sense of connection to something larger than oneself. This connection to nature can be a source of spiritual growth, as it can inspire feelings of wonder and awe, and can lead to a deeper understanding of oneself and the world around us.

One way that nature can promote spiritual growth is through the restorative effects of exposure to natural environments. Being in nature can help to reduce stress and anxiety, and

can promote feelings of relaxation and well-being. This can create an opportunity for introspection and contemplation, which can lead to spiritual insights and growth. In addition, nature can be a source of inspiration and creativity. The beauty and complexity of the natural world can inspire feelings of awe and wonder, which can lead to a deeper appreciation for the world around us. This appreciation can promote spiritual growth by encouraging a sense of interconnectedness with all living things. Moreover, being in nature can provide a sense of perspective and help us to see our place in the world. This can promote humility and a sense of gratitude for the gifts of life, which can be important components of spiritual growth. The healing power of nature can be a powerful means of spiritual growth, and can provide opportunities for introspection, creativity, and connection to the larger world. Incorporating nature into daily life can have positive effects on spiritual growth and enhance the overall quality of life.

In “The Mistress of Spices,” the healing power of nature is also depicted as a means of spiritual growth. Tilo is shown to be a deeply spiritual person, and her connection to nature is an important part of her spiritual practice. Through her work with the spices, she is able to connect with a higher power and gain a deeper understanding of the world around her. Tilo’s dedication to her customers and to the spices is reflected in her unwavering memory such as “I will chant. I will administer. I will pray to remove sadness and suffering as the old one taught. I will deliver warning” (TMS 7). Tilo’s use of the spices is not just about curing physical and emotional ailments; it is also about helping people connect with their inner selves. The spices are a means of unlocking people’s hidden emotions and desires, helping them to grow and develop on a spiritual level.

Conclusion:

In conclusion, the healing power of nature is a recurring theme in Chitra Banerjee Divakaruni’s “The Mistress of Spices.” The novel explores the idea that nature can have a profound impact on our physical and emotional health, and that we can find solace and healing in the natural world. Through her work with the spices, Tilo is able to connect with a higher power, help others find emotional and spiritual healing, and maintain a deep connection to her Indian heritage. The novel reinforces the idea that nature is an integral part of our lives and that we should strive to connect with it on a deeper level.

References:

1. Divakaruni, Chitra Banerjee. *The Mistress of Spices*. Great Britain: Doubleday. 1997. Print.
2. Barry, Peter, *Beginning Theory*. New Delhi: Viva Books Private Limited, 2010. Print.
3. Glofelty, Cheryl and Harold Fromm. (ed.) *The Ecocriticism Reader: Landmarks in Literary Ecology*. Athens: The University of Georgia Press, 1996. Print.
4. Dr. Jayashree Singh and Mrs. Chhavi Goswami. *Spices’ Action with Internal World*- [http://ijellh.com/wpcontent/uploads/2015/05/31.-Dr.Jayshree-Singhp paper.pdf](http://ijellh.com/wpcontent/uploads/2015/05/31.-Dr.Jayshree-Singhp%20paper.pdf)
5. *The Mistress of Spices* by Chitra Banerjee Divakaruni. Vol. No. 3. Issue No. 3 (2015). IJELLH, Web. 25 Feb, 2018, p. 306.
6. M. Fathima Sanjeetha, Dr. S. Mohamed Haneef, ‘Nature in Chitra Banerjee Divakaruni’s *The Mistress of Spices*’ *International Journal of Research Culture Society* ISSN: 2456-6683 Volume-2, Issue-4, April -2018

Regenerating Womanhood in Bhabhani Bhattacharya's So Many Hungers! and Anita Nair's Ladies Coupe

Ms. M. Gayathri

Assistant Professor of English

Department of Science and Humanities

Sri Krishna College of Technology, Kovaipudur, Coimbatore

Abstract

Literature is a corpus of written works of artistic and intellectual significance. Indian tradition, culture, and societal ideals are reflected in Indian English literature, paving the path for people to flourish in life. The selected books *So Many Hungers!* by Bhabhani Bhattacharya and Anita Nair's *Ladies Coupe* explored the themes of male chauvinism and feminine issues that result in inequity and cruel treatment. The novel *So Many Hungers!* emphasises socio-political topics and documents women's empowerment for radical social change, including the dramatic transformation of women's lives. In Anita Nair's *Ladies Coupe*, A Brahmin Indian lady Akhila who lives in a traditional Indian setting lives all her life for her family till her age of 45. She faces challenges against the whole world especially with her family and the way she empowers herself is addressed in Anita Nair's *Ladies Coupe*. This study compares Bhabhani Bhattacharya's *So Many Hungers!* with Anita Nair's *Ladies Coupe* where female face confronting issues. The theory of Socio-Political might be in both novels which formulated to express the equality in the civilization to emphasises the righteousness for everyone and generates ways to empower the communal revolution.

Keywords: Feminism, Freedom, Identity crisis, Ill-treatment, Courage.

Introduction

Bhabani Bhattacharya (10 November 1906–10 October 1988) is an Indian writer of social-realism. His novel *So Many Hungers!* is filled with bothersome hungers. It discusses hunger in general for humanity, and how desire for sex has ruined the lives of innocent women. Kajoli, the innocent women raped by a soldier addressed to many problems and finally become a freedom fighter. Anita Nair's *Ladies Coupe* is one of the most important South Asian feminist novel. It is about an innocent woman Akhila who is in search of her identity which she lost due to the unjust family. She wins her battle of life realizing herself from the clutches selfish world.

The socio political theory is applied on this study, which focuses on the equality of all

human has been applied in order to demolish the evils found in the society including family. This comparative study ultimately reveals society's inhumane treatment of women both inside as well as outside the family and how the female characters withstand their root strong in spite of ill-treatment.

Regenerating Womanhood

In *So Many Hungers!* people who suffer from man-made poverty are struggling for the freedom. Their suffering is made by the hunger for money by greedy people and continues their desire for sex upon the weak poor people. In this novel, the yearning for sex is well demonstrated through the practise of wealthy individuals who use money to satiate their sexual urges. An unidentified guy and lady arrived in Baruni village carrying food and clothing in order to lure Kajoli into engaging in illicit activity.

Due to the man-made famine in Baruni Village, Barunians started to march towards city with a hope to get food and shelter. Kajoli and her family was starving as she walked towards the city. As she begs a soldier for food, he takes the innocent lady to enjoy the body pleasure. When he finds her bleeding out of miscarriage, he helps her and takes her to Calcutta in truck along with her mother and brother Onu.

In the City of Calcutta, people are literally starving and eating the wasted foods thrown in the dustbin. A poor woman displays a glamorous demeanour towards troops in order to use the money she has to buy food for the kids and, "She had overcome her shame and fear of strangers . . . and devised her broken- hearted way to earn good money—on her, a destitute girl, so many lives hung!" (Bhattacharya : 186). The army or wealthy individuals seduce penurious ladies and satisfy their needs for food and money.

In the novel *Nectar in a Sieve*, Ira, the Protagonist's daughter, becomes a prostitute in order to save her brother, Kuti. Hunger for sex of other people makes her to fall into brothel as she needs money. Rukmani laments about the condition of her daughter as:

I saw her go out in dusk, sari tightly wrapped around her. Saw her walk to the town, along the narrow lane which ran past the tannery, following it to where it broadened with beedi shops along one side and tawdry stalls on the other, where men with bloody eyes lounged smoking or drinking from frothing toddy pots. (101)

Prostitution is spreading over as people have hunger over sex. To survive, some poor women distract their life in prostitution to fulfil their economic needs which affect them physically and mentally. Women are used like dolls for the amusement of inhumane individuals.

The Betel-woman notices the beautiful Kajoli and subtly offers her to work in a brothel for 80 rupees with the justification that it will help her mother and brother. She thinks, "This body had been defiled on the high- road. Let it be defiled over and over again, then if Mother's life could be saved at that price" (Bhattacharya : 191). An orthodox family girl goes to great lengths to rescue her family because those around her may only donate money for sex and not for food. But in the difficult situation of taking up prostitution for the family, Kajoli thinks about her family men like Kanu (Kajoli's brother) love and respect even to the "Tricolor flag" as much as their country. She takes a back of her wrong decision, and become freedom fighter.

In *Ladies Coupe'*, Akhila lived as a single lady for her family till she was 45 years old. Her life was so routine, filled of emptiness and nothing to care about. Dejection and sadness drive her to seek for a new compassionate soul. When she thinks of her marriage to Hari, she

is overcome with remorse. She couldn't face the folks who had noticed them together. Their critical gaze disturbed her. In her conflicted situation, she resolves to abandon her love and leave Hari, She utters;

Hari, this is goodbye.

I will never see you again.

I am older and look older and

I can't live with the thought that you might regret this relationship. (153)

Karpagam her childhood friend enquires about Akhila's life and the changes in her life. However, Karpagam is taken aback when Akhila says, "I thought you would have a life of your own by now. I can see that you don't. Doesn't your selfish family realize that you deserve some happiness of your own?" (200). She understands Akhila's responsibilities towards her family and society, and the selfish nature of her family. Akhila found it difficult to accept Karpagam's words, and she questioned them innocently,

"How can I live alone?

How can any woman live alone?"(201).

Karpagam as a widow narrates her life experience and the male dominated society. She finally says, "Live alone. Build a life for yourself. Where your needs come first" (202). Akhila is inspired by Karpagam's remarks and adopts her as a role model in her struggle against the world. In the words of Abilasha Singh, Karpagam plays the role of Catalyst in Akhila's life, "Akhila realised with shame that while she had in the manner of a docile water-buffalo wallowed in a pond of self-pity, allowing parasites to fast on her goal as a single empowered woman" (174). But in the instance of Akhila, she has nothing to do with the concept of empowerment.

She was always an extension of someone else's identity...

Akhila wished for once someone would see her as a whole being...

What Akhila most desired in the world was to be her own person...

To do as she pleased.

To live as she chose with neither restraint nor fear of censure...

She didn't want a husband.

Akhila didn't want to be a mere extension again. (200)

Akhila finally takes courage to live a challenging life against the selfish family and society. Firstly she decides to live in a house all by herself without anyone. She severs her familial ties, realises herself, and her heart begins to heal.

Akhila decides to travel alone to Kanyakumari, to find her identity at the end of this journey. The Eldest woman in the coupe, Janaki would rather be with her spouse than her son or daughter-in-law. Margaret Shanthi reclaims lost ground by compelling her husband Ebe to withdraw to her. Prabhadevi recovers from her depression and longs to float in Jagdeesh's grip. Marikoluthu wishes to reclaim her son by ignoring her history of experiencing rape. Karpagam frees herself from the widow's image and pursues her heart. The majority of the novel's protagonists struggle to find their identities and live their lives.

During her travel to Kanyakumari, she gets empowered by listening to five women character whom she meets in the Ladies compartment and she struggles for her personal relationship and independence. Her supreme knowledge made her to lead her life to rejuvenate.

The main character, Akhila, together with the other female characters Janaki, Margaret

Shanthi, Sheela, Prabhadevi, Marikolunthu, and Karpagam go through a journey of repression and tyranny. Although they first give the impression that they are weak, they eventually fought back against the males and other oppressors. When these women are harmed for an extended period of time, they remove the socially constructed shield and stand on their own. Despite being mistreated by society, the majority of the female characters achieve.

Travel had given life a new depth. She is no longer terrified of anybody or anything that can bring her down. Her thoughts on things have shifted as she steps off the train. She was liberated and breathed a sigh of relief. She is no longer held captive by society. Her perspective on the world shifted. She believes that a new life awaits her. She goes in the compartment to the furthest reaches of Tamil Nadu, hoping to rebuild her life. Her sadness turns to pleading. Akhila arrives in Kanyakumari, which is surrounded by water. Her aching heart was soothed by the sight.

Conclusion

Bhattacharya's *Kajoli* dramatizes the clear picture to show how the hunger for sex kills the life of innocent women. But she strives hard to take her aback from sexually ill-treating society and finally made herself as a freedom fighter. In *Ladies Coupe*, Anita Nair portrays the transformation of Akhila, the post-colonial or modern woman, who escapes from her unfair familial bonding to search for her identity.

The focus of socio political theory spotlights both the novels with unequal treatment of the society including family. Bhattacharya's *Kajoli* as well as Anita Nair's *Akhila* symbolizes the Indian women who are the deprived, weak and innocent women who are ill-treated by male chauvinists as well as other selfish women too. In conclusion, the comparative study of *So Many Hungers!* and *Ladies Coupe* bring out the truth that identity for each women can be succeed when they fight with inner strength and courage.

The scope for further research may be continued with the feministic perspective, psychological analysis, social realism, social discrimination, exploitation, freedom.

Works Cited:

1. Bhattacharya, Bhabani : *So Many Hungers!*. New Delhi: Orient Paperbacks, 2015. Print.
2. Nair, Anita. *Ladies Coupe*. Delhi: Penguins, 2001. Print.
3. Markandaya, Kamala. *Nectar in a Sieve*. Mumbai: Penguin Group, 2007. Print.
4. Mishra, Binod. Kumar, Sanjay. *Indian Writings in English*. Delhi: Atlantic, 2012. Print.
5. Prasad, P. *A Background to the study of English Literature*. Chennai: Macmillan, 1999. Print.
6. Singh, Abilasha. "Women as Catalysts in Anita Nair's *Ladies Coupe*." *Modern Research Studies: An International Journal of Humanities and Social Sciences*. 1. 2. Sep. 2014. Web. 12 Feb. 2016.
7. <<http://files.hostgator.co.in/hostgator.201172/fil/2014010206.pdf>>.
8. Iyengar, K.R.Srinivasa. *Indian Writing in English*. Madras: Orient Longman Ltd, 1978. Print.
9. Iyengar, K.R.S. "The Women Novelists", *Indian Writing in English*, Second Edn. New Delhi: Asia Publishing House, 1973.
10. Dwivedi, A.N. *Papers on Indian Writing in English*. New Delhi : Atlantic. Vol 2.2002.
11. Rani, N. Sharmila. "The Theme of Hunger in Bhattacharya's "*So Many Hungers!*" And "He Who Rides a Tiger"." *International Journal of English Language, Literature and Humanities*. 3.4. Jun. 2015. Web.20. Sep.2017.
12. <https://www.google.co.in/ijellh.com/papers/2015/June/51-460-468-June-2015.pdf>>
13. Swain, S. P. *Self and Identity in Indian Fiction*. Delhi: Prestige, 2005. Print.
14. Rai, G. Bhabani Bhattacharya: A Study of his Novels. New Delhi: B.R.Pub. Corporation. 1995.

Problems Of Women In Rural India: Reading Of Select Novels Of Shashi Tharoor And Chetan Bhagat

Dr Hitendra B Dhoté

Head, Dept. of English

Adarsh Arts & Commerce College, Desaijanj (Wadsa) Di- Gadchiroli

Abstract

The condition of women in rural India is worst than those who dwell in metropolitan cities, particularly in educated and well-to-do families. They are encircled with numbers of problems, inside house and outside the house. In some parts of the country they are mere slaves to their male counterparts. To be true, most of them haven't yet seen the sun of independence. The present research, based on the reading of the few novels of Shashi Tharoor and Chetan Bhagat, is an attempt to critically evaluate the problems of women in rural India and the ways of their empowerment. Both these novelists have dealt with many socio-political, economic, religious problems of contemporary India. Both they have boldly exposed the problems of women in rural India in some of their fictional and non-fictional works and shown the ways of their empowerment. The identified issues are the major issues of the present Indian society and almost all need immediate action to be taken.

Key words – Problem, rural, education, unemployment, empowerment.

Introduction :

Though woman is supposed to be equal to man constitutionally, she actually meets secondary treatment in all the walks of life. There have been movements for the liberation of women and the restoration of their rights and dignity. Besides these movements, the writers of all the times and in all the languages have tried to draw the attention of the society and rulers, administrators, policy makers towards the problems and sufferings of women folk in all strata of life. They have also attempted to educate women about their rights and eventually bringing about their emancipation through education and employment. They strongly believed that empowerment of women is the proper solution on all the problems of women.

Objectives:

The present paper aims to critically evaluate how Shashi Tharoor and Chetan Bhagat have dealt with the problems of women in rural India. It also aims to focus and bring forth their attempts for women empowerment.

Methodology :

Reading and analyzing the original texts of the novels will be supported by the secondary sources in the form of criticism.

Shashi Tharoor, a former international civil servant, politician, and an author of enormous talent has dealt with many socio-political, economic, religious problems of contemporary India in his fictional and non-fictional writings. In 'Riot' (2001), his third novel, Tharoor has presented a wide gap between Indian traditional women and American scholar. The protagonist, Lakshman is the district magistrate. His wife, Geetha is a Hindu housewife, conservative and traditional who does not protest but faithfully obeys her husband and maintains everything well at home. Geetha is completely devoted and dedicated to her husband. As Gurinder says, "she's been a good wife to you. She runs a good house, serves a great table, gets the best out of the servants — spends a lot of time with your daughter. You can bring someone home for dinner at practically no notice and she adjusts to your need—and she doesn't complain." He further appreciates her: "When you're home she ensures you are served first and gives you the choicest portions before she eats herself. And you can be sure she's never looked at another man and never will. If you die she will honor your memory, put a fresh garland round your fucking framed photo every day and do puja before it. These are not small things man." Through these comments Tharoor clearly bring forth the real picture of Indian typical wife, what she is supposed to be, and her approach towards life. Geetha is not much educated and hence not intellectually match to Lakshman. She is neither scientific nor have modern approach towards anything. On every Tuesday and Saturday, Geetha is at Shiv Temple.

Priscilla Hart, twenty-four-year-old highly motivated, idealistic American research scholar, attracts Laxman. She had come to India to volunteer in women's health programs. He falls in her love very soon and meets her at deserted place. Priscilla offers herself to him completely. Priscilla is courageous and boldly goes ahead with her work. Geetha, on the other hand, is not enough courageous to ask her husband about his relation with Priscilla and turns to the Swamiji to save her from the problem. Geetha suffers for no fault on her part simply because she is not enough educated to be intellectual match to her husband, not courageous and dependent on her husband. Priscilla, on the other hand, enjoys life to the fullest, being free.

Fatima Bi is another suffering woman, exposed by Tharoor in the same novel. She has already seven kids and Fatima Bi is pregnant for the eighth time. Fatima Bi has basically no life. She is almost exhausted from childbearing and child rearing. She is shut up in the dank shuttered apartment in an enclosed building off a lane that is basically an open sewer and suffers the demands and the blows of her husband. She lives there with all the seven kids, all scrawny and malnourished and wallowing in the dust.

Tharoor exposes how women are considered useful only in sex encounter, a commodity which is used by them as they think right. Women are placed under considerable social and family pressure to bear more children. They are largely confined to, and in real sense shackled by the repeated bearing and full-time raising of children, which in turn reduces their autonomy in decision making in society. Tharoor has depicted the real picture of Indian society to show status of women:

They go back to their little huts

Roll out the chapatis for dinner

Pour the children drinks of sewer water,
Serve their men first, eat what's left,
If they're lucky, and then submit unprotected
To the heaving thrusts of their protectors
Abusers, masters. One more baby come,

To wallow in misery with the rest.

Priscilla depicts the sorry state of women in her scrapbook:

The dirty white dhotis of dirty brown men
Weaving in and out of traffic, in and out,
In and out of their sad-eyed women
Clad in gaily colored saris, clutching
Babies, baskets, burdens too heavy
For their undernourished bodies .

Tharoor shows that the status of women can be changed by proper guidance. However, the women should come forward with courage. It has been realistically explicated through Fatima Bi. After coming in contact with Priscilla she is educated about her reproductive rights. She accepts condoms and offers the package to her husband. She takes the decision to abort her eighth child, which she does not want. As she knows that her husband would not allow her to do that, she seeks the opportunity of his absence and aborts her baby with the help of Priscilla and Kadambari.

Tharoor wants the women, even in town and villages, to discuss their own lives and hopes and dreams instead of complaining, "I want to hear then not say, with a cross between pride and resignation, 'my husband wants lots of children', but rather, 'I will decide when I am ready for a child.'" " In order to reduce women illiteracy the novelist expects that people should send their teenage daughters to school instead of planning to arrange their marriage. By making women aware of their rights, he wants to give them a sense of their rights as a whole, their rights as women. If the young women are educated about this it can have much wider impact on their families and on society as a whole. Chetan Bhagat, popularly known as the writer of the youths, has taken up the issue of empowerment of women in his writings. Keeping aside the patriarchal spectacle Bhagat strongly asserts men and women are equal to one another, not only on paper but in reality. According to him today's global atmosphere has removed all barriers like class, caste, religion, gender, etc. Through many of his female protagonists he strongly advocates that education of women and their employment can lead women to their empowerment. In patriarchal structure women were uneducated and so ignorant of their rights. They were unemployed and so dependent on males. The males used to take the utmost advantage of their helplessness. The women were made to do all the household duties. Bhagat's female protagonists, on the other hand, are no more the puppets in the hands of the males. They are fully aware of their rights as a woman as well as a human being. Bhagat's women are educated and employed. With their own intellect and abilities, they are seen working shoulder to shoulder with men. In *One Night @ the Call Centre* (2005), Bhagat's second novel, the number of men and women working in call centers is equal. His women

are not confined by time frame, too. They find no problem in working in night shifts. Bhagat's women earn their own living and make career choices. Bhagat wants the women, to discuss their own lives and hopes and dreams. He also wants the women to come forward, sometimes at the opposition of their parents, to prove themselves. He has highlighted this point through Esha, another woman protagonist in the same novel. Esha Sing moves from Chandigarh to Delhi, against her parents' wishes. She resides in Delhi, leaving her home in order to make her modeling dream come true resides in Delhi. She is assured with a modeling contract. The man, however, turns out an opportunistic as he betrays her telling that she cannot be a model due to short height. Bhagat, again against the old patriarchal custom, shows his women enjoying equal status with men in the case of marriages. His female protagonists assert their own opinions and choices regarding life partner. Bhagat shows his women protagonist breaking the age old tradition of getting married with a boy preferred by their parents. Vroom in *One Night @ the Call Centre* loves Esha, and proposes to her three to four times. She, however, keeps rejecting him all these times. Even though it is so, they work together and maintain quite a healthy friendship. Bhagat shows that the marriageable youths have their own ideas and understanding regarding marriage and a marriage should not be forced either on the boy or a girl. Bhagat has continued this issue in his other novels also. Priyanka, another woman protagonist again in the same novel, makes her own choice in case of marriage quite contrary to her parents' expectations. In *2 States* (2009), Bhagat's fifth novel, Ananya tries to convince her parents till the end in order to marry her lover Krish.

Conclusion:

Both Shashi Tharoor and Chetan Bhagat have presented the real status of women in the society. Tharoor has pointed out how rural Indian women suffer due to their frailty, illiteracy, non-professional, traditional approach towards life and live dependent on their male counterparts, merely the puppets in their hands. While the women in Chetan Bhagat's metro cities are well educated, bold, working, self dependent and modern in all sense. They are empowered women who know their rights. They are free to take every decision of their lives. Hence both these writers have strongly advocated the need of empowerment of women as an ultimate solution on all the problems of entire womanhood. Tharoor wants human capital, the need for the ordinary person in India to be able to have a couple of square meals a day, to be able to send his or her children to a decent school, and to aspire to work a job that will give them opportunities in their lives to transform themselves. Bhagat wants that the steps towards women empowerment should speed up. Bhagat advocates that women's true empowerment means a state where women are no more the puppets in the hands of their parents and partners, will have a complete scope for their ideas and outlook, their due place and respect, will be allowed to share shoulders with their male counterparts anywhere and anytime, and will be able to live freely and do everything freely.

References :

1. Tharoor, Shashi. *Riot : A Novel*. New Delhi: Penguin Books India Pvt.Ltd.,2001.
2. Bhagat, Chetan. *One Night @ The Call Center*. New Delhi: Rupa & Co, 2005.
3. Bhagat, Chetan, *The Three Mistakes of My Life*. New Delhi: Rupa & Co, 2008.
4. Bhagat, Chetan *2 States*. New Delhi: Rupa & Co, 2009.
5. Bhagat, Chetan, *Revolution 2020*. New Delhi: Rupa & Co, 2011.

Be ‘You’; Be ‘Your Voice’: Not Somnolence but Self Consciousness will Ensure Women Empowerment in india

Dr. Meenakshi Rathore

Department of English,
Shri Bhawani Niketan Mahila P.G. Mahavidyalaya, Jaipur, Rajasthan

Abstract

Despite the considerable strides that have been made, it is disheartening to witness the persisting plight of women who silently endure the burdens imposed upon them by societal norms and expectations, a struggle that often goes unnoticed and unacknowledged... She has always devoted herself mutely to menfolk whether it be her father, her husband or her son. But what has she received back? Rejection, humiliation and subjection. She has been devoid of all rights and has been a source of pleasure in the cruel hands of man. Is there a place for her in this world where she can breathe freely without caring for this male dominated society? Why is it that all the rights have been conferred on man while she who constitutes the other half of the population has nowhere to go? Why can't she give voice to her feelings? Should she not be given the same kind of education which is bestowed on her brothers? These are the questions which have always tormented the minds of women but they lacked the vigour to revolt against the male chauvinism. This silent suffering, has persisted across generations and left an indelible mark on the fabric of our collective consciousness. From the muted cries of women confined by gender roles and limited opportunities to the stifled aspirations of those whose voices have been systematically silenced, the breadth and depth of their anguish extends far beyond what meets the eye. In the shadow of progress, where inequalities lurk and discrimination persists, the quiet resilience of women persists, urging us to confront the injustices that have plagued them for far too long. Women need to develop a profound awareness of their rights and assert their voices confidently. In today's society, it is crucial for women to understand the importance of advocating for their own rights and ensuring that their voices are heard. Empowering women to recognize the value of their opinions and perspectives is a vital step towards gender equality. By instilling a sense of consciousness about their rights, women can actively contribute to positive changes in social, economic, and political spheres. It is imperative that women seize every opportunity to voice their concerns, challenge gender inequalities, and demand fair treatment, thus creating a more just and inclusive society for all.

Keywords: Women, Struggle, Inequality, Empowerment, Consciousness, Rights, Inclusion

Introduction:

Women empowerment can be described as the process of granting women the power to make decisions about their own lives and nurturing their abilities so that they can find their rightful place in society. Need for empowerment arose due to centuries of domination and discrimination done by men over women. My article wishes to explore that unless a woman is conscious of her rights and becomes her own voice, she will not feel truly empowered. The article begins with the universal condition of women in the past then moves on to how conditioning done by society influences her power to make decisions. Then comes the Indian context and finally it rounds off by saying that a woman has to articulate and make her voice heard. That will be true women empowerment.

History of subjugation:

If we look at the history, 'Man to command and woman to obey', has been the maxim from times immemorial. A woman has always been subjected to an inferior position. In every field she has meekly walked behind her man and has been a source of ridicule in the hands of man. A male has always considered himself superior to his female counterpart. Denial of the same type of education to both the sexes, marriage of girls at tender age, lack of property rights, lack of consideration for the choice of life partner by a woman were some of the issues in which she suffered. A woman did not enjoy the power of earning because whatever she earned was taken away by her husband and spent as he desired she did not have access to the rewards of her own labour. The law had always denied freedom to women, considering her the property of a man controlled by her father before marriage and by her husband after the marriage. Susan Gorsky remarks in *Femininity to Feminism*:

A woman's social status and economic well-being depended on the man in her life, and to a very large degree, her happiness depended on his goodwill. She had almost no opportunity for education, no chance to develop special interests or choose a career other than wife and mother.(2)

The birth of a girl child was not considered ominous. From the time of her birth, restrictions began to be imposed upon her. She was not allowed to step into school or college. Her education was done at home under the guidance of a good governess. Mostly she was taught housework, the accomplishments that helped her to run the house in an efficient way. She was not given any formal education. She could not marry a person of her own choice. Her father had the right to choose for her. Nor could she raise her voice against her husband for fear of being beaten. Right to property was denied to women. The law did not provide any relief to the girls who were seduced. They could not lead a respectable life. A woman had no right to seek divorce in the court. This right could be exercised only by men. Simon de Beauvoir contemplates the condition of women in *The Second Sex*.

The code denied woman access to masculine positions, deprived her of all civil capabilities, kept her, while unmarried, under the guardianship of her father, who sent her into a convent if she failed to marry later, and if she did marry put her, and her property and children completely under the husband's authority. He was held responsible for her debts and conduct, and she had little direct relation with public authorities or persons who were

strangers to her family. She seemed in work and in motherhood more a servant than an associate. The objects, the values, the beings she created were not her own wealth but belonged to the family, therefore to the man who was its head. (133)

Women were not considered fully human beings due to the biblical reference of women being created from man's rib. The society had its own code of conduct for the women and those who followed it were considered ideal. The woman was to be measured according to the norms and values of the male dominated society. Simon De Beauvoir in her polemic *The Second Sex* traces the history of the subjugation of women, of considering her the 'other' - an object to the primitive times. Earlier the secrets of fertility were unknown to man and therefore she was considered mysterious and the man rendered her the position of an idol and she was worshipped. Later, as the situations changed and the man began to explore the mysteries of nature and from a nomadic way of life, he switched on to a settled life, the desire of possession came into his mind. Since he never considered a woman as a human being - as his equal he did not want to give the right of possession to her. Therefore, he kept slaves for himself who could work for him and these slaves replaced women who earlier used to help him in agricultural work. He kept the right of ownership of property with himself and slowly women also came to be considered as his private property; From an idol, her place was relegated to that of a property- a piece of furniture whose possession was in the hands of man as he possessed a piece of land. But in either case, whether she was considered an idol or dust, on which men come and go trammelling all her dreams, hopes and desires, it was man who gave her the position. Although the eighteenth century marked the beginning of changes in the conditions of women, the general conditions remained the same as they had been earlier.

Conditioning by the society:

Childhood is the period during which a person is moulded according to the form given to him by his elders. Since childhood, restrictions are imposed on women and femininity is imbibed in them and freedom and masculinity in the boys by the members of the family and the society. A boy is reminded several times that he is a man and hence superior and therefore he should be proud of his manhood. He should be aggressive, bold and enterprising and never give way to softer feelings, he should not cry. He gets a lot of importance in the family and he is asked not to help in the household chores but to go out and explore the world and increase his intellectual faculties. Simone de Beauvoir in the *second sex* remarks:

The great advantage enjoyed by the boy is that his mode of existence in relation to others leads him to assert his subjective freedom. His apprenticeship for life consists in free movement towards the outside world, he contends in hardihood and independence with other boys, he scorns girls. (307)

He is made aware that his body is made in order to keep nature under his control. Therefore he gives stress to playing those games which give him a sense of achievement over nature like climbing trees, playing rough games like fighting with his fellow companions. He is exhilarated by the sense of overpowering others with the help of his muscles and sex and this gives him pride.

Women are conditioned by their environment and society. All the religious and literary myths and anthropologists give their attestation to what can be called a patriarchal assumption

that a woman is inferior because of her biological differences. Kate Millet remarks in *Sexual Politics* that since it were males who were the shapers of culture of both primitive and civilised worlds, the ideas that shaped the image of women were also created and fashioned by men to suit their needs. Therefore, the girls are brought up in conformity with the ideas of womanhood as created by males. A girl is taught from the beginning to behave modestly and pay a lot of attention to her physical appearance. She is admired if she behaves in this manner. She is ordered to help her mother in her household chores. The husband is considered as the master of the house while the lady of the house plays a passive role content in her quiet submission to her husband, the girls, too, are asked to follow the footsteps of their mother. They should support all the major decisions taken by their father or their brother even when their own life is concerned.

It is the need of society, especially the male society, that a lot of taboos be imposed on the girl child so that when she grows up and becomes a wife of somebody she may be as obedient and submissive as her mother is. Therefore a girl since her childhood has to leave her subjectivity and all decked up in artificial behaviourism, she becomes a mere object. A girl has to have no destiny of her own except that which is imposed upon her. She has to devote herself to men. Thus the passivity that is the essential characteristic of the 'feminine' woman is a trait that develops in her from the earliest years.

Mostly the girls are influenced by their mothers who teach them to please men in order to gain a husband. They are forced to lay aside their will in the favour of their parents, especially the father. It is insisted that his will should be obeyed in all matters of life, more so in the case of girls. There is a struggle in an adolescent mind to prove her sense of worth but the society repeatedly tries to belittle her self esteem if she does not commit herself to the norms laid down by the society. She has to curb her feelings and try to fit herself into the existing social order. There is a constant struggle between adolescent girls and her parents. The parents believe that whatever they do or force upon the daughter is for her benefit while the girl struggles for power and authority over her own life. Marriage for women is the mere shifting of power from one hand to the other. From the absolute authority of her father she moves on into the absolute authority of her husband.

Indian perspective:

If we look at India, historically, women in India were confined to traditional gender roles and societal norms that perpetuated their subordination. They were often restricted to the private sphere, limited in their access to education, economic opportunities, and decision-making processes. This marginalisation had far-reaching consequences on their overall well-being and empowerment. However, it is crucial to acknowledge the significant progress that has been made towards gender equality in India. Women have broken barriers and excelled in various fields. The country has witnessed the rise of inspirational women leaders who have shattered stereotypes and paved the way for future generations. Legislative reforms and affirmative actions have played a pivotal role in promoting women's rights and empowering them. Education has been a key driver in transforming the position of women in India. Increased access to education, especially for girls, has enabled them to broaden their horizons, gain knowledge, and develop essential skills. This educational empowerment has not only improved their prospects but also challenged patriarchal norms and generated a

shift in societal attitudes towards gender roles. Despite these positive changes, it is critical to recognize that challenges persist. Women in India continue to face issues such as gender-based violence, discriminatory practices, unequal access to resources, and limited representation in positions of power. The prevalence of harmful customs like dowry, child marriage, and female infanticide highlights the deep-rooted patriarchal beliefs that still prevail in some parts of society. Efforts to address these challenges require a comprehensive approach that involves not only legislative measures but also societal transformations and attitudinal changes. It is crucial to engage men and boys as allies in the fight for gender equality and to foster an inclusive environment that encourages women's participation and leadership at all levels. In conclusion, the position of women in India is a complex and evolving landscape. While there have been significant advancements in women's rights and empowerment, persistent challenges and inequalities underline the need for continued efforts towards achieving true gender equality. Through a multi-pronged approach that encompasses legal reforms, education, and attitudinal shifts, India can strive towards creating a society where women have equal opportunities, representation, and agency. Despite everything, the ground realities seem different. A woman living in India faces the daunting task of expressing her own thoughts, opinions, and experiences. She must navigate through complex social dynamics in a society that often reinforces patriarchal norms and expects women to adhere to traditional gender roles.

Conclusion:

This multifaceted individual needs to advocate for her rights, represent her identity, and establish a place for herself despite societal expectations. By confronting various challenges head-on, she aims to break down barriers and overcome limitations, using her voice as a powerful tool for self-expression and empowerment. Her goal is to challenge deeply rooted inequalities in her culture and inspire others with her unwavering determination and resilience. A woman, driven by her inner convictions and the desire to express her thoughts and perspectives, has to give voice to her opinions. With an eagerness to contribute to the ongoing conversations and debates in society, she should recognize the importance of articulating her ideas and beliefs with clarity and conviction. She has to be mindful of the complex and nuanced nature of her voice, knowing that each opinion she shares has the potential to inspire, challenge, or initiate a change in the world around her. Through thoughtful discussions, engaging dialogues, and active participation in various platforms, this woman will embark on a journey to not only have her voice heard but also to foster meaningful connections and spark intellectual growth. Committed to empowering others, she should understand that her opinions are essential puzzle pieces in the dynamic mosaic of diverse perspectives that shape and influence society as a whole. With a resolute determination and unwavering commitment, this woman has to embrace the power of her voice, recognizing its potential to make a lasting impact on individuals, communities, and the world at large.

Works Cited:

1. Beauvoir, Simone de. *The Second Sex*, tr. H, M, Parshley. New York: Knoff, 1953.
2. Gorsky, Susan Rubinow. *Femininity to Feminism*. New York: Twayne Publishers, 1992.
3. Millet, Kate. *Sexual Politics*. London: Rupert Hart Davis, 1971

Women Empowerment Depicted in the Novels of Chetan Bhagat with Reference to *One Indian Girl* and *Revolution 2020*

Smt. Leena C. Devre

Research Scholar (English)

KBC NMU, Jalgaon

Dr. Vijay Z. Chaudhari

Assistant Professor (Research Guide)

NTVS's G T Patil College, Nandurbar

Abstract:

Chetan Bhagat raised the questions on the social issues especially women empowerment. Now in India, he is role model for the youth and his novels always motivate the youngsters. He focuses on the voice and has concern towards women characters. His literary work describes that he gives women the equal rights and the freedom of expression in the society. He portrays the true representation of modern Indian women. He defines the empowerment of women in society, education, career, business, politics and family. The present study describes a beautiful, intelligent, enthusiastic, young and modern female character in the novels of Chetan Bhagat. The inner strength of women is the financial freedom and positivity and these qualities are seen in his writing. He shows the boldness, self-esteem, revolutionary nature and decision making power of women in his novels which bring revolution in the world of literature. The purpose of the study is to discuss about the empowerment of Indian women in the novels of Chetan Bhagat.

Keywords: Women empowerment, women Strength, self-esteem, revolutionary nature.

Introduction:

Chetan Bhagat, a multidimensional personality and a famous writer of young generation. His novels show the real picture of contemporary Indian society. In his novels, most of the issues are deal with the family, society, women, men, culture, education, politics, tradition, modern views and so on and on. The present paper is deal with Chetan Bhagat's selected novels which shows a revolutionary nature and empowerment of women. The young generation puts effort to embark upon the established tradition, customs and ideas. In his novels he shows a direct comparison between modern and traditional women in the present society. He tried to show how the modern Indian women empower themselves and make a revolution among this traditional society and its ideology. His female characters look smart, intelligent, emotional, practical, struggler and confident. The main objective of his writing is

to appreciate the liberty, rights, self-esteem, women empowerment and views of women.

Women Empowerment in Chetan Bhagat's *Revolution 2020*:

Revolution 2020 is a fine example of corrupt education system and corruption presented in political field. In the novel the female protagonist, Aarti is rapt between the love of Gopal and Raghav. She is the daughter of a District Magistrate. She is rich, beautiful, emotional and having sensibility. She always supposes Gopal as her best friend and Gopal is also feel affection for her from the day he met her. She becomes the girlfriend of Raghav when Gopal is preparing for JEE at Kota. Aarti too faces problems in the society because of the patriarchal stress. She has a desire to become an air-hostess but her parents never gave her the permission about it. It shows the narrow mindedness of the parents. So she decides that she has make compulsory to search a job in and around the city. Her orthodox parents allowed her to do a course in Aviation, but they never allow her to work. She states,

“My parents can't see why I want to work. They can't understand why the DM's daughter has to slog” (220).

Aarti can't achieve her ambition and joins a job as Guest relations trainee at Ramada

Hotel, Varanasi. Her dreams are shattered. As women who are trapped in the moral values of the traditional society, she tries to accept what she has. And on the other side, her love, Raghav is of her own choice but now she is not happy in that too. Her parents force her to get married; but Raghav is not willing to do because of his involvement in journalism. She is shown as a victim who has a burden of patriarchy. In the centre of the traditional ties, she recognised her own identity with her inner strength of womanhood and independence.

Chetan Bhagat shows Aarti as an educated, strong minded, admirable and bright woman who is respectful to her family's demands and has define her identity in the society She is partially free from the traditional value of a patriarchal society. She is the representation of the modern Indian woman commonly struggles and fights against culture and traditional values presented around her. Bhagat has focuses on the socio feminist issues which exist in the contemporary Indian society. He brings out how the social norms that underestimates, disturbs and presents the image of the Indian women as the subordinates of the male dominated society. Aarti challenges the conventional roles and try to create her own identity in the centre of the traditional values. Bhagat's inner urge is that women will become successful in the all fields of life as men. But he has given the whole authority in the hands of the youngsters to end the issues against the conventional roles and ideas. Bhagat's novels are the evidence about women who have found the way to adjust between the modern life and the traditional life. She makes her capable in herself by throwing the rigid traditional customs and makes her an independent victorious woman by creating her true successful identity. Aarti is an example of women empowerment. Empowerment of women in modern style and fashion, she represents woman's psychology and strong desire of freedom. She boldly revolts against the narrow thinking of society. Bhagat also highlights a curiosity of modern women for drugs. Aarti presents a fashionable approach where she says,

“Give me a puff” (201)

“Just because I am a girl? True colours of a Varanasi man” (201).

She had cut down all traditional norms. Bhagat shows the harsh reality of the society if the men take drugs it is thinking as a fashionable personality; but if women do this, they will criticize negatively. This discrimination is found in the society. Men have the authority

to do all things freely but Aarti refuses all these things and try to become a modern woman of the new generation. Revolution takes place in the nature and behaviour of woman also.

Women Empowerment in Chetan Bhagat's *One Indian Girl*:

One Indian Girl represents the new approach of a modern Indian woman with the example of female protagonist, Radhika Mehta, having a good job at Goldman Sachs' New York first and next at Hong Kong and last at U.K. She is bold and beautiful character having intelligence. Just before her wedding, she realises that she must live life on her own terms and conditions so she refuses to marry. It's her revolutionary decision. According to Bhagat, Radhika is not the archetypal Indian woman, who is fascinated with jewellery, cosmetics and cosmetic procedures. She introduces herself to her readers as she is not likeable because she earns enormously, has self opinion about everything and has had two boyfriends. She first evolves from being desperate to do what her boyfriend wants her to do but she takes her own decision and refuses to live according to them. Another decision is of not doing what her family expects of her an arranged marriage. She had agreed to it believing that:

“.....all the women's empowerment and feminism bullshit didn't really take me anywhere, right? Maybe Kamla bua and mom's way was the right way.”(6).

She chooses a right man as a life partner and it was her journey towards self-dependence. Debashish wanted to leave her job then he will marry her and Neel Gupta can't understand why she would give up successful career for the right in the man-woman relationship which becomes the requirement for fulfilling the responsibility of a mother –providing legitimate parenthood to her child in society. Radhika is an independent girl she realizes the narrow mindedness of the two and left them. It shows her empowerment nature. She chooses Brijesh as her life partner which is her perfect decision because when she declare her decision of not marry with him all are scolded her except Brijesh. He knows about the women psychology, he accepts all her past and ready to marry with her. He gave her time for the decision of marriage. Radhika have to balance both the responsibilities professional as well as personal. Debashish is a hypocritical in nature and Neel is selfish in nature; but Brijesh is a great supporter of feminism. She has raised a step towards self-discovery. According to her neither Debu nor Neel are worthy of her. She better understands that only Brijesh supports humanism and become shield to protect her and respects her.

Conclusion:

Chetan Bhagat is a renowned creative writer; he gives the readers a real picture of modern Indian women. Though the female protagonists of these two novels are modern, they are bind with their traditional families and traditions. They emotionally suffer a lot, but at the end of the novel they took the right decision which is socially acceptable. In the middle of the novel we see these female characters like Aarti and Radhika thrown out the traditional values and behave such as that is not acceptable in the society. They come to know their mistake and took the correct decision of their life. Chetan Bhagat gives us the true representation of a revolutionary nature of women in the above novels with empowering women in the society.

Works Cited:

1. Bhagat, C. (2011). *Revolution 2020: Love. Corruption. Ambition*. Rupa Publications.
2. Bhagat C. (2016) *One Indian Girl*. Rupa and Company. Pvt. Ltd.

Women Empowerment for National Development

Dr. Prasad R Dagwale

Department of English
Padmashri Vikhe Patil College Pravaranagar

Abstract:

Women empowerment means provision of ample security, opportunity and education to girls, working women and women of all ages and localities to develop themselves and contribute in their own way for national development. An empowered women is an asset not only for her family but also for the nation. This paper reviews the topic of women empowerment on the basis of issues like challenges faced by them, the legal framework that is made to protect women and the Government efforts to encourage women empowerment.

Key words: women empowerment, Damini Pathak, Prohibition of Child Marriage Act 2006 etc.

Introduction:

Half of the Indian population comprises of Women. Be it of any age or any social class, it is everyone's duty to see that they do not remain neglected individuals, nor are denied any opportunity just because of their gender. This issue directs our attention to a more broad issue of the societal mind set. Are we, as a society sufficiently liberal in awarding the feminine gender, their rights, privileges and opportunities to develop themselves according to their wish? is the question that confronts us. This article tries to understand the above mentioned issue. It has four sections. First section gives a brief report about the female population in India. Second section sheds light on the problems faced by women. Section three explains some laws made by the authorities to protect women. Fourth section explains some measures taken by various Governments to promote women empowerment. Observations are presented at the end of the paper.

The Female Population in India:

The women population of India is not a homogeneous group. Various sub-categories can be made. They include women who have all the advantages of Education and belong to well to do families. This group is small in number. There are women from rural areas. Some of them have taken education in Government Schools up to primary or secondary levels, but have not opted for higher education. Some rural women have not gone to school at all and are illiterate. There are tribal women, who live in remote areas where there are less number of schools or not at all. Most of the rural women are engaged in farming activities to support the families. Tribal women who do not have farm of their own engage in activities like

collecting firewood, working as hired labourers on farm or construction sites etc. There are women from middle class and poor families in cities who too have to bear the domestic responsibilities and also struggle to make a career. Besides women who are educated and are working form a separate category. This grouping is not exhaustive and many similar categories can be made. The needs, and problems faced by each category are different. Section two below lists some challenges faced by women from different groups above.

Obstacles faced by women in day to day life:

There are some problems specifically faced by women and need urgent attention. This section sheds light on such challenges so that remedies can be thought about.

The problems faced by Tribal Women:

The most important problem faced by tribal women is the lack of proper medical facilities. They live in remote locations which are not properly connected by roads and hence the ambulance finds it difficult to reach there. Efforts should be made to connect such remote residential zones with nearby health centres. Availability of potable drinking water is a grave issue. The women have to travel at least three kilometres with the water pot on their head to fetch water. Hence along with roads the remote locations should be properly connected with nearby city's water distribution system. Also twenty four hours electricity should be provided in such locations. The Government agencies and non-governmental organizations should attempt to train the tribal women in such vocations that they find opportunities of employment or self-employment in their own localities and without the need to migrate in bigger cities. Previously lack of educational facilities was also a challenge faced by the tribal people. In the past few years the Government efforts of inclusive education have gained an appreciable momentum. Lot of money is being invested in provision of educational facilities. Also online platform like 'SWAYAM' are created to impart training in various courses and skills.

Problems faced by Working Women:

A woman who works in an office or any kind of establishment has to work for a minimum of eight hours. Besides travelling to the workplace if it is far from home is also an arduous task. After returning home they are busy with household chores and the activities related to their children. Some establishments provide free transport to their employees and it also benefits the women. This should be replicated by other establishments also. In the FY B Com Compulsory English text book of Savitribai Phule Pune University Pune is a beautiful lesson on Indra Nooyi, an important official in the Pepsico Company. She gives details about how she balanced her household activities and duties of her company. Her company management had allowed her kids in the office. They would sit there and do their homework or other activities. This facility should be allowed to the employees in modern times. Sometimes there are incidents of work place harassment or incidents like stalking by other fellow employees. Measures are taken to remedy such cases also. Greivance Redressal Cells are formed in many offices for women employees, where they can speak about their problems. Appropriate actions are being taken by authorities. Women safety is a priority for all the Governments be it the Central Government or the State Government. In Maharashtra there are 'Damini Pathaks' formed by the Police Departments. This squad comprises of female cops who work to ensure women's safety at public places, homes and streets. Apart from the administrative measures many laws are formed with a view to safeguard and protect the rights of women and create a safe atmosphere. The next section reviews some such laws.

Laws related to Protection of Women's Rights-

Out of the many acts for women empowerment a few are discussed here. The first of

such acts is the act for “Protection of Women from Domestic Violence Act, 2005”. This act comprises of five chapters. The first chapter gives preliminary information and also some important definitions. The second chapter defines Domestic Violence which includes: physical abuse, sexual abuse, verbal and emotional abuse, insult, ridicule, etc and economic abuse also. Chapter III lays down the powers and duties of Protection officers and Service officers. Chapter IV lays down the procedures for obtaining various kinds of reliefs. Chapter V covers some other related aspects of this act. This act has very well served its purpose over years. The second major act to uphold the dignity of women is the “The Indecent Representation of Women (Prohibition) Act, 1986. This act explains the term ‘indecent representation of women’ as a denigrating representation of the female body in a way which may corrupt public morality. Offences punishable under this act are cognizable and bailable. Apart from fine, the term of imprisonment for offences punishable under this act ranges from two to five years. There are other acts like:

- The Sexual Harrasment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013
- Dowry Prohibition Act 1961
- Prohibition of Child Marriage Act 2006

What needs to be done- We thus have the Government will and support for women empowerment. The Legal framework too is strong to stop the crimes against women. Yet we have to put more efforts for women empowerment. The public awareness and consciousness needs to be raised. Attention of masses has to be drawn to this significant issue. The contribution of Indian women in national development is significant. We know the names of champions like Saina Nehawal, Mary Kom, Mithali Raj, P V Sindhu but lacs of Indian women are striving hard to achieve their dreams and contribute to National Development. In this scenario it is every one’s duty to contribute to the goal of Women Empowerment.

The various Governments of India during their tenures have done admirable work towards women empowerment. The next section tries to review the measures taken towards women Empowerment

Government efforts for women empowerment:

The Government of India through the Ministry of Women and Child Development has floated various schemes to benefit women. Honourable Smt. Smriti Zubin Irani Mam is the Minister of Women and Child Development of India. In one of her written replies given by her in the Loksabha and published by the Press Information Bureau¹, Honourable Minister Smt Smriti Madam has given information of some schemes initiated by her Ministry for Women. They are summarised below:

- a. One Stop Centre: These are popularly known as Sakhi centres. They serve the needs of violence affected women. Various related services like police facilitation, counselling, temporary shelter etc are provided under one roof.
- b. WHL i.e Women Helpline Services- serves to provide help to women in distress. 181 is the code to dial when the women are in any kind of problem and need immediate help.
- c. Swadhar Greh Scheme- is a centrally sponsored scheme. It serves the women who are victims of violence and need rehabilitation.
- d. Ujjwala Scheme- It is a centrally sponsored scheme. It aims to prevent trafficking of women. It also works to rescue victims of such trafficking and rehabilitate them.

- e. Working Women Hostel- The aim of this scheme is to provide safe accommodation to working women in urban, semi urban, rural localities.
- f. Beti Bachao Beti Padhao Scheme- This scheme was launched on 22 January 2015 and aims to address the issue of declining Child Sex Ratio (CSR).
- g. Mahila Shakti Kendra: This scheme is implemented through States and Union Territories. The aim of this scheme is to empower rural women.
- h. Pradhan Mantri Matru Vandana Yojana- This scheme provides cash benefit to pregnant women and lactating mothers who are in regular service under Central Government, State Government or Public Sector Undertakings.
- i. Sukanya Samridhi Yojana- This scheme is targeted at the parenting of a girl child. Through this scheme parents can build a fund for their girl child's education.
- j. Fifty percent travel concession- The Government of Maharashtra has given fifty percent concession in the ticket fare for women passengers travelling in State Transport Buses.

These are just a few schemes reviewed here. Practically there are many more schemes by the Central and all the State Governments of India to empower the women. It reveals the honesty and hard work of the Governments towards this goal. In this decade we as a nation are very much alert towards the nation building process. The Government is doing its part towards this goal. We citizens of this country too have some responsibility towards this goal. Everyone should do their part and duty to create an atmosphere in which girls, students, women of all ages will feel secure and get ample opportunity of self-development.

Conclusion:

The Government is doing its part to create an atmosphere of security and promote the empowerment of women. Stringent laws like the laws to protect women from domestic violence or the laws to prohibit child marriage etc are made. Various schemes like the Beti Bachao Beti Padhao Scheme or the Pradhan Mantri Matru Vandana Yojana are floated. However, citizens should be made aware towards women empowerment. Incentives should be given to individuals and organizations who work for this goal. We have done appreciable work. In coming decades our nation will shine in the world as an icon of Women Empowerment.

Web References

1. The Protection of Women From Domestic Violence Act, 2005- from https://www.indiacode.nic.in/bitstream/123456789/15436/1/protection_of_women_from_domestic_violence_act%2C_2005.pdf, accessed on 15 August 2023 at 7:45 p.m.
2. "The Indecent Representation of Women (Prohibition) Act, 1986 from <https://www.indiacode.nic.in/bitstream/123456789/1768/1/198660.pdf>, accessed on 15 August 2023 at 10:05 p.m.

Endnotes:

1. <https://pib.gov.in/Pressreleaseshare.aspx?PRID=1795471>, accessed on 14 August 2023 at 09:45 p.m

Women Empowerment in India: A Path to Progress and Equality

Arjun Namdevrao Khobragade

Assistant Professor, Department of English
Yeshwant Mahavidyalaya, Seloo, Dist. Wardha

Abstract:

This essay explores the theme of women empowerment in India, highlighting the challenges faced by women and the measures taken to promote gender equality. The historical perspective sheds light on the gradual progress from gender discrimination to the contemporary women's rights movement. The key challenges include gender-based violence, limited access to education, and the lack of representation in decision-making roles. Initiatives promoting education, economic empowerment, and political participation are discussed as crucial steps towards empowering women. Additionally, addressing violence and discrimination is emphasized to foster an equitable society. The abstract emphasizes the significance of collective efforts from individuals, communities, government, and organizations in realizing women empowerment in India, paving the way for progress and equality.

Keywords: Women empowerment, gender equality, challenges, education, economic empowerment, political participation, violence, discrimination, India.

Introduction:

Women empowerment in India has been a longstanding struggle, marked by both challenges and remarkable progress. Throughout history, women in India have faced discrimination, oppression, and systemic barriers, depriving them of their basic rights and opportunities. Societal norms and cultural practices often perpetuated gender-based violence, denied them equal access to education and employment, and relegated them to traditional roles within the confines of their homes. However, the tireless efforts of early pioneers and the women's rights movement laid the foundation for a gradual transformation, setting the stage for the contemporary pursuit of women empowerment.

The journey towards women empowerment encompasses multifaceted dimensions that extend beyond addressing the issues women face. It necessitates an understanding of gender dynamics, dismantling patriarchal structures, and recognizing women's inherent potential to contribute significantly to society's growth and development. Empowering women benefits not only individual lives but also elevates communities and nations as a whole.

In recent years, there have been positive developments in promoting gender equality and women's rights in India. The government, non-governmental organizations (NGOs), and various stakeholders have implemented policies and initiatives to advance the cause of women empowerment. The Beti Bachao, Beti Padhao (Save the Daughter, Educate the Daughter) campaign, launched in 2015, aimed to address the skewed child sex ratio and promote the education and well-being of girls. Additionally, schemes like the Pradhan Mantri Matru Vandana Yojana provide financial assistance and support to pregnant and lactating women.

Despite these efforts, challenges persist, necessitating continued commitment to the cause. This essay delves into the various facets of women empowerment in India, focusing on education, economic opportunities, political participation, and combating violence and discrimination. It emphasizes the significance of collective endeavors and policy interventions in fostering an equitable society where women can realize their full potential, leading India towards progress and equality for all.

Historical Perspective:

The historical perspective of women empowerment in India dates back to ancient times when women held significant roles in society, such as rulers, scholars, and warriors. However, as societal norms shifted and foreign invasions occurred, women's status gradually declined, relegating them to subservient roles. The patriarchal system took root, leading to practices like child marriage, purdah (seclusion of women), and sati (widow self-immolation).

In the 19th and early 20th centuries, social reformers like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar challenged these practices, advocating for women's rights, education, and remarriage for widows. The freedom struggle provided a platform for women to participate actively, with leaders like Sarojini Naidu and Annie Besant becoming prominent voices in the fight for independence.

In addition to the mentioned social reformers, the historical perspective of women empowerment in India is enriched by the contributions of Dr. B.R. Ambedkar, Jyotirao Phule, and Savitribai Phule. These trailblazers played a crucial role in advocating for the rights and empowerment of women from marginalized and oppressed communities. Dr. B.R. Ambedkar, an eminent jurist, social reformer, and the principal architect of India's Constitution, was a strong advocate for gender equality. He recognized that the oppression of women was not limited to a single caste or community but permeated society as a whole. Ambedkar advocated for women's education and their active participation in the social, economic, and political spheres. He firmly believed that women's empowerment was essential for the progress and upliftment of society.

Jyotirao Phule and Savitribai Phule were pioneers in the fight against caste and gender-based discrimination. Jyotirao, a social reformer and thinker, challenged the oppressive caste system and worked tirelessly to ensure education for all, including women. His wife, Savitribai Phule, is often regarded as India's first female teacher and an emblem of women's empowerment. Despite facing immense societal opposition, Savitribai fought for women's right to education, founded schools for girls, and empowered women to break free from the shackles of social norms. Their efforts laid the groundwork for the women's rights movement and inspired future generations of feminists and social reformers in India. Dr. Ambedkar, Jyotirao Phule, and Savitribai Phule's vision of a just and equitable society continues to

influence the ongoing struggle for women's empowerment in the country.

Throughout history, the collective efforts of these prominent figures, along with other reformers, have brought about significant changes in the status and rights of women in India. Their work, along with the contributions of countless individuals and organizations, has paved the way for gender equality, education for girls, and greater opportunities for women in various fields.

These historical references highlight the diverse voices and movements that have shaped the course of women empowerment in India, emphasizing the importance of an inclusive and intersectional approach in fostering gender equality and social progress.

Challenges Faced by Women:

Gender-based violence continues to be a significant challenge faced by women in India. Domestic violence, acid attacks, and dowry-related deaths are unfortunate realities. Despite legal protections, the implementation of laws remains inconsistent, often leading to underreporting and impunity for perpetrators.

Access to education remains unequal, particularly in rural areas and marginalized communities. While strides have been made in increasing female literacy, girls' dropout rates and gender stereotypes still hinder their educational progress.

Economic opportunities for women are limited, especially in certain sectors. The gender wage gap persists, reflecting systemic gender bias in the workforce. Women's participation in the labor market is often constrained by factors like childcare responsibilities and social norms.

Empowerment through Education:

Promoting education for girls is critical for empowering women. In recent years, the government has launched several initiatives like the Right to Education Act, Sarva Shiksha Abhiyan, and Beti Bachao, Beti Padhao to increase access to education for girls. These efforts have led to a rise in female literacy rates and reduced gender disparity in educational attainment.

Education equips women with knowledge, skills, and confidence to break free from traditional roles and participate in decision-making processes. Educated women are more likely to advocate for their rights, access healthcare, and contribute positively to society.

Economic Empowerment:

Economic empowerment is vital for women's social mobility and independence. Microfinance initiatives have been instrumental in providing financial support to women entrepreneurs, enabling them to start and expand businesses. Women's self-help groups (SHGs) have also played a significant role in empowering rural women by providing access to credit and skill development.

The government's initiatives like Stand Up India and the National Rural Livelihood Mission have facilitated entrepreneurship and income generation for women. These efforts have contributed to poverty reduction, improved household income, and increased social standing for women.

Political Participation and Representation:

While India has made strides in increasing women's political participation, women's

representation in decision-making bodies remains low. The 73rd and 74th amendments to the Constitution reserved seats for women in local bodies, leading to a rise in women's participation at the grassroots level.

However, women's representation in state assemblies and national parliament is still inadequate. Political parties need to encourage more women to participate in politics, and the government must ensure that gender-sensitive policies are implemented to address women's concerns effectively.

Addressing Violence and Discrimination:

To combat violence against women, it is crucial to strengthen legal mechanisms and ensure their effective implementation. Fast-track courts and specialized police units dedicated to handling crimes against women can enhance access to justice. Community awareness campaigns can challenge regressive attitudes and promote gender equality.

Women's safety is not just a legal issue but also requires broader social change. Gender sensitization programs in schools, colleges, and workplaces can help break down stereotypes and foster a more inclusive society. Engaging men and boys in these initiatives is equally important to foster attitudes of respect and equality.

Conclusion:

Women empowerment in India is an ongoing journey that requires collective efforts and a multi-faceted approach. By addressing historical and contemporary challenges and promoting education, economic opportunities, political participation, and gender-sensitive policies, India can create an environment where women can thrive, contribute to society's progress, and enjoy equal rights and opportunities. Empowered women lead to empowered communities and a more inclusive and prosperous nation.

References:

- Bhargava, M., & Dutta, K. (2005). *Women, education and politics: The women's movement and Delhi's Indraprastha College*. Oxford University Press, USA.
- Bhate-Deosthali, P., Rege, S., & Prakash, P. (2020). *Feminist counselling and domestic violence in India*. Taylor & Francis.
- Keer, D. (1995). *Dr. Ambedkar: Life and mission*. Popular Prakashan.
- Keer, D. (1997). *Mahatma Jotirao Phule: Father of the Indian social revolution*. Popular Prakashan.
- Kumar, R. (1993). *The history of doing: An illustrated account of movements for women's rights and feminism in India, 1800-1990*. Verso Books.
- Malhotra, A. (2002). *Gender, caste, and religious identities: Restructuring class in colonial Punjab*. Oxford University Press, USA.
- Sarkar, S., & Sarkar, T. (2008). *Women and social reform in modern India: A reader*. Indiana University Press.
- Sen, A. (2012). *The argumentative Indian: Writings on Indian history, culture and identity*. Penguin Books India.

Empowerment of Women in Indigenous Badaga Community

Dr. N. Venugopal

Associate Professor,(English)

Sri Krishna College of Technology, Tamil Nadu

Abstract

In Nilgiris, Badagas (Badagar), an ethnolinguistic community constitute the main non-tribal local people, with their own traditions and customs. It took approximately four and a half century to Badagas to rise from the rank of immigrants to become a dominant non-tribal community among local tribes. Badaga women are the embodiment of 'Shakthi' and are prominent in many of their festivals, stories, and folktales. The real desire of every woman is domestic independence and the ability to make decisions in the home and society. Uplifting and empowering women should be a universal goal, as it is still a taboo in many parts of the world. Recently, the women in our Badaga society seem more self-governing, self-confident and empowered.

Keywords: Empowerment, Women, Badaga

Introduction

Badaga culture developed in the hills and primarily under the impetus of the Dravidian background. In India, the nature of Badagar hospitality is praised and unmatched to any culture. Hospitality is deep-rooted in the Badaga communal and each Badagar thinks that it a honour to them to give suitable hospitality even to the unknown persons. No matter how impoverished they are, no family will let a known/unknown person to leave their house without at least a cup of tea when visited any village. Badagas transitioned from plantation production to smallholdings, every family generally own more than one hectare of land. As component of the Green Revolution, a countrywide initiative of innovative agricultural practiced to enhance productivity, but few abandoned long-standing farming traditions and moved to the nearby cities for alternative jobs. The residents of the villages adore the colour white, and it is common to see them dressed in it on any given occasion. Moreover, the white turban worn in the head by men is the most prominent traditional clothing. Old women in the villages wrap Munddu around the body and Thundu is knotted on the head.

The organizational structure of Badagar is said to be based on patriarchal preconceptions, with women caring for the home and males going out to cultivation. Women in our nation are not treated equally, just like any other civilization or group. The same is

true of Badagas. However, it is encouraging to see that many Badaga women are currently making a significant contribution in a variety of professions, each in their own unique way. Recently, Badagas have established themselves in other professions and cultivating agriculture products is decreasing. Thus, the culture has undergone assimilation in the past few decades. The community has a forward-thinking approach to business, education, and modernization. Within the Badaga community, a number of intricate rituals are conducted, of which represent the non-tribe's unwavering commitment to traditional values and identity.

Although Badagas are culturally evolved, they nevertheless adhere to mythological beliefs and ancient storytelling. At present, they have progressed into a self-sustaining community, nestled in nature and continue to follow sophisticated cultural structures that are incongruous in the contemporary age.

Women in Badaga Community

Badaga women are the embodiment of 'Shakthi' and are prominent in many of their festivals, stories, and folktales. In reality, Goddess Hethai, a woman endowed with heavenly abilities is the focal point of the major celebration of the Badaga festival. However, there is a fact that Badagas are a patriarchal society, but their women are highly esteemed. The absence of a dowry system and widow remarriage is primary elements that account for the high status of Badaga women. 'Hengava Nadathodu' is another ritual that involves supporting a daughter or sister financially, emotionally, and morally throughout her life. From the origin to recent times, Badagar women are extremely industrious and are the backbone to the family and the society.

The real desire of every woman is domestic independence and the ability to make decisions in the home and society. Uplifting and empowering women should be a universal goal, as it is still a taboo in many parts of the world. The upliftment should be for both rural and urban women. Most women in rural areas undertake a lot of hard work. However, society strongly thinks that only urban women contribute more to the family and country's progress. When compared to women in indigenous group, women of Nilgiris, the rural community are equally brilliant in enhancing their skills and in contributing to the community.

Badagar women of Nilgiris live inside their society and are mainly unseen to the outside world in the past. In the recent days, they have been through highly significant changes, and new modes of life have grown in common. In quest of education and job, a growing number of girls are moving to cities and their parents happily send their wards for empowerment. Though there is a constructive growth, there are some aspects that Badagar women need to change. The position of Badagar women differs from that of other women. Earlier, most were living in very typical villages doing only agricultural profession in their own land or a homemaker. Now, the distinctiveness of the Badagar women comprises various profession viz., doctors, engineers, information technologists, lawyers, and government officials in national and global level. Therefore, their contribution to a family and society is forefront. Working women benefit their families financially, have more opportunities to develop their abilities, and help the economy prosper.

Women employment is meant to lead to self-sufficiency. The most common argument is that women's involvement in income-generating activities that contribute to their empowerment, giving them more influence over their lifestyle choices. If a woman has her

own income, she is supposedly better, capable of caring for herself, thus less reliant on others for survival. Her capacity of empowerment within the family will improve since the women employment in each household will have a better backup position. Work can help to empowerment by allowing women to engage in the public realm, interact with a larger network of people, and increase self-esteem or personality.

In Badagar community, Rao Bahadur H. B Ari Gowder brought many reforms related to women empowerment. He foresaw that in educating a girl indeed educates a family and always believed that women's emancipation through education is vital. He felt that girls and daughters should get an equal share in property ownership. In addition, he ensured that his huge property is divided fairly, providing equal shares to his daughter-in-law's, two granddaughters, and grandson, he completed this seventy years.

Empowered Badagas women

Women certainly endured sufferings at the hands of men over the years. Their empowerment means to give them the authority to make decisions for themselves. Certainly, in earlier centuries, they were treated as almost non-existent, as if all rights belong exclusively to men. As time passed, women were more aware of their power and the rebellion for emancipation began there. The emancipation came as a breath of fresh air since they are not permitted to make decisions for themselves. It made them conscious and understand their privileges, which is necessity to make their own place in society rather than depending on men.

Women's empowerment is giving them the capability of living a happy and esteemed life in the community. When women have access to opportunities in a number of disciplines, they feel empowered. Therefore, individuals and governments must collaborate to achieve women's empowerment. Girls' education should be made mandatory, so they become literate and able to support themselves. Irrespective of gender, women need be given equivalent chances in all arenas, because, it is detected there is something astonishing about women who rules in a man's world.

Working inside the home, working for family is usually seen as a barrier to empowerment, because working in the home remain under the control of guardians, lack autonomy and mobility. Among the Badagas, the position of the women is somewhat different from what it is among the most people. Because, every Badagar has a few acres to cultivate, the women do all the in-door work, while men are engaged otherwise in earning something in hard cash. Therefore, to a Badaga, his wife is his capital and her labour in the field is considered to be worth. It can be said that every Badaga woman has her own agricultural land to depend on.

The history of Badaga women says that Akkamma Devi, an eight-year-old Badaga girl, blazed a trail for other Badaga women when she trekked the long trip from Bearhatti to St. Joseph's Convent in Coonoor. Akkamma Devi was the first and only woman Member of Parliament from the Badaga community. She was also the first woman to receive a diploma from the community. She advocated for 33 percent reservations for women in parliament. She also expressed her worries over tea plantation employees' salary allowances, fought for equal compensation for women plantation workers as equal to men. She broke numerous taboos in her non-tribal community, including not having her nose pierced and not residing in an olluvugudi, a menstruating women's enclosure. Akkamma Devi undoubtedly inspired

many young women in Badagas community and she has proved education and employment have made women empowerment.

The position of women in our Badagar village has seen remarkable transformations. Women are no longer regarded as childbearing machine nowadays. She has now a better social standing and a new prestige. Today's women are better educated and many are successful enough to hold high positions in every field. On the one hand, our women's socioeconomic standing has improved over the past few decades, leading to fewer restrictions at home and more freedom to move about outside the home. In modern culture, women appear to be more autonomous and secure. Badaga women even make more money than their husbands do. The education that women get now also represents a positive. Badaga parents feel that providing their daughters with an education will help them find suitable position in future.

The women in our Badaga society seem more self-governing, self-confident and empowered. Recently, Ms. S. Malliga, the daughter of a tiny tea planter Sundaran and Village nurse Chithradevi of Kaggula village, has paved Badaga community's first women IAS official. Malliga, the couple's only child, attended St. Joseph's Convent in Coonoor before moving to Coimbatore to pursue a Bio-Tech. degree from Tamil Nadu Agricultural University, Coimbatore. She enrolled in an IAS coaching center in Chennai to prepare for the Union Public Service Examination. Unconcerned by the hesitating in the initial junctures, Malliga cleaved on to climb the peak becoming an IAS officer in Badaga community.

Ms. Vasukie Arjunan, a schoolteacher was honoured with the 'Woman Empowerment 2015' award during a ceremony in Chicago, Illinois, for her work in uplifting disadvantaged children through education in Nilgiris hamlet. She received the international award from the ISOL-Foundation (Integrating Spirituality with Organizational Leadership, based in Iowa, USA) at a grand ceremony in Chicago on September 11, the same day Swami Vivekananda delivered his famous religious address at the World Religious Conferences in September 1893. Ms. Vasukie Arjunan, the Chairperson of the Gurukulam Matric school in Agalar, Thuneri village, has been actively involved in the pursuit of rural education. Born and raised in Ooty, Ms. Deepana Gandhi is a member of Team Indus, the only Indian team among 16 shortlisted for the \$30 million Google Lunar XPrize competition, which aimed to put a privately funded robotic ship on the Moon in December 2017. Deepana is also the star of a documentary series that tells the origin stories of the competing teams. She is among the small, but growing band of women in the aerospace industry, a field that has historically seen fewer women.

Ms. Sai Pallavi, an Indian actor is from the Badaga community came in limelight after playing the role of Malar in the Nivin Pauly starrer romantic drama Premam. She has won several honours, including two Filmfare Awards for her work in the movies Fidaa and Premam (2015) and (2017). Humbled from a village background, she received MBBS degree from the Tbilisi State Medical University, Georgia of Eastern Europe, in 2016, making her a Doctor by profession. The actress, who made her debut in Telugu film industry is quite popular among the youth.

Conclusion

For many communities, one of the key concerns in the process of sustainable development is the empowerment of women. From the analysis, there is evidence that women's economic

empowerment and health outcomes are better in their families, including other benefits such as nutrition and better life style. There are views that education and employment is sufficient to empower Badaga women since many live in rural area and are dependent to their family or spouse. The study suggest that working is important to empowerment.

References

1. Balasubramaniam, B. *Paame - The history and culture of the Badagas of the Nilgiris*. Elkon Press, Bangalore. 2009.
2. Hockings, P. *Counsel from the ancients, a study of Badaga proverbs, prayers, omens and curses*. Berlin and New York: Mouton de Gruyter. 1988.
3. Tiwari, R. S. *Feminism and globalization versus Indian women empowerment*. In Abha Avasti and A.K. Srivastava (eds.), *Modernity, Feminism and Women's Empowerment*, Rawat Publication, New Delhi. 2001

Problems and Prospects of Indian Women in Manju Kapur's *A Married Woman*

Dr. S. Florence

Associate Professor
Department of English
Annamalai University, Tamilnadu, India.

Abstract

In India women are given only secondary status in the society. They are treated as slaves by the males. As they live in a male dominated society, they are expected to be gentle, polite, caring, and have to do whatever men intend them to do. After marriage they sacrifice themselves and live the whole life for others. As the men in the family serve as decision makers, they have no important role except bearing children, looking after them, cooking, cleaning, and whatever is imposed on them by the males. Many women writers devoted their writings to enable women come up in life. Some of the prominent women writers are, Anita Desai, Manju Kapur, Bharati Mukherjee, Chitra Banerjee Divakaruni, Kiran Desai, explore the status of women, how they undergo humiliation in the patriarchal society, where they are not at all considered as human beings, rather as objects to be enjoyed.

In this juncture this paper attempts to analyse the problems encountered by married women in Manju Kapur's *A Married Woman* and how they face them with courage and determination. Manju Kapur occupies a prominent position in the realm of Indian English fiction. Her writings contribute more to the progress of women. She deals mainly with the problems encountered by women in domestic life. She depicts the women's inner life, their quest for identity, and their consciousness to achieve a free life.

A Married Woman deals with middle class women, repudiated by the males who are supposed to remain within the four walls of the house. The major character of the novel is Astha, whose role as a daughter, daughter in law, mother, and a teacher is clearly dealt with. When she gets married to Hemant, she enjoys it for a short period, after which she feels that nobody cares for her. She longs for love. When she comes in contact with Ajaz, she feels satisfaction and happiness in life. When he dies in a riot, she realizes her mistakes and creates a space for her own, as she is an educated woman. She returns to her family again and leads a happy peaceful life.

Thus in the novel, Astha though underwent many suffocating circumstances in her married life she tackles the problems in a matured way as she is an educated woman. Manju Kapur is

of the view that women are not at all inferior to men in any aspect. They can excel in all fields in par with men, provided they are given education and opportunities.

Key Words: patriarchy, problems, prospects, suffocation, consciousness.

Introduction:

Indian writing in English witnesses many women writers who record the painful married life of women in India. Though they sacrifice their life for the people in the family into which they enter with great expectations, they are not even recognized as human beings. They are tortured physically which in turn affects them mentally. As they were not given any chance to come out of the house their life gets completed within the four walls of the house.

As days pass on, with the advent of feminist movement, which fought for the equality of women, women were allowed to come out and get education, which laid the corner stone for their development. They got literacy, which paved way for their involvement in all walks of life. They shine in all fields in par with men.

Objectives:

This paper makes an attempt to analyse:

- 1) the problems encountered by women in Manju Kapur's *A Married Woman*.
- 2) the status of women in Indian society after marriage in *A Married Woman*.
- 3) how the protagonist emerges as a new woman in *A Married Woman*.

Methodology:

This paper entitled, "Problems and Prospects of Women in Manju Kapur's *A Married Woman*" analyses the problems encountered by Indian women after marriage in a patriarchal society. The Indian women face a lot of troubles in the husband's house, which she tackles using the weapon, education, which helps her in solving the problems, they come across in life and emerge as independent women with full potential.

About the author:

Manju Kapur is a twentieth century Indian English novelist, who belongs to the second generation of post-independent period. Her writings mainly deal with the sufferings of women under male chauvinism. For many generations this has been the situation of women. Though many writers record the painful situation of women, they find it difficult to arrive at a solution. Their problems continue till date, though they display their talents in all walks of life, with the literacy they get due to the effort of the feminists.

About the novel:

The novel *A Married Woman* is Manju Kapur's second novel, published in 2002. It depicts the life journey of the major protagonist, Astha, who falls between tradition and modernity, which makes her to face a lot of obstacles in attaining her goal. But she remains firm in her decision. Her father and mother have opposite ideas regarding the daughter. The father wants his daughter to be modern. He wishes her to excel in education. As Astha is also interested in education, the father helps her in studies. To the contrary the mother is traditional. She wants her daughter to get married and bear children, which is the major concern of tradition.

Manju kapur delineates that education is a weapon that helps women to be independent. The same idea is revealed through Astha's father, who is ready to provide education for their

one and only daughter, so that she can lead a happy and peaceful married life. But the mother looks for a perfect match for her daughter. She says, "She was her parents' only child. Her education, her character, her health, her marriage, these were their burdens. She was their future, their hope" (1).

In the traditional Indian context, a girl child is considered as a burden, as they have to give dowry for her. So they think that if the girl gets married, their responsibility is over. With this mind set, the mother searches for a good life partner for her daughter. But Astha continues her studies and gets graduated. When she completes her higher studies, she gets a proposal from a bank employee, who is an MBA graduate, who returns from a foreign land. He belongs to the vedera family and is the only son of the family. Though the father likes the proposal, he gives time for the daughter to take the decision, as it is she who is going to spend her remaining life with him.

Though Astha's mother urges her to marry him soon, she puts the job in the hands of her father as she has full confidence in him. Finally the marriage is fixed. As she is an educated girl, she knows the pros and cons of living in the husband's house. They lead a happy life. She works as a teacher receiving full respect for her academic talents from the in laws and the public. A girl child is born which multiplies the happiness of the family. They built a big house and enjoy living there.

As Astha's parents live in a rented house she thinks that she can accommodate them in her own house. In the mean time her father dies of cardiac arrest, so that the mother is left alone. Astha feels very much and determines to make her share their house. But the mother thinks in an entirely different way. She wants to go and settle in Rishikesh and lead a spiritual life. She can't imagine living with her daughter in the in law's house, though there is enough space in the house. But in the patriarchal society, a lady or a mother is not able to live peacefully in the daughter's house. Keeping this in mind, she goes to Rishikesh. The daughter meets her occasionally and comforts her.

Now Astha becomes pregnant for the second time, when the family members expect a boy baby. Though Astha is not expecting that, the Indian tradition is firm in having a male child than a female. Anyhow a male child is born to Astha, when the whole family welcomes the boy, Himanshu, with great admiration. Manju Kapur clearly depicts the mentality of the males in having a male child, though it is decided by their chromosomes. Many women in India are tortured both physically and mentally for not having a male child, who is regarded as the real heir to the family.

When Hemant changes his business by resigning his job, he becomes very busy so that he finds no time to spend with the family. This makes Astha to feel a lot. Though she is a very good painter, she cannot execute her talents as no chance is given to her. As she works in a school, she is given a duty during the vacation to work in the street theatre with the history teacher and a social activist, Aijaz. He encourages her for her talent as a painter and a script writer, which he comes to know during his contact with Astha. He also gives her trust to write on the topic of social, religious, and political issues. Astha feels very happy and satisfied in mind, as she gets applaud from Aijaz. As she is not at all appreciated for anything she does, she feels very much in the husband's house. This attitude of Astha is not at all liked by Hemant.

When Astha comes to know the death of Aijaz in a riot, through Hemant, she feels a lot and takes part in all the rituals. This irritates Hemant. He considers the death as a normal one, though he knows that ten social activists are burnt alive, which is not at all easy to digest by anyone. But when Hemant regrets the feelings of Astha, she gets very angry and treats him as a brutal man, who never cares for other's feelings. Hemant does not care for the feelings of Astha who worries much about the death of Aijaz. He becomes busy with his business, whereas Astha becomes actively involved in social activities, showing her talents as a painter. Here she comes in contact with Reshana, friend of Aijaz. This serves as an eye opener for Astha. She realizes her potentialities. She even goes to the extent of deserting her husband and has a lesbian affair with Pipeelika, for a short period because of the dilemma in her mind. By this act she breaks the rules laid by the patriarchal society. She involves herself fully with the social activities. She knows that it is a great mistake on her part. But she remains confident in her ideas. Though Hemant notices drastic changes in her, he can't do anything, as she remains very firm. According to Kapur:

Her meeting with Pipee increased. When she was alone in the home in the mornings Pipee dropped by on her way to work, she phoned her at least five times a day, short brief conversations, but which draw each of them firmly in to the nitty gritty oh the other's life. (225)

When Reshana gives her an opportunity to give a five minutes social awareness talk in Ayodhya, she accepts it happily though her husband and mother in law are not at all interested in sending her. Though the mother in law usually gives consent to her to participate in all such activities, now she thinks about her safety. But Astha starts to Ayodhya, leaving her children with the mother in law and Hemant.

In the view of Astha, if Hemant would have showered love and affection on her, she would not have the homosexual relationship with Pipee. She shuttles between Hemant and Pipee. She is unable to regard her husband as a bad man or to leave Pipee. Astha in the company of Pipee, visits a theatre to watch a homosexual film. She is not allowed to go inside a theatre to watch movies. But now when he comes to know that Astha in the company of Pipee is inside the theatre watching a lesbian film, he advises her to see some other films at home itself.

Inside the theatre Astha thinks about her husband, children, and the family members. She leaves the theatre without informing Pipee. Now Pipee understands the love existing between Hemant and Astha. When Pipee requests her to stay with her, Astha does not like that, for she wants to spend her life with the family members. She develops her talent of painting and selling them with the full support of the family. She believes that the support given by them relieves her from all the tensions. When Hemant gets some disease in his heart, she accompanies him as a typical traditional wife. Though she feels guilty for her own action, she helps him by changing the diet, sharing his physical pain, and relieving his mental pain.

Hemant understands her and encourages her talents. She becomes a voracious reader. He appreciates her inner potentials. She shines in her life. Though she undergoes many trials and tribulations, she never gives up her confidence. The author depicts how the life of woman after marriage does not end within the house by child bearing and rearing, cooking and

cleaning, but it goes outside the house too. In this juncture, Nivedita Menon, in her book entitled, *Seeing like a Feminist* argues that, “ if marriage is the end of life how can it also the goal of life” (1). This question asserts that the life of a married woman is more than that.

Conclusion:

Manju Kapur, through the novel, *A Married Woman* vividly paints the picture of Indian woman who suffers a lot in the hands of patriarchy. The novel gives the message that women are not slaves anymore. As they get education with the hard work of the feminists who fought for gender equality, women empower themselves with literacy, which enlightens their life with light. The women in India develop confidence and determination which pave way to adjust their life to any desirable and undesirable situations, thus allowing their family to run smoothly.

References:

Primary Source:

- Kapur, Manju. *A Married Woman*. London: Faber and Faber, 2002. Print.

Secondary Sources:

- Ali S, Farzana. *Novels of Manju Kapur: A Critical Study*. India: Dattsons, 2015. Print.
- Bhatnagar, Manmohan K. *Feminist English Literature*. New Delhi: Atlantic Publishers, 1999. Print.
- Geeta, V. *Patriarchy, Theorising Feminism*. Calcutta: Street Publishers, 2007. Print.
- Menon, Nivedita. *Seeing like a Feminist*. India: Penguin Random House, 2012. Print.

Interpretation of Women Realization with reference to Bai Pan Bhari Deva

Mr. Milind Subhash Bedse

Assistant Professor, Department of English, Shri Chhatrapati Shivaji Mahavidyalaya,
Shrigonda Dist. Ahmदनगर (MS)

Abstract:

This paper attempts to analyse the concept of Women Empowerment. The study is based on a purely primary source i.e Marathi movie ‘ Bai Pan Bhari Deva’. This research will unfold the issues and Challenges of Women through the women characters in film ‘Bai Pan Bhari Deva’(2023).The researcher analyses the incidents from the film to unfold women’s life through dialogues, action . The socio-economic background of six sisters and their appearance in society was also analysed. This paper also deals with how the characters are representative of most Indian women. Women empowerment at the first level based on self realisation and self-identity.

Key Words: Women Empowerment, Film, Motherhood, Self-awareness, Independent Women, Mangalgaur.

Introduction:

The empowerment of women is based on their political, social, economic and health status and it’s true that for the achievement of sustainable development the women empowerment should be based on their political, social, economic and health status. For productive and reproductive life, the participation of both (men and women) is necessary. In the world , women are basically facing threats to their lives, as a result they are overburdened with work and they have had lack of power and influence with compare to men.The threads which are faced by women and became obstacles for the women empowerment is discussed in the movie ‘Bai Pan Bhari Deva’(2023).

Bai Pan Bhari Deva is a marathi language drama film directed by Kedar Shinde and written by Vaishali Naik. The plot is very simply woven around six sisters.

Concept of Women Empowerment :

Since the 20th century the concept of women’s empowerment has merged into the field of social science and literature. Despite the complexity and philosophical disputes concerning women empowerment,the idea of empowerment can be examined on the basis of women

rights, equality and values of freedom. These relationship is examined by Banashri Mandal (2018)

i.e firstly 'Removal of historical and structural discrimination against women in personal and public domains' secondly 'Equal treatment and equal opportunities for women in all spheres of life - economic, political, social, educational etc. - regardless of the differences based on caste, culture, religion, race, nationality etc.' and thirdly 'Equality of rights and equal protection of rights of women Pursuit of strategies to bring in egalitarianism and to promote not just formal legal equality but also substantive equality for women.' This examination showed that women need equal treatment, rights, and removal of discrimination from all fields.

Bai Pan Bhari Deva is a women centric marathi movie that unfolds the various layers of women's life in a very sentimental way. The plot surrounds the lives of six sisters. On the surface level, the plot is related to the classical cultural tradition which became lapsed in the modern world, "Mangala Gauri" (basically played in Marathi month Shravan) competitive and gathering of sisters.

Six Sisters and their lives:

The film unveiled the life of Kakde's sister in a very different and realistic manner. Every sister has a different characterization which is recommended by the actresses. Each one belongs to a different socio-economic background after their marriages and Mangal Gaur is one kind of family bonding program. Shashi characterised every sister with the following dialogue : " Yanchi Tarach Vegli Hai, Pratek Jan Nag Ahet Nag" (means every sister is different)

Motherhood- the problem of identity:

Women rights and equality are denied on the issue of motherhood. Motherhood as a prerequisite for overcoming women's subordination and gaining equality. Simone de Beauvoir in her seminal book ' The Second Sex' (1949) stated that "[i]t was fraudulent to maintain that through maternity woman becomes concretely man's equal" .For Beauvoir , motherhood as the "main feature which caused women to be seen as "others" and to tie them to firmness. She felt that women are made to see motherhood as the essence of their life and the fulfillment of their destiny (Simone de Beauvoir 1953, 48ff)." The present movie highlights motherhood and the subordination of women through a different approach. Let's examine the lives of three different women characters from the movie.

Jaya, Shashi and Chinmayee:

Jaya, an elder sister among seven sisters, has no child. She gave birth to a child after marriage but unfortunately her child was not alive after. It has a psychological effect on Jaya. She seeks motherness in Chinu . Society does not easily accept childless mothers and has not taken any action or provision to participate in any cultural programs.

Shashi, second sister, a widow, ex-banking employee, lives lonely, independent, but having a great issue of motherness. Her daughter Chinmayee, called her Mother-in-Law "Aai", So Shashi fills the inferiority complex with the feeling that her daughter is gradually separated from her. Women are permitted to boost about access to the midlife "self-actualization". Coll stated that "A mother is assigned ...to attend minutely (largely unassisted) to the emotional and psychological development of her children (far into adulthood)" Henceforth, the small

incidents, She wants to prove, She is her (Chinu) mother and she wishes that Chinu should talk to her mother, not to Chinu's mother-in-law.

Chinmayee (Chinu), Shashi's daughter, faced the problem of motherhood. She has had medical issues with the womb, so she has taken a decision to operate on the womb, therefore she could not be a mother again. So her agony is picturised in the present film. The motherhood subject is related to the three women characters.

Sadhana and Charu

Sadhana and Charu are the true representation of after globalisation, but their house works are not finished yet. They have faced trouble in double duties. The Mainstreaming of women into the new and emerging areas of growth is imperative. The life of Sadhana and Charu is totally interwoven surrounding the same working place, Both are sisters. Sadhana had intercaste marriage, so she is no longer attached with the Kakde family. She is working in a bank under the headship of her younger sister Charu. Sadhana has the calibre of a good singer, but her father-in-law Anna, who is strictly a representation of traditional patriarchal society. Anna does not give any kind of liberty to his home women. He does not allow any freedom to Sadhana except for job, because it provides financial support to his family.

Sadhana, during the participation of Mangalagaur competition, regained her hidden talent of singing. She is very dull in office work, therefore, her younger sister, Charu (Sadhana's boss) cursed her for the mistake.

Charu, one of the youngest sisters, among six working women has been a financial as well as family burden. The burden makes changes in her body as well as the menstrual cycle. She faced the problem of menopause. She pampered her husband Ashutosh (bankrupted person) and took all the stress of household and job on her shoulders. But she strongly brings herself at the end of the movie.

Pallavi and Ketaki

Pallavi and Ketaki are twins. Pallavi is more beautiful than Ketaki. They have had huge grudges between them. The characterization of both is very contradictory. Pallavi is an independent woman. She is doing business, well qualified and fulfilled all her responsibilities of home and society. On the other hand, the life of Ketaki is similar to the character Nora from *A Doll's House* (1879). When she lost her mobile, her husband humiliated her. She decides to come home after she has some value in home. As Nora says in Ibsen's *'A Doll's House'* (1879),

“NORA: I must stand on my own two feet if I'm to get to know myself and the world outside. That's why I can't stay here with you any longer.” (Ibsen)

The life of Ketaki, who is richer than other sisters, has no freedom to make any decision, not even she could buy the mobile phone for herself. So she is jealous of Pallavi's life and wants freedom like Pallavi.

The plight of women from the same socio-economic background has been picturised in the movie *'Bai Pan Bhari Deva'*. The concept of empowerment is related with the 'self-awareness' they find through cultural activity and family institutions. The male characters are minor and each one seeks their liberation.

The characters are surrounded with different attitudes and problems of identity. The six sisters are a true representation of today's women's plight. The film smoothly deals with the

issue of being women.

The title ‘ Bai Pan Bhari Deva’ is ambiguous. In the title , the word “ Bhari” carries two different meanings i.e Bhari means ‘ Tough’ and Bhari means ‘ Proud’.Both mean showing women empowerment.

Conclusion:

The measurement of society is based on the plight of women. Bai Pan Bhari Deva is a representation of today’s women. The issue of identity, independence, and self-dependence help to fix women’s position in society.

According to J. Cooper “... status of women in any society depends on her recognised rights, duties, liberties and opportunities chiefly in the domestic, economic, social, political and religious spheres.”

Works Cited:

- Beauvoir, S. de. (2015). *The second sex*. Vintage Classics.
- Cynthia Garcia Coll, Janet L. Surrey, Kathy Wein Against the Odds: Diverse Voices of Contemporary M 1998).
- Ibsen, H., & Rudall, N. (1999). *A doll’s house*. I. R. Dee.
- Mandal, B. (n.d.). *A Study On Women Empowerment In 21 St Century*. 5. http://ijrar.com/upload_issue/ijrar_issue_1190.pdf
- Shinde, Kedar, 2023. *Bai Pan Bhari Deva*, Jio Studio.

The Powerful Voice of Protest and Empowerment in Maya Angelou's Literature

Dr. Nomesh N. Meshram

Head, Dept. of English

Mahatma Gandhi Arts Science and Late N. P. Commerce College,
Armori, Dist. Gadchiroli (M. S.)

Abstract

Maya Angelou has earned an international fame and she has occupied a prominent position in today's literary world as one of the leading English poets of the twentieth and early twenty first century. This world famous African-American poetess Maya Angelou (1928-2014) is a versatile personality who expresses all aspects of the female mind very passionately and forcefully. She served as a club dancer, sex worker, hotel cook, singer before her recognition as a great literateur. While experiencing the acute agonies of her life of struggle, she didn't lose her nerves; kept her senses alive and continued to create a good quantity of unique literature. Later she earned her name as America's most beloved poetess. She poignantly depicted the innumerable pains, sufferings and exploitation of women in male dominated society in her literature. She won a wide acclaim as the inspiration for the world's feminist movement; her struggling life is actually a role model of women upliftment; showing the power of women as a challenge to the patriarchal system breaking the chains of slavery that was imposed since a long time. This research paper aims at presenting Maya Angelou's literature of emancipation of womanhood and her lifetime fight against racism, poverty, hatred and injustice. The paper also aims at presenting a brief introduction to Maya Angelou's literature, her personality, her struggling life before the womenfolk so that they get inspiration from her struggling life and every woman should think of moving towards women empowerment.

Keywords: Literature, feminist, patriarchal, empowerment.

Introduction

A world famous African American poetess Maya Angelou occupies a leading position in the perspective of Post-modern English poetry. She did not gain fame overnight in the literary world but it is a result of her continuous efforts to overcome the miseries and struggles in life. She was born in the southern part of America. The tradition of racism and hatred for the downtrodden was long rooted deeply in this region. Slavery was imposed on the negroes / blacks. Slaves were bought and sold like cattle. They lived lives worse than the

dumb animals. Since the ages, racism and injustice have been still survived there in one form or another. Born in such a racist South America, Maya Angelou had to suffer the bites of racism, hatred, injustice, women-hatred, poverty etc. She continued to rise, as a person, as a woman from this intolerable and painful reality. She fell victim to a catastrophic situation like rape in her early childhood. She got frustrated but earned her livelihood by serving in a hotel as cook, as cabaret dancer, as a singer in orchestra, as a sex worker too. Her past life was full of sufferings and injustices on both mental and physical levels. She managed to come out of all these sad events unscathed and came to be known as a great writer.

Her Literary Works :

Maya handled various literary genres and earned fame as a versatile writer. Her most favourite genre was poetry and as a poetess her fame rests on 'Just Give Me a Cold Drink of Water' (1971), "And I still Rise" (1978), "Shaker, Why Don't You Sing?" (1983), 'Collected Poems' (1986), "Now Sheba Sings the Song" (1987), "I Shall Not Be Moved" (1990), "From a Black Woman to a Black Man" (1995) and 'Amazing Piece' (2005). These collections of poetry made her world famous and placed her as an established poetess in America. She may be the first and only author to write seven autobiographies of her life. Her widely read autobiographies "I know why the Caged Bird Sings", "Gather Together in My Name", "The Heart of a Woman", "All God's Children Need Traveling Shoes", "A Song Flung to the Heaven", "Mom and Me" are capable of presenting her entire personality, her struggling life and painful moments which she experienced in her life. She also earned a name as a successful essayist. She has written some noteworthy collections of personal essays like "Wouldn't Take Nothing for my Journey Now" (1993), "Even the Stars Look Lonesome" (1997), "Letter to my Daughter" (2008). She directed some movies and wrote some remarkable plays like 'Cabaret for Freedom' (1960), 'And I still Rise' (play - 1976), 'Moon a Rainbow Shawl' (1978). Thus, Maya Angelou is in the limelight in today's literary world as a successful poetess, autobiographer, essayist and dramatist.

Through all her literature, her personality, her thoughts, various gamuts of her sensitivity are effectively reflected. Her writings are centred around the themes of American material civilization, exploitation of the blacks / negroes by the white Americans, ignorant negroes rotting in slavery, the victims of racism, distortion of history by the upper class people, life style of the blacks, their culture and occupations, a variety of problems of African women, the hopes and dreams of the African blacks locked in the cages of slavery intrusion of the exploited, abused youth in an age of globalization etc. Her literary works thus touch one and all spheres of life with sincerity and sensitivity and reaches down to the bottom of human emotions.

Protest Against Racism :-

Maya Angelou witnessed the vicious cycle of oppression of the Negroes in South America since childhood. Her literature describes the pervasive distress of the African blacks. Her poetry, essay and autobiographies provide poignant descriptions of extreme inequality and various forms of exploitation that ravaged the social life of American Negroes. She raises her voice against this inequality in poetry. She repeatedly points out that the blacks who live a miserable life and live a life of insignificance are not less than the elite class people. She insists that tomorrow will be surely our day. American capitalist system and elite society

have always subordinated the blacks and cleverly created a system that kept them weak in every sphere of life. Seeing the innumerable injustices inflicted on black people even today, if feels that the old wine is put in a new bottle. The rate of unemployment and drug addiction among Negro youth in African countries is very high. Highly increased percentage of the Negroes in unemployment is truly a pitiful state of affair and indicates a dark and disastrous future of the youth. Much of her literature frequently feature black people badly trapped in physical and mental slavery. Depicting their plight in literature she advises them to struggle, agitate and fight against a society that imposes injustice. She appeals to strengthen their will power and carve out their own path:

You alone are enough

You have nothing to prove anybody

(And Still I Rise)

Her poetry is really about burning darkness, embracing optimism and creating a solar system of light. While painting a picture of the frightening present, her poems sing the light songs of the divine future. The poems like 'The Black Family Pledge', 'Still I Rise', 'A Pledge to Our Youth', 'On the Pulse of Morning' are of special mention in this context. Her 'Ballad of the Landlord', 'We Real Cool' call for all the blacks to unite for implementing Equal Rights Law in country and take out the weapons of rebellion against racism. South African freedom fighter Nelson Mandela was imprisoned for 27 years by the apartheid white government. Finally, the apartheid regime was overthrown. Mandela became president of South Africa. While being sworn as president Nelson Mandela thoughtfully quoted Maya Angelou's poem "Still I Rise" which depicts the unbearable sufferings of the black slaves. Her achievement as a writer is undoubtedly tremendously great. She took active participation in many revolutionary movements along with great black leaders like Martin Luther King and Malcom Ex. Helen Razer once wrote about her. "Her poetry may have been Hallmark but her mind was that of an informed and courageous mutineer."²

Maya wrote seven autobiographies that describes her different stages of life. But she was inspired to write her autobiographies by the owner of Famous Publisher Random House Mr. Robert Lumis and her close friend Baldwin. Robert Lumis was greatly impressed by Maya's struggle against racism and advised her to write autobiography. She wrote these seven autobiographies in order to inspire other black men and women to struggle, fight against the so called elite class and improve their community's pitiful state of life. Her autobiography "I Know Why the Caged Bird Sings" (1969) made her known as a reputed autobiographer in literary world. Considering, writing as a weapon of social revolution, Maya Angelou kept engaged herself in writing throughout her life.

Maya Angelou's Feminism :-

Born as woman in Negro Community, the tortures she had to face in her life were endless. As a Negro lady, she had a very bad experience of the world. "Maya Angelou as an African American woman used her poems as a vehicle to study the woes of black women who are being oppressed and treated gravely due to the racial ideology of the white American Society. The female characters in her poems are African American women who were puzzled whether to be assimilated to white hegemonic culture or to stay with their black culture."³ She overcame all the adversities due to her innate spirit of fighting. Her mind was always optimistic about

future and she instilled in every particle of her blood, a fierce will to live life.

"Out of the huts of history's shame
I rise up from a past that's rooted in pain
I rise, I'm black ocean, leaping and wide
Welling and swelling I bear in the tide."⁴

(Still I rise)

The urge of freedom is in the mind of every person. But if she is a woman, she becomes a victim of exploitation in a patriarchal system. In a patriarchal culture hearth (Cooking) and children (family) are expected from women. Maya Angelou had mastered the art of undermining the abominable system of a society steeped in patriarchal culture and casteism. The power to confuse a liberal man is evident in her words and dynamic imagery. Her words convey all pervasive passion for human liberation. She feels that without the establishment of freedom, equality, fraternity and social justice, the unique religion of humanity will not emerge. 'Angelou states that the rhythm of her drums never changes as time passes by, meaning that her seek for equality will continue to go on until it is attained.'⁵ Her powerful and dynamic imagery, unique style and vast diction have earned her place of honour in the women's liberation movement. Without her mention, the women's liberation movement of the 20th century seems incomplete.

'Caged Bird' is her famous and oft quoted literary work. She vividly and accurately compared the Negro slaves and the women of this community to caged birds. Maya Angelou was herself a 'Caged Bird'. To come out of this cage of slavery, she worshipped freedom and human liberation through words. She raised the voice of rebellion in her literature. She drew attention to various issues of women by describing the real experiences of her own life. She was actively involved in various activities organised by Negro writer's association. Her work in many social and political organizations remained commendable. Due to her early struggling life, in the next half of life she became stronger, lived life in her own way and showed an optimistic way to others to lead a meaningful life. She openly accepted the challenge of fighting against the established sections of society by finding opportunities in her own weaknesses, sufferings, difficulties and struggles. In fact, it was the hardships of life that gave dimension to her personality. Maya Angelou, who was born in lower caste, took birth as a woman, lifted huge mountains of misery throughout life. She had a lofty optimism of bringing about the uplift ment of her community and all women. Her name must be taken with honour in the history of women empowerment.

Conclusion :-

Maya Angelou, a reputed African American feminist and black activist tried to exhibit agonies of socially oppressed class, weaker sections of the Negro community and attempted to empower subjugated, marginalised African women of America. The people who were the victims of racism in America, their exploitation by the elite white Americans, women subjugated by the dominating patriarchal society, her belief in overcoming all the challenges became the major themes of her writing. She strongly raised her powerful voice of protest against so called upper caste people, racism, white class injustice imposed upon the black Negroes and attempted women to get empowered mentally, physically and socially upto the last breath of her life.

References :

1. Angelou Maya. And I Still Rise: Book of Poems, Random House Publications, 1978.
2. Razer Helen. The Awfully Good Activism and Terribly Bad Poetry of Maya Angelou
<https://dailyreview.com.au>
3. Ali K.S. Feminist Voice in Maya Angelou's Selected Poems, International Journal of Innovation, Creativity and Change, Volume II, Issue II, 2020.
4. Angelou Maya. And I still Rise: Book of Poems, Random House Publications, 1978.
5. Bagsaw Bea. Equality by Maya Angelou - Critical Analysis
<https://www.scribd.com/document/502767497>

Women Empowerment and Gender Equality In Amish Tripathi's Novels

Miss. Minakshee Mahadu Bhavar

Research Scholar (English), KBC NMU, Jalgaon.
Jr. College Teacher, KSKW College, Nashik

Dr. Vijay Zipa Chaudhari

Research Guide, GTP College, Nandurbar, Jalgaon

Abstract:

Swami Vivekananda says, “An idea of a perfect womanhood is perfect independence”. It means if you really want to empower women you have to do a lot many things for women. In this traditional male dominated society, we have to nurture her womanhood by liberating her. There are so many things we have to give to women like proper education to get knowledge, complete diet for her physical fitness, vocational skills to take firm stand in the society, mental and spiritual balance to make proper decisions, martial skills to defend in any situation as well as economic stability for her better livelihood. Contemporary female author Amish Tripathi has portrayed an image of a modern woman in his writing. He has chosen female characters from mythology but they all are different from that. He reconstructed their image in the mind of the reader. His heroines are not weak but strong, delicate as well as bold, beautiful as well as smart. This paper is focusing on the female characters of Amish Tripathi's novel and how he has figured them into his retelling of Indian mythology. Amish has empowered his female characters with the help of gender equality, equal opportunities, equal rights and by developing their identity.

Keywords: Women Empowerment, feminism, identity, equality, inferiority

Objectives:

The following aims and objectives are planned for this study:

- To understand the importance of women empowerment through literature.
- To explore the female self of the women protagonists in Amish Tripathi's selected novels.

Methodology:

The descriptive analytical method is used for the research. This would centre on identifying the textual approach of the novelist in representing cultural and feminist aspects.

Novels used as primary data and some research papers are studied as secondary data for this paper.

Introduction:

Feminism is an Expression at the unjust treatment given to women. To understand feminism, it is necessary to understand problems and various issues related to women. Feminism has also agreed that there is a difference between men and women that is a biological difference, difference of strength and difference in the personality traits and a difference is in the field of sexuality also. Women are always delicate by nature, by body. She is emotional by psyche and even her natural role of motherhood helps her to discriminate from others. So that in early societies there was a demarcation between men and women. Slowly the demarcation turned up to the discrimination between duties and responsibilities to the men and women by the society. Gradually men have taken all the authorities and being as a supreme and begin to consider women as inferior to men. And men started unjustifiably treating women and dominated under the title of patriarchy.

Industrial revolution wrought change in this equation of success as well as the , 'Vindication of the rights of women', by Mary Wollstonecraft brought a tremendous change in the women's psyche and made them conscious about their rights and duties. So that our Indian constitution also has given equal rights to women even if they have equal share in their parents property so that women should not depend on her husband. In every aspect of life with the help of education women have proved their superiority in various fields like arts, sports, craft medical, engineering, architecture, politics etc. There is not any field left to overcome for women. The image of women in the past and present have changed a lot. Now she is coming outside her boundaries and very much conscious about her duties and responsibilities.

Contemporary female authors like Anita Desai, Nayantara Sehgal, Arundhati Roy, Kiran Desai, Shobha De, Mahashweta Devi, Bapsi Sidhwa, Shashi Deshpande etc. have discussed women related issues in their writings. They have given the voice to their heroines, their heroines have broken the traditional boundaries of the society. The same way some authors have demythologized our Indian epic and Purana, 's heroines are into a modern woman. Kavita Kane has discussed Urmila, from the ancient epic Ramayana in her novel 'Sita's Sister', her novel Lanka's princess is about Surpanakha's story, her another novel, 'Karna's wife: The Outcast Queen'. All her novels discuss the stories of women in the Puranas and their sacrifices and sufferings were forgotten by the society. Chitra Banerjee Diwakaruni's, 'The Palace of Illusion' talks about Draupadi's story and Mahashweta Devi also talks about Draupadi. Female as well as male authors have also retold mythological stories like Ashok bunker, Shashi Tharoor, Devdutt Patnaik, Ashwin Sangi, Amish Tripathi etc. Amish Tripathi is one of the mythological writers who has projected women's condition in ancient Indian civilization through the land of Meluha. Amish Tripathi has not presented his female characters as a weaker sex but as a strong, bold and beautiful .

In Indian mythologies women characters are always neglected, suppressed, dominated and marginalised by society. Throughout the epics are male centre heroes are worshipped everywhere but Amish Tripathi reconstructed an image of women in his Shiva Trilogy and Ramchandra Series. Shiva Trilogy comprises 'The The Immortals Of Meluha', 'The Secret

of The Nagas' and 'The Oath of The Vayuputras'. Shiva Trilogy is best on the concept of Ramrajya which means land based on the utopia concept where everything will be ideal, without bias, no inequality, no problems, no issues and no troubles.

Equal Opportunities:

In Meluha everyone got equal opportunities. The Meluhan social system is based on the four Varna like our ancient Indian culture has based on four castes like brahmin, kshatriya, vaishya and shudra. In ancient times of India caste was decided by birth but in Meluha it was decided by the abilities of the child. For the proper selection of caste and skills, Meluha made a Maika system in which all the pregnant women were sent to Maika for their delivery, where they were taken proper care. After a few years male and female babies were sent to the gurukuls till their adolescence. They were taught all types of life skills and knowledge, then they had to give tests as per their abilities they chose their tribe and profession. As per their choice they belong to that particular caste and handed to the families of the same caste. They wear jewelleryes and clothes as per their tribe. Meluha gives equal opportunities to everyone to become a king and queen by proving their efficiency.

In Meluha women have been given equal opportunities to grow. Women can get education of their choice and skills in which they have to develop themselves into that profession. Sati, the heroine of Shiva Trilogy is a good warrior with artillery skills, good dancer and beautiful artist. We see her in martial arts in various scenic battles like war with Tarka at the time of Agnipariksha, her battle with tiger and tigress at Ichhawar, her battle with Swuth an Egyptian who himself bowed his head at her warfare strategies.

"She was completely soaked in her own blood, there were cavernous wounds all over her body, and her hands were shivering with the tremendous pain she was in. Her soul must know that death was just minutes away. And yet, her eyes did not exhibit even the slightest hint of fear. She started directing at Swuth with only one expression. An expression of pure, raw, unadulterated defiance". (The Oath of The Vayuputras,477)

Equal Rights:

Women have given equal rights in Meluha just like the Indian constitution has given equal rights to women to grow themselves to take their decisions in every field of life. In the Shiva Trilogy we saw Sati who was a widow and a Vikarma woman. Vikarma is a Law for those who have done sins in their previous birth and punished by physical deformities or by fate like women with widowhood and given birth to still born babies are called Vikarma. Being a Vikarma, Sati decided to get married to Shiva. Tarak who challenged her for a duel. She fought with him. We saw her as a woman of the twenty-first century who accepted all the challenges and made the right decision to fulfill her desire.

Gender Equality:

In Meluhan society equal opportunities were given to men and women to prosper themselves. We all know that education is a tool to bring change in the position of women. Only with the help of education can we take a big step towards gender equality as well as social and economical development of the country. Amish Tripathi has projected Ayurvati, a good surgeon or physician in the novel. She is very talented in her work and master in her skill in all kinds of surgeries. She has saved a lot of patience in the epidemic as well as soldiers in the battles and cured Shiva and Sati also. When Parvateshwar was injured Shiva

said that only Ayurvati can save him, she is the best doctor in the world. She said,

“My lord, we could do brain surgery, but that cannot be performed while the patient is unconscious. In the surgery we apply local pain relievers to allow the conscious patient to guide us with his actions. Taking this risk while Parvateshwar is on conscious could prove more dangerous than the injury itself.”(The Secret of the Nagas,82)

Feminine Power:

Women are empowered by education and skills. We can boost their confidence by giving them various opportunities and rights to do actions. Anandmayi is another female character who is very strong and bold by nature and conscious of her beauty. We can see her as an image of a new woman or modern woman. Her appearance in the novel as a bold feminine self. She never hesitates to ask Shiva in his quest for the real evil. Anandmayi is so strong, she herself expresses her love for Parvateshwar and convinces him to get married and finally succeeded in it. Independence is not only the state of mind, it also involves physical changes in the activities and dressing styles that we learnt from Ananmayi's character.

Women Identity:

Feminist theory always talks about women and their issues. Feminism not only wants radical change in the behaviour of male oriented society towards women but also in the mind of women for herself and for other women. She has to be conscious about herself as well as her womanhood. In short she has to gain her identity by proving her own actions. Kali is another female character in Amish Tripathi's 'The Secret of the Nagas'. Kali was a twin sister of Sati but rejected by her own parents, Daksha and Veerini because she was born with four hands, called as Naga in the novel. She was sent to Panchavati. But in Panchavati she lived like a Queen and she gained authority over her Naga community. All her action and decision making abilities in the novel shows her strong and powerful woman. Her active performance in war and her consciousness about her identity raise voice against her own parents and injustices done to her. Though she was black by colour she did not develop any inferiority complex in her mind She proved to be an able ruler, follower of law and strong supporter of Dharma.

“Sati stared at the Naga Queen. ‘I swear I don't know. Who are you?’ The Naga Queen shut her eyes, took a deep breath and spoke with all the sarcasm at her command. ‘Then listen, oh exalted Princess. I am your twin sister, Kali. The one whom your two faced father abandoned!’”(The Secret of the Nagas,224)

Women Empowerment:

Women have always kept quiet by enforcing the concept of an ideal woman on their mind. Women are worshipped in books and pictures. She has been taught that women are always sensitive, compassionate maternal types, devoted her life to her family and caretaker of her husband and children. She had kept herself quite behind the curtains and choked her voice by shutting her mouth, always. She has to remain silent like an invalid doll in the hands of a man. That's why we can see a lot of gender based violences happening in every country. We can get numbers of violences in public places as well as more violences are done within the four walls or private places with women, some are not going to be discussed anywhere. No one can raise voices about it. Current Manipur event has shocked the whole world but no action has been taken over it .

If you really want to develop any country then you have to empower the women of the country because economic and social development of the women may bring a positive change in the society. For the empowerment of women we have to give them skills as well as jobs to earn their livelihood. We have to make them self dependent with economic stability. Amish Tripathi has shown Kanakhala as the prime minister of the Meluha. She handles her country and takes all the decisions and advises her king Daksha into his political affairs. When Daksha introduced her with Shiva he said,

‘May I introduce my most important aides?’ Without waiting for an answer, he pointed to the woman on his left, ‘This is my prime minister, Kanakhala. She takes care of the administrative, revenue and protocol matters.’ (Tripathi, 69)

Conclusion:

“Yatra Naryastu Pujyante Ramante Tatra Devta”, it means whenever women is given respect or freedom that place will be compared with a heaven. Men and women are always equal according to nature but some indifferences are made by the laws of nature. So there are some issues like equality or inequality, patriarchy and matriarchy, superior or inferior, gender issues etc. Through all these biases and discrimination women have not been given rights, women have been kept within boundaries and treated as powerless, subordinate and inferior to men. Through all these tolerance various movements emerge like feminism, womanism, new women etc. Amish Tripathi, author of Shiva Trilogy, has presented a picture of ancient Indian civilization from the point of view of Meluha. Meluhan society has overcome all the biases and gender issues. Amish has projected his female characters as strong, firm, courageous, knowledgeable, self aware, decision maker and decision taker like a new woman. This paper tried to enhance an image of new women through various empowered female characters like Sati, Kali, Anandmayi, Ayurvati, Kanakhala, Kritika etc.

WorksCited:

- Tripathi, A., (2010). The Immortals Of Meluha. New Delhi. Westland.
- Tripathi, A., (2012). The Secret Of The Nagas. New Delhi. Westland.
- Tripathi, A., (2013). The Oath Of The Vayuputras. New Delhi. Westland.
- Abrams, M. H., (2016). The Glossary Of The Literary Terms.
- Geeta, K., (2018). Modern Literary Encompassing Women Empowerment: A Study Through The Novels Of Amish Tripathi. Bodhi International Journal Of Research In Humanities, Arts & Science, Vol.2Sp. Issue21, Apr. 2018. ISSN: 2456-5571.
- Sanskari, K. (2020). “Women Ungendered in Amish Tripathi’s Shiva Trilogy”, Studies in Indian place Names (UGC care Journal) ISSN: 2394-3114 Vol.-40- Page: 138-143.
- Kumari, N. (2017). “The Corelation of Myth and Feminism as Presented in Amish Tripathi’s Shiva Trilogy”, An International Journal in English Vol. 8, Issue-IV, ISSN: 0976-8165.

Problem Of Women In Rural India

Dr. Basavaraj N. Hosamani

Assistant Professor, Dept. of Political Science

Government First Grade College, Kittur, Belagavi District, Karnataka State, India.

Abstract:

We see India progressing in all fields but in the villages of India Women are facing many problems. When in the early days, there were several problems like the Sati system, no widow remarriage, devadasi system and more. While most of them are not prevalent now, there are new issues that women face. They may be not the same but they are still as severe as the early ones. They hinder the growth of a country and make the women feel inferior. This paper presents the views of the problems of rural Indian women. Rural India is the actual soul of the country where a maximum of its population resides yet it is also the most neglected and ignored by the Government. The major victims of the issues that are present in the rural India are the women. Rural Indian Women are facing a lot of problems. They are in the real sense the backbone of our society but in rural India, their role is considered to be that of caretakers and child rears and education would make not benefit to them in their roles according to the typical mentality of people living in the villages.

Keywords: Rural Areas, Women, Problems, Government, Discrimination.

Introduction:

Women in India today are suffering from many problems Women in rural India today face a problem of getting even the basic sanitation facilities. They are the victims of open defecation and also the diseases which are caused by it. Women are sometimes even prohibited from using the public toilets which are constructed by the government. The problems which women in rural India face may vary from region to region based on the local tradition, custom, culture and amenities. I've seen rural area of eastern Uttar Pradesh for quite a long time and I would like to throw some light on the problems faced by women in this region. There's never a general answer to this. Even in one state of India, there's varying issues. Take Gujarat for example. Saurashtra and Gujarat face different issues in each village. And if you bring Kutch in, it's a different thing altogether. It's really not easy to tell you the problems faced by women in Rural India. The reason is because Rural India entails the lakhs of villages in our country and it's ridiculous to generalize the problems faced.

Of course, there's the usual list of not having gas stoves where women have to use firewood but this is inexistant in places where there was a successful NRLM intervention. There's the issue of open defecation but this is India's problem in cities as well. This is a whole new domain bringing in the water and sanitation issue. And then comes dowry. This is slowly becoming popular in cities and villages as a sort of a seed fund assumed to be the bride's father's responsibility for the newlywed couple so that the couple will not start with difficulties.

Objectives Of The Study:

1. A Study of problems for women in rural India.
2. To know the various social, psychological, economic and health problems of the women.
3. Realizing the status of Indian rural women.

Hypothesis:

Rural women in India are suffering from Problems.

Problem Of Women In Rural India:

Against this background, an article has been shown to know the various problems faced by a woman in rural India i.e., mainly the villages. The main objectives of the study are to know the various social, psychological, economic and health problems of the women. The major victims of the issues that are present in the rural India are the women. Rural Indian Women are facing a lot of problems. There are as Follows:

- **Domestic violence:** Women in rural India are sometimes so ill- treated that they become victims of domestic violence every day in their homes. Alcoholism of the spouses sometimes even worsens the situation. She is treated like a slave and her upbringing stops her from questioning her spouse or in-laws.
- **Personal problems:** In developing countries like India women work long hours daily, carrying out family chores such as cleaning, cooking, bringing up children along with concentrating on their income generating activities. Such family responsibilities prevent them from becoming successful entrepreneurs ex: a twice between family and career.¹
- **Child marriage:** Though Child marriage is a completely illegal practice in India according to law, the reality is far from good. According to the National Statistical Organization, around 47% of women in India are married before the age of 18. This problem is graver in villages due to the prevalent illiteracy and lack of awareness among the women this also has continued as a never ending traditional in India.²
- **Sex discrimination:** which they face from their birth and continue till their death. Illiteracy, lack of proper education, responsible for household works, rape, sexual harassment at workplace, etc. are some big issues for the women in India. And Sexual harassment It is the form of sexual exploitation of a girl child at home, streets, public places, transports, offices, etc. by the family members, neighbors, friends or relatives.³
- **Disparity in education:** The level of women education is less than men still in the modern age. Female illiteracy id higher in the rural areas. Where over 63% or more women remain unlettered.⁴
- **Social Problems:** The biggest problem of a woman entrepreneur is the social attitude

and the constraints in which she has to live and work and despite constitutional equality, there is discrimination against women. In a tradition-bound society, women suffer from male reservations about a woman's role and capacity. In rural areas, women face resistance not only from males but also from elderly females who have accepted inequality and the respondents have their own social conditions belonging to rural localities as well different religions and caste categories. They possess different views about education and faith in social customs. Moreover, the social worries and social problems are of different types.

- **No access to education:** According to ASER report 2014, only 1 out of 100 girls from Rural India make it to colleges. This number is both shocking and depressing considering the fact that women form almost half of our population. They are in the real sense the backbone of our society but in rural India, their role is considered to be that of caretakers and child rears and education would make not benefit to them in their roles according to the typical mentality of people living in the villages. The country literacy rate for women is 39 percent versus 64 percent for man. For example, in Uttar Pradesh is even lower, around 25 percent for women. This low rate of girls in an education lies down to parent's view that the educated girl brings no returns to her Future roles, mainly as a homemaker and perhaps agriculture labor. The point is that girls are caressingly replacing brothers on farm duties while carrying domestic responsibilities at the same time. This is significant reason for not sending daughters to schools. A large Proportion of nonworking girls is kept at home only because they household responsibility. Also, next point for not sending girls to school is to protect their virginity. Especially when schools are communal for both: girls and boys. In addition, long distance to education institutions with travel expenses makes impossible to change pattern of basic education for girls.⁵
- **Lack of proper sanitation:** Women in rural India today face a problem of getting even the basic sanitation facilities. They are the victims of open defecation and also the diseases which are caused by it. Women are sometimes even prohibited from using the public toilets which are constructed by the government. There is water Problem in rural areas and they have to depend on lake water, this is also a problem of cleanliness for rural women.
- **Dowry:** In rural areas of India, many women remain unmarried without paying dowry. Women are given inferior status because they are considered to be a burden for the parents. This is mainly due to the dowry practice that is rampant in the rural parts of India. Despite the existence of the Dowry Prohibition Act, taking and giving continues as well and there is not a denial of the fact that dowry as the practice even exists in Urban and semi-urban regions but the women in urban areas are educated and alert enough to tackle the issue which is not the case for rural Indian women.⁶
- **Elder women Problem:** The elderly women have to face so many tensions like unemployment of children, marriage of their children, family quarrels, loneliness of self, ignored by others, bad relations with relatives, lack of time for family.
- **Family system:** The study also reveals various aspects of the families of women like marriage, birth of children, type of family, size of family, number of children,

liking towards sons, daughters or both. The data shows that 33% of the rural women became mothers between the age of 10-20. 63% of the females got motherhood between the ages of 20-30. Only 4% of the women got it between 30-40 years of age. Nobody enjoyed motherhood for the first time after 40 years of age. Only 13% of the families are nucleus while 77% families are joint families. 10% of the elderly women live alone.⁷

- **Caste System:** The study reveals that caste system still prevails in the society. 60.00% of the rural women favor the caste system. Ordinarily they do not find distinction between upper and lower caste but they prefer the marriages of their children solemnized in their own castes.
- **Burden of unpaid work:** First, the burden of unpaid care work under the second wave increased significantly for rural women. Women in rural India spend five hours per day on unpaid care work, as opposed to an hour spent by men.⁸
- **Dearth of healthcare facility:** The paucity of health infrastructure combined with the intensity of the second wave implied that women had to withdraw from paid work to take care of ailing family members.
- **Replaced by returning migrants:** Rural women are being displaced by returning male migrant workers in agriculture. Nearly 30 million came back to their villages during lockdown last year and have stayed back.⁹
- **Lack of safe transport:** Rural women find their mobility more constrained than ever before, making access to markets and workplaces difficult. Even before the pandemic, venturing outside villages, especially after dark, was an odious task for women.¹⁰

Conclusion:

When looking at the problems of women in rural India They play a catalytic role towards success of transformational economic, environmental and social changes required for sustainable development. But limited access to credit, health care and education are among the many challenges they face. Within rural communities, women are experiencing number of problems and challenges within the course of enhancement of their status.

Women are primarily involved in the management of household responsibilities and in taking care of the needs and requirements of family members. apart from these responsibilities, their participation as been increased in the informal sector. factors imposing detrimental effects of status of women are, poverty, criminal and violent acts, economic exploitation, educational deprivation, child marriage, lack of Healthcare facilities, prohibited from participation in decision making matters, prohibited from participation in other task and activities, unequal distribution of wealth and resource and Limited visits to other places. Woman and girls normally experience one or more of these factors within their households. These are regarded as barriers within the course of bringing about improvements in their status. Hence, it is vital to eliminate these barriers and promote advancement opportunities for women and girls.

References:

- www.insightsonindia.com.20th July 2023.
- Madhura Swami Nathan “Women and work in Rural India” Published in association with

Foundation for Agarian studies 6.August 2020.

- Agnes, Flavia “Law and Gender Inequality: The Politics of Women’s Rights in India” OUP, New Delhi, pp- 127-128, 2012
- www.infinitylearn.com.
- www.justagriculture.in. Vol.2 Issue-6, (e-ISSN:2582-8223) Feb 2022.
- www.tutorialspoint.com.
- Chatterji Angana, “Women in search of human equality, Social Action, 40, pp- 46-56, 1990.
- Himangshu Ranjan Nath, “*Gender Justice in India: A Critical Appraisal*”
- Journal of Juridical and Social Science, Vol 5, No 3, 2015.
- www.insightsonindia.com.20th July 2023.
- www.vedantu.com.

Beyond Taboos – Destigmatising Menstruation and Empowering Women: Women Empowerment and Society

Miss Janhavi Rajesh Kolte

Assistant professor, Kirti M Doongursee College (Autonomous), Dadar, Mumbai

Abstract

Menstruation is often prohibited, veiled in secrecy, and shrouded in mythology in several regions of the world. Menstruation and menstrual hygiene, are becoming crucial challenges for development, human rights, and gender equality. Menstruation does, in fact, sustain mankind and ought to be embraced today and every day rather than being shrouded in shame and contempt. Despite its universality, menstrual health remains a taboo topic in many cultures and is inadequately addressed in health and educational sectors. This research paper explores the relationship between menstrual health and women's empowerment, arguing that the management of menstruation can have profound implications for the individual, community, and societal empowerment of women. The social stigmas, preconceptions, and misunderstandings that affect how women manage their periods are among the biggest obstacles. The research's conclusions are consistent with the global quiet and worries. Many girls lack biological understanding and are unaware of what happens when they begin menstruation. This paper emphasizes the importance of proper management of menstruation hygiene in empowering women and ending the cycle of stigma. It highlights how having access to clean and safe menstrual products can have a good impact on women's engagement in public life and the workforce, as well as girls' education.

Keywords: Menstrual Health; Women's Empowerment; Reproductive Rights; Gender Equality; Menstrual Hygiene Management; Menstrual Equity.

Introduction :

Only a few weeks have passed since a young 12-year-old girl in Ulhasnagar, Maharashtra, was murdered by her own brother. Why? Because there were blood stains on her clothes, her brother, who had no idea that his sister was menstruating, assumed that she was having sex. Due to her lack of knowledge and the stigma associated with menstruation and menstrual health, the child was unable to explain why there were stains on her clothes when questioned. The 30-year-old man tortured and physically abused his sister because of his misperception of how biology works. This incident brought to light two issues that our culture still struggles

with today. First and foremost, women lack the fundamental information, knowledge, and awareness about the normal biological processes occurring in their bodies. Second, the patriarchal patronage acts as the protectors of women and is thus entitled to govern and punish their bodies as they see fit. Women have been held captive by patriarchal gender standards on a physical and psychological level for decades, and today's unfavourable perceptions of menstruation are a result of lack of knowledge about and stigma surrounding women's menstrual cycles. Girls are put in a position where they could experience shame and low self-esteem because of their menstrual bodies as a result of this animosity, misinformation, and lack of awareness. Around 300 million women worldwide are menstruating on any given day, and on average, a woman has her period for around seven years of her life.

Women are so silenced, given less autonomy over their bodies, and menstruation becomes associated with stigma and shame. This incident exemplifies the widespread discrimination menstruating women face in India, where the taboo surrounding menstruation has solidified the idea that they are filthy. A parallel for how the community and culture as a whole are generally against having an informed attitude and awareness of the menstrual cycle is provided by the brother's anger and violence towards his sister. The majority of the population is shaped by conventional and outdated ideology, attitudes, and beliefs. We seem to be advancing towards a "gender inclusive" future in 2023, but we are still stuck in the past. Women frequently choose to manage their periods at home due to a lack of facilities at work, school, and in public places, which prevents them from engaging in cultural, educational, social, and income-generating activities. Unsafe procedures and materials make the issue worse. Additionally, many women and girls do not have access to sanitary and safe materials. Menstrual pads are said to be dried in secluded, dark areas, yet this does not guarantee the eradication of germs. In fact, one of the main causes of infection is insufficient washing and drying of materials. Women typically dispose of used disposables in toilets and latrines that are unable to handle this waste, which causes clogging, overflowing, and pollution where they are used.

The social stigmas, prejudices, and myths that affect how women and girls manage their periods and, as a result, have an impact on their everyday lives, rank as one of the biggest obstacles for women. Religious, dietary, household, and sexual restrictions placed on women and girls during menstruation frequently result in further marginalisation or stigmatisation. And last, how many cultures view girls is influenced by how they interpret menstruation. Menstruation is frequently seen as a sign of maturity, indicating that girls have matured enough to perhaps be ready for marriage. However, having children too soon after marriage greatly raises the danger of having several pregnancies without enough time between them.

Research conducted by UNICEF found that until they reach puberty, 71% of adolescent girls in India lack understanding and access to information regarding the menstrual cycle. Menstruation is a subject that is steeped in myth and mystery, especially in rural areas. It is considered to be dirty, wicked, unclean, and unholy. Women are unable to perform basic tasks like entering their own homes, cooking, or going to the temple due to the related culture of shame and embarrassment. Due to the negative external reactions from society, it is only natural for young girls to avoid and overlook the topic of conversation when they are prevented from going about their daily lives while menstruating. In addition, 1 in 5 females leave school early due to a lack of access to sufficient sanitary pads or other period supplies. As a result,

these young girls are sent down the same path as the majority of women in their community, which includes illiteracy, teenage marriage, and social, economic, and mental servitude. This has a tremendous detrimental impact on their future. It is a downward spiral, but it can be stopped if menstrual products are available and the correct information is made available. The lives of these girls have the potential to improve not only the lives of other women but also those of their whole community, society, and economy.

Menstrual health management encompasses more than just providing girls with sanitary napkins. Giving a girl a pad is insufficient if she doesn't understand why menstruation occurs, has to skip school while having her period, or is embarrassed to express worries about her health. Menstruating people need to understand the biological mechanisms that cause their periods, as well as a safe environment in which to understand and express their demands. Every woman who menstruates should have access to this essential right.

Impact of Myths Related to Menstruation on Women's Life

Menstruation-related taboos, which are prevalent in many societies, have an impact on girls' and women's emotional well-being, attitude, way of life, and, most significantly, health. In many less economically developed nations, a significant portion of girls stop attending school when they start their period. In addition, the monthly menstrual cycle presents challenges for female teachers. As a result, the right to privacy is compromised by the gender-discriminatory school culture, infrastructure, and lack of suitable menstruation protection options or clean, safe, and private sanitary facilities for female teachers and girls. Concerning girls and menstruation, there are additional health and hygienic considerations to take into account. Additionally, the majority of women in India, particularly in the rural hinterlands, occasionally turn to ashes, newspapers, dried leaves, and husk sand as absorbents. Girls are at danger of stigma because of the smell of menstrual blood, which may increase susceptibility to infection. Inadequate washing facilities are another issue. The latter could have serious effects on their mental health. Addressing the stigma and taboo associated with menstruation is key to empowering women and girls and promoting gender equality. Even though menstruation is a natural biological process, cultural beliefs, social norms, and misinformation have resulted in widespread negative attitudes towards it. This can lead to exclusion, discrimination, and health issues for women and girls. There are several strategies that can be employed to destigmatize menstruation and empower women:

- **Education:** Comprehensive and scientifically accurate sexual education that includes information on menstruation is fundamental. Everyone, not just women and girls, should understand the biological process of menstruation. This can help dispel myths and misinformation.
- **Open Discussions:** Encourage open, respectful conversations about menstruation. This helps break down the taboo and can improve understanding among everyone, not just those who menstruate.
- **Sanitary Products:** Access to sanitary products is often a challenge, especially in low-income communities and developing countries. By making sanitary products affordable and available, we can ensure that menstruation does not impede women and girls from carrying out their daily tasks.
- **Facilities:** Proper menstrual hygiene management requires access to clean water,

sanitation, and private spaces. Providing these facilities can enhance the dignity and quality of life for women and girls.

- **Media representation:** Encouraging positive portrayal of menstruation in media can help normalize the process. This might include depicting menstruation in TV shows, movies, and advertisements, or writing about it in books and news articles.
- **Policies and Legal Frameworks:** Enforcing policies that ensure access to menstrual hygiene products, and provide adequate sanitary facilities in schools, workplaces, and public places is crucial. Additionally, laws that protect against discrimination based on menstruation should be enacted and enforced.
- **Community Engagement:** Engaging community leaders and influencers can help change cultural attitudes and beliefs about menstruation. This might include religious leaders, teachers, elders, celebrities, etc.
- **Menstrual Equity:** Advocating for menstrual equity – the idea that the ability to manage one's period should not be a barrier to equal opportunity – can be a powerful way to destigmatize menstruation.

Role of Men:

Encouraging men to understand and empathize with the challenges women face due to menstruation can help normalize the process. Men play an important role in destigmatizing menstruation, as they can help challenge and change negative attitudes in society.

The media is particularly important in preserving the stigma associated with periods, and it might even encourage secrecy in this area. But the picture is changing slowly. A good example are recent sanitary advertisements in India that showcase period blood as originally red over the fake blue coloured blood. Movies like *Padman* not just find audience but also go on to becoming commercial success. By implementing above strategies, we can create a society where menstruation is seen as a normal, natural part of life, and where all women and girls have the knowledge, resources, and support they need to manage their periods with dignity and without shame. Menstrual hygiene encompasses more than just using sanitary napkins and the proper restrooms. It is important for women to understand their bodies and to live in a setting where they may deal with their periods in secret and safety. According to research, two-thirds of all women who pass away from cervical cancer had poor menstrual hygiene.

References

1. Wateraid.org. Module one: Menstrual Hygiene Basics. 2012. [Last accessed on 2014 Aug 09]. Available from: http://www.wateraid.org/~media/Files/Global/MHM%20files/Module1_HR.pdf.
2. Stefanie Kaiser. Menstrual Hygiene Management. 2008. [Last accessed on 2014 Aug 09]. Available from: <http://www.sswm.info/content/menstrual-hygiene-management>.
3. Patil R, Agarwal L, Khan MI, Gupta SK, Vedapriya DR, Raghavia M, et al. Beliefs about menstruation: A study from rural Pondicherry. *Indian J Med Specialities*. 2011;2:23–6. [Google Scholar]
4. Chawla J, Matrika The Mythic Origins of the Menstrual Taboo in the Rig Veda. 1992. [Last accessed on 2014 Aug 09]. Available from: <http://www.matrika-india.org/Research/MythicOrigins.html>.

5. Puri S, Kapoor S. Taboos and Myths associated with women health among rural and urban adolescent girls in Punjab. *Indian J Community Med.* 2006;31:168–70. [Google Scholar]
6. Ten VT. Menstrual hygiene: A neglected condition for the achievement of several millennium development goals. *Europe External Policy Advisors.* 2007. [Last retrieved on 2014 Aug 09]. Available from: http://www.eepa.be/wcm/component?option=com_remository&func=startdown/id,26/
7. Kumar A, Srivastava K. Cultural and social practices regarding menstruation among adolescent girls. *Soc Work Public Health.* 2011;26:594–604. [PubMed] [Google Scholar]
8. UNICEF. Bangladesh: Tackling menstrual hygiene taboos. Sanitation and Hygiene Case Study No. 10. 2008. [Last accessed on 2014 Aug 12]. Available from: http://www.unicef.org/wash/files/10_case_study_BANGLADESH_4web.pdf.
9. Sadiq MA, Salih AA. Knowledge and practice of adolescent females about menstruation in Baghdad. *J Gen Pract.* 2013;2:138. [Google Scholar]
10. Morley W. Common myths about your period. 2014. [Last accessed on 2014 Aug 12]. Available from: <http://www.womenshealth.answers.com/menstruation/common-myths-about-your-period>.

Women's Empowerment: Equal Social Status and Equal Opportunity for Education

Vidhya Chourpagar

Assistant Professor, of Political Science,
Dr. Ambedkar College Deekshabhumi Nagpur

Abstract

To be a constant discussion in society about the social status and status of Indian women. Sometimes these discussions take place in the private sphere and sometimes in the public sphere. Both private and public for thousands of years, women have faced subordination and exploitation. So, the social status of women becomes secondary. The education sector is one such sector in which women have not been fully empowered due to a lack of equal opportunities for women. For thousands of years, women have been denied equal opportunities for education.

After the Constitution of India came into existence women are seen in all fields like economic, political, and social. Therefore, the status and status of women has changed from before. But this status is still not at the same level as compared to men. Many researches have come out that women are less than men in all fields like education, sports, job, business, industry, literature, science, politics, and social causes. As an important means of bringing about changes in the social status of women, it was necessary for women to have the same educational opportunities as men. In this background, while studying the social status and status of women, it is necessary to review the educational opportunities available to them.

Keywords: women empowerment, equal opportunities, social status, educational status, educational progress

Introduction:

There is a very close relationship between women's empowerment and education. Education is an important factor in the process of personal development. Therefore, it is imperative that both men and women get equal opportunities for education. But women have not got equal opportunities for education since historical times. Even today, women's educational attainment is less than men's.

After the implementation of the Indian Constitution in 1950, the empowerment of women in many fields started, but in fact, it looks like a satisfactory situation, but many women must face many difficulties to get an education. Due to many reasons such as gender disparity in

education, caste and class-influenced education system, poverty, social customs, traditions, customs, and child marriage, women must drop out of education in half. On this background, research, and analysis of women 's empowerment and the need for equal social status and equal opportunities for education.

Objectives:

1. The study examined the limited efforts made on women's education in the Commissions and Committees that were set up by the government.
2. To study the present status of female education and its relationship with the social status of women, equal opportunities, and empowerment of women.

Assumptions:

Since Indian women did not get equal opportunities for education, they were considered secondary in society and this created obstacles in the way of women's empowerment.

Study Method

The present research paper is mainly based on the analysis method. For this, various reference materials related to the subject will be studied, including educational policies of the government, commissions, committees, educational statistics, etc.

Progress in Women's Education: An Overview

Women were deprived of education in India for thousands of years. Since the arrival of the British in India, the opportunities for education for women started to be available to some extent. 'The British criticized the Indian society as barbaric, uncivilized, and inhumane about the plight of Indian women compared to women in England.'¹ This criticism of the British was a major blow to the Indian patriarchal culture. This criticism made the upper-class educated men of the time feel the need to educate women. But some orthodox upper-class men were opposed to female education. Considering this opposition, ' the British Emphasis is placed on the Janana system of education. Initially in this Jnana system embroidery, and household skills, are being taught. Also in this method, missionaries used to go to the homes of high caste women and give education.' ²

This led to two streams of thought in Maharashtra. The first stream of thought belongs to elite social reformers and the second stream is Satyashodhak. There was a stream of thought. Pandit Ishwarchand Vidyasagar, Dayananda Saraswati, Vivekananda, Lokmanya Tilak, Maharshi Karve, these aristocrats; was leading the flow of thought. According to these reformers, women should not be given the education that is given to men because men and women have different spheres of work. This stream insisted that only women should receive the education necessary to civilize the family. Satyashodhak Mahatma Phule, Savitribai Phule the school of thought included the insistence on equal education for women. 'Mahatma Phule considered education as a means of emancipation of the oppressed victims of women's liberation. Therefore, Phule insisted that women should be educated so that they can exist as independent individuals. Savitribai Phule also linked education with becoming a human being in her work Kavyaphule (1854).³ In this century, for the education of women, Dr. Ambedkar was making important efforts. At the same time, he focused on creating educational institutions. Dr. Babasaheb Ambedkar encouraged the Dalits to attack the then-unjust caste social structure. He believed primary education should be made compulsory for Dalits to progress in education and they should also pursue higher education.'⁴

Many reformers tried to move in that direction to change the social status of women. Although female education started to some extent during this period, Brahmanical religion.

There was more emphasis on providing rewarding education. Dayanand Saraswati advocated caste-based education and opposed co-education of boys and girls. He took the stand that schools for boys and girls should be at least four miles apart.⁵ Bal Gangadhar Tilak was also an advocate of the male-dominated curriculum. 'According to him, the disparity between men and women is not man-made but God-made, so Tilak was not ready to give any education to women other than family-centric roles.'⁶ Dadabhai Naoroji's views were, 'Now is the not time for women's full rights, educated mothers should raise only well-educated children, not good. He looked at women's education from a narrow view of women being only a machine to provide good men in the work of building the Indian nation.'⁷

Women's Education, Discussions, and Policies

The female literacy rate in India is very low. As per the census of 2011, the female literacy rate was 52 percent and the male literacy rate was 75.8 percent. Steps from time to time to promote women's education. E.g., For giving high priority to female education in the national education policy, many state governments have waived tuition fees for girls up to the university level. Separate schools and colleges for women were started to increase the literacy rate of women.⁸ Article -45 of the Constitution in the clause states the wise condition of providing education is included. It is mentioned that free and compulsory education should be given to all children till they complete 14 years within 10 years.⁹ According to Article 15, it is stated that the government can implement special provisions and action plans for the development of women and children.

University Commission of India 1948

The University Commission of India was established in 1948 under the chairmanship of Dr. Sarvapalli Radhakrishnan. All men were members of this commission. This commission believes that ideal men can be produced only in a well-cultivated home. A careful mother who stays at home and works with her child and has knowledge of history, literature, etc. can be the best teacher in the world.¹⁰ That means it is important to give women education not for their own development but for the development of the family.

Secondary Education Commission / Mudaliar Commission (1952-53)

Expressed satisfaction that women are getting admission in engineering, agriculture, medical and commerce departments in Secondary Education Commission. 'But the Mudaliar Commission also insists on equal education on the one hand and on teaching home economics to women on the other by women. Why study home economics? Reasoning for this, the commission says that education will enable girls to live life after school.'¹¹

Durgabai Deshmukh Committee 1958

This committee demanded that more funds should be given for the primary education of the girl child. Similarly, a national board for girls' education should be established and demanded that a special department to work on the problems of women's education should be established in the Ministry of Education. Similarly, it was suggested to the state government to pay more attention to women's education and take the help of voluntary organizations to speed up this work.¹² This committee suggested that more women teachers should be appointed by fighting against the traditional prejudice prevailing in society about women's education.

Hansa Mehta Committee 1959

The committee explained that there is no logical basis for creating a different curriculum based on gender, but the committee demanded a uniform curriculum. 'Rejected the argument

that gender-based division of labor was a result of gendered mentality and made important suggestions to teach vocational courses and home economics to both boys and girls.’¹³

Kothari Commission 1964 to 66

This commission stated that in the modern world, the role of women has gone beyond the child and home maintenance and now she is choosing the field of work for herself and she is taking an equal share like men in all fields in the overall development of the society. ‘On par with men in the national freedom movement Women fought, and to fight hunger, poverty, illiteracy, and health problems, women and men must have an equal partnership. The Kothari Education Commission notified a comprehensive consideration of all levels of education.’¹⁴ But the commission made only two suggestions for women’s higher education. One is financial co-operatives and hostels.

The report ‘Towards Equality’ 1971

This report prepared under the auspices of the government by social activists, non-governmental members, and academics, opened everyone’s eyes. The report revealed the sharply increasing disparity between men and women. This committee suggested equal curriculum for boys and girls, pre-school education, co-education, part-time education for girls who cannot attend school full time, free education for girls up to secondary level, and increasing participation of girls in various other matters.’¹⁵

National Education Policy 1986

The policy states that education will be used as a tool to bring about fundamental changes in the social status of women. This policy assumes that ‘given women’s education, desired social changes will automatically take place. The approach taken in the national education policy towards empowerment of women is partial and incomplete.’¹⁶

National Literacy Campaign 1989

Until 1995 The National Literacy Campaign was undertaken in 1989 with the aim of making around eight crore people between the ages of 15 and 35 across the country literate. So, this number went up to about seventeen crores. The purpose of this National Literacy Campaign was not only to achieve literacy and numeracy but also to inculcate the values of equality between men and women. A lot of work was done under the campaign in the states of Kerala, Tamil Nadu, and Andhra Pradesh.’¹⁷ Kerala became fully literate it was possible through this campaign. But even though this campaign did not achieve much.

Educational status of women in India

Table 1: Literacy Rate of India (Census 2011)¹⁸

Census year	Total Population	Males	Females
1951	18.3	27.2	8.9
1961	28.3	40.4	15.4
1971	34.5	46.0	22.0
1981	43.6	56.4	29.8
1991	52.2	64.1	39.8
2001	64.8	75.3	53.7
2011	74.00	80.9	64.6

Table 2 State-wise Literacy Rate (Census 2011)¹⁹

States/UT	Total literacy rate	Male literacy rate	Female literacy rate
INDIA	74.00	82.14	65.46
J&K	68.74	78.26	58.01
Himachal Pradesh	83.78	90.83	76.60
Punjab	76.68	81.48	71.34
Chandigarh	86.43	90.54	81.38
Uttarakhand	79.63	88.33	70.70
Haryana	76.64	85.38	66.77
NCT of Delhi	86.34	91.03	80.93
Rajasthan	67.06	80.51	52.66
Uttar Pradesh	69.72	79.24	59.26
Bihar	63.82	73.39	53.33
Sikkim	82.20	87.29	76.43
Arunachal Pradesh	66.95	73.69	59.57
Nagaland	80.11	83.29	76.69
Manipur	79.85	86.49	73.17
Mizoram	91.58	93.72	89.40
Tripura	87.75	92.18	83.15
Meghalaya	75.48	77.17	73.78
Assam	73.18	78.81	67.27
West Bengal	77.08	82.67	71.16
Jharkhand	67.63	78.45	56.21
Odisha	73.45	82.40	64.36
Chhattisgarh	71.04	81.45	60.59
Madhya	70.63	80.53	60.02

At the all-India level, the gender gap in literacy has been reducing and the female literacy rate has been increasing every decade. Nonetheless, the gap between the two genders exists.

There is a big difference in women's education according to caste, class, race, and region. For example, women from Scheduled Tribes are at the very bottom of the education spectrum and their literacy rate is 24 percent and 18 percent respectively. The literacy rate of scheduled caste women in Uttar Pradesh is 10.69 percent, in Rajasthan 8.31 percent, in Bihar 7.7 percent in Rajasthan, and the literacy rate of Scheduled Tribe women was 4.42 percent.

Evaluation

Equal opportunities for education are essential for women's empowerment. It is necessary not only to design educational policies but also to pay attention to the social and cultural contexts related to the status of women, which has not been given much attention by any educational policy to date. Therefore, the dropout rate of girls is higher than that of boys. This change cannot happen without challenging the patriarchal structure of society. Women must face endless difficulties in the path of female education. Caste and class influenced patriarchal structure, poverty, housework, responsibilities of taking care of younger siblings, child marriage, inadequate educational facilities, lack of female teachers, poor education and teaching methods, privatization of education without gender sensitivity curriculum, etc. therefore, it is very important for women to get an equal position in society, and for their empowerment, it is very important to provide opportunities for education.

Measures

Empowerment of girls and women is essential to achieving sustainable development. New policies and initiatives must include various tools for the social empowerment of women. Such as right and access to education, health care, adequate nutrition, right to property and access to equal opportunities, legal and institutional mechanisms to help women in need, access to media, and finally dispute resolution mechanisms. There is a need to remove the sociocultural practices that are obstacles to the empowerment of women and girls at the earliest.

Reference list

1. Swati Dehadrai, Anagha Tambe, Social Empowerment of Women, Savitribai Phule Women's Studies Centre, Pune, 2009, page 6
2. Ibid, p.7.
3. Ibid, p.8.
4. <https://www.loksatta.com/chaturang/ladha-chalvali-andolan/women-in-education-movements-1357876/>
5. S. Dehadrai, A. Tambe, Social Empowerment of Women, Savitribai Phule Women's Studies Center, Pune, 2009, p. 13
6. Ibid, p.13.
7. Ibid, p.13.
8. <https://maharashtratimes.com/editorial/article/metro-view-on-indian-eductoion/articleshow/58329952>. Development of Indian Education in Post-Independence Period 24 April 2017
9. K. Hanwate, shikshan prachin ani avaarchin, Yugsakshi Publications Nagpur, 2012, p, 161
10. S. Dehadrai, A.Tambe, Social Empowerment of Women, Savitribai Phule Women's Studies Center, Pune, 2009, p. 14

11. Ibid, p.15.
12. Ibid, p.15.
13. Ibid, p.16.
14. Ibid, p.17.
15. Ibid.p.17.
16. Anil Sadgopal, Samkalin Strewaad, Shabd Publications Pune, 2014 p. 477
17. Ibid, p.17.
18. loksabhadocs.nic.in/Refinput/New_Reference_Notes/English/Girls%20Education%20in%20India.pdfNo.27/RN/Ref/July/2018
19. Ibid

Panchayat Raj: A Step towards Women's Empowerment

Dr. Kokila Purushottam Patil

Asst. Prof. of Political Science

Kala Mahavidyalaya Bamkheda T. T. Taluka, Shahada, Dist. Nandurbar, Maharashtra

Abstract:

The development of any social system depends on the equal development of men and women in the society. In the ancient Indian social system, women were equal to men but in later times due to the development of male dominated culture, men had more position and status in the society than women. Having knowledge to this, the government has adopted a policy of empowerment in order to develop women's sense of 'self', to make them aware of their rights and entitlements, to make them capable of taking decisions etc. hence, the year 2011 was celebrated as the year of women empowerment. Ancient village administration managed its affairs very well. There people always strived to make the countryside self-efficient and create a kind of serenity in the life of the rural people. Panchayat Raj institutions have remained as a fair and exemplary institution in dealing with social problem and other matters of injustice. After independence, the principle of decentralization of power was from the point of view of making the village self-reliant. Therefore, various efforts are made to increase political participation of women in rural as for executing the principle of equality and women empowerment.

Key words: Women Empowerment, Panchayat Raj system, Decentralization, Constitutional Amendment, Political empowerment, Political Development.

Introduction:

After Independence, the Panchayat Raj system was adopted to realize the spirit of democratic decentralization in India. But it should not be taken to mean that the concept of Panchayat Raj is the product of independent India only. From the observation of the ancient History of India, it is know that Panchayat existed even during the Vedic period. In those days, the king used to rule through the Panchayat. The head of the village was called 'Gramini' and he was the main worker of the Panchayat. There is mention village council even in the Buddhist period. Buddhist literature shows that the main function the common council was to arrange village land and provide cooperation in peace and security. Panchayat also are mentioned in Smriti texts. In this way it is clear that in the Vedic period the Panchayat was

involved in the works of rural public interest. They had expanded and developed a lot during the Ramayana and Mahabharata period. Panchayat used to be from village level to state level. Yet it is necessary that the present Panchayat Raj system was conceived during the freedom struggle itself. The concept of Panchayat Raj system was written in Mahatma Gandhi's concept of 'Swaraj.'

Panchayat Raj System:

After independence, if India's power is confined to the Lok Sabha of Delhi and the Legislative Assemblies of the states, then the country cannot be flourished. Therefore, it was necessary that by decentralizing the power, a three-tier structure of district and local self-governing institutions should be made from the village. This will be such a system that every village and every family in the country will be connected to the Lok Sabha of Delhi. Keeping this spirit in mind, after independence, a special provision was made in Article 40 of the Indian Constitution for taking necessary steps regarding the establishment of State Gram Panchayat.

The roots of the Panchayat Raj system can be traced back to the Community Development Program implemented in the 1950s. In 1952, various programs were undertaken through national schemes with a view to economic planning and social rehabilitation of the rural and agrarian people. Through this, the central government has taken an important step to take the participation of the rural people together so that the community development of the rural people can take place. (Singh- 2002)

Although the Community Development Program is a program developed in the aim of uplifting the lives of the rural areas, the participation of the people could not be achieved through this program. Therefore, the big claims made by this program could not be fulfilled. Balwant Roy Mehta Committee was formed in 1957 to shed light on this and find out its shortcomings. Based on the recommendations made by this committee, the Panchayat Raj system came forward and on October 2, 1959, the Panchayat Raj system was introduced in Nagor district of Rajasthan. (Mohmmad Siddiqi- 1996)

The Ashok Mehata Committee set up in 1977 and submitted its recommendations to the government in 1978 with a view to suggesting changes in the Panchayat Raj system. This committee brought the strengthening of the Zilla Parishad and the Mandal Panchayat system, and fixed the term of the Parishad for four years. The most important of the Panchayat Raj system is the 73rd constitutional amendment in 1992, which added Article 16 and new schedule, i.e. the 11th schedule and thereby conferred constitutional status on the Panchayat Raj. (Aarti Sharma-2019)

Though this, a three-tier structure was created in the Panchayat Raj system. It included Gram Panchayat, Panchayat Samiti, and Zilla Parishad. At the village level, Gram Sabha, Panchayat structure, election methods, reservation system for all castes and creeds, for women and for social weak groups, eligibility of members, their tenure, and many other aspects were considered and a proper structure of Panchayat Raj system was formed.

Women Empowerment:

Empowerment is a multifaceted concept. Women's empowerment cannot be precisely defined due to its broad and complex nature. However, empowerment is the process of creating in people the ability to enjoy their rights in life. Empowerment is the concept of eliminating

weakness. The concept of women's empowerment was first introduced by Paulo Freire. It is related to the development of women. 'In the 1980s, there was an initial emphasis on women's welfare. The 1990s saw an emphasis on gender equality and towards the end of the same decade the term women's empowerment was coined.' (Indu Sharma- 2011)

The thinker and educationalist Paulo Freire first introduced the concept of women empowerment and proposed the idea of empowering women and giving them equal opportunities. Women empowerment is not just about women being physically fit and healthy. Socially and economically, removing the injustice and oppression of women and getting justice means women's empowerment. On the other hand, Pandurang Muthe (2017) in his book, 'Women Empowerment: Nature and Development', states that 'women empowerment is not merely an action of offering opportunities in all spheres of life but also is an action of accepting her opinions and suggestions in building society and nation. Therefore, women empowerment is associated with the social and family life of women. On the other hand, while defining women empowerment, Pradip Patil (2016) in his article 'Women Empowerment: Reality and Expectations', states that, 'Women's empowerment is the right participation of women in social, economic, political, psychological and administrative fields.' In short, while dealing with the concept of women Empowerment, Mr. Patil tries to include women all spheres of life with due opportunities.

"Women's empowerment refers to women's efforts to identify their own potential and participate in the domestic and social decision-making process to develop their capabilities." (Mathew George- 2000)

"Women empowerment means increase in self-confidence, capacity building, social awareness, efficiency, literacy, gender equality, health awareness, living with self-respect, self-reliance, and her association with financial institutions."

"Women's ability to make strategic life choices where that ability has been previously defined down." (Naila Kabeer- 1999)

Women Empowerment in India:

Empowerment of women in India is closely related to the geographical conditions in which they are born and brought up. In addition, the social, economic, educational, and cultural environment in which she grows up also affects her own performances. The caste or the religion or the class in which she is born and if that class is economically weak, educationally weak, then her life tough. While facing numerous situations, she has to develop her own personality. She has to find her own strengths, master them, and try to show how the existence itself is different. So women empowerment in India is not common task. Women's empowerment in India is completely opposite to the way women are empowered in the developed countries. It is true that in the 21st century, due the spread of education and increase in the status of women in the society and the realization of the right given to women by the Indian Constitution, somewhere in them a sense of self-existence is seen and that leads their empowerment.

In pre-independence period, the social reformers had implemented various activities by giving priority to women's education, but in the pre-independence period, women's education was provided as much opportunity as it should have been. Hence, the female literacy rate in the 1951 census after independence is only 8.86%, whereas, in 2011 census, female literacy

rate is 65.46%. This shows that women empowerment is happening through education. Women have dominated all levels of education and after obtaining higher education, they are working in many positions like administrative officers, engineers, political officers. (Dr. Kadhav-2020)

Panchayat Raj and Women Empowerment:

People's participation is an important aspect in the concept of political development and in this context many sociologists and scholars who study the political spheres have expressed their opinion regarding this. Scholars studying the concept of political development such as Lucian Pye, Huntington, and Russell have associated the principle of political development and people's participation.

People's participation in India's political development process gradually increased, but women's participation was not to the desired extent. There were 24 female MLAs in the first Lok Sabha, while in the 16th Lok Sabha, this number was increased by 42 i.e. 66, while in 17th Lok Sabha this number is 78. (Pathak and Badodekar-2016)

From the point of view of increasing the political participation of women at the national level, it was first necessary to create motivation for political participation among women from the rural areas or from the grassroots level. In accordance with the 73rd Amendment to the Constitution of India in 1992, this constitutional amendment is considered important in relation to the Panchayat Raj system as it aims to create political empowerment among women, the greater political participation through it.

Both quantitative and qualitative political participation of women is considered in the Panchayat Raj system. Quantitative political participation of their in the sense, the article 243 D (3) of the amendment stressed on one third reservation for women in Panchayat seats. The article 243 (G) (3) also refers one third reservation for Schedule Caste and Schedule Tribe women. This article of the Constitution of India spells out the duty of the states to give special attention to the development of the oppressed, especially the women calluses of the society. Therefore, principle of reservation for women came into existence. Apart from this, in accordance with the reservation policies of the states, the principle of reserving chairperson seat for women was also adopted. As a result, nearly one million women participated in the Panchayat Raj system, and considering this participation to be extraordinary, the Government of India took a further step in 2009 to implement 50 percent reservation for women in the Panchayat Raj system.

Bihar became the first state to grant 50% reservation for women in Panchayat Raj system and gradually many states also moved towards 50% reservation. Years 2013 and 2014 saw more 50% women elected in local body elections in Himachal Pradesh. From the point of view of political empowerment of women in India, the reservation policy for Schedule Caste, Schedule Tribe and other community and class women in Panchayat Raj elections is decided at the administrative level.

Qualitative political participation of women is expected in terms of the extent to which women have decision power at the time they are elected. Whether they have the abilities to take decision up to the position they have reached or those decision are taken through others. Many research studies have shown that most of the elected female member or Sarpanch in Panchayat Raj system are known as rubber stamp. 'Panchayat', a series of videos on Panchayat

system reveals the real life of Panchayat system and real role of women in Panchayat function.

Although the Indian constitution has laid down the principle of 50% reservation for women in the Panchayat Raj system but from the point of view of qualitative political participation, there are many challenges in this process.

Women empowerment in political field is not possible without internal motivation and strong will. It is true that the Constitution of Indian offers policy of reservation for women in Panchayat Raj system, but only policy of reservation can't much for the process of political development. It is commonly observed in rural India that male rather Women are more interested to campaign local elections. An uninterested, inexperience female political member or chairperson cannot do much for the society and the community.

According to the Gram Panchayat Act 156, the people on the electoral roll of every village are the members of the Gram Sabha, including women. According to Government regulation, or the Gram Panchayat Act, every Gram Panchayat is obliged to hold one Gram Sabha within a period of three months in a year. Accordingly, four Gram Sabhas are held in a year. Then are may be presence of elected women members in these Sabhas but there always question marks regarding the number of women members present for the Gram Sabha. This is the indifference in the political empowerment of women, and the elected women members should at least pay attention to these matters.

Conclusion:

After independence, India adopted a democratic system of government and it has proved to be not a system of government but a system of life for Indians. It is because according to the 73rd amendment of the constitution, in the Panchayat Raj system, the principle of equality is to be observed in the society in political, social, cultural and in many fields, for the empowerment of women, even form political perspective also. Therefore, women have been given special rights for their political and social empowerment in the system.

References:

1. Siddiqi, M. K. (1996). Panchayati Raj in India: A Selected Annotated Bibliography. [Master's thesis Aligarh Muslim University] Aligarh.
<https://core.ac.uk/download/pdf/144518343>.
2. Singh, S. M. (2002). *The Panchayati Raj: Rural Transportation in the State of Haryana*. Aalekh Publications, Jaipur.
3. Sharma, A. (2019). Panchayati Raj Institution in India: Its Evolution and Development after Independence with Special Reference of 73rd Constitutional Amendment Act 1992. *Remarking An Analisation, Vol. 4 (I)*, 121-124.
<http://www.socialresearchfoundation.com/upoadreserchpapers/5/274/1907080828591>.
4. Shamrma, I. (2011). *New Dimensions of Women Empowerment*. Radha Publication, Delhi.
5. Naila, K. (1999). Resources, Agencies, and Achievements: Reflection on the Measurement of Women's Empowerment. *Development and Change, Vol. 30*, 435-464.
<https://weehub.ku.ac.ke/wp-content/uploads/2021/06>.
6. Kadhav, G. (2020). Policy and Current Status of Women Empowerment in India. *Journal of Engineering Technologies and Innovative Research, Vol. 7, Issue, 2*, 105-108.
<https://www.jetir.org/papers/JETIRDK06036>.

Women Rights and Women Empowerment in India

Dr. K .Selvakumar

Assistant Professor / Director KKCPS,
Department of Political Science,
Periyar Maniammai Institution of Science and Technology,
Thanjavur – Tamil Nadu.

Abstract

The Constitution of India provides a list of rights to its citizens. These are called the fundamental rights and these include: Right to equality, right to freedom, right against exploitation, right to freedom of religion, cultural and educational rights and right to constitutional remedies and legal rights. The constitutional rights are those which are provided in the various provisions of the constitution. The legal rights on the other hand, are those which are provided in the various laws of the parliament and the state legislatures. The various provisions that guarantee gender equality are article 14 every person is equal before the law and has equal protection of the law. This paper mainly focus women rights and women empowerment in India.

Keywords : Equality, exploitation discrimination

Introduction

Women's empowerment in India has a long history. The great social reformers Raja Ram Mohanroy, Swami Vivekananda, Acharya Vinobha Bhava and Ishwar Chandra Vidyasagar etc., abolished ghastly practices like sati and Child marriage and worked relentlessly in the past for the upliftment of women in India. Empowering women is the constitutional rights and legal rights of women. Empowerment of women now can be categorized into socio, education, economic, political and psychological. The Constitution of India provides a list of rights to its citizens. These are called the fundamental rights and these include: Right to equality, right to freedom, right against exploitation, right to freedom of religion, cultural and educational rights and right to constitutional remedies and legal rights. The constitutional rights are those which are provided in the various provisions of the constitution. The legal rights on the other hand, are those which are provided in the various laws of the parliament and the state legislatures. The various provisions that guarantee gender equality are article 14 every person is equal before the law and has equal protection of the law. This paper mainly focus women rights and women empowerment in India.

Objective

The Principle of gender equality is enshrined in the Indian constitution. The constitution not only guarantees equality of women, but also provides the state with the power to take measures of positive discrimination in favor of women in order to mitigate their cumulative socio economic and political disadvantages.

Methodology

The methodology adopted to study the problem of women rights and women empowerment in India is descriptive and analytical. The sources from which the material for the study has been obtained are both primary and secondary published and unpublished. The required material for the study have been collected books, newspaper and website information.

Constitution Rights

The rights and safeguards enshrined in the constitution for women are as follows. Article 15(1) prohibition of discrimination on grounds of religion, race caste, sex or place of birth. Article 16 to explained equality of opportunity in matters of public employment. The Article 23 says prohibition of traffic in human beings and forced labour.

Article 39(a) the State to secure for men and women equally the right to an adequate means of livelihood. Article 39(e) the State is required to ensure that the health and strength of women workers are not abused and that they are not forced by economic necessity to enter avocations unsuited to their strength. Article 42 provision for just and human conditions of work and maternity relief. Article 51-A(e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, Linguistic and regional of sectional diversities and to renounce practices derogatory to the dignity of women; Article 243-D(3) one – third of the total number of seats to be filled by direct election in every panchayat shall be reserved for women. Article 243-D(4) one – third of the total number of officers of chairpersons in the panchayats at each level shall be reserved for women. Article 243-T(3) one – third of the total number of seats to be filled by direct election in every municipality shall be reserved for women. Article 243-T(4) the officer of chairpersons in the municipalities shall be reserved for women in such manner as the state legislature may provide.

Legal Rights

The various legislations contain several rights and safeguards for women. The minimum wages Act (1948) does not allow discrimination between male and female workers or different minimum wages for them. Hindu Marriage Act (1955) introduced monogamy and allowed divorce on certain specified grounds. In provided equal rights to man and women in respect of marriage and divorce. The Hindu succession Act (1956) recognizes the right of women to inherit parental property equally with men. Family courts Act (1984) provides for the establishment of family courts for speedy settlement of family disputes. Dowry prohibition Act (1961) prohibits the giving or taking of dowry at or before or any time after the marriage. Maternity benefit Act (1961) regulates the employment of women in certain establishments for certain period before and after child-birth and provides for maternity benefit and certain other benefits. Medical termination of pregnancy Act (1971) provides for the termination of certain pregnancies by registered medical practitioners on humanitarian and medical grounds, code of criminal procedure (1973) has certain safeguards for women like obligation of a persons to maintain his wife arrest of woman by female police and so on.

Equal remuneration Act (1976) provide for payment of equal remuneration to both men and women workers for same work or work of similar nature family courts Act (1984) provides for the establishment of family courts for speedy settlement of family disputes. Muslim women (protection of rights on divorce Act 1986). Legal services authorities Act (1987) provides for free legal services to women. Commission at sati (prevention Act 1987) provides for the more effective prevention of the commission of sati and its glorification. Indecent representation of women prohibition Act (1986) prohibits indecent representation of women through advertisements or in publications, writing, paintings figures or in any other manner. National commission for women Act (1990) provided for the establishment of a National commission for women to study and monitor all matters relating to the constitutional and legal rights and safeguards of women.²

The National commission for women was established under a legislation enacted by the parliament, namely, the National commission for women Act 1990. The commission has a wide mandate covering almost all aspects of women's development and empowerment its specific objectives are: 1.Review the constitutional and legal safeguards for women 2.Recommend remedial legislative measures. 3. Facilitate redressal of grievances 4. To advise the government on all policy matters affecting women. The National commission for women head under which complaints are registered 1. Rape / attempt to rape. 2.Accid attack 3.Sexual assault 4. Sexual harassment 5. Stalking / Voveurism 6. Trafficking prostitution of women. 7.Outraging modesty of women / molestation. 8.Cyber crimes against women 9.Police apathy against women 10.Harassment of married women Dowry Harassment 11.Dowry death 12.Bigamy/ Polygamy 13.Protection of women against domestic violence 14.Women's right of custody of children / divorce 15.Right to exercise choice in marriage/ honour crimes 16.Right to live with dignity and 17.Sexual harassment of women at work place. The complaints received show the trend of against women and suggests systemic changes need for reduction in crimes. The complaints are analyzed to understand the gaps in routine functioning of government in tackling violence against women and to suggest corrective measures. The complaints are also used as case studies for sensitization programmes for the police, Judiciary, prosecutors, forensic scientists, defence lawyers and others administrative functionaries – Nature – wise number of cases 30957 registered during 2022. In 2023 the total number of registered complaints of cases 16063.³ In India, women's empowerment has been a key issue for many years. Despite some progress in recent decades women in India continue to face significant challenges when it comes to gender equality. These challenge include discrimination, lack of access to education and employment and gender – based violence. Some of the challenges facing women in India discrimination, lack of access to education and employment, lack of access to education and employment, gender – based violence, poverty disparities between urban and rural areas.⁴

National Policy for Women

A National Policy for the Empowerment of women was adopted in 2001.

1. To creating an environment through positive economic and social policies for tall development of women.
2. All human rights and fundamental freedoms by women on equal basis with men in all spheres political, economic, social cultural and civil.

3. The equal participation and decision – making of women in social, political and economic life of the nation.
4. The equal access of women to health care, equality, education, at all levels career and vocational guidance employment, equal remuneration, occupational health and safety, social security and public office.
5. Strengthening legal systems aimed at elimination of all forms of discrimination against women.
6. Mainstreaming a gender perspective in the development process.
7. Elimination of discrimination and all forms of violence against women and the girl child.⁵

Conclusion

In spite of all the constitutional provisions to avoid gender discrimination and empower women. It is certain that still majority of the women are facing discrimination in the day to day life and many of them. Struggling support themselves. It is very clear that unless women come forward to claim the constitutional provisions and legal rights. Individually as well create awareness among themselves. It is not possible to achieve the equality and empowerment. It is also expected that legal decisions against issues of gender discrimination or violence of women's rights should be addressed at the earliest to ensure to prevent such incidents. Apart from the government, women volunteers, Non Government organization should also focus more on creating awareness nook and corner rural and urban very single women. It is need of the awareness for the developing country in India to ensure every woman in India is aware and equally treated as well empowered. The article is to promote equality. In Today's scenario the empowerment of women has become one of the most important concerns of 21st Century.

Reference:

1. Laxmikanth.M, Indian polity, Tata McGraw Hill Education (India) private limited, New Delhi, 2004.
2. Laxmikanth.M, Governance in India, Tata McGraw Hill Education (India) Private Limited New Delhi, 2011.
3. <http://ncw.nic.in>.
4. Laxmikanth.M, Governance in India, Tata McGraw Hill Education (India) Private Limited New Delhi, 2011.
5. Libid.

The Problems of Rural Women in India

Ruby Rani

Research Scholar, Department of Political science
Dr. Bhimrao Ambedkar University, Agra, U.P.

Abstract

The objective of this study is to investigate the problems of Indian rural women in special context of Uttar Pradesh. The study is based on primary data collected through World Value Survey-2023 conducted by the Centre for study of Developing Societies (CSDS). More than hundred rural women respondents were the part of this study through direct interview method. Information fetched on the multidimensional problems faced by rural women. This real time study shows women problem in rural areas are very deeply intricated and cyclic. The outcome of the study indicates lack of education, financial support, awareness, sanitation, health services and domestic violence, harassment were the major problems of rural women. They do not owe rights and opportunities that are the basic requirement for human development. India is world's biggest democratic country and fifth largest economy. The Indian Constitution guarantees for overall development of women despite the fact the condition of Indian women is miserable, Hence, the study of women condition in rural India becomes most crucial issue. This research paper discusses the challenges, realities and issue faced by women of the rural sphere. The main purpose of this study is to call for Government, Policy makers, civil society, NGOs, and other social leaders to come forward to resolve critical problems of Indian rural women and create a healthier environment for their all-round development that ensures the right to dignified life of women for making India an empowered nation.

Key words- rural women, problems, challenges, development, empowerment.

Introduction

It is evident that the condition of women in India has been miserable. Number of historic texts, stories, and statement has clearly defined the condition of women in India. Movements and revolution were executed for the freedom of the country, but no one initiated for the liberation of women from all the suffering that women have been facing from the centuries. Though, after Independence multiple programs were run for upliftment of women that surely benefitted a few women in the country yet the condition of women that reside in the rural area of the country remained unchanged, in fact their problem became graver. It is the right of every human being to live a good, dignified life. Every country's supreme law ensures

equal opportunities to develop so our country's law does. "The Constitution of India conveys a powerful mandate for equality and rights of women in its Preamble, Fundamental Rights, and Duties and provides for specific provisions for affirmative actions"¹. India is also a signatory for many mandates that vow to eradicate all kind of discrimination and violence against women. On International platforms women issues are mostly discusses as Goal number three of Millenium Development Goal promote gender equality and empower women 2015 while Goal number 5 of Sustainable Development Goal aims to reach Gender Equality by 2030, However in India the effect of these goal and objective seems to be negligible. As in most the rural region of India the Women has been wiped out from the mainstream of development. Women are not given the opportunity to avail the basic resources, they are not even considered a living being. Indian rural women's problems are multifaced, they are not limited to the social extent but involve the other sphere too i.e., economic, political, cultural, physical, and mental.

Objectives of the study: - The study is undertaken with the objectives:

1. The purpose of study is to analyze the difficulties in rural women's life in India and to examine the society's awareness against the problem of rural women.
2. To analyze the implementation of the government policies and schemes for rural women's upliftment.
3. Make suggestions for improving the condition of rural women.

Hypothesis: - The study is based on these hypotheses:

1. The condition of rural women is graver than the urban women in India.
2. Despite the higher participation in labor force than man, their economic position is miserable. The rural women do not get the actual benefit of the government schemes.
3. The improved women situation will boost the Indian society and economy.

Research Methodology

This research is executed to evaluate the "The Problem of Rural Women in India." This study is based on Primary data. The study has been conducted using Analytical an observational method to conduct the research. The data has been collected through Interviews and Field Investigation, Questionnaire in rural Areas. A minimal Secondary data is also used to evaluate the socio-economic and political condition of rural women i.e., Government records, Census data, magazines, internet websites are secondary sources.

Discussion and Analysis of the Study

1. Poverty- Maximum number of women in rural area are facing extremes poverty, because they do not own the productive resources. Their source of income in rural areas is dependent mostly on agriculture. But they are paid less than men in agriculture labor force. The main and ridiculously meals effect of poverty can be seen best on the rural women of the state, as ultimately, they are responsible for arranging meal to run the household expenses. Higher levels of poverty results in no fulfillment of basic needs of food, clothes, and shelter.

2.Domestic violence- Violence against women is a profoundly grave issue in Indian Society. But this violence is generated in home itself, nine out of ten women in rural areas are the victim of domestic violence and abuse. It is happening every day in various forms; in many cases the women are beaten by their husband and in laws just for no reason. Not only in homes but also,

they face violence outside, girls who go out for school or for labor work are harassed and teased. Domestic violence happens more often than we think. Rural women are at considerable risk of experiencing multifaced forms of violence and harmful practices.

3. Gender discrimination- Gender Discrimination is deeply rooted in India society, but this is more prevalent in rural area where women are being discriminated on the bases of their gender. their roles are set by the society that is male dominated. In rural areas this is the height of discrimination that India has been ranked lowest in various measure of gender equality- including economic opportunities; education; health and sanitization; political empowerment; and rights protection. The society sets the gender roles, every single step that women is decided by their male family members. men are given the power over women. In rural areas with inadequate access to necessities like education and financial support for health care, gender discrimination coexists with other disadvantages. The lack of all these amenities makes rural women among those most likely to be left behind. Gender discrimination limits rural women's rights to live dignified life.

4. Lack of Education- Several of the rural women of 20-50 age group are uneducated. They are not able to read and write. There are not enough schools in rural areas, only primary schools are established but their functioning does not help to include girls in the main education stream. Due to poverty many families cannot afford to send their every child to school, so they prefer to send only male child to school. To obtain education in rural areas is much more difficult as in many families the girls are not allowed to be sent to school after they reach puberty, and they are married at incredibly early ages. This denial of the education is a severely grave problem that is faced by the women in our country. In Rural India, literacy rate among women is extremely low. Due to lack of education, most women are unaware of their rights. Lack of information and rights creates further problems in standing up and speaking for their rights.

5. Financial constraints- When it comes to financing stability, women in rural India have no access to finance and productive resources. women are concentrated in poor rural families with few opportunities to borrow money. Maximum number of women and girls works in field to earn the bread butter. They get no financial support from their husband and family members. Women who do not earn in these rural families are considered burden on the family. There is Lack of access to credit because they do not own any family property in their name. Even the widow in rural areas who are the owner of the property after their husbands do not get loan from banks or local lender because of the stereotype towards women of being incompetent despite evidence that women loan repayment rates are higher than men's, women still face more difficulties in obtaining credit often due to the discriminatory attitudes of banks and informal lending groups. Only one out of twenty women have savings even though they passed their whole life earning for them and their family.

6. Awareness - One of the most prevalent aspects of gender inequality is the lack of awareness about their rights, lack of information that is necessary to utilize the right. This lack of awareness is due to the prevailing cultural and social limitations imposed over women, which dictate that women should be subservient to men. The male dominated rural society do not feel it important to make their women aware of their rights so that they can demand

equality. It was found in the conducted survey that no women were aware of Self-help Groups that are basic institutional structure to improve the condition of rural sphere.

7. Girl Child Abortion- In Villages, Having A Girl Child Is Considered A Curse, Women Are tortured for not begetting male child. They are not allowed to conceive the female child. Even the poorer families force their ladies to go through the scanning for gender identification, and if they conceive a baby girl, they are forced to get them aborted. So, the female child is killed. Which results in low Gender Ratio in many states of the country.

8. Nutrition, Health, And Sanitization- Health Care For Rural Women Is Out Of Reach. Every second women in villages are suffering from malnutrition and anemia. They do not get enough food and nutrition to survive. Due to lack of nutrition women bear a weak infant that increases infant death ratio. Maximum old ages women are suffering from lungs diseases because they spend their whole life messing with stove smoke. The life expectancy is low of rural women due to this fuel generated smoke and indoor pollution. Young Girls are not aware of menstrual hygiene which generated the urine infection. Unsafe and open toilets lead to many serious diseases. “According to a **United Nations Children’s Fund (UNICEF)** study conducted in 2011 only **13% of girls in India are aware of menstruation before menarche.**”²

9. Dowry- During the survey, it was found that two main reasons for domestic violence on rural women are consumption of alcohol by their husband and domestic harassment for dowry. Not only women face domestic violence due to dowry, but young girls in rural areas are married to boys older than their age and in poor families, so that women do not get out of the vicious circle of poverty and tyranny. Due to the inability of giving dowry, many families abandon the girl child in their early ages and hence female feticide is at an all-time high. Most girls in rural areas are killed by their own families.

10 Proxy Representation in Panchayats- According to 73rd Constitutional Amendment 33% seats are reserved for women in Panchayats, but on the ground the system of Proxy Representation was mostly prevalent as husbands proceed all the activities in the name of their elected wives. This culture in Rural Political arena wipes out the women from decision making process and they are not allowed to utilize their power and authority. This is a fact that one out of hundred women was given with the opportunity to participate in Political activity as a representative, but that one woman is not able to utilize her right as elected member.

Conclusion

No country can afford excluding its half of the Population from the stream of development and growth. As many scholars and thinker have quotes that a country’s progress is measures by the progress of its women population. Yet rural women are among the people most likely to be poor, to lack access to assets, education, health care and other essential services, On every measure of development, rural women, far worse than rural men because of gender inequalities and discrimination. Hence, it is the time to take necessary step to improve the miserable condition of rural women. A multi-sectoral strategy to raise mindfulness among women about the current government enterprise and mechanisms should be ensure the safety of women throughout the country. There is a need to concoct, support and promote systems at the smallest position of governance, to bring further inclusivity in governance and ameliorate

the status of women in India.

Education plays an important part in structure confidence among women. Education enables and builds confidence to form opinions in a better way. Education policy should target youthful men and boys to appreciatively change their views towards girls and women. There is a need for furnishing advanced fiscal impulses for advanced education. Enhancement in introductory structure can reduce domestic work burdens.

Skilling and micro backing can get women financially stable and thus she will no longer be dependent upon others in the society. Training women in non-traditional chops with request demand, creating further public and private sector jobs for women is important for fiscal commission. Ownership of productive assets, Income security through income generating projects, Access to non-formal education like extension and vocational education to improve them. Enhancing organizational and social leadership skills in community action, increasing their access to political power, policy formulation and strategic gender training program, establishing organizations or self-help groups for their own networking and empowerment through group-building.

References

1. **World Value Survey-2023** being undertaken by Lok Niti, Lok Niti is a Program of Centre for Study for Developing Society, Delhi. Survey Was conducted in 8 States of India in Month of June-2023. CSDC is an autonomous social science research institute funded by Indian Council of Social Science ICSSR Ministry of Education, New Delhi.
2. Anxo, D., & Lindh, T. (2010). Women's Impact on Development in India. Linnaeus University. from <http://www.diva-portal.org/smash/get/diva2:293945/FULLTEXT01.pdf>
3. Bhattacharyya, A. (n.d.). Rural Women in India: The Invisible Lifeline of Rural Community. Bhairab Ganguly College, Kolkata. from <https://www.ohchr.org/Documents/HRBodies/CEDAW/RuralWomen/ArundhatiBhattacharyya.pdf>
4. Yasaswini, Y., Tharaka, U.B.B., & Bhagavanulu, D.V.S. (2017). Socio-economic Conditions of Rural Women – A Case Study. *International Journal of Research and Scientific Innovation*, 4(8) from <https://www.rsisinternational.org/IJRSI/Issue45/52-53.pdf>
5. Sustainable Development Goals Report 2023 Published by Dublin University Paris Press Dublin 2023 <https://dashboards.sdindex.org/profiles/india>

Endnotes:

1. National Policy for Women Empowerment (Draft) 2016, Ministry of Women & Child Development, New Delhi
2. Gender Equality Report 2011, UNICEF

Sanitary Pad Advertisements and Projection of Menstruating Women by Media: A Critical Perspective

Arti Soyal

PhD Scholar, Department of Political Science,
University of Delhi.

Abstract:

Menstruation is one of the topics, that is not much talked about in our society the ‘hush-hush’ culture around menstruation has created a situation where it has become hard to address the problems of menstruating women.² This article will in detail mention the problems that menstruating women face in our society and how they are made to feel ashamed about their bodily function. The article will also highlight how the feminine hygiene industry, which claims to be a savior of women, is not only cashing on the stereotypes surrounding menstruation but is also strengthening and creating new stereotypes around menstruation.

The first part of this article focuses on the problems faced by menstruating women. The second part of this article focuses on the Feminine Hygiene Industry how it flourished over a while and what role they are playing in strengthening the stereotypes surrounding menstruation.

Key Words: Women, Humiliation, Stereotypes, Menstruation, Advertisements.

Introduction

Women are not born but are made women, this observation of various feminists including Beauvoir (1949), Bobel (2010), Melnick (2015), and Menon (2016), points out that from birth to death women are told by their friends, family, and the society in what manner they are supposed to behave. The ‘hush-hush’ culture surrounding menstruation topic is also a part of women’s training, from an early age they are told to not discuss their biological issues including the topic of menstruation with anyone including their mothers, and at the same time mothers are told to not discuss the topic of menstruation with their daughters as it is a dirty topic.³

The central question this paper tries to address is ‘how menstruation is projected in media, especially by the sanitary pad industry? And whether the sanitary pad advertisement strengthens or weakens the stereotypes associated with menstruation?’

Bobel (2010), Melnick (2015), and Fahs (2016) state in their works how women are from birth told to behave and act in a certain manner. They point out in their works that

the sanitary product industry cashes on the stereotypes associated with menstruation. These industries use the language of humiliation in their advertisements to create false demand for their products.

Status of Menstruating Women

Women are not born but they are made to become 'Women', this famous observation of Simon De Beauvoir (1949) in nutshell explains the 'sex and gender' debate of Feminist scholars. In a patriarchal system, the roles of women are predefined and their free movement is very much restricted. The biology of Women is used for justifying the inferior status of women, they are described as weak who are not able to take care of themselves, and who need continuous supervision of their male counterparts. Menstruation is also one of the biological functions which are used against women to restrict their free movement, during menstruation they are forced to follow certain restrictions including not entering the kitchen, not touching holy basil, pickle, or other members of the house, and not paying a visit to the temple. During their periods, not only do they have to maintain secrecy around their menstrual management but ironically, they are also supposed to follow certain menstrual etiquette during menstruation including not touching holy basil, fellow mates, or leaving in a segregated place which indirectly tells everyone that they are menstruating. The menstrual etiquettes leave psychological scars on these women resulting in a lowering of their self-esteem and confidence, I recently conducted an online Google Form survey on Menstrual Hygiene Day, which revealed that around 48%⁴ of menstruating women are forced to follow menstrual etiquette in India.

Sanitary Pad Advertisements and Projection of Menstruation

The menstruating women have used various products to absorb their menstrual blood including usage of dry grass, leaves, stone, feather, and cloth amongst other things when sanitary pads were not available. With time, inventions made their life easier, even sanitary pads have come a long way from sanitary belt-based pads to adhesive pads to pads with wings.

The Sanitary pad industry has come a long way from wingless pad to adhesive pads and from normal pads to super absorbent pads. To reach out to the menstruating women the industry uses the method of advertisement but while using these advertisements they strengthen the stereotypes surrounding the topic of menstruation.

Usage of blue colour: To project how much blood their sanitary pads could absorb the sanitary pad companies started using 'blue color' liquid while advertising instead of 'red colour' liquid. This simple preference for a different colour to represent menstrual blood further helped in the belief that periods are something that should not be talked about out in the open and even if they did talk about it then too the code words should be used instead of the right words like the use of blue liquid instead of red liquid.

Usage of the code words: the code words associated with menstruation like 'that time of the month or aunt flow' are also gifts of the Feminine Hygiene industry. These code words further strengthened the shame associated with the word 'menstruation' and 'menstrual process.'

Analysis of some of the sanitary pad advertisements:

1. Pro Ease Advertisement⁵

The advertisement of the Pro-Ease brand begins with a car trip when the car breaks down the female lead suggested providing her help in pushing the car and her offer was rejected because the other two males considered her as weak for simply being a woman. The lead actress however does not sit quietly and is shown pushing the car hence proving that she is not weak. But in the last part of the advertisement the lead actress while giving a speech in an inter-college competition states that just because we are girls it doesn't mean that we will live our life according to others' convenient wishes and rules. While the advertisement begins with challenging the stereotype it ironically ends with supporting the stereotype surrounding menstruation, as the lead actress in the end while talking about not letting menstruation stop them, uses the code word while referring to menstruation i.e. 'unn panch dino me bhi (in those five days also).' Further, the lead is seen in the advertisement talking about menstruation to only female students instead of the whole group of students.

2. The Sofy Advertisement⁶

The advertisement of the Sofy brand begins with a bus journey this advertisement has two parts one where the female lead is on her menstruation but she is not wearing the fragrant Sofy pad but some other menstrual product and in another part, she is wearing the fragrant Sofy pad.

In the first part of the advertisement, it was shown that the female lead likes a guy who had just boarded the bus but she doesn't let him sit next to her vacant seat as she is embarrassed about the way she smells during her menstruation. The first part of the advertisement ends with the tagline that the 'unfresh smell and feeling' during menstruation could end your chances of falling in love.

In the second part of the advertisement, it was projected that if the female lead had been wearing a fragrant Sofy pad then what would have been the scenario of this story? The advertisement projects that if the female lead would have been wearing their brand's pad then she would have let the guy sit next to her. As she would be more confident about the way, she smells during her menstruation, she would have been sure that the guy would not get to know about her menstrual status and hence would not feel uncomfortable with her. The advertisement ends with both the leads getting along and possibly falling in love.

The advertisements not only cash on menstruating women's feelings about their menstrual experience, like the way they smell during menstruation but they also cash on the way you behave with your male partners during menstruation. This is exactly what Wonder Wing Sanitary Pad projected in one of its advertisements.

These advertisements reflect how the Feminine Industry in the name of easing out women's life during menstruation itself resells the stigma surrounding menstruation in a silent voice. In the sanitary pad advertisement of the Pro Ease brand,⁷ the advertisement begins with a positive note about women's empowerment but at the end of the advertisement, it gives support to two negative beliefs surrounding menstruation. Firstly, a woman should not use the word menstruation or period while referring to the Menstrual Cycle as the lead uses the code word for 'in those five days' instead of simply saying the menstruation word. Secondly, the advertisement projects indirectly that talks related to menstruation should be done privately and only amongst women.

The advertisement launched by the brand Sofy⁸ pointed out via its advertisement that

women who smell ‘unfresh’ during menstruation should feel sorry for themselves and they should try to seclude themselves as much as possible like if they are traveling in a bus they should not let anyone sit next to them. Secondly, they should not move freely around those who do not menstruate to not make others uncomfortable with their unfresh fragrance.

Conclusion

The topic of menstruation has been converted into one of the ‘hush-hush’ topics by our society and the Feminine hygiene industry, which claims to be empowering women with their products by providing them the freedom of free movement is, in reality, is cashing on the stereotypes surrounding menstruation. As we have seen above the Feminine Industry not only strengthened the stereotypes but also created some new ones like using code words for menstruation and then using the actual term.

I believe all of us has to come together to normalize the menstruation from being a ‘hush hush’ topic for that we have to talk about it out in open so that the menstruating women can feel free and more empowered.

Bibliography

- Beauvoir, S. D. (1949). *The Second Sex*. London, Britain: Lowe Brydone (Printer) Limited.
- Bobel, C. (2010). *New Blood: Third-Wave Feminism and the Politics of Menstruation*. USA: Rutgers University Press.
- Ahamed, F. (Ed.). (2022). *Period Matters: Menstruation in South Asia*. New Delhi : Macmillan.
- Dutta, S. (2018, May 28th). 23 Million Women Drop Out Of School Every Year When They Start Menstruating In India. (S. Bhaskar, Ed.) NDTV.
- Fahs, B. (2016). *Out for BLOOD: essays on menstruation and resistance*, New York, USA: State University of New York Press, Albany.
- Guru, G. (2009). Introduction: Theorizing Humiliation. In G. Guru (Ed.), *Humiliation Claims and Context* (pp. 1-22). New Delhi: O.U.P.
- Laws, S. (1990). *Issues of Blood: The Politics of Menstruation*. Palgrave Macmillan.
- Melnick, J. (2015, January). *Bad Blood: The Persistence of Menstrual Silence*. 1-10. Research Gate.
- Menon, N. (2016). Gender. In R. B. Acharya, *Political Theory: an Introduction* (pp. 224-235). Delhi: Pearson.
- National Family Health Survey (NFHS-5) 2019-2021. Ministry of Health and Family Welfare. Government of India. Retrieved (last accessed on) January 29th, 2022
- Pro-Ease TVC Feat Priyanka Chopra. (2015, March 1st). Retrieved (last accessed on) September 14th, 2021, from YouTube: https://www.youtube.com/watch?v=OvXfM3CtmII&ab_channel=PeeCeeFanClub
- SOFY Love Story. (2015, December 14th). Retrieved (last accessed on) September 14th, 2021, from YouTube: https://www.youtube.com/watch?v=V-Yemi49FK8&t=67s&ab_channel=SofyIndia
- Soyal, A. (2014, December 19th). *Languages of Violence, Languages of Justice. The Image and the Subject: A Study in Interpretation of the Commercial Language*, 1-6. Kolkata: Presidency University.
- Soyal, A. (2020, September 8-10th). *Gender Identity: A Socio-cultural Perspective. Menstruation Illiteracy: a cause for women’s subjugation*. Kerala: Department of Sociology, Farook College.

Endnotes:

1. Air India Etc. Etc vs Nergesh Meerza & Ors. Etc. Etc (Supreme Court of India August 28th, 1981). Retrieved from <https://indiankanoon.org/doc/1903603/>
2. Soyai, A. (2021). Understanding Judicial Activism and Judicial Overreach: A Case of Indian Judiciary. Jaipur: The Great Indian Book Tour. P. 36-37.
3. Air India Etc. Etc vs Nergesh Meerza & Ors. Etc. Etc (Supreme Court of India August 28th, 1981). Retrieved from <https://indiankanoon.org/doc/1903603/>
4. Vishaka & Ors vs State of Rajasthan & Ors, W.P.(CrI.) No.-000666-000670 / 1992 (The Supreme Court of India August 13, 1997). Retrieved (Last accessed) February 25th, 2019, from <https://indiankanoon.org/doc/1031794/>
5. Mohd. Ahmed Khan vs Shah Bano Begum And Ors (Supreme Court of India April 23rd, 1985). Retrieved from <https://indiankanoon.org/doc/823221/>
6. Shayara Bano vs Union Of India And Ors. (Supreme Court of India August 22nd, 2017). Retrieved from <https://indiankanoon.org/doc/115701246/>
7. Indian Young Lawyers Association vs The State Of Kerala (Supreme Court of India September 28th, 2018). Retrieved from <https://indiankanoon.org/doc/163639357/>
8. Ms. Murmu is the second female President of India after Ms. Pratibha Patli.

Women in Physical Education and Sports Events

Dr Satender Balwant Singh

Department Of Physical Education

Sharadrao Pawar Arts and Commerce College Gadchandur

Tel Korpana Dist. Chandrapur 442908

Abstract

The participation and popularity of women in sports increased dramatically in the 20th century, especially in the last quarter century, reflecting changes in modern societies that emphasize gender equality. Girls and women face a disproportionate number of challenges that limit their ability to reach their full potential. Sports and physical education have not yet been widely used as a strategy for women's movements. However, both our program partners and our network's programs already have very positive stories to tell. Through the experiences of these partners, we learned more about how participation in sport and physical education can empower individual girls and women. Sport has the power to change lives. Sport teaches women and girls teamwork, trust, resilience and confidence and is one of the great promoters of gender equality. Girls and women enjoy the positive benefits of sport and physical education, participants and their families should feel comfortable and safe in regular sport and physical activity outside their home area. Restricting the movement of girls outside the home or domestic environment has traditionally been an important security factor.

Keywords: Participation, women, sports, gender equalities, physical education

Introduction:

The modern Olympics have had female competitors since 1900, although initially women participated in significantly fewer competitions than men. Women first appeared at the Paris Olympics in 1900. That year, 22 women competed in tennis, sailing, croquet, riding and golf. Women today face many obstacles in sports such as lower pay, less media coverage and various injuries compared to their male counterparts. Participation in sport and physical education has increased life skills, confidence and body awareness and can create social networks that lead to dramatic positive changes in the lives of participants. Participation in sports and physical education can positively change existing gender norms and help girls and women move into the public space. In addition, sports and physical education programs offer opportunities to bring communities together and help implement development goals related to issues such as conflict resolution, reproductive health and gender-based violence. Sport as an embodied practice can liberate girls and women from the constraints of hegemonic feminine ideals, empower them in their communities, provide positive health and well-being outcomes, and ultimately transform gender perceptions, leading to a more equal world and liberating women's productive and productive and well-being outcomes. intellectual development. and social power. ladies This would contribute to overall economic, social and political development." Sports and sports education programs provide opportunities for girls and women

to gather in public spaces for common interests. In this way, girls and women get the opportunity to assert their independence outside the home, build strong social networks and increase the probability of participating as active citizens in their communities and beyond. The participation of girls and women in sports and physical education programs can significantly contribute to the achievement of the development goals, especially the third goal of the United Nations Millennium Development Goals. In particular, women as sports leaders can shape attitudes about the abilities of women as leaders and decision-makers, especially in traditionally male fields. The participation of women in sports can significantly contribute to public life and community development. Sports and sports education programs have many positive effects on girls and women in addition to the physical and mental well-being of physically active girls and women, well-planned sports and exercise can provide a platform for positive life changes. For example, participating in sports and physical education can help boost self-esteem and improve self-image. It can also provide opportunities to create social networks that promote the social integration of girls and women in their communities. The low participation rate of girls and women with disabilities partly reflects the double discrimination they face as both disabled and women. Physical education and sports education programs for girls and women with disabilities have shown that this often-isolated group of girls and women respond to their abilities rather than their disabilities through sport and physical education. Being able to meet other girls and women in similar situations gives them the opportunity to share experiences and learn about things they often don't know about, such as reproductive health issues.

Women in sports: -

The participation of girls and women with disabilities in sport and physical education challenges prejudices about disability and disability and thus contributes positively to their empowerment. In addition, several sports and physical education programs have taken steps to bring communities together and implement development goals related to sexual and reproductive health, access to work, and peace and reconciliation. Sports and physical education programs provide opportunities for girls and women to come together in public spaces with a common interest. In this way, girls and women can assert their independence outside the home, build strong social networks and increase their likelihood of participating as active citizens in their communities and beyond. Safety in this context means physical safety, which means prioritizing sports and physical education to ensure that girls and women are protected from violence, including sexual abuse, and preventable sports injuries. It also includes mental safety, which means that girls and women feel comfortable and safe in, for example, their sports and physical education environments, so they feel they can trust their peers and parents and communicate and express themselves openly. Sports and physical education programs can choose different methods to ensure safety, taking into account local conditions and the specific needs of participants. Training is also important for safety. When participants' families support their decision to participate in sport and physical education, they enjoy exercise more easily and in a less stressful way.

Women make up half of India's population, but lag behind men in all indicators of economic and social development. There is also a large gender gap in political opportunities. The Global Gender Gap Report (2018) ranks India 108 out of 149 on the Global Gender Gap Index using a composite index that includes economic participation and opportunity, educational attainment, health and survival and political influence. The difference in the Indian context is significant. India ranks 142nd in economic participation and opportunity, 114th in education, 147th in health and survival, and 19th in political influence. The gender gap is huge in economic and social indicators such as health, education and political opportunities. The sex ratio is a

good indicator of gender discrimination, and according to the 2011 census, the sex ratio is 934 women for every thousand men. Amartya Sen coined the term "missing women" to refer to women who would probably be alive if they had been born male in most of Asia and North Africa. These women miss out because they do not have the same access to healthy food, medical care and social services as men. In relation to health care, education, unemployment and social exclusion, the differences are striking. NFHS 4 provides the latest indices of birth rate, death rate etc. The birth rate in 2015-2016 is 2.2 children per woman, below 2.7 children per woman and slightly above the replacement rate of 2.1 children per woman. Under-five and infant mortality rates have steadily declined, and in 2015-2016 there were 50 deaths per 1,000 live births and 41 deaths per 1,000 live births in the five years prior to the 2015-2016 survey. However, anaemia, wasting and malnutrition among children and adult women are still common. Among children aged 6 to 59 months, 58 percent are anaemic, 38 percent of children under 5 have stunted growth, 21 percent are losing weight, and 36 percent are underweight. Anaemia in women of different age groups varied sharply from 52 percent to 54 percent, while anaemia in men varied between 19 and 29 percent.

According to the 2011 census, the male adult literacy rate is 79, much higher than the female adult literacy rate of 59 percent. Women are underrepresented in the formal sector and overrepresented in the informal sector. The proportion of women in the workforce is 25.5 percent and 53 percent of men. Because of this difficult situation, we must focus on the realization of equal rights. It will also help us achieve the United Nations Millennium Development Goal of promoting gender equality and empowering women. Sports can help achieve these goals in a creative way. The participation of women in sports increased in the second half of the 20th century, and on July 23, 1972, another March 8 dawned, this time in sports. US President Nixon signed the famous Title IX (Education Amendment Act), which states that "No one in the United States shall be excluded, hindered or discriminated against on the basis of sex in any educational program or publicly funded activity" (Mitchell, and Ennis, 2007). The number of scholarships awarded since the signing of Title IX through the 1980s, and thus the proportion of active sportswomen increased by 700% and another 50% in the 90s. At the beginning of the new millennium, every third American high school student was actively involved in sports, in 1972 every 27 (Irimia and Ott, 200). London 2012 saw another record with a record number of participants, 6% of the more than 10,000 participants, compared to a male ratio of 53:1 in 1908. Sports offer many benefits to women. Girls who play sports do better in school, have fewer unwanted teenage pregnancies, have higher self-esteem and confidence, get into colleges and universities more easily and more often, and have fewer problems with substance abuse and addiction disorders. Bodyweight training has immeasurable benefits for developing and maintaining bone mass in women of all ages (Hagen, 2005). Nature, however, did not sign the declaration on gender equality in sport. When it comes to physical activity, women have long been said to be the "weaker sex". Not only can all sports be played in the name of gender equality, it results in women developing many developmental traits characteristic of men. According to Nikola Grujic, biology has already made differences between the sexes during development, especially in their reproductive roles, so "interfering in her affairs" has unpredictable consequences, the price of which is anyway very high.

Women and Empowerment: -

The World Bank defines empowerment as "the process of increasing the assets and abilities of individuals or groups to make conscious choices and translate those actions into desired actions and results." Nobel laureate Amartya Sen has been a pioneer in raising awareness of gender inequality and argues that women's voice and agency can be increased through their

independence and empowerment. She says that development can be achieved and the gender gap reduced by expanding this agency by investing in women's education, property rights and work opportunities outside the home. This increases women's chances of achieving the desired well-being. Sport acts as a tool for gender equality and promotes the empowerment of girls and women. It helps to develop women's skills in the sense mentioned so far. Participation promotes decision-making, management and employment. As success stories, these women are role models who encourage young girls to play sports. Sport is globally recognized as a human right for all, including children and women with disabilities (UN, 1948; UN, 1989; UN, 2006a). Sports play a very important role in the development and empowerment of women. Indian girls and women are denied independence and development due to limited mobility, poor education and healthcare, early marriage and lack of decision-making power.

Conclusion

Girls and women enjoy the positive benefits of sport and physical education, participants and their families should feel comfortable and safe in regular sport and physical activity outside their home area. Restricting the movement of girls outside the home or domestic environment has traditionally been an important security factor. Given the dismal state of sport, gender mainstreaming will take time, so sports institutions and bodies need to identify and address relevant gender issues at all levels, e.g., policy development, planning processes, budget allocations, human resource development, including recruitment. in advertising, conservation and education, as well as science and statistics. Mainstreaming gender equality in all sports policies and programs requires a deeper understanding and ways to overcome the various barriers that girls and women in India face in accessing and benefiting from sport and physical activity. One of the most important ways to do this is to increase the representation of women in the decision-making bodies of various sports commissions and bodies.

References

1. United Nations D 1. Development Fund for Women (2008). Women's progress in the world 2008/2009: Who is responsible for women? Gender and responsibility. New York
2. United Nations Children's Fund (2006). The State of the World's Children 2007, Women and
3. Children: the double dividend of gender equality. New York, page 6
4. Mensch, Barbara S., Judith Bruce and Margaret E. Greene (1998). Uncharted Section: Girls
5. Young people in developing countries. New York: Population Council
6. International Sports and Development Forum. The role of sports in solving gender problems. Available from:
7. http://www.sportanddev.org/learnmore/sport_and_gender/the_role_of_sport_in_addressing_gender_issues/index.cfm (27/11/2008)
8. Saavedra Martha (2005a). Women, sport and development. International Forum for Sport and Development (www.sportanddev.org).
9. <http://www.sportanddev.org/en/issues/s-dandwomen/index.htm> (2008-11-27)
10. United Nations Division for the Advancement of Women, Department of Economic and Social Affairs (2007). Women 2000 and beyond: Women, Equality and Sport. New York, p.

Breaking The Glass Ceiling For Women In India: The Role Of The Supreme Court Towards A Gender- Just State

Soumalya Ghosh

Assistant Professor, Department of Political Science,
S. R. Fatepuria College, Beldanga, Murshidabad, West Bengal
PhD Research Scholar, Department of Political Science,
University of North Bengal, Darjeeling, West Bengal, India,

Abstract

“Where women are honored, there the gods are pleased; but where they are dishonored, no sacred rite yields reward.” – These lines by Manu are really heart touching. We the people of India are celebrating ‘Azadi Ka Amrit Mahotsav’ throughout the country. Azadi from colonial yoke has been achieved but have we achieved till now azadi from our narrow perverted mentality which has kept alive the devil within us. In a male dominated society like India it is very natural that we have used this devil to inflict tortures on our womenfolk. Independent India through her living document i.e. Constitution has ensured all kind of rights for women to make them empowered to attain their best selves. But in reality, a woman is facing challenges from several fronts of this gender biased hierarchical society. In order to ensure the effective enforcement of rights as has been guaranteed and protected by the Constitution the Supreme Court of India has stepped in. This Apex court of India through its several landmark judgments has protected and directed the other branches of government to take necessary steps or bring in new laws and regulations to ensure women empowerment. In this paper attempt has been made to analyze the role of the Indian Judiciary in particular that of the Supreme Court of India in paving the way towards a gender just state in which women can have equal footings with their male counterpart in the process of making this country a beautiful one.

Keywords: Patriarchy, Personal Law, Gender discriminations, Sexual Harassment, Menstruation, Constitution, Judiciary, Equality, New order

Introduction:

Questions regarding gender issues still continue to dominate the political, social and economic landscapes in traditional societies like India where since time immemorial women have been kept under subjugation. The multicultural Indian society has accepted existence of several religious personal laws which though talk about the inclusiveness but in reality these laws have been used as an instrument of oppression and discrimination against their

womenfolk. (Parashar, Spring/ Summer 2008) Rate of gender- based crime in India is alarming. Graphs regarding gender based violence have disclosed before us how issue of women safety is being neglected both in the public as well as in private space. (SHARMA, 2015) The word ‘women’ reflect millions of stories of sacrifice, humiliation, oppression and discrimination. It tells us about such untold stories which do not get any attention from us. Whenever we look at the first page of daily newspaper it is written as heading that a woman has been gang raped or killed. Can we imagine their pains? In East Burdwan district of West Bengal husband has chopped off his wife’s hand when she refused to accept his husband’s dictate to abstain from joining the job of nursing. Similarly in Kaliyaganj – an area under the district of Uttar Dinajpur, West Bengal, a minor girl has been made victim to gang rape and later she has been forced to death. If we add this single incident one by one we must feel ashamed for being unable to provide our women a secure and dignified place in our male dominated hierarchical society. The Constitution of India is a living document which above all has accepted the principles of Justice, Equality and Liberty. Social change in India must be directed towards removal of all barriers and discriminations based on gender and in ensuring all-inclusive development which will bring women into the path of mainstream development (Mishra, 2003). But who will bring this desired change? This transformative role of the Supreme Court has not only enabled to bring to its attention issues related to gender discrimination but has empowered women to break down shackles of barriers.

Research Objective

- a) Role of the Indian Supreme Court in ensuring a gender-just state through its landmark judgements;
- b) Whether Judgements by the Supreme Court have brought about a seismic change in the society.

Gender Justice and Indian Supreme Court

The term Gender Justice simply refers to equality and equity. The cry of gender justice is global concern. India as the world’s largest democracy has accepted principle of gender equality. Articles 14, 15, 16, 17, 39, 42 of the Indian Constitution have reflected the spirit of gender justice. But in reality in India gender justice is a far cry. In Indian democracy it is the Supreme Court which has strived and is continuously striving to ensure existence of an egalitarian social order

The Shah Bano Judgement 1985

Conflicts among issues of gender equality and community rights are very common in traditional societies like India. Though as multi-cultural, multi religious society Indian has adopted all the steps to ensure that all can live in a mutually peaceful way. Existence of personal laws of different religious communities has put a death blow to the implementation of uniform civil code (UCC). The Shah Bano case is a milestone as it did not only challenge the discriminatory practices under the Muslim personal laws but it also brought to light the subordinate position of Muslim women in an age when women have extended their talents in several spheres of the society. Sharia and Shah Bano case has given weightage to Muslim women’s voices brining the issue of human right into the limelight (Philips, 2011). Shah Bano -a Muslim woman knocked the door of court to claim maintenance from her divorced husband Md. Ahmad Khan. She has been forced to leave the house along with her five

children where she had lived with her husband. But high court has upheld the practice of personal law thus paying no heed towards victim's prayer. Finally she has to file a petition in the Supreme Court of India under the section 125 of CRPC which has provision regarding enforceable obligation on a man to make necessary financial arrangements to her wife during marriage and after divorce if she is unable to maintain herself (<https://indiankanoon.org/doc/1056396/>). The five judge bench of the Supreme Court headed by Justice Y.V. Chandrachud has not only accorded primacy to secular laws over the personal laws but the court has also increased the amount of maintenance to be given by Khan (Mohd. Ahmed Khan vs Shah Bano Begum And Ors, 1985). This transformative approach of the apex court of India to give priority to the question of gender equality over communal practices has not only challenged the conservative views but it has opened in front us a road towards the attainment of new social order.

The Vishaka Judgement 1997

What can be more terrible to us than to witness that a lady has been gang raped by male chauvinists for she has challenged male audacity. It is a real story of Bhanwari Devi – a woman who has been gang raped while discharging her official duty. She has been associated with the government mission to make people aware about child marriages, need for education etc. in the state of Rajasthan. It was her bad luck that she raised protest against the marriage of an only nine months old minor girl from a higher caste. Though despite her attempts the marriage has been conducted but she had to bear the outrage of upper caste men. Most disgusting thing was the govt. department where she has been employed has refused to extend any mental support to her. Also the Rajasthan high court observed that no such rape has been committed as her husband was present at the spot. Such a nasty mentality from judges of high court raised mass protest in Rajasthan. Several NGOs under the name of 'Vishakha' filed a PIL in the Apex court of India challenging the verdict of Rajasthan high court. The Supreme Court of India highlighted the point that as India is already a signatory to Convention of Elimination of All Forms Discrimination Against Women (CEDAW) hence this provisions must be put into actual practice through the interpretation of Constitution. The apex court has upheld the articles of 21 of the Constitution of India to ensure the basic rights of a rape victim to live a life with dignity. (Vishaka & Ors vs State Of Rajasthan & Ors, 1997) As there was a lack of adequate safeguards through the provisions of existing civil and penal laws in India, the Supreme Court of India has issued 12 major guidelines which must be given proper implementation by every employer to prevent any act of sexual harassment. (Singh, 2000) The Apex court through its power of interpretation has expanded the meaning of sexual harassment.

The Sabarimala Judgement 2018

Entry to Sabarimala Temple is one such case in which concept of purity and pollution of female body has been given utmost importance. In 1993 S. Mahendran filed a petition in Kerala high court claiming ban on the entry of women between the age group of 10-50 into the Sabarimala temple to protect the celibacy character of Lord Ayyappa. It is believed that as Lord Ayyappa is a brahmachari, hence menstrual woman can pollute his character. The Kerala high court provided importance to religious practices than question of equality. Naturally it upheld the ban on the entry of women of a particular age group to protect the

long held beliefs of devotees of Ayyappa. (S. Mahendran vs The Secretary, Travancore, 1991) Challenging this narrow view of Kerala High court Indian Young Lawyers Association has filed a petition in the Apex court of India to nullify the rule 3b of Kerala Hindu Places of Public Worship Rules 1965 which has been considered as discriminatory in nature. After seeking views from both the sides, through its landmark judgement in 2018 the five Judges Constitutional Bench headed by Justice Dipak Mishra has revoked the rule 3b. (Indian Young Lawyers Association vs The State Of Kerala, 2018) The court observed that the restriction on the entry of women of a particular age group is a violation of articles 14, 15, 19(1), 21 & 25 of the Indian Constitution. It has lifted the ban and remarked that devotion of devotee cannot be subjected to gender discrimination.

Conclusion:

The question of gender justice is a question of grave concern. The issue is whether everything has been solved through those judgments or not. The main hurdle towards a gender just society comes from our parochial cultural mindset. In case of Shah Bano it is very clear that how political calculations and lust for power have kicked off other considerations at the back foot. For them protection and dignified life of a Muslim women was secondary to their vying for political power which has forced them to appease the conservative Muslim element, that element who still considers women as machine of reproduction. In order to nullify the Shah Bano judgement the then Congress govt. at the center passed the Muslim Women (protection of Rights on Divorce) Act 1986. Similarly though we have accepted Supreme Court's verdict on entry of women from all ages into Sabarimala temple but still many male chauvinist have opposed to it. Not only have these, the women when they have tried to enter into the temple been prevented by men. Several petitions have already been filed in the Supreme Court asking it to take a review of its earlier decision. Lastly do you think that Supreme Court's direction in the Vishaka judgement has been implemented properly? Each and every day we can hear news about sexual harassment. Molestation and abusive expressions against women are very common. These heinous practices have barely brought to fore the depravation of men's mentality.

In this context what we can say that if women as a gender do not come forward to fight for their own rights it is not possible for the Supreme Court to bring the required changes. Large number of women does not have the courage to challenge the discriminations going against their families as it may bring mental and physical harassment for them. The women have to realize their potential strength and need to channelize it thorough effective ways. This is the time for a call 'Women of the world unite! You have nothing to lose but your fetters'. (Mohanty, 2015)

References

1. <https://indiankanoon.org/doc/1056396/>. (n.d.). Retrieved August 4, 2023, from [www.indiankanoon.org: https://indiankanoon.org/doc/1056396/](https://indiankanoon.org/doc/1056396/)
2. Indian Young Lawyers Association vs The State Of Kerala, Writ Petition (Civil) No. 373 of 2006 (Supreme Court of India July 26, 2018).
3. Mishra, S. Y. (2003). Gender Issues in India: Some Reflections. New Delhi, India : Radha Publications.
4. Mohanty, D. T. (2015). Women's Movement in India. In T. Biswal (Ed.), Human Rights

- Gender and Environment (p. 366). Daryaganj, New Delhi, India: Viva Books.
5. Mohd. Ahmed Khan vs Shah Bano Begum And Ors, 945 (The Supreme Court of India April 23, 1985).
 6. Parashar, A. (Spring/ Summer 2008). Gender Inequality and Religious Personal Laws in India. The Brown Journal of World Affairs , 14 (02), 103.
 7. Philips, A. (2011). Sharia and Shah Bano: Multicultutalism and Women's Right. Anthropologica , 53 (02), 278.
 8. S. Mahendran vs The Secretary, Travancore, AIR 1993 Ker 42 (Kerala High Court April 5, 1991).
 9. SHARMA, P. (2015). Gender-based Crime and Gender Inequality in India: A Subnational Analysis. Economic and Political Weekly , 50 (45), 48.
 10. Singh, P. (2000). PROTECTION OF HUMAN RIGHTS THROUGH PUBLIC INTEREST LITIGATION IN INDIA. Journal of the Indian Law Institute , 42 (2/4), 272.
 11. Vishaka & Ors vs State Of Rajasthan & Ors (Supreme Court of India August 13, 1997).

Women Empowerment in Politics and Economics: Challenges and Issues

Mohammad Amiri

Research Scholar Department of Political Science
Aligarh Muslim University, Aligarh Uttar Pradesh

Abstract

Women and girls make up about half of the world's population. However, their voices, talents, experiences, and contributions are mostly ignored or undervalued by the patriarchal society. They are more deprived of their rights in all the countries of the world, especially third-world countries. The existence of a patriarchal society causes problems such as less political and economic power, excessive poverty, gender violence, and a lack of educational and work opportunities for women. In past societies, women were more marginalized than in today's societies and were even used as sex slaves. Today, the majority of countries in the world focus on empowering women and this agenda is at the top of the list of many government plans and programs as an important issue. In the 21st century, the inequality of women and their weak role in all fields cannot benefit the world, and the participation of women in the political, economic, commercial, and international fields, will help the countries to be a modern world. Women suffer the most damage due to their low economic status and being dependent on men from an economic point of view. A lot of work has been done on the economic empowerment of women, but it has not yielded much result due to the cultural and traditional contexts of different societies. With the participation of women in education, national activities, social progress, trade, economic or political, and international relations, a country will flourish and on the other hand, women will gain their economic self-sufficiency. The purpose of empowering women is to prevent seclusion and eliminate the sense of alienation of women in different fields of society, and it guarantees a quality of life for them. In different societies, there are social, political, and economic restrictions for empowering women and the majority of these restrictions are seen in third-world countries. In this article, an attempt has been made to examine the issues and challenges of women's empowerment in the world of politics and international relations from the perspective of gender inequality.

Introduction

The word empowerment means, "giving someone authority or power" or "trusting someone to do something". Therefore, when we talk about empowering women, it means

making them participate equally with men in social affairs. However, in most societies of the world, even though the population of women and men is equal, there are still women who are treated with disrespect in all social affairs by the patriarchal society. Therefore the purpose of empowering women is to eliminate their sense of alienation and separation from social affairs. In different societies, there are different challenges and limitations in the advancement of women, such as socio-political, economic, educational, work, and commercial limitations. In the past, women were slandered and humiliated by men. However, in today's era, women are in a better position than in the past. In today's era, the situation of women in developed, developing, and backward countries is completely different. The greatest indifference is inflicted on them in backward and third-world countries. Today, the issue of empowering women has become a vital issue and many efforts have been made for the equality of women in various aspects of social affairs. The biggest element of creating challenges and restrictions against the empowerment of women is the culture and traditions of society. Culturally, women are in different positions in different societies. In this article, the role and status of women in social, political, and economic affairs have been analyzed and described using secondary sources such as books, magazines, and news articles.

Issues and problems faced by women in third world countries

1. Education inequality

The level of education of women in today's era in most third-world countries is lower than men's, and with the lack of educational conditions in the villages, the illiteracy of women in these areas is higher. In countries like India, Pakistan, and Afghanistan, around 60% of women in rural areas are illiterate. the lack of provision of educational conditions by the government or cultural barriers caused this illiteracy of women. In Afghanistan, the Taliban government has closed the doors of schools in all cities and they are intellectually and culturally opposed to women's education.

2. Considering women as inferior to men

This way of thinking, which is mostly given to women in countries like India and Afghanistan, is completely wrong, which causes women to stay away from social services. This way of thinking is mostly cultural based and they believe that God created women naturally inferior to men which causes them to behave with women brutally.

3. Low position in the family

While a woman is a mother and the mother has the highest position in the family, they still have a lower position than their husband in different societies.

4. Domestic violence

This violence is mostly aimed at bride-type women who come from different families and mostly happens in countries like India and Afghanistan, almost 70% of this type of violence are happening in both country which The husband, mother-in-law, father-in-law, brother-in-law, and sister-in-law are the causes of this violence.

5. Dowry and bride burning

This type of violence against women exists only in India, where, unlike other third-world countries, boys ask girls for dowry and money. Due to the caste system in India, generally women from lower or middle-class families face this violence. About 6,787 dowry

deaths were reported in India in 2005, according to the National Crime Bureau.

6. Selective abortion and female infanticide

In India, medical professionals do this practice selectively after determining the gender of the fetus due to the inferiority of women to men and the fear of giving dowry to the groom's family.

7. Sexual harassment

Colleagues, neighbors, friends, or strangers in public places, streets, vehicles, offices, etc. more often sexually harass women.

8. Child and underage marriage

Underage marriage of girls is strictly done by the parents for reasons beyond the dowry or to receive huge money in India and Afghanistan. Unlike India, in Afghanistan, families give their daughters to their husbands at a high price (called Pishkash) and demand huge sums of money from the groom's family.

Major problems of modern women

Challenges and problems do not only affect women in third-world countries, but in first and second-world countries, women also face problems, with a bit of differences.

1. Violence against women:

Different types of violence against women are created day by day, even though all the countries of the world are working on empowering women and eliminating violence against women. with the focus of organizations such as human rights and women's rights. Still, women suffer from gender violence, harassment related to dowry, family violence, marital rape, wife beating, sexual abuse, kidnapping, sexual assault by common people, murder, deprivation of education, etc.

2. Gender discrimination

This type of challenge is the biggest obstacle to women's progress in society, In most societies women are considered as a weaker section of society than men and are less important. Gender discrimination affects girls and women in areas such as education, health, care, reduction of the female population, employment, public life, etc.

· Problems of women's education

The percentage of women's education in third-world countries is low, especially in rural areas, and this increases the percentage of illiterate women compared to men. The reason is the lack of access to higher education, such as professional and technical education, and this discourages women from studying.

· Problems related to work

Compared to men, women are more likely to face customer problems and are exploited and harassed at work.

· Unbearable conditions

This condition mostly affects uneducated women, due to their illiteracy they are more exposed to divorce and desertion by their husbands, and they spend their lives in fear of divorce. These unbearable conditions force them to end their lives in some cases.

Political representatives of women

Despite the acceptance of “women’s empowerment and gender equality” at the global level as the core of achieving basic development goals for the realization of human rights, and the key to effective and sustainable development results, women’s political participation in leadership from the local to the global level is still pale. Moreover, they are still in a range to participate in political gatherings. The main factor limiting women’s political participation at global and local levels is gender inequality. According to the resolution of the United Nations General Assembly in 2011 on women’s political participation, reasons such as discriminatory laws, attitudes, methods, gender stereotypes, and women’s low levels of education have marginalized women. On the other hand, women’s lack of access to health care and the disproportionate impact of poverty hurt women’s political participation. Therefore, new and multiple solutions should be adopted to eradicate these problems. Political empowerment of women globally can create more opportunities for women at different levels and act as an equal opportunity for them. Several international commitments have been made at the global level to achieve gender equality to increase the representation of women in the political arena. The Convention on the Elimination of All Forms of Discrimination against Women in 1979, the Beijing Platform for Action in 1995, and the Millennium Development Goals in 2000 were created for the advancement of women in the field of gender equality. Despite the many efforts made by various organizations at the global level, women are still deprived of the right to education, health, employment, legal rights, participation in government, etc. The presence of women in the executive government and parliament at the global level, especially in third-world countries such as India and Afghanistan, is low compared to men. India’s global average was 28.8% of women representatives in Parliament in 2022, and ranked 142 in 2019 followed by Asian countries such as Nepal 48th, Afghanistan 54th, Pakistan 89th, Bangladesh 91st, United Arab Emirates 96th, and Saudi Arabia 98th, and compared to India these countries act better.

Economic self-sufficiency of women

· Poverty Eradication

Women’s economic empowerment plays an important role in women’s financial self-sufficiency since the majority of the population below the poverty line in the world are women and they are in the unfortunate situation of poverty. The causes of intra-household, work, occupational and social discrimination have contributed to increasing the poverty line in the female population mostly in Asian countries. However, at the global level, macroeconomic policies and poverty eradication programs for women have specifically addressed their needs and problems. On the other hand, creating new mechanisms, microcredits, and microfinance institutions will strengthen and increase the credit of women’s economic empowerment. The role of existing financial institutions and banks in increasing the credit of women below the poverty line is also commendable.

· Role of women in the economy

At the global level, women play an important role in the design and implementation of macroeconomic and social policies, and with their participation, they help to institutionalize these plans and processes, but in third-world countries such as India and Afghanistan, the role of women in the implementation of macroeconomic plans is very limit. So the main role of producers and workers in the formal and informal sectors, “domestic workers” are assigned

to them in social and economic development.

- Globalization of the economic system

With the globalization of systems in different sectors, women have faced different and more challenges, and it has negatively affected the realization of the goal of women's equality. These new challenges for women require the countries of the world to reframe policies for access to employment and employment quality. Unequal distribution of the growing economy at the global level has led to economic inequality, feminization of poverty, an increase in gender inequality, worsening of working conditions for women, unsafe work environment, and misuse of women in getting jobs. To deal with the negative social and economic effects caused by the globalization of systems on different platforms, new strategies must be designed for increasing women's capacity and women's economic empowerment.

Conclusion

The word empowerment means entrusting authority and responsibility to a person, which means that in a society, all classes should feel equal in all social affairs. The term women's empowerment means women should achieve empowerment in the social, economic, educational, political, and legal fields. In third-world countries like Afghanistan and India, it is not easy to change the culture of patriarchy to pay attention to women, and these cultures have deep roots in these countries. According to Chah Anwarul Huq, the idea of empowering women may seem difficult in the yard, but what is needed is a concentrated and hard-working effort in this direction to liberate women from any evil in society. At the world level, governments have made many efforts to enable women to have full control over their actions. But to some extent, these efforts to empower women seem insufficient and actions such as dowry, sati, female infanticide, permanent widowhood, child marriage, sexual assault, gender inequality, educational inequality, and problems in finding jobs, exist and are growing. To eliminate these challenges, in the 21st century, empowering women has become one of the most important concerns for governments. It has forced countries to make changes in the process of governance and eliminate the culture of inequality and patriarchy. Even though women make up more than half of the world's population, there is still gender inequality in countries around the globe. The empowerment of women in all fields and gender equality is a necessary thing to ensure the development and progress of countries and it brings prosperity and honour in the society. Therefore, only the initiatives of the government will not be enough to achieve this goal, and society should work on creating an environment free of gender discrimination so that women feel equal from the full opportunity to make decisions and participate in the social, political, and economic life of the country. This will increase the intellectual and value system of women, which will lead to the development of a good family, a good society, and finally a good nation.

References

1. Nirupama Rao, Challenges to Democracy in a Globalized World: A Woman's Perspective in Manorama Yearbook, pp.803-809, 2015.
2. Kiran Bedi, Women educated but still disempowered in Manorama Year Book, pp.813-820, 2015.
3. Praline database on national parliaments, <https://data.ipu.org>
4. Anuarul Hoque, Women Empowerment in India: Current Issues, Challenges, and Future

Directions, International Journal of Management, 11(9), 2020, pp 1752-1765.

5. United Nations Development Programme (UNDP), Human Development Report 1996, New York, 1996.
6. Kochurani, Joseph, Women Empowerment A Conceptual Analysis, Vimala Books and Publications, Kanjirappally, 2005.
7. Gupta, V.S., "Capacity Building for Effective Empowerment of Women," Kurukshetra, 50 No.8, June 2002.
8. Meenakshi, Malhotra, Empowerment of Women (In Three Volumes), Delhi, Isha Books, 2004, Volume 1.
9. Hall, C.M., Women Empowerment, London, Hemisphere Publishing Corporation, 1992.
10. Archana, Sinha, "Micro Finance for Women's Empowerment, A Perspective", Kurukshetra, 52 No.6, April 2004.

Indian Constitution and Women's Rights, Women empowerment, role of Constitution and Law

Manjula Shivabasappa Devasur

Assistant professor & H.O.D of Political Science
G.F.G.C Devanahalli Taluka Bangaluru Rural – 562110

Introduction:

The Constitution of India, adopted on January 26, 1950, is a visionary document that guarantees equal rights and opportunities for all its citizens. One of the remarkable aspects of the Indian Constitution is its commitment to gender equality and women's empowerment. The Constitution recognizes the crucial role of women in nation-building and has several provisions to ensure their rights, protection, and participation in various spheres of life. This essay explores the significance of the Constitution in promoting gender equality and empowering women in India.

Fundamental Rights and Gender Equality:

The Indian Constitution enshrines fundamental rights that ensure equality before the law, non-discrimination, and freedom from any form of exploitation. Article 14 guarantees equality before the law, while Article 15 prohibits discrimination based on sex, among other grounds. These provisions provide a solid foundation for promoting gender equality and protecting women's rights. Women are entitled to the same legal protection and equal opportunities as men, enabling them to participate actively in society, education, employment, and governance.

Protection against Discrimination and Violence:

The Constitution has measures that expressly protect the rights of women in order to overcome the historical marginalization and discrimination that women have experienced. Affirmative action programs are permitted under Article 15(3) to further women's inclusion and advancement in the workplace, in education, and in other fields. The state may make particular arrangements for the welfare of women and children under Article 15(4). Furthermore, Article 19 grants women the right to freedom of expression, allowing them to speak up and combat injustice.

In addition, the Constitution acknowledges the need to end violence against women. The right to life and personal liberty, including the right to live with dignity, are guaranteed under Article 21. This clause serves as the foundation for legislative and regulatory measures meant

to prevent and remedy gender-based violence, such as domestic abuse, sexual harassment, and crimes connected to dowries. The Constitution guarantees that offenders will be held accountable while empowering women to seek justice. India has implemented several acts and laws to protect and promote women's rights, ensure their safety, and empower them. Here are some important acts related to women in India:

The 2005 Protection of Women from Domestic Violence Act:

Women experiencing domestic violence now have legal protection and options. It broadly covers domestic abuse and gives women the right to apply for protection orders, restraining orders, monetary relief, and other required aid.

The 1961 Dowry Prohibition Act:

This law forbids the payment of dowries in conjunction with marriage. It seeks to stop both the linked violence against women and the societal evil of dowry. Under this statute, offenses involving dowry are sanctioned.

The 2013 Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act:

This law offers a thorough framework for preventing and dealing with workplace sexual harassment. It requires the creation of Internal Complaints Committees (ICC) in enterprises and ensures that women have a safe workplace.

The Maternity Benefit Act of 1961:

This law was created to safeguard the rights of female workers during pregnancy and maternity. To ensure the welfare of working mothers and their children, it offers paid maternity leave, nursing breaks, and other benefits.

The Medical Termination of Pregnancy (Amendment) Act, 2021:

This act amends the existing law on the termination of pregnancy. It allows women to have access to safe and legal abortion services, expanding the scope of permissible abortions and improving reproductive rights.

The Prohibition of Child Marriage Act, 2006:

This act prohibits child marriages and provides for punishment for those involved in such marriages. It seeks to protect the rights and well-being of underage girls and prevent early marriages.

The Immoral Traffic (Prevention) Act, 1956 .

The subject of human trafficking for purposes of commercial sexual exploitation is addressed by this law. It forbids the trafficking of individuals, especially women and children, and it includes provisions for victim prevention, protection, and rehabilitation.

The Equal Remuneration Act, 1976:

This law seeks to ensure that men and women receive equal compensation for equivalent work. It discourages gender-based pay disparity in the workplace and forbids discrimination in compensation.

The Criminal Law (Amendment) Act, 2013:

In order to enhance the rules pertaining to sexual offenses, this legislation incorporated

various revisions to the Indian Penal Code, the Code of Criminal Procedure, and the Indian Evidence legislation. It improved protection for women against sexual violence, broadened the definition of sexual offenses, and enhanced penalties for perpetrators.

The National Commission for Women Act of 1990:

This law creates the NCW as a legislative organization to defend and advance the rights of women. The NCW aims to promote gender equality, looks into complaints, and suggests actions for women's welfare. These are a few of India's most important statutes and policies that are dedicated to defending women's rights, preventing gender-based violence, and advancing gender equality. Noting that there are additional regional and state-specific laws and acts that also deal with women's issues, it is crucial to highlight that this is not a comprehensive list.

Political Engagement and Empowerment:

The Indian Constitution places a strong emphasis on the value of women's political engagement. As a means of ensuring their presence and voice at the local level, Article 15(3) permits the reservation of seats for women in local government bodies (Panchayats). Additionally, according to Article 243D, women must hold at least one-third of the seats in local government organizations. Women's participation in decision-making has increased thanks to these provisions, which also provide them more capacity to be active changemakers.

In addition, the Constitution establishes a seat reservation for women in the Rajya Sabha, the lower house of parliament, and the Vidhana Sabha, the state legislatures. This clause intends to close the gender imbalance in legislative bodies and provide women a significant voice in the creation of laws and policies that impact them. The Constitution's dedication to empowering women politically has led to greater representation and a diversity of viewpoints in government.

Conclusion:

Gender equality and women's empowerment are promoted by the Indian Constitution. Its provisions uphold women's rights, shield them from abuse and discrimination, and encourage their political engagement. True gender equality still faces obstacles, despite these constitutional protections. For society, the government, and individuals to successfully address these issues, a welcoming environment that protects women's rights must be fostered. India can build a society where women may reach their full potential and make a meaningful contribution to the development of the country by embracing the spirit of the Constitution and actively striving toward gender equality.

References:

1. Dr. Shakuntala Sangam – Laws Relating to Women Empowerment in India (Whites Mann publications)
2. Durga Das Basu - Introduction to the Constitution of India, 23rd Edition 2018
3. Women and The law. Bhargava (Kamala Publishers)
4. National commission for Women (Women specific legislation)
5. Nikunj Arora by- All about women's rights . May 2022

Inclusive Development: Reservation for OBC Women in Karnataka

Bhimasheppa Muddapur

**Research Scholar, DOSR in Political Science,
Tumkur University Tumkur.**

Dr. Mahalinga K.

**Assistant Professor, DOSR in Political Science,
Tumkur University Tumkur.**

Abstract:

Inclusion is a core idea that seeks to promote equitable opportunities and benefits for all members of society, particularly those who have historically been marginalised or disadvantaged. The establishment of reserves or affirmative action measures that promote the representation and participation of underrepresented groups is an important feature of inclusive development. This abstract is about reservation for Other Backward Class (OBC) women in the Indian state of Karnataka. Reservation policies have been in place in India for several decades to address historical inequalities and create a level playing field for socially and economically disadvantaged communities. OBCs are one such group that has faced significant socioeconomic challenges, such as limited access to education, employment, and political representation. Recognising the need to empower OBC women and improve their socioeconomic status, the government of Karnataka has taken an important step towards inclusive development by introducing reservations specifically for OBC women. The quota policy for OBC women in Karnataka serves several reasons. It tries to boost their representation in educational institutions, government positions, and political posts. For starters, it addresses gender inequities within the OBC group and gives possibilities for women to enter traditionally male-dominated fields such as education and work. Second, it recognises the interconnectedness of caste and gender and seeks to empower OBC women who face twin types of discrimination. Karnataka's reservation policy for OBC women has the potential to effect positive change in a variety of areas. It has the potential to enhance the enrollment of OBC women in educational institutions, allowing them to get the essential skills and information for socioeconomic emancipation.

Key words: reservation, OBC, women, social justice, empowerment.

Introduction:

Karnataka has made considerable strides in recent years in fostering inclusive development

and empowering marginalised people. In its never-ending pursuit of social justice and equitable prosperity, the Karnataka government has implemented a ground-breaking programme to empower women from Other Backward Classes (OBCs). This bold step aims to address gender disparities while also addressing the multifaceted challenges faced by OBC women, who have frequently been at the crossroads of caste and gender discrimination. Karnataka's reservation policy for OBC women marks a watershed moment in the state's commitment to ensuring that development benefits reach every segment of society. The government hopes to bridge the socioeconomic divide and encourage greater engagement of OBC women in many industries by giving a level playing field and access to opportunities. This article examines the significance of this reservation policy, its potential impact on the lives of OBC women, and how it aligns with the state's broader goal of achieving inclusive and sustainable development. As we investigate the implications of this progressive step, it becomes clear that empowering OBC women not only improves their social standing but also strengthens the fabric of Karnataka's diverse society. Karnataka sets an encouraging example for other Indian states by ensuring that no one is left behind in the quest of prosperity, and it demonstrates the transformative power of inclusive policies in crafting a more fair future for all.

The Importance of Women's Reservation in Karnataka

Reserving seats in local government for women is an important step towards gender equality and women's empowerment. It gives women the opportunity to express their concerns, participate in decision-making, and influence policy agendas. As a result of this empowerment, women's viewpoints are more inclusive and fairly represented in public life.

Breaking Gender Assumptions:

Reservation policies encourage the belief that women are equally competent of occupying public office and participating in decision-making by tackling engrained gender norms and assumptions. It strongly emphasises that the voices of women are essential. Contributions that break down barriers and change societal perspectives are valuable. The Panchayat system of local government is one of the oldest forms of local administration in rural Karnataka. This well-established type of local government is known as Panchayat Raj, which is Hindi for "rule of village committee." Panchayat Raj ensures the proper execution of rural development operations.

Women's Reservation Promotes Political Participation

It encourages the general population to participate in development initiatives. In 1987, around 14,000 women were married. Karnataka elects mandal panchayat members with a 25% seat reservation for women. Numerous studies of Karnataka's four years of experience with women in panchayati raj institutions suggest that reservation serves to empower women. Many elected women demonstrated extraordinary dedication to carrying out their responsibilities in a hitherto male-dominated area. People perceived them to be considerably more approachable, which distinguished women from men.

Decentralisation and Panchayat Raj have been an exception in Karnataka. The state government established the Panchayat Rah system in 1983 for a variety of reasons. That device had two tiers: the Mandal Panchayat for a group of villages at the local level and the Zilla Parishad for the district. A progressive decision had already been made at that stage to reserve 25% of the seats for women. This experience was considered relevant by those who drafted

the 73rd amendment.

Recent achievements in government decentralisation have created chances for local women's agency. In an ironic twist, global changes may render this process more vulnerable. As a result, rather than attempting to integrate into the current development paradigm and make minor local improvements, the only way to address this is to create a new development paradigm that will secure justice for the vast majority of the underprivileged and women. For example, the Panchayat Raj Amendment Act 2010 increased the proportion of women with reservations in Karnataka to 50%. This increased the likelihood of women running for municipal government, allowing them to carry out their obligations and roles in local politics. They are becoming more forceful in using their authority as the people's chosen representatives. Not everything is perfect right now, but there have been some positive advances, such as increasing self-efficacy and visibility for women legislators. However, claiming a dramatic shift in institutional priorities and practises of governmental accountability).

Women in Karnataka had only run for seats reserved for them, not for general election seats. According to the 1983 Act, each Zilla Parishad must have at least one woman from a scheduled caste represent it. Women were more likely to be younger members when compared to men. More than three-quarters of female Zilla Parishad members were under the age of forty-five, and more than half were between the ages of twenty-five and thirty-five. The presence of women during Zilla Parishad meetings was another eye-opener. Any lady who wished to speak up after the meeting with the adhyaksha (Chairman) or upadhyaksha (Deputy Chairman) did so. When male participants left the hall. Women from the southern and coastal areas of Karnataka were more vocal than those from the northern districts, owing to their exposure to the urban environment as well as cultural concerns.

All other aspects of their social identities are secondary to the fact that they are female. The field study undertaken during the early days of the Zilla Parishads served as the foundation for these results. Changes were observed when the same Zilla Parishads were investigated after around two years. More women were speaking up and expressing their views on numerous matters being debated. It was also evident that participation had improved in terms of the quality of comments given. It was also stated that female members and office holders were not dishonest and had a no-nonsense approach to dealing with panchayat issues such as education, health, and hygiene. Panchayat elections in Karnataka were held along party lines in 1987. For the first time, candidates nominated by national or regional parties challenged individuals who had traditionally dominated villages based on cast, family, fortune, and bullying techniques. Villages that had been ruled for long years by a single family or caste faced tough challenges. According to the Karnataka Panchayat Raj Act (Second Amendment, 2010) issued on October Taluks are exclusive for females. Panchayat seats are situated in 30 districts, whereas 3,659 Taluk Panchayat seats are located in 176 municipalities. The state Election Commission set aside 50% of the seats in all three levels of the Panchayat Raj system for women, with 498 and 1,829 seats in the state's Taluk and Zilla Panchayats earmarked particularly for women. Women outweighed men in this election's outcomes. Women did far better in the Zilla Panchayat and Taluk Panchayat elections than in the 232 seats up for election in the Taluk Panchayat. Women defeated men in a number of races on

their home turf.

Political Participation of Women in Karnataka LS,LA,LC:

GEM, the gender empowerment metric, relies heavily on political participation and representation of women in political roles. Voter turnout has risen from 62.23% in 2008 to 71.08% in 2018, indicating that more women are interested in and exercising their right to vote. However, only one woman represents Karnataka in the Lok Sabha, down from two in 2004. The number of women running for state assembly has increased from 62 in 1999 to 219 in 2018. The same cannot be said for women running for office. Only seven women are members of the 224-member legislative assembly, and only five are members of the legislative council, which has 75 members. To empower women, more women must run for office and win, which can only happen if people support female candidates. Women's political participation is improving, with a better position in Panchayati Raj Institutions (PRIs) and Zilla Parishads.

Karnataka has a 33% quota for women in government-outsourced positions.

May 21 (ANI): In a historic move, the Karnataka government has set aside 33% of all positions in all departments for women who work remotely.

Chief Secretary P. Ravikumar issued a circular on this subject on Friday. Karnataka now has 1.5 lakh outsourced employees out of 7.2 lakh sanctioned roles and 4.6 lakh employees. So now, 50,000 posts will be reserved for female workers. According to the circular, the state government outsources the hiring of drivers, housekeepers, and other group D staff. The circular also noted that women may do equally well in outsourced occupations. As a result, it was proposed that a 33% reserve be made for women in all government jobs and services that are outsourced. This reservation applies to all autonomous bodies, universities, urban local authorities, and other government offices.

Context: In Karnataka's ULB elections, the Bhakthavatsala Commission recommends a 33% quota for OBCs.

The committee was formed as a result of the SC's directive. The article is state-specific and can only be read once. Recommendations: Reserve 33% of ULB seats for OBCs, including minorities (44% of Karnataka's population is OBC). Make sure the total not more than 50% of all seat reservations. Bring the Department of Personnel and Administrative Reforms in charge of all ULB election wings. Make the mayor and deputy mayor's terms of office 30 months long, just like the BBMP in Bangalore. Give OBC reservations for the Mayor's and Deputy Mayor's positions in the BBMP. Similar to this, the Supreme Court recently accepted the Banthia commission's recommendations to implement 27% OBC quota in local body elections in Maharashtra. The Supreme Court ruled in December 2021 that OBCs cannot be given a reservation in local bodies unless they pass the triple criteria (as outlined in the SC's own 2010 ruling). Article 243T, paragraph 2/3, contains provisions for the reservation of seats in ULBs. Scheduled Castes and Scheduled Tribes are given priority in every municipality. At least one-third of the available seats must be set aside for women. The office of chairperson in municipalities shall be reserved for members of the Scheduled Castes, Scheduled Tribes, and women in accordance with any legal provisions made by a State's legislature. OBC Reservation: The first backward classes other than the Scheduled Castes (SCs) and Scheduled Tribes (STs) at the national level were identified by the Kalelkar

Commission, which was established in 1953.

According to the Mandal Commission Report from 1980, 1 257 communities were deemed backward, with an estimated OBC population of 52%. The current quotas, which exclusively included SC/STs, were urged to be increased from 22.5% to 49.5% to include OBCs.

The central government reserved 27% of union civil jobs and services for OBCs under Article 16(4). Following that, quotas were implemented in central government-run educational establishments [Article 15 (4)]. Because of the 102nd Constitution Amendment Act of 2018, the National Commission for Backward Classes (NCBC) now has constitutional authority.

References:

1. Neema Kudva (2010). Engineering Election: Women's Experience in Panchayati Raj in Karnataka, India. Vol. 1 of the International Journal of Politics, Culture, and Society. 16 No. 3, pp. 445-463.
2. Srilatha Batliwala, BK Anitha, Anita Gurumurthy, Wail, and Chandana S. Status of Rural Women in Karnataka (NIAS Books and Special Publications No. SP4-2006). Other. Bangalore National Institute of Advanced Studies
3. K.R. Ramaswamy, K.R. (2018a). A Study of the Issues Faced by Elected Women Gramme Panchayat Members Prior to Election in Dakshina Kannada District, India. International Review of Management and Social Science, Vol. 10.No.1, pp. 46-53.
4. K.R. Ravishankar, K.R. (2018b). A Study of Women Gramme Panchayat Members' Problems During Gramme Panchayat Elections in Dakshina Kannada District. GRANTHAALAYAH International Journal of Research, Vol. 6, Issue 1, 36-41
5. Prabhat Datta (2003): "Democratic Decentralisation through Panchayati Raj in Contemporary India: The Changes and Challenges," South Asia Institute, Department of Political Science, Heidelberg University, Working Paper No. 49, p:1.
6. The History of Panchayati Raj and Gramme Sabha in India,'The Hindu Business Line Prajawani News Paper in Kannada
7. THE ROUTLEDGE HANDBOOK OF THE OTHER BACKWARD CLASSES IN INDIA—though movements and developments, edited by simhadri somanaboina and akhileshwari ramagoud

A study on influence of Socio-Economic and Demographic Characteristics of ANMs in providing Maternal and Child Health Services

Dr.T.Chandrasekarayya

Associate Professor, Dept. of Population Studies,
S.V.University, Tirupati, A.P-517502.

Abstract

Reproductive Child Health-I (RCH-I) was implemented in 1997 had too many components and again Auxiliary Nurse Midwives (ANMs) was key field level person for implementation. RCH-I had Maternal Health as one of the priority areas but due to various reasons, government failed to provide Round the Clock Delivery Care at the field level. One major reason was non availability of ANM at the Sub Centre and lack of coordination between different components. As seen in the past that in spite of the rapid increase in the number of ANMs in the last 30 years, the indicator on Safe Delivery does not show corresponding increase. Instead of increasing staff what is required is to improve the performance of the PHC system. Improving the skills of the ANM through training and support through supervision is equally important. The present study is descriptive in nature based on primary data collection and aims at examining the influence of Socio-Economic and Demographic Characteristics of ANMs on Maternal and Child Health Services.

Keywords

Rural Health Care Services, Primary Health Centers, Auxiliary Nurse Midwives, National Rural Health Mission, Maternal and Child Health Services

Introduction

In the Rural Health Care System, the ANM is the key field level functionary who interacts directly with the community and has been the central focus of all the Reproductive Child Health Programs. Over the years with changes in Program Priorities, the role and capacity of the ANM has changed substantially. During 1995-2005, Multi Purpose Worker (MPW) was more involved in Family Planning and Preventive Services in contrast with ANM of sixties who was providing delivery and basic curative services to the community. In the overall job description of the ANM, the “M” the role of “Midwife” has been neglected. One of the major reasons for the change in the role of ANM is change in program priorities over past few decades. National Programs have shifted the focus from Comprehensive Reproductive Health Services to Preventive Services. In the mid 60s, Family Planning was integrated with

Maternal and Child Health Activities and projected as a program deserving the highest priority (GOI, Planning Commission 1968). A separate department and structures of Family Planning were created at the Central, State and District levels with the sole function of promoting Family Planning through the PHC staff. This created an impression that the staffs funded by Family Planning Program were to restrict themselves to only Family Planning Activities whereas in theory, all the Sub Centres and PHC Doctors had similar Job Descriptions which included MCH too. The new ANMs employed under the Family Planning Program did not feel the need to stay at Sub-Centre Village since their work did not relate to any emergencies such as childbirth.

The National Rural Health Mission (NRHM) has been launched with a view to bringing about dramatic improvement in the Health System and the health status of the people, especially those who live in the Rural Areas of the Country. The Mission seeks to provide Universal Access to Equitable, Affordable and Quality Health Care which is accountable at the same time responsive to the needs of the people, reduction of Child and Maternal Deaths as well as Population Stabilization, Gender and Demographic Balance. In this process, the Mission would help achieve goals set under the National Health Policy and the Millennium Development Goals during the Mission Period i.e., 2005-2012. Later, the Mission Period has been extended up to 2017. To achieve these goals NRHM will:

- Facilitate increased Access and Utilization of Quality Health Services by all.
- Forge a partnership between the Central, State and the Local Governments.
- Set up a platform for involving the Panchayat Raj Institutions and Community in the management of Primary Health Programmes and Infrastructure.
- Provide an opportunity for promoting Equity and Social Justice.
- Establish a mechanism to provide flexibility to the States and the community to Promote Local Initiatives.
- Develop a framework for promoting inter-spectral convergence for Promotive and Preventive Health Care.

Review of Literature

In Turkey Province, OzgurAlparslan and Gulbahtiyar Doganer (2009) examined the relationship between levels of burnout of midwives who work in Sivas, Turkey province centre and Identified socio-demographic characteristics. A Study by JyotiSarin, Jeeva S, Geetanjli, PoonamSheoran (2011) observed the practices of Auxiliary Nurse Midwives regarding care of baby at birth. A.C.Rajpurohit and A.K. Srivasthava, (2013) examined the utilization of PHC services amongst rural population of northern India – Some socio-demographic correlates. Ellen Nomandla Mpantsha, South Africa, (2003) investigated the Challenges that face the Trained Midwives in the Workplace during the 21st Century in Ethekwini Region of KwaZulu-Natal. Pavitra Mohan, Sharad D Iyengaret al, (2003) studied about Auxiliary Nurse Midwife determines their place of residence. A comparative study by Pawan Kumar and Abdul M Khanet all, (2014) examined on job satisfaction among regular and staff on contract in the primary health care system in Delhi. Zahra HadizadeshTalasaz, ShahlaNouraniSaadoldin et al,Mashhad, Iran, (2014) studied the Job Satisfaction and Occupational Stress in Organizational Commitment Among Midwives Working in the

Maternity Wards. Ayivi-Guedehoussou, Nono (2016) examined the Determinants of Job Satisfaction among Nurses, Midwives, and Auxiliary Nurses in Health Clinics: The Case of Bénin, West Africa.

Objective

The study examines the on influence of Socio-Economic and Demographic Characteristics of ANMs on Maternal and Child Health Services in Krishna district of Andhra Pradesh.

Methodology

The study is based on primary data collected from 8 mandals (two from each division) out of 50 mandals in the Krishna district of Andhra present covering 18 Primary Health Centres with same size of 170 ANMs based on simple random sampling technique. There are ten MCH services of the ANMs and weightages have been to MCH services rendered by ANMs. The individual achievements under each service are categorized in three as “high performance, average performance and poor performance”.

Results and discussion

RCH-II has been planned with aim to provide Basic Emergency Obstetric Care (BEmOC) at Sub Centre and PHC and Comprehensive CEmOC at Community Health Centre and District Hospital Level. However, about 55% of the Sub Centres do not have own building and 78% do not have tap water, in absence of such basic facilities, it is not possible to provide Delivery Care. Before increasing the number of field functionaries, there is a need to improve management of Human Resources, Logistics and Infrastructure. Unless, India learns from failures of past programs, it is not possible for ANM to revert to the role of Comprehensive Reproductive and Child Health Service Provider. The Government is increasing the density of ANMs from 1 to 2 per 5000 population in difficult areas. This would only help if it is ensured that this new ANM is staying in the Sub Centre Village and has the confidence and competence to attend to Deliveries and other Emergencies. The influence of Socio-Economic and Demographic Characteristics of ANMs on Maternal and Child Health Services is discussed briefly hereunder

Table-1: Association between Age of the ANMs and their MCH Services:

Age (Yrs)	Performance under MCH Services						Total	
	High		Average		Poor			
	No.	%	No.	%	No.	%	No.	%
21-30	0	0.00%	22	78.57%	6	21.43%	28	100.00%
31-40	18	28.13%	26	40.63%	20	31.25%	64	100.00%
41 & above	20	25.64%	38	48.72%	20	25.64%	78	100.00%
Total	38	22.35%	86	50.59%	46	27.06%	170	100.00%

Table-1 reveals that slightly more proportion of ANMs (28.13%) in the age group of 31-40 recorded ‘High Performance’ as against (25.64%) among ANMs with 41 & above age and no ANM with age less than 30 years recorded under ‘High performance’. Majority of the ANMs (78.57%) with age less than 30 years manifested as ‘Average Performance’ and 40.63%

of ANMs in the age group of 31-40 and 48.72% of ANMs with age 41 & above recorded under 'Average Performance'. Slightly more proportion of ANMs in the age group of 31-40 years recorded 'Poor Performance' as against 25.64% of ANMs with age 41 & above and 21.43% of ANMs age less than 30 years recorded 'Poor Performance'.

Table-2: Association between the Marital Status of the ANMs and their performance under MCH Services

Marital Status	Performance under MCH Services						Total	
	High		Average		Poor			
	No.	%	No.	%	No.	%	No.	%
Single & Widowed	4	50.00%	2	25.00%	2	25.00%	8	100.00%
Currently Married	34	20.99%	84	51.85%	44	27.16%	162	100.00%
Total	38	22.35%	86	50.59%	46	27.06%	170	100.00%
Chi-Square Value	Degree of freedom		P - Value				Inference	
3.5	2		> 0.05				Not Significant	

Table-2 shows that only 8 ANMs recorded as 'Single & Widowed'. However, out of 162 married ANMs, 20.99%, 51.85% and 27.16% of them have manifested as 'High', 'Average' and 'Poor' performance categories respectively whereas out of 8 Single & Widowed ANMs, 50.00%, 25.00% and 25.00% of them manifested as 'High', 'Average' and 'Poor' performance respectively. The said difference is statistically not significant at $P > 0.05$.

Table-3: Association between the Caste of the ANMs and their performance under MCH Services:

Caste	Performance under MCH Services						Total	
	High		Average		Poor			
	No.	%	No.	%	No.	%	No.	%
SC	26	24.07%	48	44.44%	34	31.48%	108	100.00%
ST	0	0.00%	6	100.00%	0	0.00%	6	100.00%
BC	10	20.83%	26	54.17%	12	25.00%	48	100.00%
OC	2	25.00%	6	75.00%	0	0.00%	8	100.00%
Total	38	22.35%	86	50.59%	46	27.06%	170	100.00%

From the above table-3, it can be seen that slightly more proportion (25.0%) of 'OC' Category ANMs recorded 'High Performance' as against 24.07% of ANMs among 'SCs' and 20.83% among 'BCs'. 'Average Performance' is recorded among all ANMs belong to 'ST' comparatively 54.17% from 'BC', 75% from 'OC' and 44.44% from 'SC'. The 'Poor Performance' is recorded highly in 'SC' (31.48%) and 25% of 'BC'. No one from 'OC' and 'ST' recorded 'Poor Performance'. This is not statistically significant as meager no., of study

subject recorded i.e., only 8 under ‘OC’ and 6 under ‘ST’ category.

Table-4: Association between the Education of the ANMs and their performance under MCH Services:

Education	Performance under MCH Services						Total	
	High		Average		Poor			
	No.	%	No.	%	No.	%	No.	%
Upto 10th Class	22	19.64%	48	42.86%	42	37.50%	112	100.00%
Inter/PUC	14	29.17%	30	62.50%	4	8.33%	48	100.00%
Degree & above	2	20.00%	8	80.00%	0	0.00%	10	100.00%
Total	38	22.35%	86	50.59%	46	27.06%	170	100.00%

Education is an important influencing factor in rendering better services in any sector. From the above table-4, also it is quite evident that better the education higher the performance. ‘High Performance’ is recorded in high proportion i.e., 29.17% of ANMs who studied ‘Inter/PUC’ as against 20% among ANMs studied ‘Degree & above’ and 19.64% among ANMs studied ‘Upto 10th Class’. However, out of total 172 ANMs, only 10 ANMs studied ‘Degree & above’. ‘Average Performance’ is recorded in high proportion i.e., 80% of ANMs who studied ‘Degree & above’ as against 62.5% among ANMs studied ‘Inter/PUC’ and 42.86% among ANMs studied ‘Upto 10th Class’. High proportion (37.5%) of ANMs studied ‘Upto 10th Class’ recorded ‘Poor Performance’ as against 8.33% of ANMs studied ‘Inter/PUC’. No one from ANMs studied ‘Degree & above’ recorded ‘Poor Performance’.

Table-5: Association between the Income of the ANMs and their performance under MCH Services:

Income (per month)	Performance under MCH Services						Total	
	High		Average		Poor			
	No.	%	No.	%	No.	%	No.	%
<Rs. 15,000/-	20	21.74%	42	45.65%	30	32.61%	92	100.00%
Rs. 15001/- to Rs. 30,000/-	0	0.00%	4	100.00%	0	0.00%	4	100.00%
>Rs. 30,001/-	18	24.32%	40	54.05%	16	21.62%	74	100.00%
Total	38	22.35%	86	50.59%	46	27.06%	170	100.00%

From the table-5, It is evident that slightly more proportion (24.32%) of ANMs whose income is more than Rs: 30,001/- recorded ‘High Performance’ as against (21.74%) among ANMs whose Income is less than Rs: 15,000/-. No one is recorded ‘High Performance’ among ANMs whose Income is in between Rs: 15,001/- &Rs: 30,000/-. Though, meager

number 100%(4) ANMs whose Income is in between Rs: 15,001/- &Rs: 30,000/- recorded 'Average Performance' as against 54.05% among ANMs whose Income is more than Rs. 30,001/- and 45.65% among ANMs whose Income is less than Rs. 15,000/-. More proportion (32.61%) of ANMs who's Income is less than Rs: 15,000/- recorded 'Poor Performance' as against (21.62%) among ANMs who's Income is more than Rs: 30,001/-. No one is recorded 'Poor Performance' among the ANMs whose Income is in between Rs: 15,001/- & Rs: 30,000.

Summary

Under National Rural Health Mission, Accredited Social Health Activists (ASHAs) are playing a key role in reduction of Health Indicators like IMR, MMR, TFR and Communicable and Non-Communicable Diseases at village level under the guidance of Auxiliary Nurse Midwives. The NRHM has emerged as a major financing and health sector reform strategy to strengthen States Health systems. Based on the findings the Socio-Economic and Demographic Characteristics of ANMs are influencing the Maternal and Child Health Services. Hence, It may be advisable to do further research in the same pragmatic issue by taking large sample in Krishna District geographically duly incorporating the impact of role of ASHA and the impact of opinion of the stakeholders and other beneficiaries in the community at village level on ANM's performance with their socio-economic and demographic aspects.

References

1. **Ayivi-Guedehoussou, Nono (2016):** The Determinants of Job Satisfaction among Nurses, Midwives, and Auxiliary Nurses in Health Clinics: The Case of Bénin, West Africa. Santa Monica, CA:RANDCorporation, 2016. <http://www.rand.org/>
2. **Ellen NomandlaMpantsha, South Africa, (2003):** The Study to Investigate the Challenges that face the Trained Midwives in the Workplace during the 21stCentury in Ethekwini Region of KwaZulu-Natal
3. **JyotiSarin, Jeeva S, Geetanjali, PoonamSheoran,(2011):** A Study on Practices of Auxiliary Nurse Midwives regarding care of baby at birth, Nursing and Midwifery Research Journal, Vol-7, No. 3, July 2011
4. **OzgurAlparslan and GulbahtiyarDoganer, (2009) in Turkey Province:** Relationship between levels of burnout of midwives who work in Sivas, Turkey province centre and identified socio-demographic characteristics.
5. **Pavitra Mohan, Sharad D Iyengaret al, (2003):** Auxiliary Nurse Midwife: What determines her place of residence?, Journal of Health & Population in Developing Countries / URL: <http://www.jhpdnc.unc.edu/> Date Published 23 June, 2003.
6. **Pawan Kumar and Abdul M Khanet all, (2014):** A comparative study of job satisfaction among regular and staff on contract in the primary health care system in Delhi, India, Year : 2014 Journal of Family and Community Medicine,| Vol. 21 | Issue Number: 2 | Page: 112-118
7. **Rajpurohit . A.C.and A.K. Srivasthava, (2013):** Utilization of PHC services amongst rural population of northern India – Some socio-demographic correlates. IJCH-Vol. 25, No-4.
8. **Zahra HadizadeshTalasaz, ShahlaNouraniSaadoldin et al,Mashhad, Iran, (2014):** Job Satisfaction and Occupational Stress in Organizational Commitment Among Midwives Working in the Maternity Wards; Mashhad, Iran, 2014.

Depression, Anxiety and Stress among Zumba and Non- Zumba doing women

Dr. Pooja Malviya

Assistant Professor

Psychology Department, RTMNU, Nagpur

Abstract

The present study intends to deal with Stress, Anxiety and Depression in Zumba and Non-Zumba doing women. The sample consisted of 20 women doing zumba and 20 women who never participated in zumba belonging to the age group 18 to 30 years. A set of 3 self-report scales- Depression, Anxiety, Stress scale- 21 item short form (DASS-21) by Lovibond and Lovibond was used. The data were analysed with the help of t-test. The obtained t- value for Depression ($t=2.48$), Anxiety ($t=2.93$), and Stress ($t=3.08$) was found to be significant at 0.01 level. The obtained results reveal that the level of Depression, Anxiety and Stress is less in zumba doing women rather than non zumba doing women.

Keywords: Depression, Anxiety, Stress, Zumba.

Introduction

Mental and physical health is fundamentally linked. There are multiple associations between mental health and chronic physical conditions that significantly impact people's quality of life, demand on health care and other publicly funded services, and generate consequences to society. The world health organization (WHO) defines: health as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. The WHO states that "there is no health without mental health". However is the relationship between mental and physical health more evident than in the area of chronic conditions. The associations between mental and physical health are: 1. Poor mental health is a risk factor for chronic physical conditions. 2. People with serious mental health conditions are at high risk of experiencing chronic physical conditions. 3. People with chronic physical conditions are at risk of developing poor mental health.

Mental Health:

Mental health is a term used to describe emotional, psychological, and social well-being. The quality of a person's mental health is often measured by how adaptively they can cope with everyday stressors. Mental health allows people to use their abilities, be productive, make decisions, and play an active role in their communities.

Impact Of Mental Health:

The state of a person's mental health has a significant impact on their quality of life. Taking care of your mental health allows you to contribute to your community, cope with stress, have quality relationships, and maintain physical health. Mental health can help you to work towards your full potential in all aspects of your life. Improved mental health is also linked with better physical health. Research has found that positive mental health can reduce the risk of heart attacks and strokes. Poor mental health, on other hand, is linked with issues like increased stress, sleep problems, smoking, and substance use. There are many factors that influence mental health and overall well-being. Individual factors play an important part, but social, environmental, and financial circumstances can also either enhance or worsen mental health.

Depression:

Depression [especially in combination with anxiety] is a very common mental disorder, affecting up to 1 in 5 people in their lifetime. It is defined as 'a medical illness that affects how you feel, think, and behave, causing persistent feelings of sadness and loss of interest in previously enjoyed activities. Depression can lead to a variety of emotional and physical problems. It is a chronic illness that usually requires long-term treatment'. [DSM-5].

Anxiety: Anxiety is an emotion characterized by feelings of tension, worried thoughts and physical changes like increased blood pressure. People with anxiety disorder usually have recurring intrusive thoughts or concerns. They may avoid certain situations out of worry. They may also have physical symptoms such as trembling, dizziness or rapid heartbeat (Sarason).

Stress:

Stress is simply a reaction to a stimulus that disturbs our physical or mental equilibrium. In other words, it's an omnipresent part of life. Stress is a psychological and physiological and physiological response to events that upset our personal balance in some way. Stress can arise for a variety of reasons. Stress can be brought about by a traumatic accident, death, or emergency situation. Stress can also be a side effect of a serious illness or disease. A stressful event can trigger the "flight-or fight" response, causing hormones such as adrenaline and cortisol to surge through the body. A little bit of stress, know as "acute stress", can be exciting-it keeps us active and alert. But long term, or "chronic stress", can have detrimental effects on health. One may not able to control the stressors in their world, but one can alter their reaction to them. Stress can also help you rise to meet challenges. Stress, is what keeps you on your toes during a presentation at work, sharpens your concentration when you are attempting the gamewinning free throw, or drives you to study for an exam when you'd rather be watching TV. 8 Stress can arise for a variety of reasons. Stress can be bought about by a traumatic accident, death, or emergency situation. Stress can arise for a variety of reasons. Stress can be brought about by a traumatic accident, death, or emergency situation. Stress can also be a side effect of a serious illness or disease.

Zumba :

Zumba is a fitness program that involves cardio and Latin-inspired dance. It was founded by Colombian dancer and choreographer Beto Pérez in 2001. Zumba involves dance and aerobic movements performed to energetic music. Every time you

exercise, you release endorphins, which trigger positive feelings throughout the body. Several studies have found that women going for zumba dance tend to show positive benefits such as reducing body weight and other effects including psychological and social benefits on quality of life.(Vendramin & Bergamin,2002). A similar study by Nur Akmal stated that zumba dance helps in improving mood and the energy level of an individual through the secretion of hormones that induce stress relief such as dopamine and serotonin. A study by Seyed Gilani concluded that regular aerobic exercise training as an effective strategy plays an important role in in proving self-esteem and mental health and also promoting life quality.

In the light of these research evidences, the present study was designed to examine depression, Anxiety ans stress among zumba and non zumba doing women. Thus it was hypothesized that zumba doing women will be lower on depression, stress and anxiety.

Method

Participants: The participants consisted of 20 women doing zumba and 20 women who never participated in zumba belonging to the age group 18 to 30 years. All the participants gave their verbal consent after receiving an explanation of the study being conducted and being informed that their participation would be strictly voluntary.

Instrument: A set of 3 self-report scales- Depression, Anxiety, Stress scale- 21 item short form (DASS-21) by Lovibond and Lovibond was used.

Procedure: All the participants were given a personal information data sheet. Thereafter the DASS-21 sheet were given to the participants which required 20 minutes to complete. The sheet were collected and the participants were thanked for their cooperation.

Results

The present study assesses the levels of Depression, Anxiety and Stress among zumba and non-zumba doing women which has been analysed BY MEAN scores and shown in the table no. 1 below:Table No. 1- Mean Scores

Zumba			Non- Zumba		
Depression	Anxiety	Stress	Depression	Anxiety	Stress
8.3	8.9	11.3	14	15.9	20.5

Table No. 2 – Mean, Sd, T –Value

	Depression	Anxiety	Stress
X1	8.3	8.9	11.3
X2	14	15.9	20.5
S1	5.16	5.38	6.93
S2	8.84	9.20	11.38
T	2.48	2.93	3.08

Examination of the table 2 suggests that mean value of the nonzumba doing women's Depression is 14 [SD=8.844], and zumba doing women's is 8.3 [SD=5.166]; the mean value of Anxiety of nonzumba doing women's is 15.9 [SD=9.202], and zumba doing women's is 8.9 [SD=5.385]; the mean value of Stress of non-zumba doing women's is 20.5 [SD=11.381],

and zumba doing women's is 11.3 [SD=6.932]. The above table shows that the t-ratio of the test – depression, anxiety and stress are 2.4889, 2.93605, 3.087501 respectively which are significant at 0.01 and 0.05 level. Thus, it can be said that the state of- depression, anxiety and stress are low among zumba doing women's.

Discussion

The present study was conducted to assess and compare the level of depression, anxiety and stress among zumba and non-zumba doing women. The findings indicate that zumba effectively reduces depression, anxiety and stress. The depression, anxiety and stress scale-21 items (DASS-21) is a set of three self-report scales designed to measure the levels of depression, anxiety and stress. The depression scale assesses hopelessness, devaluation of life, self-deprecation, lack of interest/involvement, and inertia. The anxiety scale assesses autonomic arousal, skeletal muscle effects, situational anxiety, and subjective experience of anxious affect. The stress scale is sensitive to levels of chronic nonspecific arousal. It assesses difficulty relaxing, nervous arousal, and being easily upset/agitated, irritable/ over-reactive and impatient. Scores for depression, anxiety and stress are calculated by summing the scores for the relevant items. In the present study the result shows that there is a significant difference between the two groups, which means the depression, anxiety and stress that were measured for zumba doing women were lesser than the non-zumba doing women. Whereas the results shows that the depression was also highly reduced after doing zumba sessions.

Conclusion

After analysis of the relevant data, following conclusion is drawn: Formulated hypothesis that zumba doing women and nonzumba doing women differ significantly on Depression, Anxiety, and Stress from one another has been selected.

Recommendations

Zumba can be incorporated in places like societies, offices, parks, and other public places.

Limitations

Size of sample was only 40 which was small • Sample was only collected from Nagpur district.

References

1. Carson, R.C., Butcher, J.N.Coleman, J.C. (1988). Anxiety, Abnormal Psychology and Modern Life (8th ED.), New York : Longman
2. Lovibond, S.H. & Lovibond, P.F. (1995). Manual for the Depression Anxiety & Stress Scales. (2nd Ed.)Sydney
3. Malviya P., (2010), "Anxiety Inbuilt Defense Mechanism And Various Dance Forms"
4. Sarason, I. G., Sarason, B.R. (2005). Anxiety disorder, Abnormal Psychology: The Problem of Maladaptive Behaviours (11th Ed.), New Delhi: PHI Learning Private Limited
5. Vendramin, B., (2016). Health benefits of zumba fitness training: A systematic review

Developing Employability To Be Empowered

Hina Hafiz Khan (Ph.D.)

Assistant Professor & Head, PGT Department of Psychology,
Rashtrasant Tukadoji Maharaj Nagpur University,
Nagpur, Maharashtra, India

Shafiq Yusufkhan Pathan (Ph.D.)

Assistant Professor & Head, Department of Psychology,
Vasantrao Naik Government Institute of Arts and Social Sciences,
Nagpur, Maharashtra, India

Abstract

The employment condition is frequently characterized by two competing perspectives. Employers frequently express concerns regarding the scarcity of skilled individuals in the job market, while simultaneously there exists a substantial population of young individuals who, although possessing professional degrees in fields such as engineering, management, and medicine, struggle to secure lucrative employment opportunities even years after their graduation. The state of possessing only academic degrees would certainly be more distressing. It is ironic that the current education system fails to enhance pupils' cognitive abilities and broaden their intellectual capacities during the process of transmitting knowledge. The issue is deeply ingrained and originates from primary educational institutions, subsequently exacerbating in institutions of higher education. This paper aims to analysis the primary factors influencing the employability of graduates and to propose potential resolutions.

Keywords: employability, empowerment, graduates

Introduction

A 2011 poll found that 70% of engineering graduates are unemployed. What ails these graduated or degree holders? Why are they unsuitable for work? Next, what is employment suitability? During his time at a huge organisation, the writer moved a U.K. bank's business procedure to Chennai. The process was easy. The bank had a mechanism to analyse borrower financials. The values have to be extracted from the statements using simple procedures and placed into the data to calculate the borrower's business grade creditworthiness. This business grade was used by bank relationship managers to set borrowers' credit limits. The writer, Pashupathi (2011), wants to know the resources' qualifications and skills during the

changeover. He was informed by the bank's project manager that some resources had completed tenth grade and most were fifth graders. He said India would hire bright commerce and accounting graduates for this process. Does a fifth grader in the UK equal a graduate in India? This is also false. Because of defective curricula, an ancient examination system, a shortage of trained teachers, inadequate extra reading, and students' incapacity to correlate theory and practice, the Indian education system is faulty. Pt. Jawahar Lal Nehru, our first Prime Minister, said, "Education is not passing English or Maths: It's a mental state." As said, many factors degrade education quality. Quality teacher shortages are the worst of these concerns. Except for a few enthusiastic IITs, IIMs, and private institution teachers, teaching is a career for residual talent.

The top engineers travel to the U.S. for college, and the others work for big companies. After small and medium firms finish trawling, the rest hunt for work. These folks briefly work in colleges or software training institutes. Over the next few months, they gain the necessary skills and look for mainstream employment opportunities unless there are compelling reasons to stay in their current jobs. Only those who cannot find any other job stick to teaching. The country has more universities, institutions, and programmes, but quality education is lacking. Higher education is plagued by profit-hungry managements, lack of skill education, corruption, rote learning, and faculty shortages. Thus, graduates are graduating without the skills to work in India.

Objectives

· The objective of this paper is to analyze the key issues affecting graduates' employability and to try to reach a solution:

Major Issues with Education in India:

According to a survey, the key issues related to education are:

1. **Syllabus not updated regularly:** Despite the exponential changes in science and technology round the world, the syllabus is hardly ever updated.
"The traditional education sector in India has not evolved at the same pace as the industry. The expectations that the companies have from their candidates and the skills that the engineering graduates bring in do not match." - Siddharth Bharwani, Vice President Jetking Infotrain Limited.
2. **Lack of Quality Teachers:** Most trained engineers teach to make a living, not because they love it. The few good professors chose administration posts due to reduced intellectual requirements and higher remuneration.
3. **Lack of Innovation and Research:** Students need to be motivated enough to innovate or think themselves. According to our present HRD Minister Sh. Prakash Javadekar, "Why do we lack innovation in India? Because, we don't allow questioning. We don't promote inquisitiveness. If a child asks questions in school, he is asked to sit down." Indian students are indoctrinated from primary school to never question or innovate. Rote learning makes students complacent for almost 12 years, preventing them from becoming job market innovators.
4. **Faulty Education System:** Semester system and experimentation like CBCS under RUSA are failing because students simply seek good grades and are not interested in

continual learning. Without staff and students understanding the aim of such initiatives, these strategies may not function.

5. **Lack of Skill-Based Education:** One of the major problems facing the fresh graduates is their insufficient understanding of the technical information, lack of client handling skills and insufficient knowledge across domains.
6. **Importance of College Name:** In connection with professional degrees, companies are prone to visiting only top institutes to recruit potential employees. Thus, resumes from relatively unknown colleges do not get shortlisted.
7. **Ease of Permission from the State Governments:** Ease with which state governments grant permission to little known barely-trained educational trusts and organizations, leads to mushrooming of such institutes thereby reducing the quantity.
8. **Lack of Proper English Skills:** The lack of ability of an individual to deliver his view effectively at the time of interview leads to rejection of even the most brilliant candidate. In most of the cases, inefficiency in communicating in English comes out as a major barrier.
9. **Disregard of Essential Communicative Soft Skills:** Communication, especially the non-verbal communication, is still not given much value in educational institutes. Lack of such a skill is, though, a major barrier in the way of expression during an interview.
10. **Experimentation with Education:** It seems that in order to bring revolution in the field of education, the central as well as the state governments are experimenting with the education system. The problem, however, is that nobody is actually aware of the ground realities. Instead of catering on infrastructural drawbacks, lack of teaching faculties and the actual requirements of the students to fight for jobs in the job market, the stress is in controlling the teachers through the means such as contract lecturers, API, stress on compulsory Research Work, compulsory Departmental examination for scales etc. The excessive stress on teachers may further reduce the quality teaching.

Recommendations:

The suggested ways through which this gap between education and employability may be lessened are:

1. **Vocational Education:** In case of the humanity graduates some extra vocational training may help in getting employment.
2. **Soft skills should be a part of curricula:** The skills like communicative skills may help the aspirants to do well in interviews. In addition to this, non-verbal communication, mathematical aptitude, critical thinking, learning agility, interpersonal skills, adaptability and domain skills should also be included in curricula.
3. **Regular updating of syllabus:** The syllabus of the all the discipline in general and that of professional courses in particular must be revised regularly to keep pace with changing market scenario.
4. **Counselling of undergraduate:** Counselling of undergraduate by experts is a must.

In educational institute so as to make them more targeted and career oriented.

5. **Providing infrastructural facilities:** Government should provide basic infrastructural facility like building, language labs, teaching and supporting staff etc. for fulfillment of quality education
6. **Quality teaching environment:** The teaching faculty should also be given a congenial environment to work.

Silver Lining in the Dark Clouds:

A 2018 survey indicated that Indian graduates are more employable. The survey by the Confederation of Indian Industries (CII), All India Council of Technical Education (AICTE), United Nations Development Programme (UNDP), leading human resource consultancy People Strong, and skill assessment firm Wheelbox found that employability scores have increased significantly this year. Graduate employability has increased from 34% to 46% since 2014. The poll found that most higher education domains improved fresh graduates' job-readiness in 2018. Delhi led the state with 75% employable graduates. Karnataka, Maharashtra, Kerala, Punjab, Tamil Nadu, and Gujrat are the other top graduate employability states after the capital.

References

- Pashupathy, M. (2011). How employable are our graduates? The Hindu article retrieved from www.thehindu.com.
- National employability report (2016). Aspiring Mind, article extracted from www.aspiringmind.com
- India Infoline news service annual report (2013). Indian Graduates Unemployable. taken from www.indiainfoline.com
- Prakash, K. N. (2018). Employability of fresh graduates is rising. Retrieved from www.livement.com

Dr. Babasaheb Ambedkar and Women Empowerment: A systematic Review

Pushpalata Bansode

Research scholar, School of studies in Psychology,
Pt. Ravishankar Shukla University Raipur (Chhattisgarh)

Baseer Hasan

Professor, School of studies in Psychology,
Pt. Ravishankar Shukla University Raipur (Chhattisgarh)

Abstract:

“I measure the progress of the community by the degree of progress which women have achieved.” Baba Saheb Dr. B. R. Ambedkar. Baba Saheb as he admiringly called was perhaps one of the biggest champion of women empowerment, such were his values, visioning progress and equality. He worked on Hindu Code Bill which reflected major concern for the status of Indian women. He started his movement in 1920 the journal Mook Nayak and in 1927 Bahishkrit Bharat. Dr. Ambedkar tried to make sure that women’s rights were a part of India’s political language and constitution. He also emphasized women’s education and spent his whole life for the betterment of women. “We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education.”- Dr. B. R. Ambedkar.(Yeasmin, M. 2018). Present reviews try to focuses on Dr. Ambedkar’s thoughts, perceptions and works towards women empowerment and his contribution as educator, thinker, social reformer in the emancipation of social status of women in the Indian society. After examining different types of articles from internet, newspapers, books research papers and journals here is attempt to develop an analytical framework to admeasure his contribution as a fighter for women’s rights.

Keywords: visioning progress, women empowerment, female education, Hindu Code Bill, reconstruction.

Introduction

Babasaheb Dr. B. R. Ambedkar, the chief architect of Indian Constitution may be regarded as one of the greatest intellectual and social reformer of independent and modern India for his pioneering contribution in reforming Hindu Code Bill. He was a magnificent teacher,

great scholar, wonderful lawyer, outspoken parliamentarian, commendable administrator, eminent journalist, publicist, negotiator, fearless leader, feminist, liberator of oppressed class and over all divine person. He wanted to remove social injustice through law, morality and public conscience. His thoughts and teachings are still useful for all the women of different caste, class and religion. In his last speech in Indian parliament we can know his feelings and respect showed towards women with famous quote of Irish Patriot Daniel O'Connell as, "No man can be grateful at the cost of his honor, no women can be grateful at the cost of her chastity, and no nation can be grateful at the cost of liberty." (Bhat, R.M.)

Discussion

Unlike other social reformers in the 19th century, such as Raja Ram Mohan Roy, Mahadev Govind Ranade, Swami Dayanand Saraswati, Mrityunjay Vidyalkar, Rabindranath Tagore, Vivekanand, Ishwarchandra Vidyasagar, Dr. B.R. Ambedkar took a very different approach to empowering women. He believed that "society should be based on reason or rationality and not the atrocious tradition that was the caste system." According to his article in "The Annihilation of caste System" the Hindu mind should be freed from the shastras. He spoke out against child marriage, polygamy and right to education as a way to make people more civilized. That time untouchability was very common and women from different caste and class also suffer from this inhuman acts. Women from lower castes were treated badly on the caste and class scales. Mahatma Jyotiba Phule and his wife Savitri Bai Phule worked to get schools for girls and other untouchables to get rid of untouchability and caste system. Dr. Ambedkar also involved in the fight for equal rights for men and women. He thought there was a connection between caste and gender, he said "getting rid of gender is a natural result of getting rid of caste." (Bhat, R. M.)

His Movement

Dr. Ambedkar was a great social reformer, he believed that a society should be based on rationality rather than the caste system, in which he lived and viewed as an abomination. His mission in life was to reconstruct Hindu society along the modern democratic ideas of liberty, equality and fraternity. He began to raise his voice for the liberation of women through his newspapers. He started his movement with publishing the journals Mook Nayak and Bahishkrit Bharat. He exposed the Western ideas of humanism and rational thinking. He worked hard at the grassroots level to raise awareness about the degraded status of underprivileged and women in India. Through his news papers he raised the need of women's education and gender inequality. He involved women in his social reform movements against social evils and demanded socio-economic and political rights for women and depressed classes. As a member of Legislative Council, he raised the problems of Indian women in discussion within the Council and sought their solutions. In his arguments Maternity Benefit Bill and on Birth Control points were quite relevant to recognize the dignity of women. In his speech he said about Maternity Benefit Bill- "It is in the interest of the nation that the mother ought to get a certain amount of rest during the pre natal period and also subsequently and the principle of the Bill is based on that principle——

That being so Sir, I am prepared to admit this fact because the conservation of people's welfare is primarily the concern of the government. And in every country, you will find that the government has been subjected to a certain amount of charge with regard to maternity

benefit.” (Malik, B. K. 1993, Ambedkar on women’s progress).

Literary Contribution

“Yatra Naryastu Puayante, Ramante Tatra Devta”, Indian vedic scriptures and hymns glorify the dignity of women. But 19 th century and today also feel very bad condition of women in Indian society. “The Rise and Fall of Hindu Women” Dr. B.R. Ambedkar wrote in his article the women’s high status in ancient India and the factors that led to a decline in their status in later years and point out that during the pre Manu days women occupied a very high position in the intellectual and social life. Through his writings, he unravels the inequality and injustice inherent in Hindu social order. In his writings “Castes in India: Their Mechanism, Genesis, and Development”, in this article he wrote caste system was created by preventing intermarriage between different classes and customary practices associated with it as responsible for the degradation of women in contemporary Indian society.(Barnwal, B.K.,2014) “ The Riddle of Women”, “The women and counter Revolution”, analyzed how the manner in which gender relations are artificially constructed and moulds attitude of Hindus towards their women and conditions women to confirm to a stereotype feminine behavior. (Barnwal, B.K.,2014) He explained that there was a down fall in the status of women due to severe restrictions imposed on them by the Hindu social laws.. He suggested in “The Annihilation of caste system” make every man and woman free from the bondage of the shashtas. He advocated education, inter-dinning and inter-caste marriage as methods by which caste and patriarchy maintained through endogamy can be eliminate. He found education as a catalyst for accelerated change.

Hindu Code Bill

On August 1, 1946, Hindu Code Bill was first brought up in parliament. On April 11, 1947, after independence first law minister Dr. B. R. Ambedkar brought it up again in the constituent Assembly.(Bhat, R.M.). The Hindu Code Bill, the most imperfect legislative measure of India, found among other reforms. In this Bill, put all men and women on an equal level in all legal matters. For this change he was inspired by a great political philosopher Burke and wanted to say about Hindu Code Bill. If we want to maintain the Hindu system, Hindu culture and Hindu society, do not hesitate to repair where repair is necessary. This mean that only to repair those parts of Hindu system which have become dilapidated. He also urged all members of parliament to assist pass the bill in the chamber. Ultimately he quit for the same reason and in 27 September 1951, he resigned from the cabinet and wrote to the Prime Minister Jawahar lal Nehru, “For a long time I have been thinking of resigning my seat from the cabinet. The only thing that had held me back from giving effect to my intention was the hope that it would be possible to give effect to the Hindu Code Bill before the life of present parliament came to an end. I even agreed to break up the bill and restricted it to Marriage and Divorce in the fond hope that at least this much of our labor may bear fruit. But even the part of Bill had been killed. I see no purpose in my continuing to be a member of your cabinet.”(Yeasmin, M. 2018) At last, the fact that bill was enacted smoothly in 1955-56, when Dr. Ambedkar was not in the cabinet.

Women’s rights in the constitution of India

The Hindu Code Bill formulated by Dr. Ambedkar was The Hindu Marriage Act, 1955; The Hindu Succession Act, 1956, The Hindu Minority and Guardianship Act, 1956, and The

Hindu Adoption and Maintenance Act, 1956, are four enactments which incorporate the ideas and principles of Hindu Code Bill give independent status to women and endow them with the right of adoption, succession and property. It is undoubtedly said that it is due to only Dr. Ambedkar, a large part of the Hindu Social Law is now par with the legal system. He had even said that “the work he does on the Hindu Code bill will be just as important as the work he does on the constitution”(Bhat, R.M.).

Dr. Ambedkar tried an adequate inclusion of women’s right in the political vocabulary and constitution of India is –

Article- 14- Equal rights and opportunities in political, economic and social spheres.

Article- 15- Prohibits discrimination on the ground of sex.

Article-15(3) - Enables affirmative discrimination in favor of women.

Article -16- provides equality of opportunity in matters of public employment.

Article -23- prohibits trafficking of human beings and forced labor.

Article- 39(a) and (d)- Equal means of livelihood and equal pay for equal work.

Article -42- Human conditions of work and maternity relief.

Article- 46- The state to promote with special care, the educational and economic interests of weaker section of people and protect them from social justice and all forms of exploitation.

Article-47- The state to rise the level of nutrition and standard of living of its people and the improvement of public health and so on.

Article – 51 (A) (c)- Fundamental duties to renounce practices, derogatory to the dignity of women.

Article 243 (3) and 243 (R)- provides for allocation of seats in the Panchayati Raj System.

Article 243 T (4)- provides reservation to the office of chair persons in municipalities for Scheduled Caste and Scheduled Tribe women (Kumar, 2016, pp. 215-216) &(Rani, A. 2020)

“Ambedkar paved the way for Indian women to legally vote, divorce, and own property. He was indeed a feminist”.(Sharma, D.,2021). Dr. Ambedkar spent his whole life for the betterment of women and oppressed class. He created awareness among poor, illiterate women and inspired them to fight against the injustice and social malpractices like endogamy, child marriage, devdasi, parda pratha sati pratha and so on. He inspired women should insist on the principle of equality. “I measure the progress of community by the degree of progress which women have achieved. I shall tell you a few things which I think, you should bear in mind. Learn to be clean; keep free from all vices. Give education to your children. Instill ambition in them. Inculcate on their minds that they are destined to be great. Remove from them all inferiority complexes.”(Yeasmin, M. 2018).

Conclusion

Baba Saheb Dr. B. R. Ambedkar a symbol of Knowledge, visionary and revolutionary against all injustices and oppressions, a true fighter and path finder for women in India. He always thought and discussed the conditions of oppressed class and all women’s lives. He stated that women must have equal treatment and prestige in the society. He frequently protested various types of injustice against women. His mission in life was to challenge the

dialogical foundations of graded system of caste hierarchy that denied equality, human dignity and freedom to women in Hindu society. He always believed in women's intellectual power, strength and hard work. He addressed at the Depressed Class Women's Conference held at Nagpur on July 20, 1942, "I am a great believer in women's organizations. I know what they can do to improve the condition of their family as well as society if they are convinced." Further he stated that women should learn to be clean and keep themselves away from vices. They should educate their children and instill high ambition in them. Concluded his address, "I am sure if you follow this advice, you will bring honor and glory to yourselves." (Barnwal, B.K., 2014). So, every word and sentence he said showed how much he cared about women and wanted them to grow in every way. He laid the foundation for gradual transformation of Indian social consciousness and women empowerment in India.

References

- Ambedkar, B.R. "Women and Counter Revolution", "Riddles of Hindu Women" n Dr. Baba Saheb Ambedkar's Writings and Speeches (1987), Vol. 3, Department of Education Pt. RSU.
- Ambedkar, B. R. (1935), "The Annihilation of Caste", Text of Presidential Address to Jat Pat Todak Mandal Annual Meeting, Lahore.
- Bakshi, S. (2017) Ambedkar on women, Retieved from [https:// dailyexcelsior.com/ambedkar-on-women/](https://dailyexcelsior.com/ambedkar-on-women/)
- Barnwal, B.K.(2014) Dr. Ambedkar's Quest for Gender Equality, It's Relevance in Contemporary Feminist Discourse.
- Bhat, R. M. Dr. Bhim Rao Ambedkar's Advocacy of Women Right. Multidisciplinary output Research for Actual and International Issue. MORFAI JOURNAL, E-ISSN:2808-6635.<https://radjapublika.com/index.php/MORFAI>
- Das, S. (2015), Ambedkar and women rights: An analysis. International Research Journal of Interdisciplinary and Multidisciplinary Studies, 1(I), 191-195.
- Dhara, L. (2016) Ambedkar's understand feminism. Forward Press Magazine. Retrieved from <https://www.forwardpress.in>
- Mallik, B.K. "Ambedkar on women's progress", in Grover Verinder (Edt.) (1993), B. R. Ambedkar, Deep & Deep Publications, New Delhi.
- Rani, A. (2020), Dr. Ambedkar's Contribution to Indian women and Gender Equality. International Journal of Social Scences, vol.10 issue10 2020. <https://www.ijmra.us>.
- Singaria, M.R. (2014), Dr. B.R. Ambedkar and women empowerment in India. Quest Journal of research in Humanities and Social Science, 2(1), 1-4.
- Yeasmin, M. (2018), Dr. Ambedkar's Vision for Women Empowerment. Retrieved from www.ijert.org, vol.6, issue2 2018. ISSN: 2320-2882.
- Thakur, S. (2022), B.R. Ambedkar perception on Gender Equality. Retrieved from International Journal of Multidisciplinary research (IJMR), vol.8 Issue.5 2022.

Relationship between Cinderella Complex and Self-Efficacy

Dolly Chhabda

Research Scholar, PGTD of Psychology,
RTM Nagpur University, Nagpur.

Hina H. Khan

Head & Assistant Professor, PGTD of Psychology,
RTM Nagpur University, Nagpur.

Abstract

In our society women have been conditioned to depend on men of their lives, starting with the father and eventually moving on to the husband. This dependency among women is known as Cinderella Complex. It includes the tendency of waiting for a Prince Charming to rescue them from the problems rather than themselves coping with the same. Self-efficacy refers the idea that a person's belief in their ability to achieve different outcomes according to their actions. The aim of this study is to understand the relationship between the dependency syndrome and Self-efficacy among women. The sample comprised of 32 female participants between 18 to 45 years of age. The data was collected using The Cinderella Complex Scale developed by Sneha Saha et al. and General Self-Efficacy Scale developed by Jerusalem et al. It was hypothesized that there will be a negative correlation between Self-efficacy and Cinderella Complex. Pearson's correlation coefficient method was used to analyse the data. The test results showed negative correlation between the two variables ($r = -0.409$) significant at 0.05 level. It can be interpreted that women having high scores in Cinderella Complex are low in Self-efficacy. This study will help develop interventions to promote independence in women and help them excel to their fullest potential.

Keywords: Cinderella complex, self-efficacy, women dependency

Introduction

Cinderella Complex

The Cinderella complex was first described by Colette Dowling, who wrote a book on women's fear of independence – an unconscious desire to be taken care of by someone else. Colette Downing defines it as a personal psychological dependence consisting of the profound desire for others to take care of us. It is a complex web of long repressed attitudes and fears that have kept women mired in a sort of lethargy and prevent the full use of their faculties

and creativity.

Relationship between Cinderella complex and Self-efficacy

The complex is named after the fairy tale character of Cinderella. Its title refers to an ideal of femininity as portrayed in that story wherein Cinderella is a woman who waits for her Prince charming to rescue her from all the ordeals of her step mother. According to the fairy tale, a woman is expected to be attractive, pleasant, and supportive of others, but she is inherently incapable of caring for herself or doing action to improve her circumstances. A woman is conditioned to believe that she requires another person's protection and care, typically a man. (That is, Prince instead). Dowling examines the deleterious effects of this socialization on the psychology of girls and women. Just like Cinderella, these women wait for some outside factor to come transform their lives. . The complex is said to become more apparent as she grows older.

The idea that women must depend on males is promoted by society. Young girls are taught that they need the ideal male in order to improve their lives and that if they don't have one, they should be afraid and vulnerable. For instance, a spider may be on the kitchen floor, and the wife may shout and call for her husband to come and save the day.

Self-efficacy

Self-efficacy refers the idea that a person's belief in their ability to achieve different outcomes according to their actions. An individual's objectives, ambitions, behaviours, and accomplishments can all be greatly influenced by their self-efficacy beliefs. Strong self-efficacy can have a significant impact on a person's behaviour since it makes them believe they can regularly accomplish their goals. On the other side, those with low self-efficacy frequently think that their efforts are in vain and that, no matter what they do, they will be unable to accomplish their objectives.

In her study, Smith (2016) claimed that a housewife, who is inherently obligated to take care of household duties for a family, encounters a great conflict between dependency and independence in her daily existence. In this way, they use watching TV to pursue their own sense of fulfilment. As a result, they might start to rely on watching TV for psychological support. It creates a strong affection for TV in this way.

In their study, Sneha and Rahmath (2018), found that high Cinderella Complex scores in females are thought to be associated with a disliking of personal growth. Also, a personal growth intervention plan for young women is being developed to encourage and prepare them for it.

Objectives

- To find the relationship between Cinderella Complex, a dependency syndrome and self-efficacy as a measure of Women empowerment.

Methodology—Sample

The sample comprised of 32 female participants age ranged between 18 to 45 years of age. Data was collected using google forms of the questionnaire through random sampling. Participants were given the instructions to follow while answering the questionnaire.

Hypothesis

- There will be a negative correlation between Cinderella complex and Self-efficacy

among women.

Tools:

1. Cinderella Complex scale: The Cinderella Complex Scale developed by Sneha and Safri, (2016) with 40 items. This is a nominal scale which consists of YES or NO statements. It is a high reliability scale with Cronbach's Alpha reliability 0.841.

2. General Self-Efficacy Scale: The General Self-Efficacy Scale was developed by Jerusalem and Schwarzer (1981) Consisting of 10 items, the GSES demonstrates strong reliability, internal consistency, and construct validity. It has been shown to predict adaptive behaviors, resilience, and overall well-being, making it a valuable instrument for assessing self-efficacy across diverse populations.

Procedure

The sample comprised of 32 female participants between 18 to 45 years of age. The data was collected using google forms through random sampling method. The Cinderella Complex and General Self-Efficacy Scale were used to assess dependency and self-efficacy respectively. The data collected was analysed by Pearson's correlation coefficient method and interpretation was done. Informed consent of participants was sought while maintain the privacy and confidentiality throughout the research.

Results

Table 1: Descriptive Statistics

Table 1: Descriptive Statistics					
		Cinderella complex		Self-Efficacy	
N		32		32	
Mean		12.4		32.1	
Standard deviation		7.33		5.69	

Table 2: Correlation - Pearson's r

		Cinderella complex		Self-Efficacy
Cinderella complex		—		
Self-Efficacy		-0.409	*	—

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

The Pearson r correlation coefficient was used to assess the relationship between the two variables in order to test the study's hypothesis that Cinderella complex will be negatively correlated with self-efficacy. The test results showed negative correlation between the two variables ($r = -0.409$) significant at 0.05 level as shown in table 2.

It can be interpreted that women having high scores in Cinderella Complex are bound to have difficulties in coping with daily hassles as well as adaptation after experiencing all kinds of stressful life events. Therefore, women who are more dependent on men for their needs would believe less in their potential to excel in their spheres of life.

Conclusion

It is quite clear that Cinderella complex hinders with women's potential to rise on her own and be independent. Additionally, it is evident from the other researches as well that, women with high Cinderella complex scores have negative attitude towards Personal Growth. Therefore, this dependency syndrome needs to be addressed so that women have desires to grow independently, be resilient in the time of adversities and excel to their fullest potential in all spheres of life.

References

1. Carter, L. K. (2014). Multicultural Competence: The Cinderella of Psychology. *SOJ Psychology*, 1(1). <https://doi.org/10.15226/2374-6874/1/1/00101>
2. Schwarzer, R., & Jerusalem, M. (1995). Generalized Self-Efficacy scale. In J. Weinman, S. Wright, & M. Johnston, Measures in health psychology: A user's portfolio. Causal and control beliefs (pp. 35-37). Windsor, UK: NFER-NELSON.
3. Smith, B. W., Dalen, J., Wiggins, K., Tooley, E., Christopher, P., & Bernard, J. (2008). The brief resilience scale: Assessing the ability to bounce back. *International Journal of Behavioral Medicine*, 15(3), 194–200. <https://doi.org/10.1080/10705500802222972>
4. Smith, M. S. (2016). Cinderella Complex: A Study of Urban Homemakers' Life Satisfaction and Television Dependency. *Mass Communicator: International Journal of Communication Studies*, 10(2), 23. <https://doi.org/10.5958/0973-967x.2016.00010.7>
5. Sneha, & Rahmat. (n.d.). A Study of Relationship between Cinderella Complex and Personal Growth among Young Females. *Indian Journal of Psychological Sciences*.
6. Sneha, S., & Safri, T. S. (2016, June 25). Cinderella Complex: Theoretical Roots to Psychological Dependency Syndrome in Women. *International Journal of Indian Psychology*, 3(3). <https://doi.org/10.25215/0303.148>

A Study on the Status of Women in the Paradhi Tribe

Asst. Prof. Vasanta Wanjari

Assistant Professor (Social Work)

Mahatma Jyotiba Phule College of Social Work, Yavatmal

Abstract:

This study aims to the research on the traditional way of living and current scenario among the woman living in paradhi tribes. This paper also discuss that the earlier that way of marriage, conditions for the marriage, dowry system also the justice system which is known as caste panchayat (Jat Panchayat). Using papers from published books in community area. The papers also conclude that the way of bearing the child, also describes the care taken towards the new born, also the forecast of the woman's life after the husband dies. The position of women in Paradhi tribe is high in the family and tribe. The position of women in Paradhi tribe is valued high in the family and tribe. Traditional practices like Sati, Keshavapan, Prohibition of remarriage, Prohibition of widow remarriage, Prohibition of right to work are not seen in Paradhi tribe even by mistake. Lately the wandering of paradhi tribe has reduced. Now schools have also been started in many pardhi pod means at their living places. It is changing due to contact with modern society.

Key words : Marriage, Caste panchayat (Jat panchayat), Dowry, Child marriage, Community

Introduction:

The word Paradhi is derived from the word 'Paradh'. The word Paradh means hunting and Paradhi means hunters. Paradhi is a nomadic tribe of among the tribal community. For the past many years, this tribe has been wandering in the wilderness without any connection with the village and earns its living by hunting birds and animals and farming. Some Paradhi's who live in tents near the city or in a village corner earns their livelihood by begging. The area where they lived or got settled with their community is called "Pardhi Pod", "Pardhi Beda", or "Paradhwada".

If we want to understand the Paradhi community in the true sense, the essential element of the same community is a 'woman'. It is necessary to understand Paradhi woman. The Paradhi woman preserves the pure and primitive nature of their community. In this community, women have maintained cultural integrity. Women have a more important status than men in Paradhi society. Therefore, the birth of a woman is welcomed and celebrated here. But it is also essential to study the restrictions imposed on women and their rights.

Objectives:

1. To study the social and cultural status of women among the Paradhi tribe.
2. To study the importance of women in caste panchayat in Paradhi society.
3. To study the practice of child marriage in the Paradhi tribe.
4. To study the position and status of women in the Paradhi tribe.

Methodology:

Secondary sources have been used in the present research paper, which include various published, unpublished, written reference books, books, periodicals, etc. various study materials have been studied.

In the Paradhi tribe, there is a practice of pledging a girl or woman for money. Even after the girl's marriage, the father's right over the girl remains. Dyaj (dowry) is the method of giving in this tribe. But this dowry has to be given not to the girl but to the boy. That is why the girl child is given more importance in among this tribe. The daughter's dowry is given to the girl's father. Therefore, the girl is considered "Lakshmi" in this tribe. These people celebrate the birth of a girl child. If the girl is married and the girl's father has not received the fixed dowry, the girl's father can leave the girl's first husband and remarry the girl to a boy who pays a higher dowry. If children are born to the first husband during this period, those children live in the house of the first husband but the wife has to emancipate them. The girl's father also takes the decision of whom to marry again. This tribe has a practice of mortgaging a girl for money. It is the girl's father who mortgages the girl. Until the girl's father repays the money, the girl stays with the mortgagee. Until the money is returned to the person to whom the girl is mortgaged and if she has children from that person, the girl has to keep the child at that person's house and come to her father's house. That means the children born from the first husband also become children from the mother and the children born from the mortgagee also become children from the mother.

Just as a girl's father can mortgage a girl, so a husband can also mortgage his wife for money. The wife can return to her husband's house only after paying the full amount. The person to whom she was mortgaged during this period. If she has a child from that person, she has to leave the same person and come back to her husband. A man in a tribe can have any number of wives. He has no obligation. A woman can also leave her husband. But the amount given as dowry at the time of marriage has to be returned to her father or if it goes to person, the husband she is leaving. Therefore, having a daughter is considered beneficial in the Paradhi tribe. Due to the all these practices of marrying a woman, whether she is someone's daughter or wife, a woman in Paradhi community has to live with many men.

In this tribe, if a woman's husband dies, she cannot marry another person. Then the dead person's brother engages in Mohatur (a form of widow marriage) with her. If a woman does not like her husband's brother or does not want to marry him, she is immediately betrothed to another person. In the Paradhi tribe, a woman is called by the name 'Rand'. Children also call their mother by the name 'Rand'. The word rand sounds like an insult, but perhaps the word is used in a good sense in Paradhi community in a day to day life. There are more women than men in Pardhi society. Because the man of the house goes to the forest as a hunter. While hunting, his life may be threatened by wild beasts, and while stealing or robbery, he may be caught by the police and may be imprisoned for years or may be shot dead. That's why there should be a custom of selling and keeping women in this tribe.

The caste panchayat of the Paradhi tribe is very strict. Especially with regard to

women. A woman's character is considered very important. A woman is considered the dignity of the entire community. Some of the incidents that happen to women are considered heinous crimes by the caste panchayat. Like throwing a woman's cloth or saree on the house or on a bed, going under the dried cloth by someone other than her husband, looking at a woman with evil eyes, having physical relations against a woman's will, behaving indecently with her. If any such behavior is done by men towards women, the woman throws her own urine on the man and from then on, the man is considered to be ostracized from the caste or community. But if any woman deliberately tries to cheat or take advantage of a man in such a case, that woman is fined in the form of money. The fine amount has to be paid to the person on whom the urine has been thrown. Also, from this money, woman need to provide alcohol and non-veg food to the entire village. In the Paradhi community, a woman's body is held in high esteem. Because the child is considered sacred. It is considered an offense to throw a woman's sari or cloth on a house or a pal (Type of a house structure). No man can tie a woman's body under a pillow. Also, if a woman's clothes are dried on a drying rack, no man other than the woman's man can go under it. Doing so is considered an offense and the Jat Panchayat can fine him up to five thousand rupees. If the criminal is unable to pay, the fine is collected by auctioning off his daughter. If there is no girl, the person is ostracized from the caste.

If a woman of the Paradhi community likes a man from her own community, she can marry that man with the consent of him and the "Pancha". Whether the woman is married or single. Women in this tribe have so much freedom regarding marriage. As women are given special respect, rape and molestation are not found in this tribe. If such incidents occur, the person concerned is severely punished by the Panchayati. A black man is blackened and turned upside down on a donkey and thrown out of the shackles or castigated forever. On the contrary, such bad behaviour is done by the woman and if she is found guilty, she is also punished by the Panchayati. Earlier, such a woman's nose was cut off or she was hanged upside down from a tree and beaten with a pair. But now there has been a change in this punishment

The practice of child marriage is found in this tribe. Boys and girls are married off at an early age for fear that when they grow up (come of age) they will fall down and become disgraced in the tribe. Despite the idea that child marriage is a crime under the Paradhi community, they marry at a young age. Earlier, in childhood, marriage was confirmed by applying turmeric to a girl's bemb (Navel). The parents of the boy and girl did not dare to break the rules of the caste panchayat. Boys and girls between the ages of 10 and 15 are recruited. If the daughter is not upvavar (adolescent age), she stays at her father's house till she get upvavar. Now the Paradhi Jamaat is gradually settling down near urban area. So, it is seen that they are also changing by being in touch with the advanced society. Due to the awareness of many activists, it is seen that their marriage age has increased. But even today the practice of child marriage has not ended in the Paradhi tribe. Many restrictions imposed on women in this tribe lead to the practice of child marriage.

In the Pardhi tribe, caste panchayat restrictions on men are stricter, but restrictions on women are also more rigorous. However, women of this tribe can enjoy freedom like men. If her husband is arrested, the woman is responsible for the maintenance of all the members of the household. She can also remain the head of the family, can also appeal against injustice in the caste panchayat, can fight her own case as a lawyer. Can also hold the post of head of a caste panchayat. The head of the clan in the tribe may also remain. A

woman has the freedom to do agriculture, labour and any other occupation for livelihood. Just as in a patriarchal system, men have all the authority, in this tribe, women have the same decision-making rights as men. As women in this tribe have more freedom than other nomadic tribes, this tribe is seen to be female dominated. The rights that women in advanced societies are getting now, the women of this tribe have got the rights much earlier. It is seen that the women of this tribe are freer and more self-reliant than the advanced society.

The position of women in Paradhi community is at high-level. “Sati practices”, “Keshavapan”, “prohibition of widow marriage”, “prohibition of remarriage” are not seen in this tribe. Polygamy is practiced but no second marriage can take place without the permission of the Pancha. In case of any accusation, a woman has the right to present her side, complain about it and take decisions regarding herself. A woman in this community is strong and self-reliant. No matter what crisis the family faces, she can face it. She does a lot of work like farming, mercenary, collecting tubers-roots-fruits from the forest, stealing, distilling liquor, shoulder to shoulder with her husband. If her husband steals, a woman belongs to paradhi community has the courage to hide him and take the blame on herself, fight with the police. A goon cannot molest a Paradhi woman. As the Paradhi community wanders, adultery is considered a crime in this tribe. The umpire gives severe punishment for that. A Paradhi woman does not sleep in a tent or a hut if her husband is arrested. They earn their living by begging, selling fruit-baskets, needles and metal ornaments, plastic items and doing labour.

Conclusion:

The position of women in Paradhi tribe is high in the family and tribe. Sati, Keshavapan Prohibition of remarriage, Prohibition of widow remarriage, Prohibition of right to work are not seen in Paradhi tribe even by mistake. She can decide whether to sleep with her husband or not. Although the caste panchayat restrictions on women are stricter in the Paradhi tribe, they can have the same freedom as men. If the husband is arrested or punished, she can exercise authority over the family as the head of the family. Can complain against the injustice done. As a lawyer, one can fight one’s own case in the Jat Panchayat. Justice as the head of the Jat Panchayat can also pass judgment. Women in this tribe are freer and more self-reliant than advanced understanding. It appears so. The role of women is considered very important in this tribe. As she has freedom in the tribe, so many cords of bondage are wrapped around her. And she has traditionally embraced it. The incidence of child marriage seems to have decreased due to exposure to advanced society. But this practice has not stopped completely. Lately the wandering of paradhi tribe has reduced. Now schools have also been started in many paradhi pod means at their living places. It is changing due to contact with modern society.

References -

1. Bale, Balasaheb (2016). Pardhi Samaj (Lokjivan Ani Loksanskriti). Pune: Padmganga Publications.
2. Dhote, Prahlad (2018). Pardhi Jamatichhe Samajik & Manasik Parivartan. Wardha: Sudhir Publications.
3. Devgaonkar, S. G. (2009). Maharashtraatil Nivadak Jati-Jamati. Nagpur Sainath Publication.
4. Gare, Govind (2002). Maharashtraatil Adivasi Jamati. Pune: Continental Publications.
5. Mane, Laxman (1977). Vimuktayan (Maharashtratil Vimukt Jamati Ek Chikitsak Abhyas). Mumbai: Yashwantrao Chavan Foundation.
6. Pawar, Deepak (2014). Pardhi Samajache Antarang. Nagpur: Shree Sainath Publications.

Empowerment Of Rural Women Sarpanch through Panchayati Raj System

Mr. Naresh W. Patil

Assistant Professor (Social Work), Kumbhalkar College Of Social Work,
Sevagram Road, Kakawadi, Wardha, Maharashtra , India

Dr. Baba Shambharkar

Research Supervisor
Aniket College of Social Work, Wardha

Introduction:

“Woman is the builder of nation’s destiny. Though delicate and soft as lily, she has a heart, far stronger and bolder than of man. She is the supreme inspiration of man’s onward march”.

Rabindranath Tagore

Women constitute almost 50% of the population Reservation of seats for women in Panchayati Raj Institution System (PRIs) according to 73rd Constitution Amendment Act, 1992. To accomplish their active involvement in the Panchayati Raj Institution System (PRIs), Elected Women Representatives (EWRs) need to have their capacities strengthened. Women must possess all the knowledge and abilities required to improve connections between the Zila Parishad, Panchayat Samiti, and Gram Panchayat, the three tiers of the Panchayati Raj, as well as with other departments. Other tactics for enhancing EWRs’ capabilities include gender sensitization, strengthening women’s collectives, and creating networks.

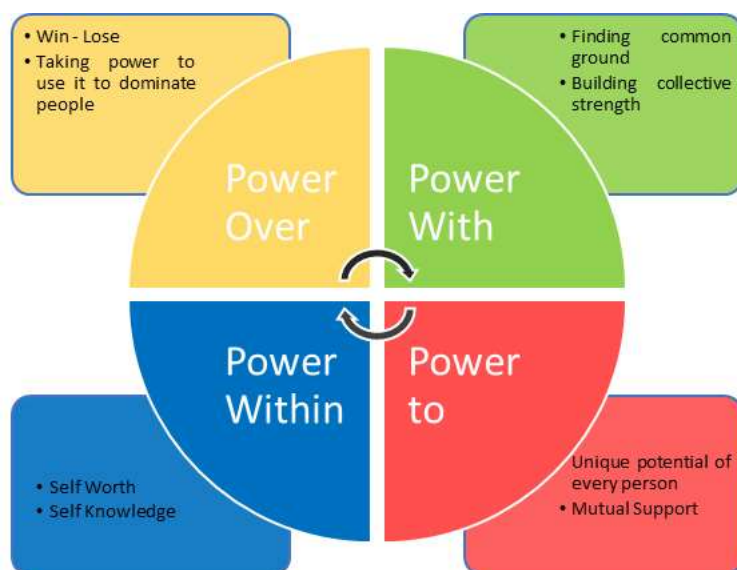
Empowering Elected Women Representatives:

The term “empowerment” is derived from the word “power”. Various actions that question fundamental power relations, ranging from individual self-assertion to group resistance, protest, and mobilization, are referred to as empowerment. For people and groups whose access to resources and power is determined by factors such as class, caste, ethnicity, and gender, empowerment starts when they not only acknowledge the structural forces that oppress them but also take steps to alter the current power structures. Therefore, empowerment is a process aimed at altering the character and direction of the systemic forces that, in a given environment, marginalize women and other underrepresented groups. To ensure that elected women representatives are able to emerge as effective political agents, it is important that they possess the essential skills and qualities such as:

- being confident,
- assertive, decisive,
- controlling,
- focused,
- fearless,
- ambitious etc.

Women's Empowerment Framework:

Following chart identifies and addresses the overlapping problems of poverty and gender inequality. Empowerment is a dynamic process and is also demonstrated by the quality of people's participation in the decisions and processes affecting their lives.



Reservation For Women Participation In Panchayati Raj Institution System:

The Constitutional (73rd Amendment) Act, 1992, allows for women to choose their own supports. At all three levels of PRIs (i.e., Gram Panchayat, Transitional Panchayat, and District level Panchayat), it has been specified that not less than one-third of the total number of posts of Members and Chairpersons must be reserved for women. In order to maximize the involvement of women in the Panchayati Raj System's decision-making process, the women's reservation has been announced. It is believed that the outline of the reservation policy on the Panchayati Raj system may be a significant influential step to enhance the participation of women in the political system given the participation of domination on women in the civilized society. In this case, the expansion of Rural India depends on the empowerment of Rural Women. The state of India has designated 2001 as the "Year of Women Empowerment" in an effort to further its goal of integrating women into the mainstream of development.

Importance Of Women Participation In Pris:

Women's effective engagement in PRIs can be used by lawmakers as a method of both

provision through intervention and control. Participation can generally be social, political, or organizational in nature; it can be direct or indirect; formal or informal. There are various ways that women can participate in PRIs. It also refers to all of the activities that display women's involvement in administration and procedures, such as participation in the formation of strategy and program planning, implementation, and evaluation of policies and programs intended for development of targetable groups.

Due to the lack of time, creativity, and resources on the part of the citizen who fails to demonstrate the necessary enthusiasm or cooperation towards governmental programs intended for their benefit, the traditional concept of people's participation frequently becomes incorrect in civilized cultures. Government funding is necessary to build the institutional framework that will promote widespread involvement. In order to encourage women's engagement in the government's development administration, community development and Panchayat Raj programs were developed. With the help of the community, the government was able to increase the social, economic, cultural, and political engagement of women in rural areas. This was done through the community development program.

Political Empowerment Of Women:

The growth of women and the establishment of a society that values equality between the sexes depend on their empowerment in all domains, but particularly in politics. It is essential to the pursuit of peace, progress, and equality. The Indian democracy, which has been in existence for more than 50 years, has entered the next century. But a sizable portion of women are still excluded from the political sphere. Without the equal and proportional participation of men and women at various levels of decision-making, there cannot be a true democracy or true public participation in administration and development. The advancement of women depends on women's participation in politics.

In most communities around the world, women's primary responsibility is to prepare meals, take care of children and household. Social norms and values differ amongst societies. In certain communities, jobs and responsibilities are assigned to men and women differently. In the majority of undeveloped nations, women are only acknowledged for their role in reproduction. Women are unable to participate in the public realm of life in such situations. Thus, cultural issues limit the engagement of women in politics. Women's political participation may also be impacted by institutional considerations. A more representative electoral system that uses a proportional seat distribution formula can increase the involvement of women. Another significant institutional tool that can ensure a certain percentage of women hold seats in the legislature is the quota system. India's administration is transforming thanks to women. Due to constitutional revisions requiring the reservation of seats for women in local governments or the Panchayati Raj Institution System (PRI), they are being elected to local councils in an unprecedented number. Whether in a single hamlet, a district made up of 100 villages, or a larger territory, the women who the PRI helped enter politics are now in charge. Since the national political and administrative system was only recently restructured in January 1994, it is too early to determine how women's admission into formal government structures will affect things. A difference has been made by the sheer quantity of women the PRI has introduced to the political system. As a result of the constitutional amendment, the proportion of women engaged in politics has substantially increased from 4% to 5% to 25%

to 40% . But there is also a qualitative difference since these women are contributing their expertise in civic society governance. By doing this, they increase the state's awareness of issues like poverty, inequality, and gender injustice.

Everyone has the right to participate in the government of their country, either personally or through representatives who have been freely chosen, according to Article 21 of the Universal Declaration of Human Rights. The needs and viewpoints of women will be adequately represented in political decisions that have the greatest impact on their lives. Political empowerment is defined as “the ability to influence the political system’s decision-making, planning, implementation, and evaluation processes.” It entails political engagement, which includes the right to vote, the ability to run for office and to be represented by political parties at all levels. Political engagement successfully shapes decisions, which results in political empowerment. Political empowerment is the process by which women gain the acknowledgment they deserve to participate in society’s progress through political institutions as equal partners with men. Political empowerment refers to a specific role for women in the development of policies and influencing the decision-making process through their integration into the political system. Since India’s independence, women have been underrepresented in institutional politics. In the past two decades, there has been a greater focus on empowering women by boosting their involvement in political institutions. Politicians now recognize affirmative action as a tool for empowerment. Leadership is required to change the character of governing as well as to rule.

Initiatives For Active Participation Of Women In Pris:

To increase the number of women in PRIs and to increase their involvement and authority in decision-making, the following activities and training programs must be implemented. It is necessary to take action to increase the number of women who participate in government. To help the villages and inform them about the numerous laws of the People’s Representation Act, the elected officials of these institutions must at least be literate.

Rural women’s education and understanding of the government system are greatly aided by literacy. Therefore, improving female literacy, especially in rural regions, is urgently needed. Women’s leadership and communication abilities must be improved in order to increase social mobilization.

Essentially, the goal is to prepare them, find methods of communication with other levels of local self-government within the state, and assert the Panchayat’s rights. Introduce them to the state and federal governments’ initiatives for the development of rural areas, women, and children. When it comes to planning, including the choice and placement of schemes, there shouldn’t be any factions or party politics; instead, real-world project implementation is required to improve decentralized planning. To enable people to better their socioeconomic situation and identify and remove cultural impediments. To improve rural women’s ability to assume their new roles as local legislators, systemic knowledge is required.

The panchayati leaders and regular villagers should also be given information about the various provisions of rural development so that they are more familiar with their roles and the many developmental initiatives. Additionally, panchayati leaders and regular villagers should have access to all the program guidelines.

It is crucial to train them based on their local expertise and involve them in the framework-

building process in order to assist the women panchayati members analyze and comprehend their functions and obligations in light of the 73rd Constitutional Amendment. In the current e-Era, technology must be given a broad and wide scope of relevance while empowering women in all disciplines with adequate consideration for the political sphere. Women from PRIs should actively participate in using technology for their own self- and village-development in the context of Digital India.

Issues And Challenges Of Women Participation In Pri:

- I. The male members' lack of support is mostly based on gender discrimination when it comes to taking part in and carrying out programs at panchayat level
- II. Male dominance's involvement in politics It is crucial to train them based on their local expertise and involve them in the framework-building process in order to assist the women panchayati members analyze and comprehend their functions and obligations in light of the 73rd Constitutional Amendment.
- III. The male family members' and their relatives' mediation in the family of the female representatives
- IV. Husbands of elected women sometimes interfere with their performance in panchayat welfare activities and make the majority of the decisions that are really made.
- V. The performance and importance of village headmen—husbands, family members, or other—in the Panchayat decision-making process. Women in politics are viewed as rubber stamps.
- VI. The women in rural areas lack adequate political, constitutional, and legal knowledge.
- VII. The unfavorable public opinion of women's political leadership and ability in rural areas.
- VIII. Low levels of education and illiteracy among women, especially in rural regions, are a cautious combination to inadequate knowledge and leadership awareness.
- IX. Inadequate training sessions and awareness campaigns, especially for female panchayat delegates.
- X. The oppression and atrocities committed by elected male members of the legislative, parliamentary, and panchayat bodies.
- XI. Politically motivated violence against women has increased as a result of a male-dominated culture and other factors. Additionally, women are having a hard time achieving their goals in PRIs due to a variety of problems and obstacles. The Panchayat Raj Institutions' financial situations are likewise not good.

Conclusion:

With the introduction of PRIs in our nation, women now have the chance to demonstrate their value as administrators, decision-makers, or leaders. In this regard, the 73rd Constitutional Amendment Act of 1992 constitutes a turning point. It gives women a chance to speak up. This experiment is proving to be a huge success, especially by giving women the chance to leave their homes and get involved in the political and administrative spheres. The involvement of highly competent women in village Panchayati at the outset of the Panchayati Raj Institution's interlocution in rural regions must be taken into consideration as a key planning tool for raising social status and empowering women.

In our nation, women make up 50% of the population. In the largest democracy in the world, it is our responsibility to support women. Government, NGOs, and universities must all play significant roles in this area in order to give women an appropriate position. If given representation at the village Panchayati level, this group of women may effectively manage matters pertaining to the betterment of women, play a dominant role in the decision-making process, and make appropriate recommendations for enhancing the status of women in the meeting. It gives women the chance to have greater say in how services are designed, delivered, and managed to manage resources to their advantage. In local politics, there are a lot of women running against the men, and advancing gender-related agendas is seen as a step toward gender equity.

The Constitution (73rd Amendment) Act of 1992 is the cornerstone of the Panchayati Raj Institution's commitment to women's empowerment. To enable women to participate in decision-making, the government has launched a variety of initiatives. But we won't be able to build a robust structure until we can remove the obstacles standing in the way of women's political empowerment.

References:

- Murugesan, D Ramakrishnan D & Rufus D, (2019), Importance of Women Empowerment in Rural Political System: An Overview, Paper presented at ICSSR Sponsored National Seminar on Rural Women Empowerment, organized by AyyaNadarJanakiAmmal Arts & Science College, Sivakasi
- Geeta, Sanjay Mishra (2017), Panchayati Raj Institutions and Empowerment of Women: Problems & Challenges, IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 22, Issue 9, Ver. 15, pp.11.
- Nagarajan, P (2019), Empowerment of Women through Participation in the panchayat raj system in India, International Journal of Emerging Technologies and Innovative Research (JETER), Volume, 6. An issue, 2.
- Prathiba, L, (2017), A Study on Issues and Challenges of Women Empowerment in India, GJRA - Global Journal For Research Analysis, Vol:6, Issue:9, ISSN: 2277 8160.
- Mahalinga, (2013), Women Empowerment through Panchayat Raj Institutions, Paripex - Indian Journal of Research, Research paper, Political Science, Volume : 3, Issue : 3, p.152.
- Minaketan Bag &ManjulataJagadala (2016), Women Empowerment: Issues and Challenges through the Lens of Reservation in Panchayati Raj System, International Journal of Research in Management, Social Sciences & Technology, Vol- 13 No. 13.
- https://www.researchgate.net/publication/357076436_Empowerment_of_Women_through_the_Panchayati_Raj_Institutions_in_India
- http://yojana.gov.in/public-account_2016sep.asp#:~:text=At%20the%20local%20level%20the,and%20chair%20persons%20of%20Panchayats.
- https://www.researchgate.net/publication/357076436_Empowerment_of_Women_through_the_Panchayati_Raj_Institutions_in_India

Women's Economic Empowerment- Entrepreneurship as a key parameter for Sustainable Development

Dr. Chitkala Venkareddy

Assistant Professor. Department of Social Work,
Central University, Kadaganchi, Kalaburagi, 585 367 Karnataka - India

Abstract:

India is going to be number one 2050 by its population. The country's economy and development is purely based on the empowerment of women. In the present scenario, most of the women are dependent economically, physically and morally. Though the percentage literacy and knowledge growing among the women, they need economical empowerment. Greater earnings for women result in higher levels of school enrollment for girls, which in turn reduce child marriage or the incidence of risky sexual behavior. This focus can support Agenda 2030 ambitions around growth and decent work, poverty reduction, well-being and human development. The benefits for society and families are well established: Women's economic advancement has led to increased investments in children's education and health, and reduced household poverty (World Bank, 2012; 2013). Recent estimates suggest that gender parity overall has the potential to boost global gross domestic product (GDP) by between \$12 trillion and \$28 trillion between now and 2025. The paper critically investigates the Indian status and tries to find out significance, preparedness, barriers to achieve economic empowerment on the basis of secondary sources as review of existing literature. The paper discusses on the famous women entrepreneurs and the key of success and contribution in the world economy. There is need of reassessing and modifying programmes to achieve SDG-5 by 2030. The overall business environment for women-owned and/or led businesses in India is unsatisfactory. The country has comparatively low levels of women entrepreneurship. Consequently, there is a need to address business environment challenges facing women entrepreneurs. These constraints impact the size, scale and productivity of women's businesses, their level of formality and the sectors that they operate. Hence the paper discusses on strategies which will take sound public policies, a holistic approach and long-term commitment from all development.

Key words: Entrepreneurship, Sustainable development, Women empowerment

Introduction

Women's economic empowerment is crucial for achieving gender equality and fostering

sustainable development worldwide. By granting women equal access to economic resources and opportunities, societies can unlock significant potential for economic growth and development. Achieving gender parity could boost global GDP by trillions of dollars. It leads to increased investments in education and healthcare, improving the well-being and future prospects of children. Women entrepreneurs play a vital role in economic development, generating capital, improving income levels, and creating employment opportunities. Furthermore, women's economic empowerment challenges gender norms and stereotypes, leading to social transformation. Successful women inspire others and break down barriers, contributing to a more inclusive and equitable society. Women's economic empowerment is both a moral imperative and an economic necessity. By promoting equal access to economic resources and decision-making power, we can unleash the potential of women, leading to sustainable development, poverty reduction, and a more prosperous world. Governments, organizations, and individuals must collaborate to create an enabling environment that supports and promotes women's economic empowerment.

Review of literature

1. Melinda Gates: Co-chair of the Bill & Melinda Gates Foundation, Melinda Gates has written extensively on women's empowerment and gender equality in her book "The Moment of Lift: How Empowering Women Changes the World."
2. Sheryl Sandberg: Facebook's COO, Sheryl Sandberg authored "Lean In: Women, Work, and the Will to Lead," addressing women's challenges in the workplace and promoting economic empowerment.
3. Esther Duflo and Abhijit Banerjee: Nobel laureates who co-authored "Good Economics for Hard Times," exploring how women's economic empowerment benefits individuals, communities, and economies.
4. Ngozi Okonjo-Iweala: Director-General of the World Trade Organization, her book "Women and Leadership: Real Lives, Real Lessons" focuses on empowering women economically.
5. Linda Scott: Economist and academic, Linda Scott's book "The Double X Economy" examines the economic potential of empowering women.

The objectives of the study are as follows

1. Define women's economic empowerment and women entrepreneurs.
2. Explore the growth, trends, factors influencing women's choice of entrepreneurship
3. Evaluate how women entrepreneurship driving economic empowerment
4. Evaluate the contributions of women entrepreneurs to sustainable development
5. Identify challenges faced by women entrepreneurs in achieving economic empowerment
6. Propose measures to improve women's economic empowerment,

Methodology of Study

The data is collected from secondary sources which includes journals, books, manual articles, internet sources

What is Women's economic empowerment

Women's economic empowerment refers to the process of enabling women to have equal

access to economic resources, opportunities, and decision-making power. It involves creating an environment where women can participate fully and effectively in economic activities, exercise their rights, and control and benefit from the fruits of their labour which involves equal access to resources, employment and entrepreneurship opportunities, fair pay and benefits, financial inclusion, education and training, eliminating discriminatory laws and norms, and access to markets and network

Growth and Trends of women's entrepreneurship

India has witnessed significant growth in women's entrepreneurship due to factors such as increased skills, knowledge, and adaptability in business. Legislation promoting equal rights in inherited property and professional education has encouraged women to engage in self-employment and join family-owned businesses. The concept of "Women Empowerment" gained prominence in the Eight Five Year Plan, shifting women's mindset towards independent activities and income generation. The digital era has provided women with opportunities for economic independence, flexibility, and self-determination. Women entrepreneurs are motivated by their desire to positively contribute to family and society, showcasing traits such as risk-taking, self-motivation, innovation, and the ability to bounce back from challenges.

How women entrepreneurship playing a significant role in driving economic empowerment

Firstly, women entrepreneurs contribute to job creation by starting their own businesses, which helps reduce unemployment rates and generate income for individuals and communities. This leads to increased economic growth and contributes to the overall Gross Domestic Product (GDP) of a country. Additionally, women entrepreneurs bring diverse perspectives and innovative ideas to the business landscape, fostering competitiveness and economic development. By addressing societal challenges and developing new products and services, they contribute to economic innovation. Women entrepreneurship also plays a crucial role in poverty reduction by providing opportunities for women to generate income and improve their economic status. This empowerment allows them to invest in their families, education, and community development. Furthermore, entrepreneurship provides women with financial independence, breaking gender stereotypes and promoting equality. Successful women entrepreneurs serve as role models, inspiring and encouraging other women to pursue their entrepreneurial dreams. Through access to networks, mentorship, and resources, women entrepreneurs can overcome barriers and access the support needed for business growth and success.

Notable women entrepreneurs

- Divya Gokulnath: Co-founder of BYJU'S, a leading educational technology company offers learning apps and websites for students from grade 1 to 12, as well as competitive exam preparation. It has become the world's most valuable ed-tech startup.
- Dr. Florida Tilton: Founder of Biozone Research Technologies, a company focused on research, analytical services, and herbal product development.
- Falguni Nayar: Founder of Nykaa.com, an e-commerce platform for beauty and wellness products becoming a billion-dollar startup.
- Khushboo Jain: Co-founder and COO of ImpactGuru.com, a crowdfunding platform

that helps individuals raise funds for critical illnesses dedicated to providing crowdfunding solutions for healthcare in India.

- Kiran Mazumdar Shaw: Founder of Biocon Limited, a biotechnology company. She is a globally recognized thought leader in biotechnology
- Shahnaz Husain: CEO of Shahnaz Herbals, known as the “Queen of Herbal Beauty Care.” She has built a successful business in ayurvedic herbal cosmetics

Challenges Women’s economic empowerment

Women in the business ecosystem face several challenges that hinder their entrepreneurial success. Firstly, they encounter gender bias and discrimination, which can result in being taken less seriously, facing stereotypes, and encountering prejudices that limit their access to funding, partnerships, and opportunities. Additionally, women entrepreneurs often struggle to secure funding due to limited access to capital. Investors may be hesitant to invest in women-led businesses, impeding their business growth and expansion.

Moreover, women may have fewer networking opportunities and face exclusion from male-dominated networks, making it difficult to build a strong support system. The lack of mentors who understand their unique challenges further adds to their struggles. Balancing work and personal life responsibilities is also a challenge, particularly for women entrepreneurs with caregiving duties. Juggling multiple roles affects their ability to dedicate sufficient time and energy to their businesses.

Stereotypes and preconceptions about women’s leadership abilities, decision-making skills, and risk tolerance create additional barriers for women entrepreneurs. The underrepresentation of women in leadership positions and the absence of visible role models further discourage aspiring women entrepreneurs, making it harder for them to envision their own success and navigate challenges effectively.

Access to networks, markets, and supply chains is vital for business growth, but women entrepreneurs often face barriers in entering these spheres, limiting their growth potential. Societal and cultural factors can impact women’s confidence and self-belief, undermining their entrepreneurial aspirations. Balancing multiple roles, including business ownership, leadership, and family responsibilities, adds to their stress and demands

Analysis of how it contributes to sustainable development:

1. Firstly, it contributes to poverty reduction by providing women with access to economic resources and opportunities. When women can generate income and participate in the economy, they can provide for themselves and their families, invest in education and healthcare, and break the cycle of poverty.
2. Secondly,. By expanding the labor force and increasing productivity, women contribute to innovation, competitiveness, and overall economic development.
3. Thirdly, women’s economic empowerment promotes gender equality and social progress.
4. Fourthly, women’s economic empowerment encourages sustainable business practices. Research shows that women tend to prioritize investments in education, healthcare, and environmental sustainability when they have control over resources and income

5. Fifthly, When women are economically empowered, they invest in education, health, and nutrition for their children, leading to improved human capital and overall community development. Additionally, empowered women often engage in social initiatives, support other women, and drive community development projects.
6. Sixthly, women's economic empowerment enhances political participation and decision-making. When women have economic independence, they can actively participate in political processes,

Finally, economic empowerment can help reduce gender-based violence. When women have financial independence and opportunities, they are less likely to remain in abusive relationships

Recommendations for supporting and promoting women's entrepreneurship:

India has implemented several policies and schemes to promote women's entrepreneurship and empower women in business. Initiatives such as the Stand-Up India Scheme, Pradhan Mantri Mudra Yojana, Mahila Coir Yojana, Udyogini Scheme, Stree Shakti Package, TREAD Scheme, and Women Entrepreneurship Platform have been launched to provide financial assistance, training, marketing support, and networking opportunities to women entrepreneurs. Still some more measures needs to be done

1. Access to Capital: Encourage financial institutions to provide targeted loans, grants, and venture capital for women entrepreneurs.
2. Education and Skill Development: Offer entrepreneurship training programs and workshops tailored to the needs of women, covering areas such as business planning and financial management.
3. Supportive Policy Environment: Implement policies that address gender equality, access to resources, and legal frameworks for women entrepreneurs.
4. Networking and Collaboration: Establish networks and platforms to connect women entrepreneurs, industry experts, and potential partners.
5. Promoting Women's Leadership and Representation: Encourage women's leadership and representation in decision-making bodies and industry forums.
6. Work-Life Balance Support: Provide support mechanisms such as flexible working hours and affordable childcare services.
7. Access to Markets and Export Opportunities: Assist women entrepreneurs in accessing local and international markets through market research and trade missions.
8. Research and Data Collection: Encourage research on women's entrepreneurship and collect gender-disaggregated data to inform evidence-based policies and programs.
9. Equal employment opportunities: Eliminate workplace discrimination and support women's career advancement.
10. International cooperation and partnerships: Foster global partnerships to support women's economic empowerment.

Conclusion-

The future holds great potential for women's economic empowerment. Efforts to close the gender wage gap, promote entrepreneurship and business leadership, leverage

digitalization and technology, invest in education and skills development, enact policy and legal reforms, enhance financial inclusion, and challenge societal norms are key areas that will shape women's economic empowerment. Continued commitment from stakeholders is crucial to create a more inclusive and equitable world where women have equal opportunities and representation in the economy. By working together, we can achieve sustainable development and unleash the full potential of women's economic contributions.

References

1. Cohoon, J. M., Wadhwa, V., & Mitchell, L. E. (2010). A detailed exploration of men and women entrepreneurs' motivations, background, and experiences.
2. Duffy, S., & Loneragan, C. (2017). *Go against the flow: Women, entrepreneurship, and success*. Hoboken, NJ: Wiley.
3. Duffy, S., & Sedlacek, K. (2021). *The illusion of inclusion: Global inclusion, unconscious bias, and the bottom line*. Hoboken, NJ: Wiley.
4. Duflo, E., & Banerjee, A. (2019). *Good Economics for Hard Times*. PublicAffairs.
5. Dufu, T. M. (2017). *Drop the ball: Achieving more by doing less*. New York, NY: Flatiron Books.
6. Gates, M. (2019). *The Moment of Lift: How Empowering Women Changes the World*. Flatiron Books.
7. Huffington, A. (2014). *Thrive: The third metric to redefining success and creating a life of well-being, wisdom, and wonder*. New York, NY: Harmony.
8. Medha Dubhashi Vinze (1987) *Women entrepreneurs in india: a socio-economic study of Delhi - 1975-76*, Mittal Publications, New Delhi
9. Okonjo-Iweala, N. (2021). *Women and Leadership: Real Lives, Real Lessons*. Penguin Press.
10. Priyanka Wandhe, (2019). Role of Management Education in Entrepreneurship Development for Sustainable Growth- Development of Women Entrepreneurship. SSRN Electronic Journal. <https://doi.org/10.2139/ssrn.3297985>
11. Sandberg, S. (2013). *Lean In: Women, Work, and the Will to Lead*. Knopf.
12. S. Meenakshi(2021) An Economic Study on Role of Women Entrepreneurship Development in Indian Economy IJIRT | Volume 7 Issue 10 | ISSN: 2349-6002
13. Scott, L. (2020). *The Double X Economy: The Epic Potential of Empowering Women*. Farrar, Straus and Giroux.
14. Soni, A., & Rathor, R. (2017). *Women Entrepreneurs As a Change Agent in the Society/ : a Case Study for Sustainable Development*.
15. Schumpeter, J. A. (1911). *The Theory of Economic Development*. Publisher: Harvard University Press.

In India “Domestic Violence Against Women” and the Role of Counselling

Dr. Vinod Gajghate

Assistant Professor,(Social Work)

Head of Department Medical and Psychiatric Social Work,
Dr. Ambekar Institute of Social Work, Nagpur-27,

Introduction

Women, who constitute more than half of the population, contribute more than half of the responsibilities towards their families. They are, in fact, a significant part of society's development and progress but increasing violence against them is a serious impediment to their development. They have to face this systematic discrimination against them from womb to tomb. This global epidemic cutting across all geographical boundaries knows no barriers of age, socio-economic, religion, gender or education (Sultana., 2006). Violence is an international use of physical power, threatened or actual against a person either which results in or has a high likelihood of resulting in injury, death, psychological harm, and mal-development (Smith., January 21, 2009). Overall it is any coercive mechanism to assert one's own will on others.

Present Concept of Domestic Violence in India

One of the major forms of violence is, 'domestic Violence.' It means violence between members of the household, usually spouses, an assault or other violent act committed by one member of a household against another (Mishra., “Domestic Violence Against Women: Legal Control and Judicial Response”., 2006). It also refers to the misuse of power by one adult in a relationship to have control over the other, which is not restricted to one single incident and may escalate in frequency and severity with time (Mishra., *ibid.* p. XXVII, 2006). This expression for abuse of power may exist in natal or nuptial family ethics, causing injury or harm to the safety of the women within the privatized domestic sphere. Domestic violence an open secret is now a part and parcel of Indian culture due to the socially constructed rigid gender-based roles, which have always carried fundamental inequalities between women and men. Their crystallization has not only provided legitimacy to patriarchy but also to domestic violence. With the endorsement of patriarchy, religious and social sanctions are the other factors which have retained domestic violence, in the four walls of the home year after year (Kaur., 2008) where women are expected to bear the brunt of different forms of domestic violence.

To add to this, women have further become conditioned to localize their grief within themselves and later become active agents of not only patriarchy but also domestic violence as a gift of patriarchy. Thus making this pestilent method a way of keeping women in a subordinate position generation after generation. This expression of domestic violence can now be seen in the form of physical, emotional, sexual or psychological abuse. Its normal indicators are wife battering. Demand of dowry, marital rape, hitting, female feticide, whereas some systematic form of violence can be covered under gender inequality lack of freedom, tight to decision making (Aruna Goel, 2006)

International Initiatives to Curb Domestic Violence

This issue of domestic violence has been addressed at various international platforms such as, 1979 convention on elimination of all forms of discrimination against women (CEDAW), where in, all countries signatory were obliged to take all appropriate means to eliminate discrimination against women. Further it was recognized as a process which jeopardizes not only the fundamental rights but also individual freedom and physical integrity of women in the world conference on human rights at Vienna in 1993. The world conference on population and development in 1994 and the fourth world conference on women in Beijing in 1995 accepted the same and stressed on elimination of all forms of violence against women. It also put forth violence as one of the twelve strategic objectives.

Indian Responses to Domestic Violence

India being a signatory of the 1979 convention (CEDAW) also brought domestic violence into sharp focus. The government of India already has provisions under constitution, civil law and IPC to cater to violence against women. To protect the rights of women further, the 'Domestic Violence' Act 2005 was brought forth. In addition to the above legislations, "crime against women cells," a platform in the form of a novel idea were already established in 1983 at central level in the Indian police and later at other places to combat and curb violence against women at grass root level, by giving them personalized and increased attention. These platforms are considered to be more gender sensitive and effective to address this issue of domestic violence. With this, another overriding purpose of these cells is to alleviate personal and interpersonal distress by following counseling, a solution focused approach. This linkage of domestic violence to counseling may be understood through Gerard Egan's model of counseling.

Counseling: A Solution Focused Approach

Concept of Counseling

Counseling is a process that enables the individuals to get their real 'self.' Thorough this process in the safety of the client's relationship with the counselor, the structure of self is relaxed and the previously denied experiences are perceived and integrated into the altered self (C.R.Rogers., 1952). It can also be described as a process which is carried out on one-to-one basis. Where through suitable techniques the client's needs are catered to through a personal program which further help them to perceive more realistic goals and thus become contented and productive members of the family (Gustad., 1953). Yet another view is that counseling has three components that are: it is between the two individuals, in a professional setting and is initiated and maintained to facilitate changes in the behavior of the clients (P.Pepinsky., 1954).

Basic Facilitating Skills

The two basic skills which facilitate counseling are rapport and empathy. 'Rapport is an essential condition for comfortable and unconditional relationship between counselor and client. The components of rapport building that are interest, responsiveness; sensitivity and emotional involvement enable the counselor to communicate more effectively with the client. 'Empathy on the other hand is the ability to feel and describe the thoughts and the feeling of others. It is not only the principal route to explore and better understand the victim but is also feeling into" the experience by putting oneself in another's frame of reference (Rao, 1987).

Myths

The first and foremost role of counseling is to bring violence against women on surface by giving it visibility and thus legitimizing the violated women's concerns. This is only possible when the counselor is able to make the women understand the myths attached to domestic violence such as 'it is just a domestic tiff.' Since perpetuations of these myths about domestic violence can prove to be dangerous. They not only tend to encourage social acceptance and apathy towards violence but also make women believe the myths. Thus making them justify, minimize or at times deny the violence they experience. This may further prevent them from taking a vital step of acknowledging that they are in a violent situation, which is an essential step towards seeking help. All this makes it even more essential to dispel these myths both at individual and community level.

Areas

Then next step is to identify the general areas of attention such as self identity, efficacy, medical care, mental health emotional health in order to prevent, avoid or cope up with violent situations. On the other hand while working with the abuser it is also important to identify their basic needs because non-fulfillment of basic needs is sometimes the reason for violent behavior. Once these needs are identified and deficiencies are met with, the individuals may tend to become less inclined to satisfy their deficiencies through violent behavior and emotional distress. Overall counseling provides the basic ingredients that broaden the women's awareness regarding themselves, their spouse, and the existing situation. It also encourages them to realize their potential and empower them by building their self confidence and self esteem. The counselor has to check out on the boundaries of the relationship of the spouses and see, how much onus of the problem and problem solving they are ready to take upon themselves. This effort in the long run may lead to awareness on violated women's perspectives and also bring in an environment of acceptance of human rights of women in the community. (Ganesh, The special Cell for Women and Children. Documenting Effective Intervention and Strategic Alliance between Maharashtra Police and Tata Institute of Social Sciences., 2006)

Process

To achieve the above, the counselor is more of a catalytic agent who provides an atmosphere in which the victims explore their thoughts and experiences and look for solutions to their problems. Patrick, in his paper on 'An Easy introduction to Egan's Skilled Helper, Solution Focused Counseling Approach' has conveyed how a counselor is facilitative in establishing not only appropriate and realistic goals but also in developing skills of problems solving by building the inner strengths and utilization of external resources.

The model of counseling given by Gerard Egan can prove to be helpful in managing domestic violence too. It is divided into three stages. Before starting the counseling process, it is the responsibility of the counselor to make preparation for counseling sessions by catering to factors affecting readiness. Since readiness helps the client to come forth with a redefinition of the problem. Then beginning with the 'Exploring Stage' which consists of skills such as questioning, silence, focusing, reflecting, summarizing, paraphrasing and concreteness. These skills can prove to be helpful in exploring different areas of concern of violence against the women such as details of incidents of violence, triggers of the incidents of violence, partners of the incident and various dimensions of relationship of the victim and abuser. Through the above skills, the counselor on one hand corrects not only the perception of the victim's towards their problems and themselves but also their own perception towards the victim's problems and experiences in addition to this; it facilitated the abuser's ownership of his violent behavior pattern. Though at time the spouses might be reluctant but then it is the role of the counselor to enable them to explore new perspectives, challenge their negative modes of thinking and re-establish their priorities.

Second Stage

The second stage is that of "Understanding" i.e. once the counselor and the spouses have reached the aggrieved diagnosis of the issue related to domestic violence, time for the counselor to make use of supporting and challenging skills such as confrontation, immediacy, self sharing and goal setting. On one hand it helps the victims to re-establish their aims and goals on the other encourages them to look out for new perspectives which can help them to decide what they want for themselves. These skills help them to see whether they are in a position to stay in abusive relationship, confront and resolve the various issues related to violence or want to part ways. As the option becomes clear, awareness of the need for action is bound to increase.

Third Stage

Then is a third stage i.e. of 'Decision Making' and taking action. Action skills involved here are divergent thinking, goal setting and making the program choice. Here the counselor may support the victims to act on the basis of understanding themselves, their spouses and their situation and take appropriate decisions to resolve various issues related to domestic violence.

Though the thrust of counseling here is to eradicate the incidents of domestic violence and retain the marriage by removing the basic irritants that create this heinous form of violence. It also prevents further abuse to ensure a safety net at individual and family level. This is done by helping the victim to understand and identify the influences and factors that facilitate domestic violence, retain it for longer period and hinder the problems solving process. Once these hindering and facilitating factors are put in place, chances of resolving the issue relating to domestic violence can become higher. On the other hand, if the situation is totally irreversible and the marriage has to end to the deterrent of women rights and she does not end up deprived or inadequately compensated.

Conclusion

Even at time when counseling does not prove to be a panacea for domestic violence, it will still offer some effective strategies and a platform to break the cycle of violence to a

great extent. Though this helping relationship should not go beyond a certain point, otherwise it may retard the women's growth. This paradox can be translated into the assertion that the thrust of counseling should be on helping the victims to help themselves by creating conditions that release their powerful growth tendencies and resources in a more articulate manner.

References

1. Aruna Goel, M. K. (2006). "Violence Against Women: Issues and Perspectives". New Delhi.: Deep & Deep Publication Pvt. Ltd. p. XIX.
2. Available: <http://novibgbv.ddg5.tamtam.n/en/content?type=article&id=5204>., O. (21 January 2009). Rights and Security for Women. —: Online available.
3. C.R.Rogers. (1952). "Client Centered Psychotherapy.". Scienfic American,: Scientific American, 187, p.70.
4. Ganesh, I. M. (2006). The special Cell for Women and Children. Documenting Effective Intervention and Strategic Alliance between Maharashtra Police and Tata Institute of Social Sciences. Mumbai: Online Available <http://www.unafei.or.jp/english/pdf/Pdf-rms/4069/05-p77-84.pdf>, January 2009.
5. Ganesh, I. M. (2006). The Special cell for women and Children. Documenting Effective intervention and Strategic Alliance between Maharashtra Police and Tata Institute of Social Sciences. Mubai: Online Available: <http://www.unafei.or.jp/english/pdf/Pdf-rms/4069/05-p77-84pdf>. January 2009.
6. Gustad., J. W. (1953). "The definition of Counselling" In R.F. Berdie (Ed) Roll and Relationship in counselling. Minnesota, studies in students persoaal work No 13. Minneapolis, : University of Minnesota Press.
7. Kaur., P. J. (2008). "Domestic Violence Against Women: Issues and Resopponses". In D.P.Singh and Manit Singh (Eds) Violence: A Concern for Peaceful co-existence . Patiala. : Publication Burearu, Punjabi University,p.140.
8. Mishra., P. (2006). "Domestic Violence Against Women: Legal Control and Hudicial Response". New Delhi: Deep & Deep Publication Pvt. Ltd.p.51.
9. Mishra., P. (2006). *ibid.* p. XXVII.
10. P.Pepinsky., H. B. (1954). "Counselling: Theory and Practice",. New York: Ronald press.p. 3.
11. Rao, S. N. (1987). "Counselling Psychology". New Delhi: Tata McGraw. Hill Publishing Coompany.p.118-119.
12. Right and Security for Women, Online Availabel: <http://novibgbv.ddg5.tamtam.n/en/content?type=article&id=5204>. (21 January 2009).
13. Smith., P. (January 21, 2009). Definition, Types and Prevalence of School Bullying & Volence. Online Avaibalbe: Http://www.oecd.org/dataoecd27/47/3386654_8ppt#3. .
14. Sultana., A. (2006). "Battered in the Safe Haven: Women and Domestic Violence".in Atunal Goel, Manvinder Kaur & Ammer Sultana (Dds) Violence Against Women: Issues and Perspectives. New Delhi: Deep & Deep Publications Pvt. Ltd.P.37.

Empowerment Of Tribal Women Trough Education in Koraput District Of Odisha

Dr. P. Thavitha Thulasi

Associate Professor Dept of Social Work,
S P Mahila University, Tirupati 517 502, AP India

Abstract:

The women fitting to tribal communities have recognized the spirit and importance of education. They desire to obtain good-quality education, become engaged in employment opportunities and endure their living conditions in a suitable manner and bring about improvements in their overall quality of lives. Education is one of the most important income of women with the knowledge, skills and self-assurance necessary to contribute fully in the development progression.” It leads to higher productivity, efficiency and better socio-economic development. Women empowerment is one of the concepts that have developed in connection with enlightening their position. Empowerment includes higher literacy levels, education, better healthcare, equal ownership of productive resources, increased participation in economic and commercial sectors, awareness of rights and responsibilities, improved standards of living, self-reliance, self-esteem and self-confidence. Tribal women through education will contribute a lot of change to individual family and national development.

Keywords: Tribe, Women empowerment, Education.

Introduction

In India, most of the people live in tribal societies, the individuals, speechless by the conditions of poverty, backwardness and they bitter experience scarcity of resources for example Manipur Tribes. Education is a powerful tool for national development. It has the power to raise the status of tribal women. Education is a means to empower the marginalized tribal women. “Bhasin (2007) the study, tribal society is the most modern and developed society in which all the tradition, customs, culture; belief exists since time immemorial”. Due to inadequacy of resources, they experience number of problems and encounters within the path of achievement of goals and objectives, sustaining their living conditions in an adequate manner and bringing about improvements in their overall quality of lives. The tribal women have recognized the meaning and importance of education and the come forward to do some new things for their life enrichment. Economic strength of women, the traditionally backward and underprivileged ones in the society. Empowerment of tribal women to be

measured through the power they have over economic resources to earn income and their per capita income, access to education, access and availability of professional opportunities and participation in economic decision making and their access to political opportunities. Empowering the marginalized tribal women through education will contribute a lot to national development. The educational status of tribal women is very low compared their counterparts in other communities.

Rationale For The Study

This study will provide profounder insight to educators,. “According to 2011 census, “India constitutes 48.27% of woman population”. Most disappointing fact is that, “country having such a high ratio of women section still lack behind in their status and empowerment”. “Bloom (2001) in his study Dimension of women’s Autonomy and the influence on Maternal Health Care Utilization in a North Indian City” “According to UNESCO Report (2012), Literacy provides a foundation for reduction of poverty and sustainable development. It provides a basis for the aspect for human rights, the universalization of basic education, conflicts resolution, and nutritional sufficiency and for an overall improved quality of life”.

Objectives

1. Understand socio economic details of tribal women respondents.
2. Know about the education and empowerment of respondents.
3. Observe empowerment in their financial benefits.
4. Analyze the impact of empowerment through education for their quality of life.

Methodology

Koraput is the tribal occupied area in the state of Odisha. The researcher selected this study area for notified problems in tribal area of Koraput district i.e. Bandhugaon, Boipariguda and Borigumma. The researcher collect the data from tribal women in that 3 blocks to collect the root cause of the problems and suggest sustainable development in decision making social, economic, political for their empowerment. The researcher purposively selected the study area nearby by her native district of Srikakulam. In this connection, the researcher chosen the sample purposively 50 tribal women from each block totally 150 and the age group of the respondents were 20-50 years selected three blocks from nearby Koraput District. The present study, based on both primary as well as secondary data. In order to collect and gather primary data questionnaires are prepared and presented personally to 150 women respondents

Material And Method

Self-constructed measuring tool was used in in this study related objectives investigating in depth women in tribal area Koraput, Odisha has been selected. The study based on collection of data from both primary and secondary sources in calculate the in this study.

Study Design

Descriptive method used to explore the data among the tribal women in Bandhugaon, Boipariguda and Borigumma Koraput, Odisha. Decision making social, economic, political for their empowerment and its impact upon their socio-economic status from.

The self-constructed questionnaire used in this study and find out the demographic and socio-economic details from the respondents and family income etc.

Profile Of The Koraput

Koraput District has a total area of 8807 sq km making it the third largest district of Odisha by geographical area. It has a projected population of 16.13 lakhs in 2023 giving it the 15th rank in the State. The district has adequately endowed with significant mineral deposits like Bauxite, Black granite, Red coyer, Granite, Quartz, and limestone, Dolomite, Clay and Mica etc. Forest occupies 15.96 percent of the total geographical area of the district. The district of Koraput comprises of two Sub-Division with 14 Tahasils, 14 CD Blocks 24 Police Stations, and 226 Gram Panchayats with 2028 villages. There are five towns in the district including one Municipality. The investigator select three blocks for study i.e. Bandhugaon, Boipariguda and Borigumma.

Sampling

The researcher purposively selected the study area nearby by her native district of Srikakulam. In this connection, the researcher selected the sample purposively 50 tribal women from each block totally 150 and the age group of the respondents were 20-50 years selected three blocks from nearby Koraput District.

Majority Findings

Analysis of the women education through empowerment study, based on two aspects one is social background information and another one is women empowerment. The age, family system and number of dependents in the family etc., are analyzed in social background information. The purpose of loan, repayment of loan, income, savings, expenditure and powers in important decisions are analyzed in women empowerment.

1. 35% of tribal women respondents were in between 20-30 years age group, while 65% were above 40 years.
2. 66.67% of sample respondents have nuclear family system and 33.33% joint family system in that tribal villages at Koraput district.
3. 30.00% sample respondents have 2-4 dependents in their house hold while 20.67% have 5-6 dependents in their family inmates.
4. 44.67%, of women, respondents have not decision-making skill on girl child education and marriages 44.66% take decision-making skill to promote education and 10.67% no idea about the empowerment or decision-making skill.
5. 81% of sample respondents have empowered to maintain saving, taken loan, repaying 19 % not aware of the above things for their development to maintain the quality of life,
6. 44.67% respondents lead the quality of life accessibility and build capacity improvement through the empowering aspects. 36.33% not aware about the empowerment for change their life style and 19% for little bit improvements.
7. Overall impact of 72.00% of sample respondents have education through empowerment and 28.00% no affect the training of NGO and SHGs etc.

Conclusion

Tribal Women empowerment through education is a honorable status in individuals as

well as family. Their decision making power has immensely enhanced not only in their family but also in the society. There is no doubt, women strengthen their self and manage the family life quality and happy and they have that much of empowerment among trainings then they have cope up to their self- esteem and dignity. When the women getting the capacities and enhance the empowerment then they are learn experienced the quality of life their own will be staying anywhere in the world. It is most essential to empower the women in tribal area and the government and non-Governmental organization should concern that their all-rounder improvement i.e. social, cultural, economic, political and legal etc.

REFERENCE

1. UNESCO Report (2012) Shaping the education of tomorrow pp23 -27
2. Bloom (2001) Empowerment of Tribal Women through education Vasari publication new delhi, pp34,91
3. Bhasin Veena (2007), „Status of Tribal Women in India. Stud. Home Comm. Sci., Kamla – Raj Enterprises, 1(1):1-7
4. Census of India, 2011, Jharkhand, District Census Handbook Dumka, Series-21, Part-XII B [13]. Census of India, 2011
5. <http://jharkhand.gov.in.adminstration.setup>

Empowerment Of Women Empowers The Next Generation: Few Case Illustrations Of Women In Self Help Groups In Tirupati

Prof. I. V. Lalithakumari

Professor in Social Work, Department of Social Work,

Dr. G. Malleswaramma

Assistant Professor in Social Work, Department of Social Work

Sri Padmavati Mahila Visvavidyalayam, Tirupati District, Andhra Pradesh, India

Abstract

Women empowerment plays an important role in the development process of India in 21st Century. Various studies have been undertaken so far to assess the impact of SHGs on women empowerment in India. This study is an attempt to highlight the perceptions of women in SHGs about the impact of their empowerment on their family especial how they empowering the next generation in their family. Results revealed that majority of the respondents' attained empowerment after joining in the Self Help Group in the areas of Economic, health and nutrition, Girl child education. Few case illustrations also presented in this article as an evidence of empowerment of women in the present study.

Key words: Women empowerment, Development process, Self Help Groups (SHG), perceptions, and next generation.

Introduction

Women are playing a vital role in Indian economy, constituting one third of the national labour force and major contributes to the survival of the family. It is an established fact that the poorer the family, the greater its dependence on women's income. Gender analysis of most social and economic data reveals that women in India continue to be relatively disadvantaged in matters of health, Nutrition, literacy and productivity. The government of India has initiated a number of programmes for the economic, Social and political development of women. It was also felt that individual effort is too inadequate to improve the fate of the women. This has led to the formation of self help Groups to overcome exploitation, create confidence for the economic self-reliance of rural poor, particularly among women whose contribution is invisible in the development of the family, Community and the Country.

Review of literature:

Women's health and children health has been improved due to their participation in self

Help Groups, mothers' participation in SHG positively. Contributed in enhancing the enrolment of girl children in schools (Nagaraja, B.2013, Subsalmanyam, 2011; Kishore,S.&Gupta,K.2009).the inter relationship of the empowerment and Development are probably too weak to be self sustaining and that continuous policy commitment to equality for its own Sake may be needed to bring about equality between men and women (Deepti&umasenkar,2006; Duflo, E 2011). There is a Significantly positive relationship between women empowerment and increase in the nutritional status of children & the family(Mukesh Arora,2012; Dupli & Umashankar, 2006).

Objectives Of The Study:

- To know the background details of the respondents.
- To find out the impact of SHG's in the empowerment of respondents.

Method: The field study was conducted at Thumalagunta village in Tirupati district, Andhra Pradesh State in India.

Research Design:

In the light of above objectives Descriptive research Design was adopted for the study. The study is descriptive in the sense that, an attempt has been made to describe the socio-demographic aspects of the respondents as well as details related to the nature of empowerment attained by the respondents after joining the SHG group.

Sampling Design And Sample Size:

Thummalagunta village in Tirupati rural has been selected purposively for the study. There are 80 SHGs in this village out of which ten groups were selected randomly. In each group there are 12-15 members. From each group three members were selected randomly. This comprises sample size of thirty.

Tools Of Data Collection:

The primary data has been collected from thirty respondents by administering interview schedule. It consists of general information, socio- economic details of the respondents as well as the aspects related to the nature of empowerment they attained by becoming an active member in Self Help Group.

Data Analysis:

The data was analyzed by feeding the data into a computer and Frequency tables have been prepared for socio-economic data and also about the nature of empowerment.

Results And Discussion:

Socio-economic profile of the respondents: With regard to the age of the respondent's, majority (75%) of the respondents are in the age group of 25 to 35 years with very low level of education. Majority (90%) are illiterates and very less (10%.) percentage of them are had primary education. All are hails from low socio-economic background & belongs to scheduled caste and & Backward caste community. Their monthly income range from Rupees 2000 to 5000.

Nature Of Empowerment:

Findings from the present study reveal that, majority all the respondents empowered economically after joining SHG group. Majority (82.5%) of the respondents and their families nutritional and Health status has been improved. It was also reported that majority (87%) of

the respondents able to build their own houses after joining the SHGs. It was also found that all the respondents are sending their girl children to school and are strongly determined that they don't do Child marriages to their daughters.

Case Scenarios:

Case-1

Smt. B. Lalithamma w/o B. Krishanna, Kummara Community. The size of the family is big consisting 7 members. Lalithamma, her husband, her father and four children were living together. They own one acre of land and they were not getting any income from the land as it does not have any irrigation facility. Hence they were living with the meager income by preparing and selling the pots. The income which they were getting through pottery was not sufficient to maintain the family. They were not able to send the children to school. she joined in SHG group, the group recommended to give loan to her. By taking loan through SHG group they were able to dug a well and get water. They started cultivating their one acre land and thus able to get some income, and also able to get one cross breed milch Cow and they were getting monthly income not less than Rs.900/- per month on account of sale of milk. They were also given training in pottery skill. Hence forth they started making actual varitin of pots. Thus their income increased and constructed a house.

Case-2

Smt. N. Padmamma w/o Chengalarayulu belongs to schedule caste. The family tumbles down below poverty line category. She is agricultural labourer. Her income is very low with which she is not able to maintain her family. Added to this her husband's present health condition was not good. They do not have money to take good medical treatment. They were living in a small shed. A.P.Govt has introduced SHG programme in this village. Padmamma joined in SHG and thus became eligible to get a milch animal. SHG gave one milch cow and she is getting an income not less than Rs. 1000/- by sale of milk. She was able to get medical treatment to her husband due to which her husband also started to work and earn money. As income increased they saved money and purchased one more milch animal. Apart from giving milk to their children their income increased to Rs. 2000/- per month. They constructed a better House shed. They also purchased 1/3 acres of land in which they are maintaining perinal fodder plot for their milch animals.

Case-3

Smt. N. Lakshamma w/o Krishnaiah, she belongs to Backward Community i.e., Yadava Community. Her family consists of five members who are dependents. They do not have any income source from assets such as lands and animals. She is an agricultural labourer and she was having a petty bunk consisting commodities worth of Rs. 300/-. There is scope for expanding the bunk but she did not have the capital to expand the shop. She was facing problem to maintain the family. So she borrowed money from a pawn broker for high interest in order to expand the bunk. But the interest which she has to pay to the money lender is more than the income which she was getting from the bunk. So Lalithamma also expressed her willingness to join as a member of SHG. She has taken loan from the revolving fund of the group and cleared the debts of the pawn broker and developed her bunk. Since she need not pay high interest, her income increased through the profits she was getting from the sale of the commodities of her bunk.

Conclusion:

Women's empowerment is highly depends on various variables which include geographical Location, educational status, age, social statuses, necessary support etc. If opportunities,

Encouragement and support are provided to the women they will definitely emerge as change agents to change the economic scenario of the family, society and the country. Everyone should have belief in the positive empowerment of women. Family, Society and Government has to create an environment which is free from discrimination so that women can have full opportunities to participate in socio political and economic life of the Country with a sense of equality. If women are empowered, they really contribute to empower the next generation which is evident from the present study.

References

1. 1.Badiuddin Ahmed etal (2014) Role of self Help groups in women empowerment. International Journal of Research in management & social sciences vol 2, issue 3.
2. Deepti Umasankar(2006): Women empowerment:effect of participation in SHGs retrived from <http://www.iimb.ernet.in>
3. Duflo E. (2011) women's empowerment and elonomic development, national Bureau of economic Research Cambridge.
4. kithore, S & Gupta, K. (2009), Gender equqlity and womens empowerment in India. National Family Health Survey (NFHS-3) India- 2005-06, international institute for population sciences, Deonar, Mumbai.
5. Mukesh Arora(2012): An increasing role of SHGs in women empowerment, International Research analysis and evaluation, Vol 3 issue 28.
6. Nagaraja, B. (2013). Empowerment of women in India: A critical Analysis, Journal of Humanities and Social Sciences (IOSR-JHSS), 9 (2). 45-52 (www pape) URL <http://www.Iosrjournals.org/empowerment.html>.
7. Sanjay Kranti Das, (2012): socio economic empowerment of women through SHGs and Bank liakage programme, A Boon for dempoment: International Journal of management and Business studies, Vol 2, issue-1.

Problems of Working Women in India: Role and Importance of Media

Dr. Prashant Shambharkar

Assistant Professor, Department of Social Work
Aniket College of Social Work, Wardha, Maharashtra

Abstract

When we think about the progress of India, we realize that women have always contributed to the social, economic and political progress of the country, but even in the 21st century they are facing many problems. Although times have changed, it cannot be said that the mentality of people has changed. Even in an educated and developed society, the status of women is secondary to that of men. Women who work as housewives have different problems and working women have family problems as well as professional problems. This is affecting their physical and mental health. So when we think of women as a whole, one thing that comes to mind is that special efforts have to be made to empower women. Overall, if all women become empowered personally, socially and economically, the condition of women in India will improve. Based on the right of freedom of expression given by the Constitution of India, the Indian media has played its role in strengthening the democracy by being the voice of the common people and being fearlessly loyal. Today TV, radio, social media, newspaper, internet, website, movies have become an integral part of human life. It is rare to see a person living without media. Overall this is a positive aspect of the media. It provides information about women's rights, laws, government policies, schemes, laws and provisions for women. Therefore, women become aware of their rights and get the strength to live. Since women working in this field are educated and come in contact with the media, they are more aware and can fight for their rights, so the media becomes important.

The main intention of this paper is to focus on such key areas and challenges faced by working woman in today's era and to put the psychological view of the issues, challenges and role of society to help for balancing the life of working woman in psychological, physical, social and mental aspects.

Keywords: Working Women, Problems, Mass Media, Role, Awareness

Introduction

The government has planned a policy to empower women, but it seems to be lacking somewhere in its implementation. According to the government, women's empowerment means the liberation of women from the point of view of social, economic, political, caste

and gender-based discrimination. It means giving women the power and freedom to make life choices. Empowering women to fully participate in economic life in all sectors to build a strong economy; Achieving internationally agreed goals for women's development and sustainability. All these factors are conducive to women development but the reality is different. In general, women from all walks of life whether they are employed, farmers, businessmen or housewives face many problems. Therefore, the researcher is a working woman and is working as a professor in a college of social work. During the demonstration work of community organization, while working on the problems of many villages, it was realized that even though time has changed, there is no significant change in the status and status of women. It shows an important aspect that the policy designed for women in 2001 is positive in terms of women's development, in addition to this is the media, which informs women about their rights, duties, laws, government schemes, facilities and concessions at the government level, etc. Gives more information about. Due to this, women become more aware and awake. The subject has been selected from this perspective.

Objectives of the paper

1. To study the personal and economic problems of working women in India.
2. To study the psychological stress faced by women in India while working.
3. To study the role of media among working women.
4. To study awareness among working women through Media

Research Methods:

This research paper relies on secondary data sources and statistics and uses descriptive research method.

Literature Review:

Rinku, Rani (2013) states that in her research, 'Employed women especially employed married women face more problems in their daily life. Working married women play a dual role in our lives. They have no time for children and her husband's lack of time becomes the reason for her marital adjustment. Dashora (2013) in her study 'Problems faced by working women in India' shows that there are various types of problems faced by working women in India (women face sexual harassment at workplace and bosses put psychological pressure on women due to gender favoritism and hence Sometimes women cannot continue their work.

Smagh, Kiran and Kaur, Parneet (2022) in a research article titled 'Problems of Employed Women' have stated that women are the forerunners of society and without their contribution no society can develop properly. Indian women cannot lead an independent life like in western countries. Indian Constitution has given women equal rights and opportunities, but it does not mean that our women are completely free from injustice, sexual harassment, dual responsibilities of home and work, violence etc. The present study has identified the problems faced by employed women. In this study, an attempt has been made to understand the real condition of Indian working women and to address the main problems of working women. Subramaniam, Nirupama (7 March 2020) 'Working Women in India: External and Internal Barriers to Success', A recent survey found that 90% of working women and only 10% of men considered leaving their jobs due to childcare issues. Be it corporate sector, entrepreneurship or political leadership, women lag behind men. (Source: Getty Images)

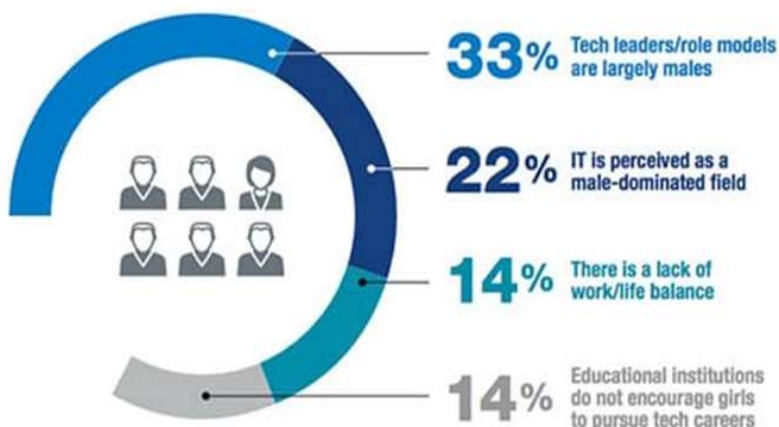
Problems of working women:

Although gender equality seems to be the motto of the changing times, the reality is opposite. The role of women was as important as men in shaping the history of India. Although there is no significant improvement in the status of women, there is a change in their role because the development of the country will only happen when there is economic progress and for this economic progress, there are two important pillars in the society, that is, men and women. These will participate in our national, economic development program so jobs, agriculture, business etc. It has become necessary to increase the participation of women.

The Future Tech Workforce: Breaking Gender Barriers” report identified the top five barriers experienced by women in tech as:

1. Lack of mentors (48 percent)
2. Lack of female role models in the field (42 percent)
3. Gender bias in the workplace (39 percent)
4. Unequal growth opportunities compared to men (36 percent)
5. Unequal pay for the same skills (35 percent)

THE PRIMARY REASONS WOMEN ARE UNDERREPRESENTED IN TECHNOLOGY



Now somewhere Indian women is moving towards empowerment, the main reason of which is financial pressure on Indian family, increasing inflation day by day, need of education, health, happy life and all things and to get financial strength to fulfill it, women are seen taking financial responsibility along with family responsibility. is Women who are highly educated seem to get jobs according to their educational qualifications. Like – Doctor, Teacher, Lawyer, Engineer etc. But women who are not employed or less educated take up private jobs and gain meaning. But they have to face many problems while working. They are as follows.

Gender Discrimination:

Nature has made two elements male and female. It divides work on the basis of gender

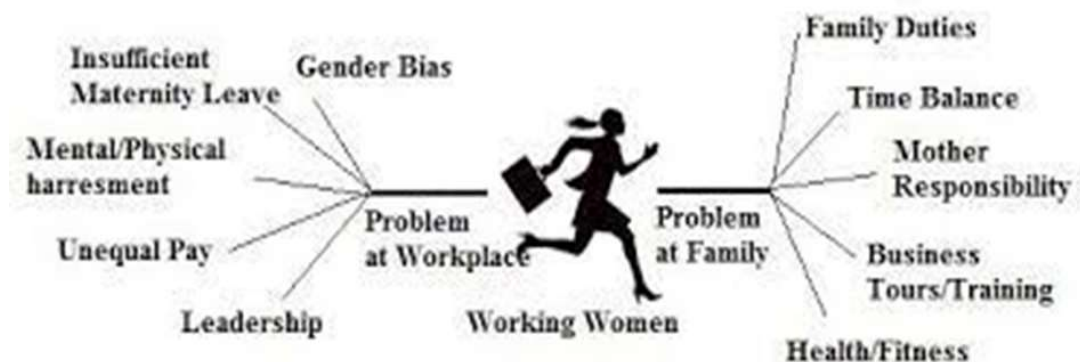
and wages are paid accordingly. In the modern era, the literacy rate of women has increased and their percentage is also higher in the merit list. From all these perspectives, the biggest problem is that social inequality appears in the name of gender discrimination.

Safety of Women:

From a global perspective, gender inequality is a universal problem. As a result, the attitude towards women at work appears to be exploitative. If we think about the recent times, there has been a significant increase in violence against women in the country and this is a matter of concern.

Financial Exploitation:

If we consider the world's total population, women and girls collectively carry two-thirds of the work load globally, yet women own less than 1% of the world's assets. According to (UNDP Human Development Report), the condition of women in India is even worse.



Wage Discrimination:

In developing countries, women make up only 31% of the formal labor force. However, these women often face discrimination and despite the government's efforts to protect their rights, wage discrimination still exists in every field of work. According to Geneva (ILO News), in every country in the world, women are paid less for work than men, with pay inequality marking virtually all aspects of women's working lives, starting with wages and employment opportunities and reaching decision-making and managerial positions.

Occupational Stress:

In present times, women's employment is a challenge. Juggling professional responsibilities with family responsibilities is a mountain of responsibility and a mountain of stress that affects women's performance, health and progress. There is a constant fear of going out of the house, which is sexual harassment at the workplace. Apart from this, working women face many problems. So they are constantly under stress.

According to the 2019 report 'Mind the Gap' India's Employment Opportunities Report - Indian women collectively work 16.4 billion hours of unpaid work every day. According to OECD data, Indian men spend 56 minutes doing housework every day, while women spend 353 minutes doing housework. In this, Indian women do housework while preserving this culture, which has zero economic and social value. So such women do not try to gain financial

value by going outside the house. In such a situation media plays an important role. So what is going on in the world for ordinary women? Women are progressing in which fields? They get information about this and are motivated to do something about it.

Role and utility of mass media:

The fundamental rights and entitlements given by the Indian Constitution are the foundation of women's development and special laws have been provided in the constitution for women. Therefore, the attitude of the society and the government towards women is seen as welfare. In 2001, the government announced a policy for women, which focused on awareness about oppression of women, violence against women, women's laws, improving their economic status, role of media, involvement of NGOs, women-centred planning, savings groups, women's rights and laws. Accordingly, where is the progress of women in education now? Women's health reform. Women's right to property. Public awareness about women law. 30% reservation in higher education, 50% reservation for women in local institutions, women got financial support and self-confidence through savings group movement. Although all these were implemented by the government, it was important to convey their information to the masses because it was necessary to promote and spread the fact that the government is providing which functions, facilities and concessions for women. Therefore, the role of media becomes important in this. 'ME TOO' campaign: Women's rights activist Tarana Berg spoke about a girl who was sexually abused in 1997. But they did not know how to respond to her and wanted to show the society that such atrocities were happening. After almost 10 years, the NGO 'just be' was established and it works for women who have been sexually assaulted. He named this movement 'ME TOO'. After that, a campaign was started in this regard. All this was possible because of social media. This is the utility of media and it helps women to get a platform.

Malcolm X. Says, 'Media has a great influence on people's minds'. Today TV, radio, social media, newspaper, internet, website, movies have become an integral part of human life. It is rare to see a person living without media. Overall, this is a positive aspect of media which provides information about women's rights, policies, schemes, laws and provisions of the government towards women. Because of this, women become aware of their rights and entitlements. As the women employed in this are educated and exposed to the media, they are more aware and can fight for their rights. From this point of view the media becomes important. There is also a negative side of the media that the use of social media has increased due to smartphones. The exchange of information has come to a second but at the same time this social media is also seen to be misused. For women, however, the positives are less and the negatives are more visible. Like obscene messages, filming and blackmail etc. But everything has two sides, one is positive and the other is negative. Therefore, the media should be positively accepted and acknowledged as playing a useful role in conveying information to the general public.

Findings :

1. Working women face personal, social and economic problems.
2. As women have to work under constant stress while working, their mental health is at risk.
3. As working women are aware of new laws and their changes due to the media, their

confidence is seen to be strengthened.

4. The work and behavior of working women seems to be made easier by the effectiveness of the media.

Reference :

1. <https://timesofindia-indiatimes-com.translate.goog/readersblog/aashank-/>
2. <https://www-drishtiias-com.translate.goog/daily-updates/daily-news-editorials/status-of-women-in-india?>
3. <https://www.fierceelectronics.com/components/women-face-challenges-technology-careers>
4. <https://www-ncbi-nlm-nih-gov.translate.goog/p>
5. <https://indianexpresscom.translate.goog/article/lifestyle/lifestyle/working-women-in-india-external-and>
6. Bal Prakash, An Overview of Media in Today's India
7. Joshi, Sripad (2004). 'Media Journalism and Us,' Kaustubh Publication: Nagpur.
8. http://www.raijmr.com/ijrsm1/wp-content/uploads/2018/05/IJRSML_2018_vol06_Sp_issue_3_01.pdf

Gender Violence & Social Worker

Dr. Chandu Rambhau Patil

Assistant Professor (Social Work)
Athawale College of Social Work, Bhandara

Abstract

Even today, as we move towards the 21st century, one can hear and see through Newspapers, TV's, the Internet that there are Women being abused Physical, Sexual exploitation of Women is done by Men. Such as assault and murder. Even in today's situation, Women are working in equal terms with the Male class in every field due to the law. Yet a Women has to face every crisis from home to work. Most men have a different view of Women. In this way, a thought comes to mind: Who is responsible for Gender violence? This is a serious question that comes to the attention of women on the one hand as the goddess Durgadevi, Anusya Mata, Bhavani, Jagadamba Mother and on the other hand, the same Women class is exploited. This is a tragedy, so gender violence needs to be addressed. For that reason, teaching morality is just as important. So that it can be avoided. In this regard, a Professional Social Worker should raise awareness about the event by raising awareness programmes in the society. So that weaker female classes can benefit from it.

Keywords: Gender, Violence, Professional Social Worker

Introduction

Whenever it comes to gender, both men and women are considered in front of us. If you look at India so far, it will be seen that every superficial person has tried to suppress the lower one. Just as a king had ten wives in the past, in a way that would have exploited them, even though there were laws, men were exploiting women. So, the question that women face when they are in the house? In many places women from a joint family do not speak out about the atrocities that have been committed in order to prevent the reproach of their families. This is what you see in the TV serial. People who are mentally retarded also see their children's wives as sexual lust. In one way, it seems that such a female class has to suffer such sexual abuse both internally and externally. Although strict laws are in place to protect women. On the other hand, though, the picture shows that society's attitude toward the woman who resists the law changes. For that reason, 75% of the hundred women ignore minor exploitation as a precautionary measure.

Domestic violence, also known as relationship violence, spousal abuse, or intimate partner violence, is often defined as any sort of abuse that occurs between romantic or sexual partners.

However, the term “domestic violence” can also include abuse directed at any members of a shared household. This includes elder abuse and child abuse. Domestic violence can happen to anyone, regardless of gender, age, sexual orientation, ethnicity, or cultural background. Practitioners of social work must understand and be prepared to assist with the many faces of domestic violence.

Domestic violence is a pattern of abuse of a romantic partner or household member. It takes many forms, but the basis of this type of abuse is the use of violence to control the victim. This might be through overt physical violence or through tactics of isolation and manipulation. Very often, a perpetrator will use multiple abusive behaviors to control the object of their abuse. They might alienate their target from family and friends, make them financially dependent upon the abuser, cause the target to doubt their own worthiness or competency, or use violence or threats of violence against their target and/or their target’s loved ones.

The researcher’s studied the opinion of women self- help group president of Walni, Rohana & Pipla (D.B.) in Saoner taluka of Nagpur district in relation to violence against Women in 2022.

The Objective of research:

1. To know about the violence against women in rural areas.
2. To know about the status of women.

Hypothesis:

1. Even in today’s situation in the rural areas, women are being oppressed by men.

Research area: The area of the present study is saoner taluka of Nagpur district.

Research universe: Universe is the president of the total 160 self-help group of Walni, Rohana & Pipla (D. B.) in Saoner taluka of Nagpur District.

Sampling Method: A total of 113 people were taken as a sample by the researcher using the quota method, looking at the prevalence of the unit in the universe.

Data Collection: Information was collected from a total of 113 women self-help group presidents in Saoner taluka of Nagpur district by preparing a structured interview schedule. A total of 21 questions were asked in it.

Analysis:

After collecting the data, the researchers uploaded the data using the SPSS package and prepared the analysis by creating a frequency table through this package.

A table showing the opinion about the oppression of women by men in rural areas in today’s situation.

Opinion	Frequency	Percentage
Strongly Disagree	07	06.20
Disagree	10	08.85
Unsure	06	05.31
Agree	77	68.14
Strongly Agree	13	11.50
Total	113	100.00

From the above table it can be seen that out of total 113 respondents 07 means 06.20% respondents strongly disagree with the statement that women are oppressed by men. So 10 means 08.85% respondents disagree with this statement. So 06 means 05.31% respondents unsure with this statement. So 77 means 68.14% respondents agree with this statement. So 13 means 11.50% respondents strongly agree with this statement.

From this can be seen that giving the maximum answer he said that even in the current situation women are being oppressed by men.

Conclusion:

It has been observed that maximum number of people belong to Hinduism, have higher secondary education, live in joint families, believe that women are given secondary status in the society, are environmentally conscious & participate in social activities. It is not a gain-saying the fact that social workers have many important or useful roles to play in reducing and containing domestic violence. Their involvement in the prevention and management of domestic violence also go a long way in reducing its scourge in our midst or its economic costs for the government. It is therefore, hoped that, the applications of the interventions discussed above by the social workers or people concerned with the care of those that are physically, sexually, emotionally or psychologically abused, will in no small measure prevent reduce or curb violence within the family. In order to reduce the scourge of domestic violence in our midst, or reduces its economic costs, the following recommendations are hereby made, that, couples should nip their grievances or conflicts in the bud before getting out of hands, that the government or non-governmental organizations should help in creating job opportunities for social workers who will help in fighting the battle against family violence or unemployed youths and adults should be helped to ease their financial problems, thereby preventing crimes and other antisocial behavior's.

References:

1. Rubin, Allen & Bobbie. (2010). Methodology for Social Work Research. New Delhi: Rawat Publication.
2. Dr. Aagalave, Pradeep. (15 Aug. 1997). Aadhunik Bharatatil samsya (Prathamavrutti). Nagpur: Vidhyaprakashan.
3. Dr. Tankasale, Prajakata. (Jully 2007). Vyavasaik samajkarya sanklpa ani saidhantik dnyan (chauthi aavrutti). Nagpur: Shrisainath prakasan.
4. Dr. Patil, Chandu. Rambhau. (2023). Bachat Gat, Daridrata wa Vyavsayik Samjkarya. Nagpur: Avisha Prakakashan.

Study of Different Schemes of Government of Maharashtra for Livelihood Enhancement of Tribal Communities

Ms. Aditi Meshram

Department of Social Work
Contributory Lecturer At RTMNU, Nagpur.

Introduction

India, along with Africa, has the largest tribal population in the world. The statistics are quite astonishing- the 533 different tribes, made up of more than 80 million tribal, represents almost 10% of India's population. The lives of the tribes in India are closely tied to nature, and they inhabit some of the most pristine and picturesque environments in the country. Largely unaffected by the modern world, they're very simple and often curious people, who have retained their rituals and customs. Among them about 80 per cent live in the 'central belt', extending from Gujarat and Rajasthan in the West, and across the state of Maharashtra, Madhya Pradesh, Chattisgarh, Bihar, Jharkhand and Orissa, to West Bengal and Tripura in the East. Most of the remaining 20 per cent live in the North eastern states of Maghalaya, Mizoram, Nagaland, Arunachal Pradesh and Sikkim and in the union territories of Dadra and Nagar Haveli Andaman and Nicobar, and Lakshadweep. A few of them live in the Southern states of Kerala, Tamil Nadu and Karnataka. Andhra Pradesh has the largest tribal population among the Southern states of India.

Tribal population in Maharashtra is around 1.12 crores which is 9.35% of the total population in Maharashtra. The tribal mainly reside in the forest ranges of Sahyadri, Satpura and Gondwana. Deep ravines and thick jungles have added to the hardships of the tribal life. They are distributed widely, mostly on hilltops. The main tribes in Maharashtra are Bhil, Gond-Madia, Katkari, Koli, Oraon, and Warli. The majority of the tribes in Maharashtra still adhere to primitive values. People live in communities and travel in caravans from one place to another in search of work and livelihood.

Tribal and the Forests:

Tribal and Forest go hand-in-hand. Tribal cannot be separated from Forest, and Forest Conservation, Forest Bio-diversity – its flora and fauna, the rocks and soil are closely interlinked with Tribal Culture. In over three decades, the forest and tribal policy environment has gone over sea changes. First, **PESA (Panchayat Extension to Scheduled Area)** came into existence. It took the cognizance of the tribal Gramsabha.

“Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006 is the other policy-legislative change that has recognized the relationship between the tribal communities and forest. Within this Act, Individual Forest Rights (IFR) or allotment of ownership rights over the land the tribal families had been cultivating for long, and Community Forest Rights (CFR) or allotment of the “Conservation & Management “rights over a parcel of forest land are two important provisions. Though the process for IFR has begun in earnest, a few states are yet to begin the process about CFR claims. In Madhya Pradesh and Chhattisgarh, the process has just begun after more than a decade of the Act coming into existence. NIWCYD has been educating the community for both IFR and CFR, and preparation of “Conservation and Management Plans”.

Millets: Along with forest, Millets is one of the inseparable components of the tribal livelihood and culture. What was derided as “food of the poor” for more than fifty years, is getting the traction in the mainstream society. But without tribal communities, which are still cultivating the millets, “nutritional food” is not going to be on the plate of the mainstream society. The Government has taken a cognizance of the same, and put policy efforts to bring the millets on the main agriculture agenda. International Year of Millets is the culmination of this thought process.

The issues

The key issues and the problems of tribal communities are:

1. Food insecurity due to low productivity and degrading resources
2. Land alienation: Exploitation of Natural Resources, Promotion of commercial forest species, commercialization of forests leading to division of forests in to protected forests and reserved forests. Exploitation of forest resources led to disturbing the natural cycle of tribal ecology.
3. Poverty and indebtedness: Most of the tribals are below poverty line and are engaged in primary occupation such as hunting, gathering and agriculture, with the use of primitive kind of technology. Abject poverty often leads to indebtedness to moneylenders and Zamindars, inadequate bank facilities in tribal areas often force the tribal to rely on moneylenders.
4. Migration to Urban Centers for the employment due non-availability of work in the local areas and curtailments of traditional rights. Due to COVID 19 the migration has reversed back creating another challenge of food security of the people who have come back
5. Health and nutrition: Chronic infections and diseases, high infant mortality, malnutrition, leading to chronic illness
6. Education: Drop out from formal education system and low literacy rate among women/girls
7. Lack of transfer of rich culture and knowledge about the nature from one generation to young generation, which is important for social cohesiveness and maintaining ecological balance.
8. Concept of Private Property: has adversely affected community based ownership of assets among the tribals, Traditional Forest’s Dwellers (Recognition of Forest Rights)

Act 2006 popularly known as Forest Rights Act, 2006 tried to restore this status quo and ownership of the tribals but its implementation is not up to the mark.

9. Forest species important for livelihood as well as for medicine are on the verge of extinction and their restoration and revival is a major issue.

Constitutional Provisions

Several provisions have been incorporated in the Constitution for safeguarding and promoting the interests and rights of the Scheduled Tribes in various spheres so as to enable them to join the national mainstream. An overview of the provisions is as follows.

- Article 46 of the Constitution provides that the State shall promote with special care the educational and economic interests of the weaker sections of the society and in particular, of the Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation.
- Reservation in educational institution has been provided in Article 15(4) while reservation in posts and services has been provided in Article 16(4), 16(4A) and 16(4B) of the Constitution.
- Article 23 which prohibits traffic in human beings and beggar and other similar forms of forced labour has a special significance for Scheduled Tribes. In pursuance of this Article, Parliament has enacted the Bonded Labour System (Abolition) Act, 1976. Similarly, Article 24 which prohibits employment of Children below the age of 14 years in any factory or mine or in any other hazardous activity is also significant for Scheduled Tribes as a substantial portion of child labour engaged in these jobs belong to Scheduled Tribes.
- Article 243D provides reservation of Seats for Scheduled Tribes in Panchayats.
- Article 330 provides reservation of seats for Scheduled Tribes in the House of the People.
- Article 332 provides reservation of seats for Scheduled Tribes in Legislative Assemblies of the States.
- Article 334 provides that reservation of seats for Scheduled Castes and Scheduled Tribes in the Lok Sabha and the State Vidhan Sabhas (and the representation of the Anglo-Indian Community in the Lok Sabha and the State Vidhan Sabhas by nomination) would continue up to January, 2020.
- Other specific safeguards have been provided in Article 244 read with the provisions contained in Fifth and Sixth Schedule to the Constitution.

Initiative of Government of Maharashtra:

• Tribal Development Department

Tribal Development Department (TDD), Government of Maharashtra is working towards socioeconomic empowerment of Tribal Communities. Maharashtra accounts for 10.35 % of the Scheduled Tribe population of India and is the second largest Tribal Population in the country. In recent years, Tribal Development Department has initiated many innovative

programmes in Education, Health, Nutrition, income generation and securing their rights to land and forest resources for equitable growth of tribal communities. The department aims to address concerns of access, equity and excellence through a reform based approach in implementation of various initiatives and schemes under Tribal Sub Plan (TSP). The department is also striving to create effective mechanisms for monitoring, evaluation and data analysis for policy formulation. The Tribal Development Department has established QUEST – TRTI Centre for Innovation, Planning and Evaluation at One Forbes, Kalaghoda, Fort, Mumbai. The Centre was inaugurated on April 10, 2018 by Hon’ble Chief Minister and other dignitaries. In the very first year, the Centre has undertaken multiple state-wide projects for improving Quality of Education, health and overall experience of children in Tribal Ashram Schools besides various projects for livelihood and promotion of arts and culture of tribal communities. As per the GR – TDD no. 3419 dated 13/09/2019, Quest has following roles and responsibilities: 1. Assisting in the long-term projects for tribal development. 2. Mapping priorities of a project and outlining their implementation plan/timelines 3. Helping the Tribal Development Department in evaluating the effectiveness of projects on multiple levels. 4. Identifying errors/loopholes in current implementation plans of projects and suggesting strategic and administrative changes to the Department. 5. Establishing procedural mechanisms at multiple levels such as beneficiaries, social groups and related entities for the effective administration and implementation of projects.

- **Educational Schemes**

1. Residential Government Ashram Schools for tribal children living in inaccessible areas
2. Eklavya English Public Schools

- **Economic Development Schemes**

1. Electric and Diesel Pumps for tribal farmers
2. Nucleus Budget
3. Vocational Training Centres
4. Integrated Tribal Development Programme (ITDP)

- **Schemes Implemented by Other Departments**

1. Sprinkler and Drip Irrigation Scheme
2. Group Goatery scheme
3. Fisheries in Dams
4. Individual Benefits Schemes of Cooperation Department-Crop Loan Scheme

WAY FORWARD

In the Context of Tribal Livelihood

A. Governance and Natural Resource Management

- Building Governance (Implementation of PESA)
- NRM and Climate change
- Livelihood Development
- Gender and Women Empowerment
- Networking and Collaboration

B. Forest Conservation and Management

- Development of Conservation and Management Plans of CFR areas
- Nursery Development of Forest Species
- Bamboo Plantation
- Plantation in CFR areas
- Natural Regeneration in CFR areas with participatory approach (No Grazing and Seed Sowing Campaigns)

C. Economic Development

- Skill Development
- Minor Forest Produce Collection, Processing and Marketing (Mahua, Chironji and Bamboo)
- Fisheries management
- Goatry, Poultry and Honey Processing Unit

D. Convergence with Other Departments

- Smooth management of Tendu and Bamboo trading by Gramsabha
- 100 % Coverage of CFR in coordination with Forest Department
- Financial support to CFR recognised villages in preparing C & M Plan and its execution.
- Recognition of Habitat right for PVTGs
- Boundary demarcation of villages and development of Records of Rights,
- Integration of C & M Plan in working plan of Forest department.

E. Ensuring participation of Indigenous women in Development Process

Scope in MGNREGS:

As per the Para 15 of Schedule-II of the Mahatma Gandhi National Rural Employment Guarantee Act, “Priority shall be given to women in such a way that at least one-third of the beneficiaries shall be women who have registered and requested for work. Efforts to increase participation of single women and the disabled shall be made”. Mahatma Gandhi NREGS is a gender positive programme which promotes participation of women by providing wage parity with men, provision of separate schedule of rates of wages for women, facilities for crèche, and work-side sheds for children and child care services. In convergence with Deendayal Antyodaya Yojana-National Rural Livelihoods Mission (DAY-NRLM), women mates have also been introduced, which again facilitate the participation of women. The Scheme also endeavours to provide works near the residence of the beneficiaries. The efforts should be made in the project areas to organise the women and encourage them to participate in the resource generation activities through MGNREGS. Project will ensure that the provisions of MGNREGS are implemented in the true spirit in the project areas.

SWAMITVA Scheme

In case of Swamitva Scheme of Government of India, there is a scope for inclusion of women as the co-owners in the property cards. The campaigns will be taken up to ensure that the names of women are registered on the property cards under the Swamitva scheme. Liaison need to be done with the State Governments to make it mandatory to include the names of

women as the co-owners in the property cards of the households. This will help the women in accessing the bank credits against the property. This will go a long way in ensuring the social and financial security of the women.

The Forest Rights Act

The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, or the Forest Rights Act (FRA) 2006, also recognizes tribal women's rights to own land equal to those of men.

The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 (Forest Rights Act or FRA for short) incorporated progressive policies recognizing women's land rights within communities, some for the first time in any Indian legislation. Although several government policies require issuing new land titles in the joint names of both spouses, the FRA is the first Act to incorporate this requirement into the law itself. It further clarifies that in the case of households headed by a single person, whether man or woman, the title should be in the name of that household head.

In the case of community forest rights, the FRA is one of only two legislative frameworks that not only recognizes the equal rights to community forests for all adult women members of the village assembly, but also requires their participation in decision-making: one third of participants in village assembly meetings must be women to reach quorum. Women's representation is equally required in all other decision-making authorities under the FRA.

These provisions of FRA provide an opportunity to ensure that:

1. The names of the women are incorporated in the Individual land entitlement documents under the Forest Rights Act.
2. In case of single woman or the woman headed families, to ensure that her name is reflected in the land title document. It is more important as in case of tribal communities, women were allowed to inherit land only in the absence of male agnates. According to some customary tribal rights, women can demand land for "maintenance" in the case of daughters and parental property and widows but ownership is not her prerogative. Customary laws have therefore emerged as sites for power contestation, and the alternation of gender relations with the 'personal is political' dictum has effected an improvement in women's access to land rights.

This will ensure the dominant assumption is that developmental plans targeted at a given household ensures that the benefits of the resources are shared equitably. It need to be ensured in the project areas that Indigenous women participate in decision-making bodies such as a sub-divisional forest committee and Gram Sabha (village assembly) level Forest Rights Committee, where they get the chance to vocalise their concerns and protect their rights and entitlements.

Livelihood Opportunities In Maharashtra

1. Promotion of Minor Forest Produce based Livelihood chains
2. Animal Husbandry
3. Fisheries
4. Skill development in Art, Craft and Bamboo Work
5. Promotion of Producers Collectives and linking with the markets (NTFP based

collectives)

References:

1. B. Suresh Lala, Kakatiya University Tribal Development Issues in India (pp.1-16) year 2019 Publisher: Serials Publications, New Delhi, published in Research gate Journal https://www.researchgate.net/publication/334680540_Tribal_Development_in_India_Some_Observations
2. National Institute of Rural Development and Panchayati Raj http://nirdpr.org.in/nird_docs/srsc/srsc230217-18.pdf
3. International Journal of Creative Research Thoughts <https://www.slideshare.net/ExternalEvents/tribes-of-maharashtra> June 2016
4. Constitution of India <https://vikaspedia.in/social-welfare/scheduled-tribes-welfare/constitutional-provisions-for-development-of-scheduled-tribes> 28th February 2020
5. Ministry of Tribal Development, Government of Maharashtra <https://tribal.maharashtra.gov.in/>
6. Mahatma Gandhi National Rural Employment Guarantee Act 2005 Notified in the Gazetiar of Govt. of India https://www.indiacode.nic.in/bitstream/123456789/6930/1/the_mahatma_gandhi_national_rural_employment_guarantee_act%2C_2005.pdf
7. The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 Notified in the Gazetiar of Govt. of India <https://www.indiacode.nic.in/bitstream/123456789/8311/1/a2007-02.pdf>

Women in Politics: Challenges and Way Forward

Dr. S. Sahiti

Faculty in Social Work, Dept. of Sociology & Social Work
Kakatiya University, Warangal, Telangana State

Abstract

The challenges that women encounters in Indian politics were discussed in the present paper. The prime aim of this paper is to study the challenges faced by women leadership in politics and way forward. To achieve the aim of this paper, secondary sources of information was used. For this purpose various articles, case studies on women leadership in politics are selected and studied. This paper found that patriarchal views, weak informal networks, finance, religion, and educational level are various challenges which are encountered by the Indian women. This paper discusses how to address these issues, like, the development of electoral reforms that promote equitable participation of females, the improvement of competency for women candidates in politics, elevated government assistance for women's representation in politics, and the use of social media and education to change society's attitudes. It is conclude that, while India is still a long way from attaining the necessary 33 per cent female representation in government, Indian women have a bright future in politics. The survival of Indian democracy requires a gender-balanced political leadership.

Keywords: Gender equality, structural interventional strategy

Introduction

As India gears up for the world's largest election process, one cannot help but think of some of the unfulfilled promises made when a young India emerged amongst the preeminent democracies of the world. Nearly 70 years since the enactment of our Constitution, the solemn vow in its Preamble to secure political justice and equality of opportunity remains only partially fulfilled. Women's position in electoral politics and governance stays far below representative levels, and policymaking and governance has long been the fiefdom of men, with few women managing to get past a rigid glass ceiling to enter Parliament. Women's political engagement in any nation provides a snapshot of how women are regarded in society. Any country's progress is also dependent on equitable involvement of men and women. Women continue to battle for equality in society. Their difficulties and problems are often ignored and unacknowledged because to their minimal participation in Indian politics.

Women are constantly expressing their leadership influence felt in commerce, management, academia, architecture, healthcare, and other sectors on a local, national, and

worldwide scale. Both men and women may be leaders but women pursue to be under-represented in political office all over the world, and they continue to know less about and participate in politics than males.

Laws relating to Women

Certain laws and policies, however, have given a boost to the representation of women in Indian politics. On 24th April 1993, the Constitutional (73rd Amendment) Act 1992 was passed, adding Part IX to the Constitution, giving constitutional recognition to Panchayati Raj Institutions (PRIs). A new Article 243 D reserved a third of all PRI seats and the same proportion of offices of Chairperson for women, ushering in an era of female political representation across India's villages. In subsequent years, a number of states including Andhra Pradesh, Bihar, Jharkhand, Kerala, Maharashtra and Tripura increased this reservation to 50 per cent, and also provided for a similar reservation in Urban Local Bodies (ULBs).

The biggest embodiment of the widespread resistance against greater women participation in political processes is the consistent opposition to women's reservation bills. Bills to secure a third of the seats in the Lok Sabha for women candidates have been introduced and failed to pass in 1996, and again in 1998, 1999 and 2002. The current version of this, the Constitution (108th Amendment) Bill was pushed through the Rajya Sabha in 2010 with unequivocal support from the BJP and the Left. However, it did not make it past the Lok Sabha, and lapsed yet again. Despite women having held various constitutional posts – from the Speaker of the House to Chief Ministers, Union Ministers and even Prime Ministerial and Presidential posts, a venomous patriarchy continues to resist a more equitable distribution of political power.

Research Objectives

1. To study the challenges faced by women in politics.
2. To examines the factors which restrain women for participating in politics.
3. To study how to overcome the challenges faced by women in politics.

Challenges faced by Women in Politics

Indeed, women have shown themselves to be natural community builders, with an intrinsic sense of perception; intuition and empathy that allows them to best identify people's problems, provide adequate support and act as nurturing leaders. Despite some enabling legal provisions, however, social and economic forces continue to deter women from politics. The phenomenon of Panchayat Patis – husbands (or other male relatives) using women as proxies in PRIs and wielding the real power – is prevalent. In ULBs, despite women often holding powerful posts, such as that of mayor, corporators and municipal officials, they are often reluctant to provide the adequate support to such leader – simultaneously intimidated and antagonized by women in positions of power and responsibility.

Beyond the district level, in matters related to Legislative Assemblies and the Lok Sabha, the challenges against women are even more pronounced. Political parties, with all their organizational and financial might, are far more prominent in this higher level of electoral politics. The careful calculus of electoral politics means that parties are usually unwilling to grant women candidature from seats seen as 'winnable' – as these are not seen as gender neutral seats, but male bastions. More often than not, women are given the role of a second fiddle – granted candidature from uncertain seats where the party is not too confident of its chances. When, suddenly pitted against scores of male candidates, women are often at a disadvantage, lacking tutelage that members of an unofficial boys' club within politics often

benefit from.

Political Obstacle:

Women's political representation and advancement are hampered by four primary political obstacles. Absence of party support, such as restricted financial assistance for female candidates, restricted access to political connections, and more stringent standards and credentials applied to women; absence of availability to well-developed education systems for women's leadership in general, and for guiding young women towards political life; and the essence of the electoral system, which favors men (Singh, 2011).

Social Obstacle:

One of the most significant barriers to women being politically engaged is illiteracy. They are unaware of their basic and political rights due to a lack of awareness. Parties prejudice not just in terms of seat allocation in polls, but also inside their ranks. Poverty is also a significant barrier to women's political engagement. An impoverished family's daughter kid is the primary victim, and she faces several challenges.

Factors that restrain Women Participating in Politics

Poverty is also a significant barrier to women's political engagement. An impoverished family's daughter kid is the primary victim, and she faces several challenges. Women are also shown to have a greater rate of dropping out of school than men. Women's thinking is trained in a sense to accept that they are of a lesser class than males since this has been the viewpoint of many in society due to social and cultural standards. The caste system, or social class structure, is also a significant barrier. Because of their families' poor money, women from lower castes were unable to attend school. To provide for their family, many women were involved in low-paying jobs. In India, the majority of women do not own land or property. The country's poor health situation for women is also a big barrier to their involvement. In the country, there is a disparity in access to healthcare facilities. Gender inequality in health-care settings occurs even before birth. Due to marital responsibilities and dowry systems, women are also seen as less fortunate. Hospitals are also said to as 'gender biased' since males attend hospitals at a higher rate than women.

The possibility of violence is a substantial impediment to women capacity to participate in politics. Violence and the prospect of violence undermines many women's ability to engage actively in various types of social and political connection to speak publicly to be acknowledged as respected people whose value is equal to others. Because of the continued unequal allocation of family care obligations, women spend significantly more time than males caring for their homes and children.

Way Forward to overcome Challenges

Women groups have concentrated on the empowerment of Indian women to overcome challenges of discrimination and violence. Empowerment is linked to family support and better standing inside the home, both of which are threatened by domestic violence and sexual assault. Poverty and illiteracy are two socio-economic factors that restrict women from running for public office or even voting. The inability to comprehend Panchayat Raj norms erodes one's confidence in running for public office.

With all these challenges in mind, what could be a way forward? The passage of the Women's Reservation Bill would be an important step, allowing greater participation in the highest level of India's politics. Where quotas are almost a bad word, the Indian paradigm has seen such quotas emerge as invaluable tools for social leverage. They are redistributive

tools meant to ameliorate centuries of continued oppression. Even once women are on the same table as men in politics, they may continue to face the challenges mentioned.

1. **Mentoring in Politics:** Guidance and training programmes help women prepare for political positions and improve their political abilities.
2. **Positions in the Community:** Women who work at the local level get the skills they need to advance to higher levels of government and careers in regional and national politics. As a result, measures aimed at encouraging women to join municipal politics can be especially beneficial in increasing women's political engagement.
3. **Platforms for Women:** Many competencies development initiatives include strengthening women's platforms, relationships, and pools of future candidates.
4. **Sustained Training:** Providing female candidates with continuous and systematic training delivers greater outcomes than providing stand-alone training during a single period of the electoral cycle. The applicability and effectiveness of training is increased by including local female leaders or trainees who pass on their expertise to others.
5. **Finance:** To overcome the barrier of financial deprivation, women are being taught how to fundraise and funding networks are being established.
6. **Leadership Skills:** Offering orientations for newly appointed women, leadership skills training, networking opportunities, and offering chances to stimulate policy discourse are all examples of ways to improve elected women's impact and leadership.

Conclusion

Women's engagement in politics is critical for successful governance, and this paper suggests that an enabling environment be created to increase women's political participation. It also suggests that the constitutional legal framework be improved to better accommodate the requirements of women in politics. Women should also be financially empowered by having access to education, job, and finance. It is also suggested that political party members get gender awareness training, as well as leadership training for future female leaders. Political parties' agendas and operations should include gender-sensitive and egalitarian policies, and their execution should be evaluated. It is critical to pay attention to essential issues in order to increase women's empowerment chances. These include education and training programmes, the prevention of numerous types of criminal and violent acts, the requirement of equal rights for them, the elimination of discriminatory treatment against them based on factors like race, caste, class, religious doctrine, ethnicity, gender, and socioeconomic class, and encouraging them to participate in politics.

References

1. Devika, J., & Thampi, B. V. (2007). Between 'Empowerment' and 'Liberation'. The Kudumbashree Initiative in Kerala. *Indian Journal of Gender Studies*, 14(1), 33-60.
2. Eagly, A. H., & Steffen, V. J. (1984). Gender stereotypes stem from the distribution of women and men into social roles. *Journal of personality and social psychology*, 46(4), 735.
3. Ferguson, L. (2011). Promoting gender equality and empowering women? Tourism and the Third Millennium Development Goal. *Current Issues in Tourism*, 14(3), 235-249.
4. Hughes, M. M., & Dubrow, J. K. (2018). Intersectionality and Women's political empowerment worldwide. In *Measuring Women's Political Empowerment across the Globe* (pp. 77-96). Palgrave Macmillan, Cham.

Challenges Faced By Women For Empowerment

Prof. Uddhav Shivaji Jamdhade

Associate Professor, Department of Social Work
Shree Saraswati College of Social Work Washim, Maharashtra

Abstract

Men and women are the major components of a social system. This social system is similar all over the world with slight variations. If we consider it from this point of view, there is only one race of man existing in the whole world. That is the human race. There are two elements to this human race. That is man and woman but for many centuries the concept of woman as a human being was discarded and women were considered secondary not only in a particular country but in the whole world. Due to this women could not progress. A lot of efforts are being made in modern times for the empowerment of women. However, the road to women empowerment is not straight and easy. While women are being empowered, they are facing many problems. Such problems have been studied in the present thesis.

In ancient Indian culture, women's participation in society's affairs like religion, finance and politics was considered important. So the progress of women was high in that period but in the post-Vedic period, except for two theologians Charvaka and Varaha Mihir, all theologians and male culture gave a negligible position to women. This hampered the development of women. As this situation persisted for many years, women were deprived of development. Today, a lot of efforts are being made for women empowerment. But this effort is hampered by several challenges facing empowerment. These challenges include female foeticide, illiteracy, boy-girl discrimination, sexist attitudes towards women, patriarchal culture, dowry, violence against women, etc. This challenge is creating hurdles in women empowerment. Such challenges have been considered in the present paper

Keywords : Female Foeticide, Illiteracy, Boy-Girl Discrimination, Sexist Attitudes Towards Women, Patriarchal Culture, Dowry, Violence Against Women

Introduction.-

Woman is the precious gift of nature to mankind. The woman can be identified from the above line. Harappa and Mohenjo-daro mouths show that women held a high position in the Indus civilization. Not only this, women were prominent during this period. A patriarchal family system existed in Sindh society. In the Vedic period, women were equal to men not only in society, family and politics but also in Shashtra Vidya. This similarity can be seen in

the Mauryan and Gupta periods. Hence, this era was known as the “Golden Age” for women.

However, from the time of Sultanate, the status of women began to decline. During the Mughal period, the situation became even worse. The practice of veiling came to an end and women’s opportunities for education almost ended. Her work was now considered only hearth and child. The woman who was considered to be Shakti, Goddess of wealth, Lakshmi and Saraswati was actually deprived of the right to acquire wealth and knowledge. Made her weak, helpless and dependent. She has to bear suffering and hardship. Which made the woman Abla. Women themselves and many elements of the society started to feel that women are not Abla but they are Subala, the foundation of women empowerment started.

Women’s liberation movements started in the nineteenth century. In this, individuals, society, institutions and government etc. started playing an important role. It was recognized that women are also the basis of human power for national development. In this regard Swami Vivekananda says that “just as a bird cannot fly in the sky with one wing, no nation can progress without the participation of women”. Of course, it was accepted that when women become strong, the society and the country will improve. For this, the government has planned various schemes. Efforts are being made to give women equal opportunities for development by standing shoulder to shoulder with men. Efforts are being made to provide social, economic and political rights to women along with men by creating a gender-free social system. Through which women are empowered. However, women are facing many challenges for empowerment. These challenges are considered in the present paper

Meaning of Women Empowerment. -

Although the year 2001 is considered as the year of women’s empowerment, Chhatrapati Shahu Maharaj, Mahatma Jyotiba Phule, Savitribai Phule have tried to empower women. Although it cannot be defined as appropriate from the point of view of women, some definitions can be given as follows.

“Women Empowerment is an increase in confidence, competence, social awareness, awareness, functional literacy, gender equality, health awareness, coupled with self-sustainable financial institutions” According to World Bank, Women’s empowerment is the process of empowering individuals or groups to determine their preferences and translate these preferences into desired action and fulfillment”.

Objectives of the paper :

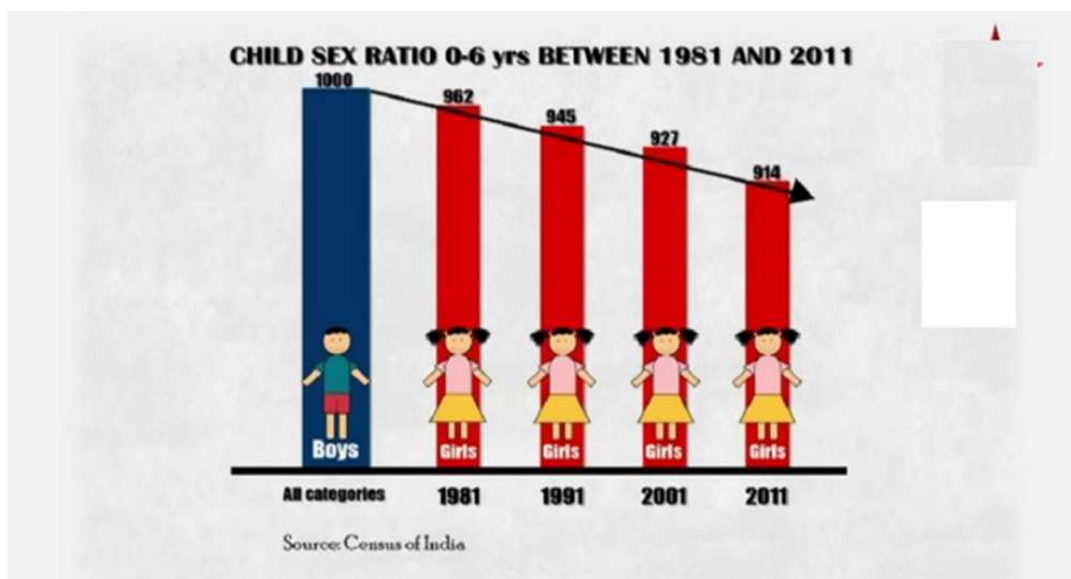
1. To consider the position of women in ancient, medieval and modern times
2. To review the literature on women empowerment.
3. Explaining the meaning of women empowerment.
4. To explore the challenges faced by women for empowerment.

Research Methods:

Secondary sources have been used to prepare the present research paper. In this media such as published books, reports, magazines and internet etc. have been used.

Challenges facing women empowerment.-

Following are the various challenges faced by women while developing self-awareness and self-awareness in her body, mind and intelligence by destroying the weakness of women.



The child sex ratio has drastically changed in 20 years. The number of girls per 1000 boys has decreased significantly

1. Feticide.

The rate of female feticide is increasing due to patriarchal culture, status of head of family, right to funeral for child, issue of girl child marriage, dowry system, daughter's foreign money, rising cost of education, poverty and ignorance, social and economic conditions etc. Advances in technology such as prenatal sex testing, sonography and other means of female foeticide are taking place on a large scale. That is, today's women have to face the fact that the bud is cut before it blooms.



2. Secondary position of women in society.

Matriarchal family system existed in ancient times. At that time, women had the first place in the society. But later on, due to the emergence of patriarchal family system, women got a secondary position in the social life. As a result, women become dependent and are

facing obstacles in self-development.

3. Child marriage.-

The practice of early marriage is a norm. Marriage at this age leads to physical, educational and other factors affecting women. So many questions arise. For this, the government has made a child marriage prevention law. Despite this, the large number of child marriages seen in the country today is a major challenge for women's empowerment.

According to International Center for Research on Women, India has the 14th highest rate of child marriage in the world. As many as 39,000 minor girls are being married every day in India. According to Fourth National Family Health Survey (2015-16): There are 26.8% of brides in the country who were married below the age of 18. 40% of the world's 60 million child marriages take place in India

Variations across states: State In West Bengal, the mean marriage age is only 20.9 years and almost 47 per cent of females get married before the age of 21 years, even worse than Bihar and Rajasthan.



4. Indulgent attitude of water towards women.-

On the one hand women participating in the competition by equalizing with men and on the other hand the indulgent attitude towards women has made women a victim of the indulgent culture. A woman is considered as an object for men's enjoyment. Also she is seen as a child bearing machine. Not only this, the patriarchal system has also taken away the right of women to bear children. Unless this issue is taken seriously, women will not be empowered.

5. Violence against women.-

In a patriarchal culture, women are treated as physical abominations. This creates a tendency of violence against them. They face various types of violence within and outside the family. Strict laws and economic empowerment of women is an important means of reducing violence against women. But despite this, the rate of violence against women is increasing day by day, which is an important challenge for women empowerment.

6. Gender disparity.

According to the 2011 census in India, the proportion of women in the total population is 48.46%. But for centuries, women have been kept away from social, economic and political life. Inequality has been created between men and women by giving them secondary status at all levels of society. Indian women are found to have low status from birth to death. That is, prenatal gender examination, female feticide, child preference, discrimination between boys and girls in health and education, denial of rights over property, restrictions on marriage and divorce, social status of widows are found in various forms. Although women have been given equal rights by law, women are still deprived of this right due to social reasons.

7. Dowry and one sided love.-

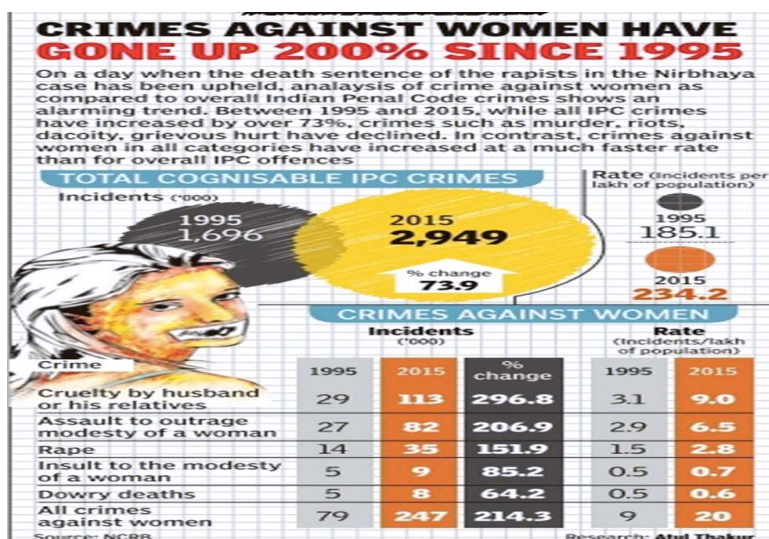
Women are being brutally killed through dowry and one-sided love. In other words, women have to face the fact that the role of the male-dominated system is to use women for sustenance and to deny her right to live when the need ends.

8. Mental retardation.-

The treatment of women in the society as well as non-participation of women in any decision-making process in the home and gender discrimination in the home, etc., lead to women's mental retardation, thus hindering their empowerment.

9. Harassment, rape and molestation.-

According to the Indian Penal Code, on average one law is enacted every year for the safety of women. However, the reality is that the above-mentioned crimes against women are increasing. The most important reason behind this is the male mentality and the inadequacy of existing security laws.



Conclusion

Various efforts are being made at the national and international level for women empowerment but they are not getting much success. So even today women are facing many challenges like dowry, sexual abuse, relationships, customs and traditions, lack of education etc. Even today women are not considered as human beings. Until a woman is thought to be a human being, a woman will not be subaltern. So let's all men and women treat her equally

and develop her and the entire human race. According to this thought, it can be said that,

Reference.-

1. <https://www.civildaily.com/burning-issue-raising-legal-age-of-marriage-for-women/>
2. http://indpaedia.com/ind/index.php/Crimes_against_women:_India
3. Dr. Shubhangi Got-Gavane (.2005) “Women Empowerment Nature and Issues”, Varad Publication Aurangabad.2004.
4. Gupta Kamlesh Kumar,(2006.) “Women Empowerment”, Book Enclave Jaipur3) Radha S. “Directions for Women’s Empowerment”,
5. Dr. Narayan Bhosle (2008), “Governing Reasons for Women’s Reform Debate in Maharashtra”, Taichi Publication Pune.
6. Dr. Yashwant Khadse (2013), “Bharari Women”, Aruna Prakashan Latur.

Women Empowerment through Media

Prof. Savitri C. Shigli

Assistant Professor, Dept of Sociology
GFGC Gokak, Dist: Belagavi, Karnataka

Introduction

Women empowerment is very essential for the development of the country and it could not be denied that women have capacity to change the destiny of a country. Women are offering their services in two fields, on domestic and economic front. The role of media has become very important in shaping present days society. Media is the part of the life, all around, from the shows one watches on television, music on the radio, the books, magazines and newspapers. It educates people about the current issues and influences the public opinion. The common people rely on media to know about happenings in the society. Media has the power to pressurize and criticize the drawbacks of democracy. It is instrumental in bringing about unity among the masses and is backbone of the nation. The role of media has become very important in shaping present days society. Media is the part of the life, all around, from the shows one watches on television, music on the radio, the books, magazines and newspapers. It educates people about the current issues and influences the public opinion. The common people rely on media to know about happenings in the society. Media has the power to pressurize and criticize the drawbacks of democracy. It is instrumental in bringing about unity among the masses and is backbone of the nation.

Communication is extremely important for women s development and mass media play significant role. It is to be noted that growth of women s education and their entry into employment has contributed to the growth of media. In all spheres of life whether for controlling population growth, spread of literacy or improving quality of life for vast masses, women have crucial role to play. However, women can be expected to play this role when they become conscious of their strength and are not deliberately marginalized by male domination. In this context, media has an important role to play – to create awakening in women to achieve their potential as the prime movers of change in society. In today s world, print and electronic media play a vital role in effectively conveying message that needs to be conveyed.

To discuss women empowerment it is necessary to deal with the present situation of women in India. I would like to briefly discuss certain key aspects related to the women which media should adequately cover and facilitate the process of empowerment of women.

Objectives of Study:

- To know the empowerment through media
- To know the women taken media as a challenge to empowerment

Methodology: Collected data from various books, journals and websites (secondary data)

Gender Inequality

A vast majority of Indian women work through out their lives but the fact is that it is not officially recognized. Statistics on work force shows low figure of women workers. There is a serious underestimation of women's contribution as workers even though when given a chance they have convincingly proved their ability. Women's workforce participation - the percentage of adult women who are actually working is accepted indicator of women's status and component of the Gender Empowerment Measure (GEM) used in GNDP Human Development Reports. According to a survey conducted by NCW covering over 1200 women in both organized and unorganized sector it has been found that 50% experienced gender discrimination by way of physical and mental harassment of women at work. The survey reported discrimination not only in salary but also in promotions, work distribution and working hours. Promoting gender equality was identified by the Government as priority strategic goal for the UN System in 3 India under UN Development Assistance Framework. We should not forget that Gender Equality is not just a women's issue. It is an issue for the nation.

Wage discrimination

Women generally earn a far lower wage than men doing the same work. In no state in India women and men earn equal wage in agriculture. This is equally applicable to other areas of works such as mining, trade, transport services etc. In the various work sectors average wages earned by male is more than the wages earned by female. I would emphasize on the findings of UNDP which were published as Human Development Report concerning gender equality. It says: "Women's work is greatly undervalued in economic term. The value of household and community work transcends market value." The media can certainly bring some of these biases in to light. Specially, women journalists must take up this cause. The Indian constitution makes it mandatory to give equal protection to every citizen. Thus sympathetic media, judiciary and executive should stand for this together. Reform movement too is necessary in this regard.

Crime against women

The soaring crime rates and violence against women in the country reflects women as weaker sex who are being dominated and exploited. They face violence inside and outside the family throughout their lives. The Crime Record Bureau of India's website shows that in the year 2006 (latest data available on website) total crime reported against women was 1, 91731. Police record shows that a woman is molested in the country every 20 minutes; a rape occurs every 34 minutes and every 43 minutes an incident of sexual harassment takes place. Every 43 minutes a woman is kidnapped and every 93 minutes, a woman is killed. 4 Before empowerment of women can be achieved it is necessary to enable women to give voice to their experience, their sufferings, and for society to understand them as human being and respond to them with sensitivity.

Under Representation in important position

Women are under represented in governance and decision making positions. At present women represent approximately 8-9% of Parliamentary seats and less than 6% of cabinet positions. Less than 4% seats in High Courts and Supreme Courts are occupied by women. Less than 3% of administrators are women.

Health

Millions of Indian women simply lack the freedom to go out of the house in search of health services they need. According to National Health Survey – 2 only 52% women in India are not even consulted on decision about their own health. The antenatal and postnatal care are beyond the reach of many Indian women. The National Health Survey – 2 estimate mentions that some 1,00,000 to 1,20,000 women die every year due to pregnancy related causes. In some States death rate is quite high and alarming. The rate in India is quite higher than the maternal mortality rate surveyed in Cuba, China, Srilanka and Vietnam.

‘ Gap on Male-Female Ratio Men outnumber women in India, unlike in many countries where the case is otherwise. The main cause of the gap in the male female ratio is prevailing practice of female fetus killing specially high in Punjab, Haryana and Rajasthan. In these states, the ratio is shockingly low as compared to other Indian states. Female infant mortality rates are higher than male infant mortality rates. Sample Registration System (2000) reveals that female infant mortality rate is 74 per 1000 live birth.

Women Education

Education of women enables them to set their own priorities, seek knowledge and information to make their informed choices. The literacy rate among women continues to be lower than those for men. As per data of 2004-2005 available with the National Sample Survey, literacy rate per 1000 amongst rural women is approximately 450 and amongst urban female is almost 700. Only 50% of Indian women are literate as compared to 65.5% of men. Far fewer girls than boys go to school. Even if they are enrolled, many of the girl students drop out of the school. The female adult literacy rate in Malaysia, Srilanka, China, Vietnam, and Indonesia is more than 70% and higher than that in India.

Media's Role in empowerment of women in India

Communication is extremely important for women's development and mass media play significant role. It is to be noted that growth of women's education and their entry into employment have contributed to the growth of media. In all spheres of life whether for controlling population growth, spread of literacy or improving quality of life for vast masses, women have crucial role to play. However, women can be expected to play this role when they become conscious of their strength and are not deliberately marginalised by male domination. In this context, media has an important role to play – to create awakening in women to achieve their potential as the prime movers of change in society. In today's world, print and electronic media play a vital role in effectively conveying message that needs to be conveyed.

Development communication is a term in third world countries which talks about the development of society through communication using mass media. Since women are an integral part of the society, it has become the responsibility of the media to contribute to the empowerment of women. Renowned scholar Roger Everett (1948) says that media can help

in development by creating 'Opinion Leaders' in the society who act as a medium between policy makers i.e. government, and commoners. Using this theory, it can be said that if media helps in preparing opinion leaders with positive attitude for women, then this will certainly help in the empowerment of the women at the ground level. Also, media can directly create awareness among the commoners about the rights and respect for women through special programmes and discussions on relevant issues.

Television

Television in India was introduced in the year 1959. With time television gained a lot of popularity not only in cities but also in villages and backward areas. Today after 50 years of television the broadcasters are still showing programmes related to social responsibility and various talk shows on recent issues. There are women journalists and women actresses that take a large part of this media. Women have also attained a suitable position in this field imparting knowledge and awareness to other women.

Newspaper

Newspaper also plays a huge role in changing the views of people and moving their hearts. The Press Information Bureau constantly keeps a look on the publications. Positive and negative aspects both are published through the newspaper. Sometimes the information is presented in a very distorted manner which is the main drawback of this communication. Objectionable images of women actresses are often published which may disturb the views of some people.

Radio

The main aim of radio was to reach to a large number of people . It bridges the gap between different sections of people. It gives information in a short and precise manner

Women Education

One of the prominent aspect for women is their education. Majority of women remain illiterate in our country due to old thoughts and views. Men are considered superior to women and hence women is not given education as they are regarded as to remain within houses and maintain it. But in today's scenario the thought process of both men and women has changed. Women are getting education through almost every part of media be it be internet, television, radio or their schools. In farflung areas where there is no possibility of an institution , women are getting education through distance programmes with the help of world wide web internet media services.

Health And Hygiene For Women

Earlier there was not much development in medicine. But nowadays there has been explosion of medical treatments for each and every disease. Women can easily get the information regarding their health on internet and through various other media like magazines. Women work day and night and they have the full right to lead a healthy life.

Conclusion

Women are the pillars of our society. They not only perform the duties of home but also the duties of being a responsible citizen . Given a chance they can touch the sky and also lead to the development of nation. Taking an example of Kiran Bedi who is India's first woman to join officer ranks of the Indian Police service. Kiran Bedi is of the opinion that "as long as

women continues to be in a position of receiving rather than giving ,they shall continue to bear injustice”. So its time for women to come forward and speak up for their rights so that no one can take their advantage . We need to take steps in this direction as a women development is the development of whole Nation.

References:

- <http://www.feminism-boell.org/en/2016/04/08/women-and-mass-media>
- <http://www.un.org/womenwatch/daw/beijing/platform/media.htm>
- <http://theviewspaper.net/women-and-media/>
- https://en.wikipedia.org/wiki/Exploitation_of_women_in_mass_media
- <http://www.legaldesire.com/objectification-of-women-in-india-role-of-media-and-media-projections/>
- Directorate general for internal policies report on “Women in decision-making: The role of the new media for increased political participation” 2013.
- Enhancing Women Empowerment through Information and Communication Technology. Khan, E. A. and Moin, A. (2013).
- Women Empowerment: Role of New Media. Retrieved from http://www.ocwjournallonline.com/Adminpanel/product_image_s/7f2535d7e476506d7e2a368e4bdb220c.p df

Development and Displacement and its Impact on Women

Dr. Premala Anil Kumar

Assistant Professor (Dept of Sociology)
Hislop college Nagpur, Maharashtra

Abstract

The paper tries to deal with the kind of damage the women have confronted due to displacement and dislocation and what kind of policy initiation is being taken for the betterment of women in case of displacement; This paper, based on the review of the existing literatures and authors' own filed experiences, attempts to discuss on the above issues.

Key words: Development, Displacement, Alienation And Gender Discrimination

Introduction

The development projects in India and particularly at Polavaram project in Andhra Pradesh perceived after the commencement of dam construction witnessed in form of alienation and deprivation of large number of people through the process of displacement. Undoubtedly, it has brought a damage to livelihood of large section of population in two districts namely east and west Godavari districts but the extent of damage to livelihood is more effective in case of women than men, as they are separated from nature which is the main source of survival for them. Women's rights over certain lands authorised by government of Andhra Pradesh, which gave them autonomous control over the land, are removed without compensation. Furthermore, the deprivation of forests and common property resources have weakened women's income and relative social status. The employment created by the project mostly daily wage labour comes with hazardous working conditions and low wages, and without job security, pushing more and more women into the informal sector. Apart from economic loss, it has directly and indirectly affected women's health, their food security and status in society. Here, the paper tries to deal with the kind of damage the women have confronted due to displacement and dislocation and what kind of policy initiation is being taken for the betterment of women in case of displacement; This paper, based on the review of the existing literatures and authors' own filed experiences, attempts to discuss on the above issues.

Review of literature

Asif, Mehta. and Mander, (2002) observed the unequal development in the Singrauli region as result of disparities between prosperous workers of large corporations and poor and displaced people living in the surrounding areas. Due to insufficient social planning, high social tension ensured, women were largely impacted and the risk of displacement

aggravated. They observed that this could have been evaded had comprehensive social assessments of projects been undertaken properly before implementation

Dana Clark discussing an overview of the revisions to the World Banks R&R policy, grieved that in the background of involuntary resettlement there exists a severe gap between the banks policies and practices. Discussing the gender implications generated by the banks inadequate policy, Dana said that the Bank does not bother much about gender implications. The word “gender” does not appear anywhere in the policy. In the policy revision process, the World Bank did not take any care to address issues of gender related problems arises out displacement and rehabilitation or to try to initiate the discussion or debate about the status or rights of women in case of displacement. In fact, the main objective of the policy revisions of the bank is to reduce the burden on women rather than increase burden on women in the context of displacement (Asif, Mehta. and Mander, 2002)

Asian development bank R&R policy of 1998 has recognised gender issues in the issue of resettlement. The Bank policy pointed out that the needs and problems of women affected by displacement are likely to be different from those of men, particularly in terms of social support, services, employment, and means of subsistence for survival. the ADB Bank policy recognizes that Under unit of entitlement, the households carried and headed by women are needed to be noted and must be provided with equal compensation along with households headed by men. Widowed women or divorcees having no legal rights to land may be considered as separate units for relocation purposes (ADB, 1998)

Enakshi Ganguly Thakral (1996) has pointed out that the Land Acquisition Act, 1894 does not bother about gender issues and strongly strengthens the existing conditions of women’s lack of ownership of land and property. She further pointed out that the notice of acquisition served on a woman in the absence of any male person in the family is not legal. All R&R policies in the country go according to ownership of land or property, when planning out compensation, and reflect similar gender bias.

Statement of the Problem and Methodology

Development projects are perceived as symbols of national progress. If properly executed, they have the potential to facilitate generation of employment opportunities, formation of new skills, increases in income and consumption levels and improvement of infrastructure facilities. They can also contribute to modifications in cultural patterns, and changes in old social values and traditional organizations At the same time, however, unforeseen, underestimated or ignored consequences of the large dam projects have started to emerge, threatening to damage the positive image of large dams, in the three decades. Many large dam projects have attracted protests on various grounds, mainly on social grounds. The long history of involuntary displacement and inadequate resettlement and rehabilitation of the project-affected people has been the single most important factor behind the dams losing their status as temples. These large dam projects no longer excite common people, especially those who are affected and victimized by the very project.

A detailed field revisit has been carried out in the project areas namely Polavaram project on Godavari River at Polavaram village which is located in the West Godavari district, Andhra Pradesh where that the intensity of displacement is much more than the any other districts of Andhra Pradesh. This study covered six villages out of total 29 villages that are affected by

the displacement in West Godavari District. Purposeful sampling method was adopted to examine the extent of changes due to displacement. The logic behind selecting these sample villages was related to their proximity to the project sites and high concentration of tribal hamlets. The names of the villages are Singana Palli, Chegondi Palli, Devara Gondi, Pydu Paka, Vada Palli and Mamigondi. These were some of the villages that were to be displaced and rehabilitated initially, but yet to be resettled fully.

Impact of Displacement on Women

This study would analyse position of the displaced women in the light of Cernea's conceptual model of 'impoverishment risks and reconstruction' like landlessness, joblessness, homelessness, marginalization, food insecurity, morbidity, social and loss of access to common property get intensified when it comes to women as a category. The development projects have widened gender disparities in the form of a disproportionate share of social costs on women or through an inequitable allocation of the benefits generated. Transitional phase brings a great loss to women as all developmental activities stops in the project area. Displacement brings loss of access to common property resources and hence a loss of access to livelihood. Many a times, loss of fodder leads to loss of livestock rearing that brings an additional burden of workloads and responsibilities for women.

Table.1 Mandal Wise data of Polavaram Project disturbed families (PDFs)

S.No	District	Mandal	Total PDF
1	West Godavari	Polavaram	3214
2	West Godavari	Velerpadu	4035
3	West Godavari	Kukunooru	3011
4	East Godavari	Kunavaram	220
5	East Godavari	Devipatnam	5122

Source: R&R Polavaram website Govt of Andhra Pradesh and Field report

Table 2: Village wise data of Polavaram mandal on women displacees

S.No	District	Mandal	Name of the Villages	Total households of PDFs	Number of women Displaces (koya Tribe)
1	West Godavari	Polavaram	Singana Palli	214	105
2	West Godavari	Polavaram	Chegondi Palli	403	185
3	West Godavari	Polavaram	Devara Gondi,	314	167
4	west Godavari	Polavaram	Pydu Paka	220	156
5	west Godavari	Polavaram	Vada Palli	122	70
6	West Godavari	Polavaram	Mamigondi	543	224

Source: filed report

A study on impact of displacement on people in in Andhra Pradesh at Polavaram project found that due to declining access to land and other common property resources, women's productive activities that they usually carried out at home such as livestock rearing, kitchen gardening, fishery, poultry or petty business etc. got disrupted which adversely affected their status in the family. They lose their earnings from forest and other common property

resources and other non-farm activities like handicraft, cottage industry, and livestock rearing

During my field work, the women, complaining about their present circumstances said that life prior to displacement was hard, but at least there was water available from the local river, and fuel and fodder available from the forests. Now the project construction has disturbed the opportunity to fetch the water. Loss of access to traditional sources of livelihood marginalizes women in the labour force. It is also observed that the tribal women who used to work as agricultural labourer now shifted to act as housewife or non-farm labour. In displacement, when men migrate for job to other areas, women's emotional stress accentuates. Control of women's sexuality becomes a serious issue. It increases the pressure of women in living alone. Poverty and lack of any other income-generating activities render women's helplessness. This could be disastrous consequences for older generation people when a multiple factors like economic stress, migration and break down of family structure appear together and it makes the life of old parents insecure. This study also found that most of the agricultural lands near the dam construction sites remain uncultivated. A local farmer pointing out the issue observed as under: 'We are not getting enough water as we used to get earlier for our land because the water near the Dam construction sites is dried up due to the Dam construction. We could not cultivate crops such as paddy, and peanuts as there was no water available. We have given up cultivation. Therefore, we have to depend on the government Ration supplied by the project authority as resettlement assistance. But most of the time it is irregular and some cases they have stopped the assistance'.

Another important issue that we found that Sanitation is a major problem specific to displaced women. Government has provided housing without toilet facilities at rehabilitation site for the displaced persons and they were forced to use a plot that the neighbouring village had set aside for pasture. Quarrels were frequent and they were mainly between women. It is an embarrassing experience every day. We also found that the resettlement colonies had very little housing land, which resulted in overcrowding, loss of privacy and proper sanitation; thereby women were worse affected during call of nature.

Displacement has pointedly diminished the women's participation in development activities in villages, we have found strong gender biasness in availing as most of the jobs are availed by the men in Polavaram project. Similarly, displacement has led to the exclusion of an increasing number of women from active participation in the productive process. Majority of the women have been deprived of getting jobs in the projects. However, the jobs provided to the women are of low wage. Displacement sometimes impinges on the social status of women. Deprived of access to land, forest, and non-wood forest products as a consequence of displacement, women no longer remain equal partners to men. This results into the loss of their freedom in social matters, their independence in economic matters and almost no gain in the political and educational fields of social development. It increases the women's dependency on men

Conclusion

The field experience shows that women have not been given any opportunity along with men in terms of job allocation as part of rehabilitation and resettlement in the projects having scope of job opportunities. Under these circumstances women should be given equal opportunity along with men when it comes to allocating jobs to the project affected people.

if women are lacking the necessary skill, the project authorities or rehabilitation authorities should provide facilities where women can quickly learn the required skill before allotting jobs for them in the project. if projects do not have job opportunities, those must take steps to guarantee livelihood opportunities for the women who lost their opportunities after displacement and relocation. In such cases, livelihood options should be in conformity with their choice and local needs. In this case, government schemes like micro finance programme in self-help group (SHG) and DWACRA could be an option for reinstate their lost livelihood and hope for their future

References

1. Clark, D (2001) The Rise and Fall of Accountability, Watershed, vol. 6, no. 3 (March – June)
2. Asif, M., Mehta, L. and Mander, H. (2002) “Engendering Resettlement and Rehabilitation Policies and Programmes in India”, a Report of the Workshop held at the India International Centre, New Delhi on September 12 and 13, 2002 by the Institute of Development Studies.
3. ADB (1998) Handbook on Resettlement: A Guide to Good Practice, Asian Development Bank, Manila
4. Dinabandhu Sahoo & Niharranjan Mishra : Journal of Politics & Governance, Vol. 5, No. 4, December 2016 19 Journal of Politics & Governance, Vol. 5 No. 4, December 2016, Pp. 19-29 ISSN: 2278473X
5. Mehta, Lyla and Bina Srinivasan (1999) Balancing Pains and Gains: A Perspective Paper on Gender and Large Dams, Contributing Paper for World Commission on Dams, Thematic Review 1.1 Social Impacts.
6. Thukral, E. G. (1996) Development, Displacement and Rehabilitation: Locating Gender, Economic and Political Weekly, Vol.31, No.24, Mumbai, June 15

Women Discrimination: Needs of Information and Awareness

Dr. Pandit Sambhaji Waghmare

Associate Professor, Dept. of Sociology, Smt. G.K.G. Kanya Mahavidyalay, Jaysingpur,
Affiliation Shivaji University, Kolhapur,

Abstract

In the 21st century, India is rising as a global power, but half of the population, i.e., women who are still facing issues and struggling for life and dignity. Women in every sphere of life have to deal with various hurdles and cope up with immediate problems. The perfect balancing of life can be learned from the women of today's generation. The oppression of women creates difficulty for the recognition of rights as a human being. Women have to execute a multilateral role in society, i.e., as the breadwinner of the family, as the caretaker, as a mother, wife, daughter, and also a service provider to the society. Despite this fact, women's contribution to the development of the nation is equal, but still, discrimination is made based on gender. The women in India are deprived of their fundamental right to dignity and left alone with the question of gender equality. The women have to face the challenges in India, such as the dowry, female foeticide, domestic violence, denial of inheritance, rape, sale, and trafficking of girls, etc. The objective of our NGO is to evolve strategies to empower women who are as human beings as men are.

Key Words: Struggling, Oppression, Multilateral, Fundamental, Discrimination etc.

Introduction

Gender equality and women empowerment have been on the top of the agenda globally. Achieving gender equality and empowering all women and girls has been mentioned by the United Nations in its Sustainable Development Goal (SDG-5) as a target. Various efforts and initiatives have been taken at global, regional and local level to eliminate gender inequality. Women in India have been stereotyped and discriminated since ancient times due to the patriarchal mindset. Social evils such as sati, purdah system, female foeticide, female infanticide, dowry, domestic violence have been faced by women. Various constitutional and legal provisions have been framed to eliminate such evils. In contemporary times, women have become sensitized about their rights and have come a long way in terms of women empowerment. Various schemes have been launched by central and state governments for emancipation of women. However, the patriarchal mindset still exists and gender biasness is still experienced by women both in public and private space. The paper attempts to analyze

the level of women empowerment in different states of India. The study is based on the secondary data collected from various government sources. An analysis of the reasons responsible for the trends has also been done. It has been found in the study that female literacy has a positive bearing on the health and decision-making of females. Also, government support in the form of infrastructure and schemes act as a catalyst in women empowerment. Women-centric organizations and Self Help organizations have promoted economic empowerment and decision-making of females.

Objectives of the Study

1. To study the needs and awareness of information for women discrimination in India.
2. To study the government initiatives for women discrimination in India.

Methodology of the Study

The present study has been descriptive; the data for this study were obtained from secondary sources. The secondary data has been collected from various references which already existed in published form; part of the paper is based on literature review the method comprising of collecting all the available papers relating to the theme and selecting relevant papers/books for the review purpose. Selection of the paper is done on the basis of their relevance and contribution to the body of knowledge. The author has made an attempt to do primary reading of the selected papers which will constitute the core of this review study.

Need and Awareness of information for Women Discrimination

Gender discrimination is a widespread problem in India and has been for centuries. The patriarchal nature of Indian society has led to discrimination against women, perpetuated by traditional practices such as dowry, child marriage and sati. Women in India face various forms of gender discrimination, including unequal pay, limited access to education and employment opportunities, and violence. The consequences of gender discrimination are far-reaching and negatively impact women's health, education and economic status. Women who are discriminated against are less likely to have access to adequate health care, education and employment opportunities, perpetuating a cycle of poverty and inequality. Moreover, gender discrimination perpetuates gender inequality in Indian society and women are underrepresented in various fields.

The Indian government has taken several initiatives to combat gender discrimination, including the Beti Bachao Beti Padhao (Save the Girl Child, Educate the Girl Child) campaign, the Protection of Women from Domestic Violence Act and the Sexual Harassment of Women at Workplace Act. These initiatives aim to promote gender equality, protect women's rights and enable women to access education and employment. Despite these initiatives, gender discrimination remains a major problem in India. More efforts need to be made to address the root causes of discrimination and promote gender equality in all spheres of society. High school students should be aware of this problem and take an active role in fighting gender discrimination. By raising awareness, promoting education and advocating for change, we can work towards a society that is free from gender discrimination and offers equal opportunities to all.

The discrimination and oppression of women globally and particularly in India is becoming acute as women are facing hardships in their lives from a number of factors. After having embarked on an exploration of gender discrimination and oppression in the country,

we are working for women's empowerment and safety. Hindrise is an organization that wants to empower women by changing the attitude of society towards harmful traditional practices. We are helping especially those who are widows, divorced, or left by their families, rebuilding their lives and confidence. Hindrise is achieving this goal by giving education to women about their legal rights and helping them economically to become independent enough to make their own decisions in life. We also organize programs regarding general and legal awareness from time to time and provide shelter homes to women and children who are orphans or are not self-dependent. We also give counseling to women who are victimized. Oppression of women can be curtailed only when the cultural norms and attitudes towards women can be changed.

The oppression of women in India is often supported and perpetuated by the indigenous cultures and religious leaders. Therefore we as the communities must try to put up mechanisms and strategies which can eliminate such ruthless practices against women. Thus, in short, we have a goal to achieve gender equality, and women's empowerment can be realized in India only when the practices such as female infanticide, dowry deaths, honor killings, domestic violence, or sexual abuse can be eliminated. We believe in respecting women and helping victimized women to achieve equal status in society.

The idea of self-reliant, independent women making independent decisions of her life can be achieved only by educating women and helping them achieve economic independence and knowledge and awareness about their rights. Particular emphasis must be provided in educating women on the constitution's legal and Human rights provided to them.

A multi-layered strategy is required to be developed to assess the core causes of violence against women. The state and society must provide support to victim-survivors to ensure that they can carry on with their daily lives. In dealing with the problem of oppression of women, innovative levels of coordination and integration must be built up between government, civil society, and the family. Our organization is working hard and requires your support and help in the same ways we are doing. We unitedly can make the world a better place for victimized women of our society.

Government Initiatives for Women Discrimination in India

i. The Dowry Prohibition Act, 1961

"It intended to receiving or giving of a dowry by either party to the marriage either by parents or anyone else associated with marriage". It applies to people belonging to all religion in India. "The Indian Penal Code was modified in 1983 to establish specific crimes of dowry-related cruelty, dowry death, and abetment of suicide". It punished violence against women by their husbands or their relatives when they could show the proof of dowry demands or dowry harassment. The legislation underwent an amendment in 1984 which specified the presents given to either bride or a groom at the time of marriage that are allowed.

ii. National Plan of Action for the Girl Child (1991-2000)

This is a specially formulated action plan by the Government of India to protect and promote the Girl Child. It was introduced to prevent female foeticide and infanticide, eliminate gender discrimination, provide safe drinking water and fodder near homes, rehabilitate and protect girls from exploitation, assault and abuse.

iii. National Commission for Women (1992)

It was established as a statutory body in January 1992 under the National Commission for Women Act 1990 (Act No. 20 of 1990 of Govt. of India). The Central government held consultations with NGOs, social workers and experts related to the structure, powers and functions of the Commission proposed to be set up. In 1990, the Bill was introduced in the Lok Sabha and in August 1990, the government made several amendments and introduced new provisions to vest the commission with the power of a civil court. Finally, on August 30, 1990, the Bill received President's assent. Therefore, on January 31st 1992, the First Commission was constituted with Mrs. Jayanti Patna as the Chairperson. Presently, the Chairperson of the NCW is Rekha Sharma who assumed office on 7th August 2018. The Commission was established "to review the constitutional and legal safeguards for women; recommend remedial legislative measures; facilitate redressal of grievances and advise the Government on all policy matters affecting women. It took up the issue of child marriage, sponsored legal awareness programmes, Parivarik Mahila Lok Adalats and reviewed laws such as Dowry Prohibition Act, 1961, PNDT (Pre-natal Diagnostic Technique) Act 1994, Indian Penal Code 1860 and the National Commission for Women Act, 1990 to make them more stringent and effective".

iv. The Protection of Women from Domestic Violence Act, 2005

It has been enacted to criminalize instances of dowry and domestic violence. This Act gives the legal definition of 'domestic violence' under Section 3. It is a civil law that focuses on the "reliefs given to the aggrieved women such as compensation, protection, right to residence in the shared household". Domestic violence covers, mental as well as physical abuse, and also threats to do the same. Any form of harassment, coercion, harm to health, safety or well-being is covered under this Act.

v. The Maternity Benefit Amendment Act 2017 for the private sector

This Act came into force from 1st April 2017. It is an Amendment to the Maternity Benefit Act of 1961. Under this Act, the government increased paid maternity leave from 12 weeks to 26 weeks. It extended certain benefits to mothers who adopt a child as well and provides that "every woman who adopts a child shall be entitled to 12 weeks of maternity leave, from the date of adoption". "It introduced a provision relating to 'work from home for women, which may be exercised after the expiry of the 26 weeks' leave period". "The Act makes mandatory creche facility for every establishment employing 50 or more employees". The Act also makes it mandatory for employers to educate women about the maternity benefits available to them at the time of their appointment.

vi. The Women's Reservation Bill

It proposes to amend the Constitution of India to give 33% reservation for women seats in the Lok Sabha (lower house of the Parliament) and all state legislative assemblies. This is an attempt to increase women's political participation. The bill was first introduced on 12 September 1996 by the United Front government of Deve Gowda. Successive governments tried to push for the bill but it took 14 years to get it passed in the Rajya Sabha on 9 March 2010. The bill has yet to be passed in the Lok Sabha.

vii. National Policy for the Empowerment of Women (NPEW)

It was adopted in 2001 which states that any forms of violence against women, physical and mental, at domestic or societal levels, including those arising from customs, traditions

or accepted practices shall be dealt effectively with a view to eliminate them. It aimed at creating and strengthening institutions and mechanisms/schemes for assistance and prevention of such violence which also includes sexual harassment at the workplace and customs like dowry; for the rehabilitation of the victims of violence and for taking effective action against the perpetrators of such violence. Emphasis has also been laid on setting up various programmes to deal with trafficking in women and girls.

Conclusion

Gender discrimination is a pervasive problem in India, affecting women in all spheres of life. Historical social norms and traditional practises have reinforced gender inequality, including practices such as dowry, child marriage and sati. As a result, women often have limited access to education, employment opportunities and unequal pay. They are also subjected to violence and harassment, which further limits their ability to lead fulfilling lives. The consequences of gender discrimination are far-reaching and have a negative impact on women's health, education and economic status. Gender discrimination perpetuates social inequality and undermines the principles of a just society. Despite the challenges, the Government of India has taken initiatives to address gender discrimination, including the Beti Bachao Beti Padhao Campaign, the Protection of Women from Domestic Violence Act and the Sexual Harassment of Women at Workplace Act. However, these measures have had varying degrees of success and require further efforts to make a difference.

References

1. Agarwal, V. and Raj. M. (2020). Empowerment of women in North-East India. *International Journal of Creative Research Thoughts (IJCRT)*, 8(7).
2. Balani, K. (2017). Rajasthan: India's 7th largest state, lowest in female literacy. *Business Standard*, 11 January.
3. Banerjee, S. (2015). Determinants of female autonomy across Indian states. *Journal of Economics Business and Management*, 3(11), 1037–1040.
4. Bhupen, B. (2014). An overview of women Education in India. *Journal of Bengal Geographer, III*, 108–121.
5. Chandra, T. (2019b). Literacy in India: The Gender and age dimension. *Observer Research Foundation Issue Briefs*, 322.
6. Choudhary, H. R. (2019). Girl child Education in Rural Rajasthan. *International Journal of Social Sciences*, 5(2), 893–907.
7. Devi, D. S., & Lakshmi, G. (2005). Political Empowerment of women in Indian Legislature: A Study. *The Indian Journal of Political science.*, 66(1), 75–92.
8. Abhinandan, S. (2020). Punjab and Kerala are the best states for girls' education in India. *The Youth*, 11 February.

Rural Women, Dairy Sector & Avenues of Entrepreneurship Building: A Sociological Approach

Dr. Shashikumar

Associate Professor & HOD, Department of Sociology,
Govt First Grade College for Women, Hassan – 573 202, Karnataka

Abstract:

The dairy sector in India is the fastest growing farm based industry which is supporting millions of lives both in rural & urban India. This dairy sector is helping millions of women across India to build livelihood. Nearly 79 % of the rural women are depending on dairy for their livelihood in India. Countless number of families are completely reliant on this sector & are moving towards betterment. The Sector is still growing strong with more & more women relying on this sector for their livelihood especially in rural areas. But the unawareness about entrepreneurial development & the avenues this sector can offer towards furthering technology. Women are unaware of leadership offers this sector is offering towards their empowerment. This paper focuses on the creation of leadership opportunities for women & addresses the challenges the women are facing. There is a need to study the involvement of women & entrepreneurship building in dairy sector as this sector is becoming a potential role in GDP growth.

Key words: Dairy sector, Women Empowerment, leadership building, entrepreneurial advances

Introduction :

Statistically speaking India is the world's largest milk producer, accounting for more than 13% of the world's total milk production. India's dairy sector is expected to triple its production by 2030, There is an expanding potential for export of dairy products to Europe and the Western countries. The urban market for milk products which was expected to grow at an accelerated pace of around 33 % per annum to around Rs. 43,500 crore by 2015 -2016 has reached its level. The emergence of a significant middleclass, urbanization and the expansion of modern shopping habits by busy, health conscious and well-informed consumers is raising the consumption of packaged milk in India. Economic growth is sustaining the purchasing power rural families also. The global opportunities available to the Indian dairy industry arise primarily out of availability of a large quantity of competitively priced milk. Most of the traditional health and wellness products sold through the dairy sector are represented by processed dairy products such as malt beverages and infant nutritional products. The visible trends are that the consumption of milk products is on the rise. There are several

factors contributing to it.

1. Change in consumer behaviour- consumers are fast changing specially youth are moving towards modern food culture They love to eat / shop / gift milk & value added products of milk. 79 % of the urban college going youth consume chocolates & 56% of the urban youth consume milk both flavored & chilled.
2. Change in consumer health dynamics- Today's population is youth & youth are always attracted to fast foods & packaged food. Hence the desire to consume Milk & related Milk products is on the rise.
3. Changing trends of rural urban migration - Milk consumption & milk products shopping is increasing because of migration of rural families to urban / semi urban centers.
4. Increase demand for milk & milk products – generally Indian youth population is on the rise hence there is an increase in demand for milk & milk products
5. Rise in middle class population & their desire for purchasing

A number of categories which are highly dependent on organized retail like frozen food products are expected to witness significant growth in the years to come. All these points open up several avenues for empowerment of women. As women can be engaged not only in mulching cows but also as small scale entrepreneurs producing value added products of milk.

Dairy Sector –

Dairy enterprise is a recognized sector in rural India and is playing a vital role in generating additional income and employment to rural people. In India, dairy development is an encouraging area of rural development, because dairying contributes highly towards milk production, marketing, and processing of various dairy products in India. The microfinance programmes extended in dairy sector are supportive to take up dairy as main occupation among economically backward communities in the rural areas especially women.

Dairying & women-

As women contribute to nearly 60% of labour force in farm production in India, they naturally form a sizeable segment in dairy production, marketing, entrepreneurship building.

Women engaged in dairy sector	79%	All India Level
Women labor force in dairy sector	60%	All India Level
Women entrepreneurs in dairy sector	34%	All India Level
Women Run Diaries	45%	All India Level

Source: Report on the Indian dairy sector 2012

Despite the fact that women in India share most of the work in animal production, their work remains mostly invisible. This may be carried out within the confines of homesteads. Gender divisions in agriculture are stark, with all activities involving manual labour assigned to women, while operations involving machinery and drought animals are generally performed by men. Female agricultural labourers are among the poorest sections Indian society.

The major activities where women are involved in dairy sector include

1. Collection of fodder,
2. Cultivation of fodder,

3. Grazing the cattle
4. Feeding cattle,
5. Watering cattle,
6. Cleaning the cattle,
7. Cleaning cattle sheds,
8. Attending to cattle diseases,
9. Milking
10. Marketing of collected milk
11. Involvement in agro processing small scale industries
12. involving in by- products manufacturing
13. Involvement in milk products packaging industries
14. Involvement in Fodder processing units
15. Involvement in cattle health management

Sustainability through dairy sector-

This sector is easily accessible to women as it is considered as accessible to every women whether rural or urban. Dairy sector is feasible for women because it requires less investment less technological inputs, less maintenance, requires less cost requires less managerial training Dairy sector which is supporting millions of women across India with sustainable support, can be made more supportive with promotion of entrepreneurship. Rural women who are unaware of consumer behavioral trends & lack market over view fail to grab the situational demands for dairy products & other add on value created by Milk produce.

Constraints for building entrepreneurship- The women face several constraints in building leadership in dairy sector which includes lack of updated training in

1. Agro processing
2. Packaging
3. Milk value added products market
4. Agro processing marketing
5. preparation of homogenized milk
6. Adding to shelf life of milk by products
7. Refrigeration of Milk products

Dairy development entrepreneurship scheme was introduced in 2009 by providing capital subsidy for purchasing farm animals & providing support to people who opt to invest in other dairy related activities This scheme has the greatest objective of supporting self-reliance & selfemployment. This scheme aimed to bring about structural changes in unorganized dairy sector help laborers in this field. This scheme helped people with up-gradation technologies in conserving milk or marketing milk added products with greater shelf life. Commercial banks, rural banks, Urban banks, state Cooperative banks, Agricultural & rural development banks,& regional rural banks

Constraints of natural resources women encounter several constraints in this sector.

1. Lack of pure water
2. Scarcity of milk preserving facility,
3. Shortage of green fodder- this is a severe issue

4. Varying levels of milk production by local breeds or imported breeds

All these are considered a severe constraint for women dairy entrepreneurs as milk production often oscillates with imported breeds of cattle & Local breeds of cattle. There are issues connected with support thorough micro finance, high maintenance of breeder cattle, livestock feeds

1. Rural people lack knowledge of livestock diseases
2. veterinary services are very low sometimes nil
3. Artificial insemination facilities are not available
4. Poor housing to dairy animals
5. Rural people do not have any information on conversion of raw milk in value added products such as chocolates, ice creams, curds, butter milk, yoghurts, flavored milk, desserts, etc
6. Dairy cooperatives are not reaching vast mass of rural population as their number are inadequate as compared to population
7. Inadequate loan facility for dairying
8. High cost of production

Conclusion:

Thus dairying has been considered as a potential means of alleviating unemployment, especially in rural areas. Women who play an important role in agricultural sector are

As women play a key role in animal, farm and home management dairying can be the best solution to generate family income levels. Successful dairy husbandry enterprise not only improves the socio-economic status of rural women, but also assures a sustained and assured means of income to supplement their income from the main enterprise. If all stake holders contribute to overcome all the constraints in dairy development women can become modular dairy entrepreneurs.

References:

1. Report of the Indian dairy Sector Government of India publication New Delhi 2014
2. Report Of The IFAD- Empowering Women Through Self Help Groups 2013
3. Report Of The Department Of Women & Child Welfare 2012-201 Report Of World Bank - Microfinance Paper Wrap-Up: "Global Financial Development Report 2014, Published By The World Bank January, 2014
4. Report Of The IFAD- Empowering Women Through Self Help Groups 2013
5. Report Of The Department Of Women & Child Welfare 2012-2013
6. Report Of The Department Of Women & Child Welfare 2013-2014
7. Report Of The Department Of Women & Child Welfare 2014-2015
8. Meera, M. and Krishna Gowda, (2013) Towards economic Empowerment: Study of Rural Women in Dairy Cooperatives of Heggada Devana Kote Taluk in Mysore District, Journal of Media and Social Development, 1 (1). pp. 17-36. Economic
9. Kumar & Others-Sustainable Dairy Farming Women Empowerment krishi sewa edu hub
10. Veeranki Maheswara Rao-Co-operatives and Dairy Development: - A Tool For Rural Changing Destiny of Rural Women 2000

Displacement and Gender Discrimination in Upper Krishna Project of Karnataka

Dr. Mallayya

Assistant Professor Department of Sociology
Shri C.M.P. Govt. First Grade College Lokapur-587122

Abstract:

Displacement especially dam induced has created a huge impact on women. Women's are being marginalized already is widening the capacity of Gender discrimination and bias in the Upper Krishna project by the Government of Karnataka. Majority of the research papers about gender discrimination due to displacement have analyse that these development projects are widening already existing gap between men and women leading to inequality in terms of income, multidimensional poverty, increasing dependency on men, domestic violence and child marriages also. Women experienced discrimination in jobs in new rehabilitation centres and their dependency on men increased and large scale of domestic violence were experienced.

Keywords: Income, Role, Status, Domestic Violence, Dependency, Development.

Introduction:

Displacement causes many problems like landlessness and alters in the land-holding pattern, joblessness, occupational shifts, Gender discrimination, loss of access to common property resources, food insecurity, loss of livelihood, impoverishment, social disarticulation, marginalization, and many more negative impacts. Displacement especially dam induced has created a huge impact on women. Women's are being marginalized already is widening the capacity of Gender discrimination and bias in the Upper Krishna project by the Government of Karnataka. Majority of the research papers about gender discrimination due to displacement have analyse that these development projects are widening already existing gap between men and women leading to inequality in terms of income, multidimensional poverty, increasing dependency on men, domestic violence and child marriages also. There are many international laws such as Convention on the Elimination of All Forms of Discrimination against

Women (CEDAW) signed in the year 1979, and national level laws such as Article 14 Right to Equality are unable to give justice to the women in developmental projects. With this background, the present research article wants to examine how dam induced displacement created gender discrimination in Upper Krishna project area and its impact on the displaced women.

Objectives of the study:

The present research article wants to examine how dam induced displacement created gender discrimination in Upper Krishna project area and its impact on the displaced women.

Methodology Used:

The Purposive sampling method is used for collecting information from Project displaced People. There were around 620 households under the limits of Muranal Gram Panchayat, and from eventually 510 project displaced people were interviewed.

Sources of Data:

The primary data was collected from the field work through structured interview schedule method by the project displaced people in Muranal (Rehabilitation center), Gram Panchayat which includes villages of Muranal(RC), Veerapur (RC) village, Kesanur (RC) village and Banniddini (RC) village and also used Secondary sources whichever necessary.

Results and Discussion

Table No 1: Getting equal pay in new Rehabilitation centre on par with men

Equal Pay	Number	Equal Pay
Equal	20	03.90
More than equal	08	01.60
Unequal	306	60.00
Can't Say	176	34.50
Total	510	100.00

Source: Survey Data

A Question regarding equal payments on par with men was asked for displaced women. 60 percent of the displaced women said that they are not getting equal payment compared to their men counterpart. While 34.50 percent of displaced women said that they are unable to say, 3.90 percent of displaced women said that they are getting equal payment with men. About 1.60 percent displaced women said that they are getting more than equal payments on par with man. Women were denied of their basic right of equal pay throughout India. The new rehabilitation centres are no way different from this especially in the field of agriculture and its related jobs. Many women expressed that they were denied jobs on the basis of gender discrimination.

Table No 2: Displacement and Dependency on Husband, Children and other Male Family Members

dependency on husband/children/other family members	Number	Percentage
Increased	320	62.80
Decreased	40	07.80
Not Affected	150	29.40
Total	510	100.00

Source: Survey Data

From the review of literature it is obtained that, displaced women to depend more on husband, children or other male family members. In this context question was raised to know whether displacement increased or decreased dependency. 62.80 percent of displaced women said that there dependency on husband, children family members increased due to displacement. 29.40 percent of displaced women said that they were not affected their

dependency remains same. 7.80 percent of displaced women said that their dependency decreased after displacement. The increase in dependency on men is due to lack of security in new Rehabilitation Center, loss of job opportunities as well as loss of income made women to rely more on men as compared to submerged village. Even the neighbourhood is very scattered and in many places newly constructed houses were distance apart. These factors increased women's dependency on men in new rehabilitation centre.

Table No 3: Decision making power in the family due to displacement

Decision making power	Number	Percentage
Increased	39	07.70
Decreased	305	59.80
Not Affected	166	32.50
Total	510	100.00

Source: Survey Data

From the review of literature, it is obtained that the decision-making power in the family of displaced women is affected. In order to assess a question regarding decision-making power was asked. From the table No 5.19 it is obtained that around 59.80 percent of displaced women said that their power with regard to the decision-making of family after displacement decreased. 32.50 percent of displaced women said that they are not affected by the displacement and their power in the decision-making of the family remains the same. 7.70 percent of displaced women said that their decision-making has increased tremendously after displacement. Displaced women has lost her jobs and earning opportunities post displacement. She even didn't have any benefits of cash compensation or land or plots to her name. This declined her role and status in the family leading to decrease in decision making power in the family.

Table No 4: Displacement and its influence on role and status of Women

Role and Status	Number	Percentage
Strongly Agree	53	10.40
Agree	240	47.10
Uncertain	34	06.70
Disagree	143	28.00
Strongly Disagree	40	07.80
Total	510	100.00

Source: Survey Data

Question regarding the role and status of women after displacement was asked. Nearly half of them i.e. 47.10 percent of displaced women strongly agree that their role and status due to displacement is diminished, 28.0 percent of displaced women disagreed that the role and status remain the same. 10.40 percent of displaced women strongly agree that the role and status due to displacement were diminished, 7.80 percent of displaced women strongly disagreed that their role and status from displacement is not affected and 6.70 percent of displaced women were uncertain of their role and status. A decrease in the role and status of women is due to decrease in the job. The earning capacity of the women's aftermath of displacement is reduced gradually. The income that she used to get before displacement was lessened after displacement. The male dominance in the cash compensation, allocation of

plots, etc confined the role and status of women to a lower level.

Table No 5: Displacement and Domestic Violence

Opinion of Domestic violence	Number	Percent
Strongly Agree	52	10.20
Agree	203	39.80
Uncertain	40	07.80
Disagree	169	33.10
Strongly Disagree	46	09.10
Total	510	100.00

Source: Survey Data

From the table No 5, it is observed that around 39.80 percent of displaced women agreed that there is an increase in domestic violence after displacement, 33.10 percent of displaced women disagree that there is no domestic violence. 10.20 percent of displaced women strongly agree that an increase in domestic violence after displacement, 9.10 percent of displaced women strongly disagree that there is an increase in domestic violence due to displacement, 7.80 percent of displaced women are uncertain about domestic violence. From the fieldwork, it is evident that many of the displaced women faced the situation of domestic violence in the new rehabilitation center. The researcher explores that the reasons like loss of support from the natal home, less social cohesiveness between new neighbours, erosion of social values and decrease in respect to elder ones, increased bad habits among the males especially drinking are the major reasons for the increase in domestic violence in the newly established rehabilitation centre.

Conclusion:

Hence to conclude Dam induced displacement has increased gender discrimination among the project displaced women. Women's dependencies on men grow multifolded because of lack of security in the newly formed rehabilitation centres. Women also experienced large scale of domestic violence compare to their old establishments. The role and status of women is badly affected of post displacement. Many of them have lost their previous jobs based on livestock as they have no agriculture land in their new rehabilitation centres. Hence displacement acted as a curse for the women and widened already existing gender discrimination.

References:

1. Dhagamwar, V., De, S., & Verma, N. (2003). Industrial Development and Displacement: The People of Korba. SAGE Publications India.
2. Edwards, A. (2009). Displacement, statelessness and questions of gender equality under the convention on the elimination of all forms of discrimination against women. UNHCR, Division of International Protection Services.
3. McCully, P. (1992). Cracks in the dam: The World Bank in India. Multinational Monitor, 13, 2024.
4. Maranho. S. *World Rivers Review: Focus on Women, Rivers and Dams - March 2011*. (n.d.). International Rivers.

Issues and Challenges for Women in Rural India: A Critical Review

Dr. Twinkle Sanghavi

Assistant Professor (Department of Sociology)
Maniben Nanavati Women's College, Mumbai

Abstract

India has achieved many milestones in various fields. The women of the 21st century live independently, earn, work and most importantly are aware of their rights. Despite having so much of opportunities with them, women of India still live in a patriarchal society which means the head of the house is only male and women are supposed to work under the influence of the male head. The condition of women is mostly inferior in rural India where only the male members are supposed to make decisions related to buying and selling of properties, maintaining a family and other day-to-day activity. Women of rural India perform various roles like looking for the needs of the family, earning by engaging in various agricultural activities or holding other jobs. Though many women in rural India also run their own businesses, there are many women who still face various challenges in day-to-day life.

Keywords: Rural India, Patriarchal Society, Condition of Women, Gender Discrimination, Domestic Violence

Introduction

In remote places, the status of women is not often acknowledged. Gender inequality affects women in rural India in a variety of ways. They are denied their rights and opportunities, and they are not given access to opportunities like school and employment that are available to the male members of a household. Despite having equal rights in the twenty-first century, women in India still do not have conditions that are as favorable as those for male members. Most domestic tasks, including raising children and caring for elderly family members, fall to women in India, especially in rural areas. In addition, the girl child in many places is still seen as a liability to the family, thus they are not treated with respect. The birth of a girl is not acknowledged. Additionally, the female family member is not given the chance to pursue education or acquire other academic skills that are crucial for development. Women are not allowed to make decisions and are only expected to do as the male family members say. They are expected to pay attention to and obey the male family member. The rural women of India are expected to work exclusively in physical labor-intensive agricultural occupations as far as employment prospects go. They do not possess any land or other useful assets. The

lack of knowledge means that rural women are unaware of their rights, which exposes them to different kinds of mental and physical abuse (Kapur, 2019).

India has always had gender disparity in both the economic and educational spheres. In India, patriarchy is still firmly entrenched, and its effects are more obvious in rural areas. India has failed to lessen the effects of gender inequality, one of its socioeconomic problems. In the twenty-first century, there is still prejudice towards girls in the areas of participation, protection, education, and health. India's rural areas have worse conditions for women than the urban areas. Women in rural India are forced into marriage before they turn 18 years old. Women are limited to domestic chores and care responsibilities and are seen as inferiors. Families and other community members put a lot of pressure on women to have only sons and not daughters. Similarly, after giving birth to a girl, many mothers encounter violence and are even rejected by their families. In rural India, female feticide is a widespread practice that has become normal. Due to ingrained social beliefs that persist, most people in rural India accept the death of female fetuses as natural (Sharma, Agrawal, 2020).

Objectives of the Study:

- To identify the various Issues Women in Rural India
- To explore the different challenges of Women in Rural India

Research Methodology

The present study is exploratory in nature. In exploratory research it is found that what are the different variables that affect the main variable under investigation. In this study secondary data has been used from the previous studies and a thorough literature review was carried out to explore the variables that causes the issues and challenge for women in the rural India. The literature was analyzed qualitatively through similar content and exploration of text with of similar nature.

Literature Review

In rural India, girls struggle with concerns other than education. Females lack access to basic sanitary facilities, making them vulnerable to open defecation and other ailments. Other societal issues like dowry and domestic violence pose serious challenges to women's ability to live safely in rural India. The foremost reason for this is the lack of education which deprives them of their basic rights (Reeta et al., 2022). Generally rural women don't have any property listed in their names and lack collateral, many women find it difficult to obtain financial help from even their family members to establish a new business or to add more money to an existing one. Many women are capable of being great company owners, but they frequently encounter social and cultural norms that restrict their capacity to do so. Female members of the family are not supported to run a business for their forefathers (Tiwari, 2023). Many rural women in the country enjoy taking part in education programs created by various non-governmental organisations, government communities, and foreign groups since they lack access to school. Attempts should be made to educate rural women since education has the capacity to empower and liberate women (Radiowala, Malwane, 2021). The main reason for decreasing female literacy rate is the mentality of a society that the man is superior, and women are inferior to them. The parents of female children are not motivated to educate their daughters (Govindrajan, 2014). Child marriage is viewed as a heinous crime against children and acts of abuse against them, depriving them of their fundamental rights to

education, health, and livelihoods. Violence and abuse are more likely to happen to children. Child marriage is not just a public health problem but a social determinant that negatively impacts the life of children. Even in the 21st century, many girls in rural India get married as soon as they attain puberty. If a girl does not get married at a young age, society begins to view her as a suspect or as having a condition of some sort. The parents of the unmarried daughter are criticized by those around them. As the female is underage mothers, they start to generate major reproductive problems, malnutrition, anemia etc. The problem of child marriage is mostly prevalent in rural areas of India (Seth et al. 2018).

Rural females are often engaged in several tasks simultaneously which puts an excessive burden on them to manage all the activities at home and even outside the home. The heavy workload long hours and exposure to dust and other chemicals can impact the overall health of women. Even the place of delivery in villages is unhygienic and sometimes women even do not prefer to go to the hospital to deliver their baby. This increases the chances of infection and can cause severe complications during the birth of a child. Most people in rural areas do not favour family planning, and women are forced to undergo several pregnancies, which again has an influence on their health (Neog, 2014).

Lack of access to proper sanitation facilities and safe drinking water impacts most women and girls. Females need privacy during defecation and bathing when compared to men. Lack of sanitation facilities exposes females to the risk of transmitted diseases, uro-genital tract infections, urinary infections, and others. In rural areas, it is observed that females use open space for defecation mostly at night this also forces them to eat less which directly results in malnutrition. The improper sanitation facilities and access to educating sanitation led to psychological stress harassment and sexual violence against women (Routray, et al., 2017).

In India, several factors have an impact on the health of rural people. Lack of access to and affordability of adequate health amenities, low literacy and educational status, poverty, and a lack of sources of livelihood, small incomes, and large family sizes, eating habits and nutritional status, gender disparities, and little or no access to clean drinking water and sanitary facilities are some of the variables that have an impact on the health rural residents. Due to poor healthcare services, most rural Indians fail to survive. The health issue starts even before a child is born because the mother appears to be undernourished, which lowers the chances of the foetus to live (Selvam, Ashok, Prateepkanth, 2019).

Conclusion

Women in rural communities face a variety of issues and difficulties as they work to elevate their status. Women are largely responsible for managing domestic duties and catering to the desires and requirements of family members. In addition to these duties, their involvement in the unorganised sector has grown. The following factors have a negative impact on women's status: poverty, crime and violence, economic exploitation, lack of health care facilities, child marriage, prohibition on participation in decision-making processes, prohibition on participation in other tasks and activities, unequal distribution of wealth and resources, and restricted travel. One or more of these issues typically arise in the homes of women and girls. In the process of bringing about improvements in their position, these are seen as impediments. Therefore, it is essential to remove these obstacles and improve opportunities for women and girls.

In an Indian society with a patriarchal system, the family unit is built on a joint home structure with just one male serving as the head of the house. This role does typically belong to a father. He does make decisions regarding the union of his daughters and sons, the purchase and sale of lands, and the day-to-day maintenance of the family property. In a family, the senior lady is in control of household arrangements. The position of women is declining in rural communities. Male members are given preference, and girls are seen as liabilities. The family members must modify their perspectives and start seeing girls as assets if they want to see improvements in the position of women. Equal chances should be made available to them, and they should be permitted to participate in a variety of chores and activities that will raise their standing.

References

1. Reeta, V., Kalia, S., Kaur, G., Kaur, M. (2022). Women in Rural India: Prospects and Challenges, *Just Agriculture*, 2(6), 1-5.
2. Tiwari, B. (2023). A Study Related to Challenges and Problems Faced by Rural Women Entrepreneurs, *International Journal of Advanced Research in Commerce, Management & Social Science*, 6(1(2)), 39-42.
3. Govindrajan, S., (2014). A Study on Problems of Women Education In Rural Areas At Namakkal District, *Shanlax International Journal of Arts, Science & Humanities*, 1(3), 109-129.
4. Radiowala, A.A., Malwane, M.S. (2021). A Study on the Challenges faced by Rural Women in Accessing Education, *Journal of Scientific Research*, 65 (4), 13-17.
5. Sharma, P., Agrawal, S. (2020). Patriarchy and gender disparities in Rural India: An Analysis to Strive Towards SDG-5, *International Journal of Policy Sciences of Law*, 1(1), 119-147.
6. Selvam, V., Ashok, D., Prateepkanth, P., (2019). Awareness and Perception of Health Issues among Rural Women, *International Journal of Recent Technology and Engineering*, 7 (5S), 12-17.
7. Neog, D. (2014). Health Condition of Rural Women; few Observations form the Identified Social Groups, *Journal of Agricultural Engineering and Food Technology*, 1(1), 10-16.
8. Seth, R., Bose, V., Qaiyum, Y., Chandrashekhar, R., Kansal, S., Taneja, I., & Seth, T. (2018). Social determinants of child marriage in rural India. *The Ochsner Journal*, 18(4), 390–394.
9. Routray, P., Torondel, B., Clasen, T., & Schmidt, W. (2017). Women's role in sanitation decision making in rural coastal Odisha, India. *PLOS ONE*, 12(5), e0178042.
10. Kapur, R. (2019). Status of women in rural areas. *Acta Scientific Agriculture*, 3(8), 17–24.

Empowerment Of Tribal Women through Ngos at Nagapura Resettlement Area in Mysore District

Nagendrakumar P

Research scholar, Department of Studies in Sociology and Research,
Karnataka State Open University, Mysuru-570 006

Dr. Santhosh Nayak

Research Guide and Chairman, Department of Studies in Sociology and Research,
Karnataka State Open University -Mysuru.

Abstract

This paper examines the challenges faced by NGOs in applying empowerment strategies of tribal women at Nagapura resettlement area in Mysore district. Endeavouring towards empowerment of tribal women in Nagapura resettlement area through NGO activities is full of challenges. The schemes of tribal women up-gradation have failed to empower vulnerable sections of tribal population. The lapses in monitoring schemes and policies aimed at empowerment of tribal women are the biggest hurdle in the empowerment process. The activities of the NGOs are inadequate to reduce the handicaps because the spotlight is not continual. NGOs appear and disappear and the contact with empowerment training activities is not consistent. The work of the NGOs and the government needs to move hand in hand if the real development women need to become a reality.

Keywords: Nagapura resettlement area, Empowerment of tribal women, work of NGO,

Introduction

Nagapura resettlement area in Mysore district the **Nagapura Resettlement Area** is situated in Hunsur taluk of Mysore district. The families who were dislocated from the Nagarhole tiger reserve forest area have been replaced here. Initially 280 families were resettled by providing alternate agricultural land in nearby areas. Later remaining families were relocated under the **Beneficiary Oriented Tribal Development** scheme called as **LIFT**. Totally 3418 families were relocated after Nagarhole was declared as a **Tiger Reserve** under the **Wildlife Protection Act** of 1972.

The **LIFT – LIVING INSPIRATION FOR TRIBALS** is the scheme unleashed by the Forest Department of Karnataka Government primarily aiming at the overall development of resettled area residents. These tribals were dislocated in the name of the **Tiger Reserve Forest Management** and the innovative tourism activities through introduction of **Jungle Safari**. These new strategies were income generative and the Government was attracted to initiate these projects with eagerness. The locals had to be evicted either forcefully or

voluntarily, because of thriving tourism prospects. **The Nagapura Resettlement Area** is a multi tribal colony including people from Soliga tribe, Bettakuruba tribe and Jenukuruba tribe. These tribal people engage in traditional work such as Honey collectors, Basket weavers, Bamboo cane carvers, Cane workers, rope makers, etc.

Status of women in resettlement area of Nagapura -The resettlement area of **Nagapura** is suffering from several issues commonly defined as **Relocation Challenges**. Government has failed in re-defining the lives of the tribal people especially tribal women. As their literacy level is very poor, the tribal women find it difficult to find alternate employment opportunities. The increasing migration of the Male population to urban centres has made women unprotected and unsupportive. They are made to depend on agriculture which has almost become feminized. The issues of accessing to health care amenities, hygienic awareness and sanitation support are posing greater threat to tribal women. Even after several schemes aimed at up-liftment of tribal women economically and socially, the schemes of the government have failed to empower vulnerable section of tribal population. These challenges have made NGOs to intervene and organize women empowerment activities towards empowering tribal women.

Role of NGOs- The NGOs are non- government working organizations. They work voluntarily by associating with group of like minded members and initiate community development schemes. There are several NGOs working in Nagarahole Reserve forest project and resettlement **area of Nagapura**.

1. Belaku
2. Jungle Association
3. Namma Sangha
4. Srishti Organizations
5. Wilderness Club
6. Stree Sangha
7. Kurubara Hemme

Work of the NGOs Nagapura -These NGOs are working towards empowerment of tribal women through organizing vocational awareness camps and through involving tribal women in various incomes generative skill based activities including

1. Assisting elderly and handicapped tribal women with nearby primary health centres
2. Assisting tribal women with medical kits, first aid kits, post pregnancy health kits etc.
3. Conducting girl child education / nutrition awareness camps
4. Conducting pre natal and post natal health camps
5. Conducting premenstrual and menstrual health camps.
6. Conducting training in setting up community solar panels
7. Organizing vocational training for selected women
8. Providing free tutorials on government schemes
9. Providing elderly and handicapped tribal women with groceries, medicines and tablets.
10. Running pre- formal schools for under privileged children.
11. Supporting elderly and handicapped tribal women with financial aid
12. Training tribal women in furniture making
13. Training tribal women in using electric stoves instead of fire wood

14. Trying to introduce alternate fuel for cooking purposes

The NGOs working towards empowerment of tribal women frequently face several challenges.

1. Long term support - the support given to tribal women including vocational and capacity building trainings provided by NGOs needs to become a long term support. But, usually several organizations organize one day/ two day or a weeklong awareness / training camps and leave women unattended for the rest of the year. It is observed by sociologists that any vocational training needs to be a continuous process in order to make women involve and distinguish. The seasonal or drifting nature of support provided by NGOs will not lend a hand for thousands of tribal women who are yet to come out of the shell of orthodoxy and customary social set up.

2. Search for constant source of funding –The empowerment trainings which are being organized by NGOs have limited fund support. Several of them are self -financed organizations and suffer from financial crunch. They need a constant source of funding and without funds supporting the women folk is just a myth. The NGOs disappear after funding agencies stop funding. Several of them are closed midway.

3. External Intervention- The tribal community is often visited by several outside organizations and social workers, including external voluntary agencies. Most of them claim their sole motto is to unleash development and transformation of the tribal people. But, the frequency of visits and intervention has become a bane instead of a boon. The developmental strategies are often stalled because of increased intrusion and intervention. They fail to cater to steady training needs of tribal women. The interference also leads to loss of steadiness and loss of learning initiatives from a reliable source. The NGOs also fail to act upon feedbacks about their trainings conducted and keep the focus on correcting learning disabilities of the tribal women.

4. Partnerships- The work of the NGOs and the government needs to move hand in hand if the real development and empowerment of women needs to flourish. But the tragic part of the NGOs is that they fail to concur with Government schemes instead they end up as mouth pieces of private banks or vocational guidance institutes.

There are several economic, political, and social challenges which NGOs face while dealing with tribal women empowerment process. Active participation of women in economic production process has several customary impediments. Discriminatory Cultural practices are barriers in women participation in socio-cultural and economic activities. Mal nutrition, anaemia, lack of access to health care and proper medicines, lack of literacy and education opportunities, low empowerment, and Primitive economic production process results in over burdening of women. Sexual exploitation a number of complaints regarding officials committing sexual offences. Social isolation prevents women to take up education or get benefits from government policies such as maternity benefits, child care benefits, reservation benefits, etc Financial exploitation by money lenders, or outsiders, or employers Male migration leading to face feminization of agricultural activities leading to social insecurity , poverty, As a result of Tribal migration, women face issues of low wages, poor work conditions, mal nutrition, unhygienic sanitation, poor housing, poor health care facilities, etc

Priorities and preferences for NGOs- The NGOs can prefer to work along with government schemes towards empowerment of women. **Government schemes for tribal**

women empowerment -Government has adopted a holistic approach for overall development of tribal population including tribal women by providing support through focusing on

1. Agriculture 2. Animal Husbandry 3. Drinking Water 4. Education 5. Employment
5. Health Care 7. Horticulture 8. Livelihood Approaches 9. Sanitation 10 Skill Development

The NSTFDC are term loan **Adivasi Mahila Sashaktikarana Yojana** an exclusive scheme for scheduled tribe women **Adivasi Shiksha Rinn Yojan** education loan scheme Micro Credit scheme for self Help groups comprising scheduled tribes as its members. The **Tribal Forest Dwellers Empowerment scheme, Beti bachao beti padhavo, Women help line scheme, Ujjawala scheme for rescue and rehabilitation of women, Rajiv Gandhi crèche scheme for working women. The Ministry of Tribal Affairs** has been implementing schemes and programmes with focused approach on the socio economic development of the scheduled tribes including tribal women in a co-ordinated and planned manner. **The Ministry of Tribal Affairs** through **Tribal Cooperative Marketing Development Federation of India, National Scheduled Tribes Finance & Development Corporation** provides assistance and support to promote entrepreneurship among tribal people with special focus to tribal women. **Pradhan Mantra Jana Jati Vikas Mission** from 2021-22 having two components mechanisms for marketing of minor produce through **Minimum Support Produce**. Development of value chain for MFP Institutional support for **National Scheduled Tribes Finance And Development Corporation**. NSTFDC is implementing an exclusive scheme titled **Adivasi Mahila Sashaktikaran Yojana** for tribal women to undertake any income generation activity. Under this scheme loan up to 90% of project costing up to 2 lakh is provided at a discounted rate of 4% per annum.

Conclusion

Thus, NGOs are sincerely endeavouring towards empowerment of tribal women in Nagapura resettlement area. The challenges of empowerment are a multi dimensional process, and failure to circulation of clear observation of the policies leads to failure of empowerment strategies. The lapses in monitoring schemes and policies aimed at empowerment of tribal women are the biggest hurdle in the empowerment process. The schemes are insufficient to minimize the handicaps and disabilities of the tribal women because the focus is not judicious. These policies fail in reducing the gaps and discriminative socio cultural environment. The tribal women continue to suffer from poverty, discrimination, and caste based violence and socio economic deprivation unless there is stringent monitoring of the schemes and policies.

References-

1. Dr. Sepahali Pradhan -Tribal Women Empowerment by NGOs through SHGs-IJIRMF, Vol. 6, Issue 5, May 2020.
2. Puttaraj Heggade- Economic empowerment of tribal women in Karnataka a study of Mysore and Chamarajanagara districts, study of tribes and tribal people, Vol. 10, Issue 2, December 2012.
3. Ramu Bukhya- Empowerment of Tribal women, Indian Journal of Research, Vol. 4, Issue 4, April 2015.
4. Apparao. T - Catalysts not Magicians -Role of NGOs in tribal development, 2012
5. Nishanth Saxena & Shruti Saxena- Displacement And Resettlement of in the Name of Development a unique case of resettlement of multi tribal in Nagapura, The Asian Man, January, Vol. 6. Issue {1} 2012.

Critically Understanding Women Empowerment

Dr. Ajay Choudhary

P.G.Department of Sociology
Hislop College, Nagpur

Abstract

The women, conceptually oriented as the biological category but the social environment consist of norms, values, tradition and culture, enrolled women merely an 'agency' to perpetuate beneficiary patriarchal system. Consequently, the women restricted to access and precede the independent choices. From the women empowerment perspective, it is observed that education become the imperative device to register their presence in throughout in all sphere of their lives. The inclusivity of women at the par of gender equality through various societal institutions provided the impression of women empowerment but in social reality, the vulnerability of women empowerment could be located into the socio-cultural religious positionality that exhibit the status and role of women in society. Taking this cue, I would like to draw the attention critically towards women empowerment in the preview of social and educational aspects that how the women independent choice really make her empower and what site are that motivate her to independent? Really the education becomes the passage to emancipate her from the patriarchal system and grab the empowerment. These are some pertinent question that going to deal in the paper.

Keywords : women empowerment, vulnerability, Education, patriarchal system

Introduction

Indian Society clubbed with various social institutions to shape the structure of society and social system. The activation of social system depends upon the role and status performed by the individual. The status often carries the complexities of role based on the superiority and subjugation that decides the individual capacities and role merit in it. Consequently, the few role performance and status subjugate the individual based on its biological human structure. The women, in this sphere, more vulnerable placed because of her status in society. Comparatively, the women status perceived through the class and caste orientation that demarcate her status as per the conceptual understanding of enforced values prescribe by the patriarchal system. The specificity could be located into cultural and values of system of women's established role in society. These cultural values and status embedded with caste and class status of Indian women. In the transition period, the opportunities provided women consist of equality before law, discrimination against any citizen based on religion, caste, and race, special provision for the women and children, equality of opportunity, equal pay for equal work, promoting and securing justice in the arena of equal opportunity in economic

and social sphere. Such many provision enshrined in democratic values that assist women to perpetuate her decision making to lead the empowerment. This, in fact, women empowerment empowers the women and communities to achieve personal gains and inter-personal for betterment of their lives.

Critically Understanding Women Empowerment

Here the question of investigation whether the participation in public domain should be the criteria to conceptualize women empowerment. It has been observed that women outwardly encourage with narrative like you are best or you can do it but whom one wished to empower and appreciation to make women empower, would de-established whom. The discourse of empowerment, in fact, consistently proceeded more than ten decades and the idea of empowerment actually nothing but enabling and strengthening the women's psychological position along with her general condition without occurring disputes between the two categories like women and men. The women as a stakeholder experienced the power through the various societal institutions that seemed to consider as empowered women. The objective of empowerment must be proceed through the process of becoming stronger and more confident precisely in controlling one's life and claiming rights for it (Oxford Dictionary of English 2015). On other side, the Zimmerman stated that empowerment consist of democratic participation in social life in order to command one's own destination and explore possibility, knowledge and capabilities to influences the decisions that affects one's life¹. This approach display process of assistant to individual to assert towards control factors that demean the life. In fact, the discourse on the women empowerment initiated at the International women conference (1985) at Nairobi that empahsised equal distribution of social power and resource for the benefit of women².

The women empowerment also included knowledge drive with the comprehension of gender relations taking its changeable characteristics in the form of relations. The educational orientation of Indian women restricted in the sphere of forming better prospect marriage alliances. This specific choice mostly not associated with the individual women but shaped by the social structure consists of role assigned to them. The description of the United Nations Development Fund for Women (UNDFW)'s about women empowerment seems to be peripheral level. Above explanation about empowerment leaves some social gaps to comprehend the women empowerment. Contrast to this, empowerment define as the challenging existing power relationship and endeavor to gain more control on the foundation of power³. Taking this cue into consideration, it is very imperative to understand that woman's development and progress in sense of empowerment emerged only by challenging the patriarchy and the inequalities exist in society.

Moreover the catching the internal strength and self-reliance of women capacity define the real empowerment in the form of choices in the life and instigate for the social change by gaining the control over the material and non-material resource⁴. This perspective of becoming the women empowerment actually rooted into the ideology of male domination and her subordination. The male constructed traditional cultural values and norms shaped the women attitude and behavior to sustain the prevalent male oriented hierarchies. Thus, the urgency to capture the empowerment, it is essential to have collective actions introspecting the experience of women agency as well as the poor male (experience) provided the vision how the patriarchy as the system continue its hierarchies and dominance in the society⁵. This male dominance saturated within the sphere of elite and capitalistic mode of production that could expose the caste-class nexus of Indian society. The other viewpoint expressed that merely controlling

the material and non-material resource would not add in the women empowerment from the liberal and Marxian perspective but require women to utilize power to control the discussion, discourses and agenda that perpetuate the subordinate women agency which is imbibed within the women's self-understanding about the recognition of inequalities that existed within the family as structure and community as a system⁶. To materialized gender based choices for women empowerment, it is essential require the democratic process of collective participation at the lowest stream of society to determine and activate its decision and choices for the better empowerment.

Education and Women Empowerment

Education perceived as the socialization agency that percolate the rationality and scientific thinking in the society. It has been observed that formal educational pattern unable to enlighten the categories like men and women against the un-comfortability that orient towards the establishing or acquiring the humanistic knowledge but absorbed the education merely an method of life satisfaction without concerning the social, economic and psychological development. For an instant, classroom teaching remains as the sight of employment through degree and achieving status in society. This situation is more vulnerable to women in the relationship between education and employment.

As per the National Sample Survey Office (NSSO), 2017-18 186 million females unable write a proper sentence that left behind the fourth criteria of sustainable development goal (2030) consist of inclusive and equitable quality education and learning opportunity for all. The All India Survey on Higher Education (AISHE) 2019-20 report 49 percentage of female students enroll in the higher educational institute and nearly 45 percentage females of acquiring distance education. Interestingly, the national deemed university and state private university providing higher scale of placements but the ratio of female enrollment is very low. The lowest level of females' participation in higher education lack to absorb higher educational learning, due to deep existences of gender based discrimination and traditional patriarchal attitude and culture resisted women to participate in higher learning. Despite, the higher literacy rate and education, the female dropout rates at primary school levels in rural areas is higher. This has contributed the contradictions that occurring between employment and aspiration of female graduates. The structural inequalities rooted with patriarchal notion produced the largest disparity in women success that shaped by unmatched opportunities and unequal distribution of work. This social status of women actually is more vulnerable as compare to educated women across caste class line. The educated women face less domestic violence as compare to less educated one and observed her contribution in decision making in the process of family and often put forward her opinion and views in given period of time along with socio-economic benefits to family⁷.

Adding to this, it approved that educated women influence and encouraged the girls to participate in the process of acquiring education from the schools and college⁸. Such interpretation and facts contradicts the women experiences that education has really provided the space of women empowerment. Empirically, education in women practically untapped the resources to develop their social to mental health but it unable to rationalized the women mind and hardly encouraged the women think rationally. As per the division of work, the women has been restricted to role of wife, sister, mother, etc within the preview of patriarchal values percolate to strengthen culture male hierarchies existed in association to women. Thus, educated women have been frame in such a manner so that she should realise her exploitation within the patriarchal paradigm but in reality, production of knowledge completely

perpetuating the patriarchal values so that she should not assert physically against the structure of inequality nor should oppose the values.

Hence, the education system in the form of syllabus and curriculum has been oriented in such way that women, in the gramscian notion, must accept the patriarchal values under the framework of good values and provide the support without contradicting it. It reflects that the women, conceptually oriented as the biological category but the social environment consist of norms, values, tradition and culture, enrolled women merely an 'agency' to perpetuate beneficiary patriarchal system. Consequently, the women restricted to access and precede the independent choices. From the women empowerment perspective, it is observed that education become the imperative device to register their presence in throughout in all sphere of their lives. The inclusivity of women at the par of gender equality through various societal institutions provided the impression of women empowerment but in social reality, the vulnerability of women empowerment could be located into the socio-cultural religious positionality that exhibit the status and role of women in society.

Conclusion

The discourse on the women empowerment created a perplexity in the patriarchal society. The democratic and constitutional safeguard challenged the traditional norms and values and formed the democratic spaces for the women. This willingness enforced the male dominated society to accept women participation not only at the grass root level but provided spaces in prominent institution like political, social, educational sphere. Regardless of this, the male dominated society untapped the material resources unwillingly but framed the educational ideas within the patriarchal domain. Her participation must be consider to be empowered but cultural values enforced her to follow the patriarchal values without questioning it and stuck with within the paradigm of domestic and ideal role as the mother, wife, sister that focus the patron client relationship. To materialize the women empowerment, it is imperative to realise the women freedom and rights in the context of her experiential realities that must be embedded in the patriarchal mind, without which the women empowerment would be meaningless.

References:

1. Zimmerman, Marc A. 1995. "Psychological Empowerment: Issues and Illustrations." *American Journal of Community Psychology* 23(5):581– 99.
2. <https://www.un.org/womenwatch/daw/beijing/otherconferences/Nairobi/Nairobi%20Full%20Optimized.pdf> accessed at 19.51pm, on 23/07/2023.
3. Batliwala, S. 1994. 'The Meaning of Women's Empowerment: New concept from action' in Sen, Gita., Germain, Adrienne., Chen, Lincoln C.. *Population Policies Reconsidered: Health, Empowerment, and Rights*. United States: Harvard Center for Population and Development Studies, 1994.
4. Moser, C. 1993. *Gender, Planning and Development: Theory, Practices and Training*, Rutledge, London.
5. Sen, Gita., Grown, Caren. *Development Crises and Alternative Visions: Third World Women's Perspectives*. United Kingdom: Taylor & Francis, 2013.
6. Kabeer, Naila. *Reversed Realities: Gender Hierarchies in Development Thought*, United Kingdom: Verso Books, 1994.
7. &, Ace Buck. *Education and Women Empowerment*. United Kingdom: EDTECH, 2019, p.26
8. Ibid.

Women Empowerment In Rural Area

Dr. Sunita Sanjay Dhopte

Associate Professor & Head Dept Of Sociology

Smt. Kesharbai Lahoti Mahavidyalaya Amravati.

Abstract

This paper is a revelation of an evaluative study conducted to measure the efficacy of the credit guarantee scheme on the basis of a comparison made between the performances of its beneficiaries and non-beneficiaries. The current article investigates the dimensions of women empowerment, that is, social, political, and economic.

Keywords: Empowerment, Loan, Deposit Ratio, micro and small enterprise(MSE),Member lending institution(MIL),Rural areas, Financial inclusion.

Introduction:

Financial inclusion will be helpful for rural areas where people are unaware of banking services and the benefit associated with other financial services. The present study deals with contribution of inclusion plans of government in rural areas through various modes. The study also deals with role of financial inclusion for women empowerment in rural areas. Women empowerment is empowering the women to take their own decisions for their personal dependent. Women empowerment refers to the creation of an environment for women where they can make decisions of their own for their personal benefits as well as for the society. Women also should be given equal rights like men to really empower them. They need to be strong, aware and alert every moment for their growth and development. Most common challenges are related to the education, poverty, health and safety of the women. After independence of country, India had to face lots challenges which had created a big gap between men and women especially in the field of education.

Women can be considered with women empowerment when:-

- She lives her life independently according to her own lifestyle whether at home or outside. v She feels to take her own decision according to her choice.
- She gets equal rights in the society like a man.
- She feels safe and secure whether at home or outside at own work place, street, etc

As per the statistics, even though women form 48% of India's population, they form only 29% of the national workforce. In rural areas especially agriculture and animal contribution of rural women is 90% of the total work force with 80% of women working in

unorganized sectors. Nevertheless, it is found that 66% of the female population in rural area is not utilized. Social, economic and political status of women specifically in the rural parts is atrocious. The census data indicate that the literacy rate of rural Indian women is only 58.75 percent in comparison to men's 78.57 percent. Only 26% of women have access to formal credit and the sex ratio is also deplorable.

Empowering women to participate fully in economic life across all sectors is essential to shape up resilient economies as it betters the sustainability, and improves the quality of life. However, empowerment is multi-faceted, multidimensional and multi-layered conception, which requires women to undertake greater share of control over resources which could be material, human and intellectual like knowledge, information, ideas. It also includes financial resources like money –providing women with the access to money and providing them with the control over the decision making be it at home, community, society and nation level and help them gain 'power'. Encouraging Women to be Multifaceted will give more opportunity to women based on their capability to participate in, contribute to and benefit from the growth processes in ways such that the value of their contributions is valued, dignity is respected, and it is made possible to negotiate a fairer distribution of the benefits of growth. This will subsequently improvise women's control over economic resources and strengthening women's economic security. Empowerment of women in rural area is a necessity as this would help women to get rid of the social violence and atrocities against her. Many suggestions have been given in this research paper which would open up the doors of awareness in the surroundings and the society in which women makes the living and make them actively participating member and thus fight for their rights.

Objectives of the Study:

1. To assess the contemporary economic condition of women in rural India.
2. To find out economic issues facing by women in rural India.
3. To evaluate some government programs for economic empowerment of women in rural India

Literature Review:

The entitlement approach given by Sen (1981) is a substantial contribution in the research studies related to different approaches for economic empowerment of rural women, which suggests entitlement of land and credits to rural women for their economic upliftment. Ann Charlene Marburg (2015) explored this entitlement approach for economic empowerment of rural women in Bangladesh by suggesting land inheritance in rural Bangladesh as it is not inherent there, marriage used to be only a social protect for women in Bangladesh. Many other conceptual and empirical studies supported that access to land and credit can successfully empower rural women, K.C. Roy, C.A. Tisdell (2000) pointed out that in rural India we have got two types of rights on land for women, first is legal and another is customary where customary is informal right on land, findings suggested that all customary rights should be transfigured in legal rights. Pranab R. Choudhury, Manoj Kumar Behera(2016) proposed a legal government framework related to access to land of women and suggested some legal amendments, in Research study by R. Vishnuvarthini and A.M. Ayyothi (2016) also supported the findings of above researchers, their study presented that only a legal foundation can do economic empowerment of rural women in India, the potential role of SHGs have been

assessed in their work which showed findings that employed women in SHGs got better access to financial services.

Research Methodology:

. The study is mainly based on secondary data collected from various national and international reports and various reputed journals.

Suggestions/ Approaches for Economic Empowerment of Rural Women:

Literacy or providing education to women is foremost and the most powerful instrument in empowering women in the society and main step towards economic empowerment. In order to encourage education of women at all levels and to dilute gender bias in the provision and acquaintance of education, schools, colleges and even universities must be established exclusively for women. Government and several NGO's are striving hard and been providing a package of concessions to bring more girl children, especially from marginalized BPL families, into the main stream of education. Vocational and technical training, life skills and other literacy programmes for women to help them develop marketable skills and better decision-making abilities are undertaken which enhances the mainstream employment of women.

For rural women to promote access to resources like land and credits, concerted efforts are taken. To promote access to land by women, measures for the distribution of land to the landless women is considered. Policies on distribution of joint deeds to husband and wife and short term operational ownership of land female farmers while giving land on leasing is arranged. Fiscal and monetary policies must be analysed and revised from gender perspective since they have impending impact on the lives of women. The gender affirmative role of direct taxation must be further enhanced through various incentives like reduction in stamp duties for women if assets are registered in their name, lowering of income tax slabs, lowering of loan interest for women etc

Financial inclusion policies towards must be normalized so that women gain better financial identity, it must be aimed towards rural women having better access to financial services such as credit sources, saving services, insurance, loan, pension . Special financial literacy programmes must be chalked out the coverage of rural women folks, and also availing of the transfer benefits and subsidies that are offered by the government. All financial inclusion schemes needs to incorporate monitoring and evaluation mechanisms to assess gender outcomes to women and in particular to the women belonging to the marginalized and vulnerable sections. District level voluntary agencies may be identified which could help in developing and setting up women empowerment organizations in villages. Credit organizations should simplify and streamline the procedures and guidelines to best suit the rural women and loaning policies need to be orientation towards women.

Though several technological breakthroughs have been observed they are not tailored to the specific needs of the farm women. Some of the tasks and jobs which women specifically are involved with are drudgery prone include transplanting, weeding, harvesting, threshing, winnowing etc. Measures to reorient the research system to cater to the needs of the farm women may be taken that would lead to women specific technologies. Special attention must be given by the farm scientist for evolving relevant technologies or modifying the existing ones. While evolving agricultural technologies; indigenous practices used by women

should be paid due attention for blending with the frontier ones for greater adoption of new skill development programmes. Local artisans must be consulted for designing, development and testing of agricultural implements and machinery should be undertaken with the active participation of rural women and it should serve as a blessing and reduce the burden on the farming women folks.

Training serves as a significant component for the enhancement of skill, knowledge and attitude. Specialized need based and skill oriented training should be organized preferably at village level for building and improvising the technical competency among farm women. Conservation and management of natural resources, pest management, renewable energy sources, and seed production technology, use of fertilizer, post-harvest management, and usage of latest technology in farming are some of the significant areas in which rural women need training. For effectiveness trainings must be organized at appropriate time specially the pre-seasonal training along with proper followed-up of the programmes and synchronization.

Important macro-economic policies need to be engendered and mainstreamed so that women's concerns are adequately reflected and they benefit equally from the fruits of development. Gender wage gap across rural and urban, agricultural and non-agricultural jobs, regular and casual employment needs to be addressed. Ensuring pay parity, satisfactory conditions of work are critical subjects for insecurity for women particularly in the formal employment. This growing in-formalisation and casualization of women's work and labour in the rural parts needs to be adequately addressed. Women entrepreneurs in rural areas must be supported through microfinance and their services and produces must be got into supply chains. Enhancing women's access to the latest digital media, Information and communication technologies can create a merging market of connected women who can be linked to business opportunities. In addition, as employers, the private sector must invest in women's security against violence and take steps to ensure their mobility through inclusive transport

Conclusion:

This research assessed several economic issues faced by rural women. In reality, women face obstacles throughout the process of empowerment. Overcoming them require society to actively reduce gender discriminatory norms and practices, as well as ensuring that public institutions are accountable for putting gender rights in to practice. Women population constitutes about 50 per cent of the population. Employment of women can help to boost economic growth and in turn the GDP. The economic empowerment in turn upsurges women's access to economic resources and prospects including jobs, financial services, property and other productive assets, skills development and market information. Some suggestions have been provided in this study. Increasing women's and girls' education and women employment will higher the economic growth and there will be reduction in the gap between women's and men's labour force. This will bring about equilibrium in a society which is highly dominated by men and give an opportunity for women to be self-sufficient. It reduces economic dependency and provides with an opportunity to challenge many gender stereotypes and discrimination. It is strive towards an equitable society and improved voice and participation in all spheres of society with women in the community feeling confident, and accorded to the main stream social processes. At last it has been concluded that the integrated approaches implemented by UN has a great impact on economy growth. A core suggestion has been

given that a potential strategy is quite essential for balancing unpaid work.

References:

- Mammen, Kristin, and Christina Paxson. 2000. "Women's Work and Economic Development." *Journal of Economic Perspectives*, 14 (4): 141-164.
- Adick (1995): Basic Education for Women and girls in rural areas; Agriculture and Rural Development.
- Sambat, S.S. (1988). "Self Help Group in Thailand", *Rural Finance* 1(2).
- Hernader, (1993): Cultural contributions as a complement to economic incentives for people involve in sustainable development project UN rural areas; Landscape and Urban Planning
- Gopalan, S. (1992) Monitoring and Evaluation of the training programmes for women function areas in rural Development.
- Wiklander, Julia.(2010)"Determinants of Women's Empowerment in Rural India: An Intra Household Study". Master Thesis.
- *Seema Singh, Panchayati Raj Aur Mahila Sashaktikaran , Prabhat Prakashan 2010*
- Ashutosh vyas, Mahila Sashaktikaran: Chunnotiyan aur Sambhavnaye Publisher, Book Enclave 2017
- Kavita Dalmia , Grameen Manila sashaktikaran Indian Books & Periodical 2017
- Manish Kumar, Manila sashaktikaran:-Dasha aur Disha Hardcover – 1 January 2020
- Dr. Rakesh Kumar Arya, Manila sashaktikaran aur Bharat Hindi edition (Kindle Edition) paperback Diamond publication 15 January 2020

Women Empowerment Contribution towards Nation Building

Dr. V. Naveen Kumar

Lecturer in Sociology

Govt.College for Women (A), Guntur, Andhra Pradesh

Abstract

Women comprise nearly half of the national population of a country of course; globalisation provided opportunities of education and employment to urban women and helped them to develop and possess all the rights equally with men. But the problem is that the women in rural areas are still backward in education, social status, economic background, political matters, etc. Hence, the development of the country is inescapably linked with the status of development of rural women. A number of constitutional amendments were made for women's social, economic and political benefits, yet they were never effective to bring a radical change in the situation. Economic empowerment is one approach to enable women to realize their inherent knowledge, skills and competences for creation of small business enterprises.

Key Words: Women- empowerment, entrepreneur, development

Introduction

“Just as a bird could not fly on one wing only, the nation would not march forward if women are left behind” Swami Vivekananda

Men and women have been perennially searching for justice. They have been putting up a historically long drawn-out struggle for the establishment of an egalitarian social, political and economic order across the globe. The foremost impetus to the struggle for justice has been given by socialist movement in nineteenth and twentieth centuries. Directly as well as indirectly inspired by socialist thinkers and practitioners, women's rights activists have launched a world-wide movement for the betterment of women's conditions. At the theoretical level feminist thinkers are committed to the demolition of patriarchal world-view and value-system. On the plane of practice women's rights activists are committed to achieving fully fledged equality with the male of the species. Women empowerment is a universal concept. It is very difficult to define the meaning of woman empowerment, which is applicable to the world. Various jurist, laws, commissions and organizations defined the meaning of women empowerment.

According Government of India's report, “Empowerment means moving from a position

of enforced powerlessness to one of power”. In this process women should be empowered socially, economically, educationally and politically that can help them take self-decision. Women empowerment has five components:

1. Women’s sense of self-worth
2. Their right to have and to determine choices
3. Their right to have access to opportunities and resources
4. Their right to have the power to control their own lives, both within and outside the home
5. Their ability to influence the direction of social change to create a more just social and economic, order, nationally and internationally

Indicators of Women Empowerment

There are several indicators of empowerment

1. At the individual level; participation in crucial decision-making process, ability to prevent violence, self-esteem, improved health & nutrition conditions
2. At the community level; existence of women’s organisations, increased number of women leaders’ involvement of women in designing development tools and application of appropriate technology, etc.
3. At national level; the indicators are for example; awareness of her social and political rights, adequate representation in legislative bodies, and integration of women in particular in national development plans etc.

Approaches for Empowerment

The approaches for empowerment of rural women can be divided into four broad heads:

- i. Educational Empowerment:** Education is the key which opens the door to life, develops humanity and promotes national development. Education can be an effective tool for women’s empowerment.
- ii. Social Empowerment:** Empowering women contribute to social development. Economic progress in any country whether developed or underdeveloped could be achieved through social development.
- iii. Economic Empowerment:** Empowering women with economically productive work will enhance their contribution to agricultural development.
- iv. Technological Empowerment:** though women are involved in almost all agricultural operations in rural areas, women specific technologies should be developed.

Situation of Women in the Present Era

Since women constitute nearly half of our population; According to the 2011 census total population in India at 1210.2 (male: 623.7, female: 586.4) millions. The population has grown by more than 181 million during the decade 2001-2011. Overall sex ratio at the national level has increased by 7 points since 2001 to reach 940. Status of women refers to the position as individuals in the social structure defined by their designated rights and obligations. In the hierarchy of problems domestic violence in one form or the other, and struggle between ‘haves and have-nots’ are the perennial ones and the education to women could be the best medicine to cure.

Table- 1 Population Growth in India

2011-Population			2001-Population			Decadal Population Growth 2001-2011			
Male	Female	Total	Male	Female	Total	Male	Female	Total	%
623.7	586.4	121.0	532.2	496.5	102.8	915.0	899.5	181.4	17.64%

Source: Census, 2011

Table-1 shows the 2001 Indian total Population 102 billion, in 2011 increased to 1.21 billion with a decadal growth of 17.64%, at the same time female decadal growth of 18.12 per cent.

Objective

1. To understand the role of women in society
2. To evaluate the challenges of Women empowerment and Development
3. To study the effective support of the Government programmes on women empowerment

Methodology

The present study based on secondary data. Secondary Data was collected from Census reports, recent publications, journals and related books.

Women's role in Society

Traditionally Indian women exist because of the family and for the family. Just like their man counterpart women are also fond of attending social functions and value her social life quite a lot. Previously men-folk used to discourage women from leaving their households for attending social functions. Now the spread of education, especially that of women and with that the changing social attitudes of educated women have changed the order. The modern woman has started caring for her health, figure, cultural needs and interests, academic pursuits, social intercourse, religious activities recreational needs, etc. The modern women are inclined towards the social issues and trying hard to improve the social status of women at large. Increased awareness and education has inspired women to come out of four walls of the home. Many women actively supported and participated in the nationalist movement and secured eminent positions and offices in administration and public life in free India.

Women's role in the present day society is more pertinent than ever because of the changing attitude in the society towards the same. It is from 21st century that some progressive changes were observed in the socio-economic status of women in India. The following accounts of changes in the socio-economic status of women mainly focusing on the special class of women in the middle class.

- i. Among the various environmental and institutional factors contributing to rise in social position of women in India. Advances in science and technology led to new production processes, occupations and skills which in turn led to an increased demand for women labour.
- ii. Changes in social attitudes of women themselves as well as those of men have been observed due to wide-spread use of radio. Cinema and television and with spread of books and newspapers.

Contributions of Women in Nation Building

“Our women have a very great part to play in the progress of our country the mental and physical contact of women with life is much more lasting and comprehensive than that of men” ...Dr. Rajendra Prasad

Women in India slowly started recognising her true potential. She has started questioning the rules laid down for her by the society. As a result, she has started breaking barriers and earned a respectable position in the world. Today Indian women have excelled in each and every field from social work to visiting space station. There is no arena, which remains unconquered by Indian women. Whether it is academician, professional, literature, sports, entertainment, politics, scientist, and technology everywhere its women power all along. She is also social activist, policy maker and law maker at the social and community front.

In 1947 during freedom fight when our countrymen were struggling and fighting to attain the freedom, the women also stood shoulder to shoulder and supported freedom fighters. During India's struggle for freedom, the position of women took a favourable turn. After India became independent it was realized that the role of women in the freedom struggle cannot be diluted. Sarojini Naidu, Mira Ben, Suchita Kapalani, Anina Asaf Ali all played very crucial and enthusiastic role for attaining freedom.

Smt. Indira Gandhi, Sirimavo Bhandemaike, Vijaya Laxmi Pundit, Mother Teresa, Kalpana Chawla, P.T. Usha, Arundhati Roy, Subba Laxmi, Shabana Aazmi, Sonia Gandhi, Super cop Kiran Bedi have proved themselves dynamic, vibrant, sincere and perfecting many fields in all manners. Today the educated women have come out of their inferiority complex and are shouldering all kinds of responsibilities, as Managers, Officers, Clerks, news-readers, Anchors, Musicians, Pilots, Ministers and what not? Today's women are playing a multi tasking roles and making their presence felt.

Women and Role of Indian Constitution

Women are exploited by male overwhelmed society from ancient to recent period. Indian constitution is sacrosanct document and supreme law of land, which constrains the aspirations of citizen of India. It provides for system of governance, rights, liabilities and freedoms of various institution and citizens including women. So the constitution of India of India forces the obligation on the public authority to safeguard women from exploitation. Indian constitution is called as modern constitution because it was drafted in 20th century. Under Indian constitution we adopted welfare form government under which government must run for the betterment of all sections of society. Following are such constitutional provision for the protection of women. Article-14: Equality before law, Article-15(A): Prohibition of Discrimination on grounds on sex, Article-16: Equality of opportunity in matters of public employment, Article- 21: Right to life and personal liberty, Article-23: Prohibition of traffic in human being and forced labour, Article-32: Right to Constitutional remedies, Article-39: Certain principles of policy to be followed by the state, Article-42: Provision for just and Human condition for work and Maternity relief, Article-51A(e): Fundamental Duty of Citizen, 73rd & 74th amendments act regarding: Reservation of seats in Panchayats and Municipalities and the National Commission for Women made a number of recommendations for changes and removal of lacunae in 34 laws and 8 bills.

India's special initiatives for the Empowerment of Women

The Central and State government through National Commission for Women / Women and Child Development has implementing special programmes for the holistic development and empowerment of women with major focus on improving the socio-economic status of women. The major programmes implemented by the department and the initiatives undertaken in the area of women's empowerment are welfare and support services, employment and training, socio-economic programmes like Swashakthi Project, Balika Smriddhi Yojana, Sukanya Samruddhi Yojana Project, Bhagyalakshmi Yojana, Women's Kisan Empowerment Scheme, DWCRA, Working Women Hostels, etc. have been contributing to women empowerment.

Conclusion

Men and women are two wheels of the similar chariot; it important to keep the harmony between there improvements. In Indian society was dominated by patriarchal system. At family and social level more and more restrictions were imposed upon them. There are a thousand of laws, acts, ordinance for the protection of women on regional, national and international level. But really women are protected? Its answer will be in partially negative manner. The genuine equality is achieved by the proper implementation of these constitutional principles and laws. Along with the changes occurring in society, role of women is also undergoing changes from time to time due to education, awareness of their rights, government policies, social movements, development in science and technology etc. On the basis of such a view, it has been concluded that women in the 21st century have made important inroads in the quest for equality. To conclude these social changes gradually make the women to realise their status and role all sphere of social activities and women strengthening contribution towards country building.

References

1. Arpitha Sharma (2011), "Women Empowerment: Milestones and Challenges", Kurukshetra
2. Jain Shashi (1988), Status and Role perception of Middle Class Women", Puja Publishers, Delhi
3. Mahesh Chandra Prasad (2009), "Women Empowerment Development during Globalization", Globalization and Women Empowerment, Deep & Deep publication Pvt.ltd, New Delhi
4. Sujatha Sen (2013), "Women Empowerment in India: Milestones and Challenges", 'Women Rights and Empowerment', Astha Publication & Distribution, Delhi
5. The Constitution of India, Published by All India Reports

Dr. Babasaheb Ambedkar and Women Empowerment

Dr. Neelappa B Hosamani.

Principal/Associate Professor in Sociology,
Govt. First Grade College, Basavana Bagewadi-586203; Karnataka. Mobile:8762246354.

Abstract:

Dr. Babasaheb Ambedkar's name has gone down in history not just of India but of the whole world as one of the champions of the rights of the weaker sections of the society. He is not just the true emancipator and leader of the depressed classes but of the womenfolk of India too. He fought tooth and nail for the rights of women through his exceptional research, writings, speeches, debates, etc. His visionary personality had enabled him to foresee that the overall development of India is possible only through education. And, women education can certainly prove beneficial for the nation. According to Ambedkar, a country cannot prosper if at all its womenfolk remains subjugated. As such, in order to empower women he provided them constitutional safeguards and rights that have ensured the safe, dignified and respectful life women in India.

Key Words: Second-class citizen, misogyny, liberated women, Fundamental Rights, Empowerment, The Hindu Code Bill

Introduction:

It is needless to say that the status of women in India has always been deplorable. The rigid patriarchal and casteist society has always proved to be unconducive to the overall development of womenfolk in India. Women were subjected to all kinds of illogical and nauseating troubles and tribulations in the name of gender, caste and religion and were dubbed inexorably as second-class citizens. Many great people have questioned this and have fought against it. But, the deplorable condition of women still looms large. Born in an utterly casteist, full of misogyny and inhuman society that never considered a major chunk of its population as human beings, Ambedkar emerged as the undisputed, uncrowned leader of both the depressed classes and women. As a scholar extraordinaire and historian, constitutional expert, legal luminary and as one of the ablest economists that the world has ever produced, Dr. Babasaheb Ambedkar's life is a source both of inspiration and women empowerment.

The way he has studied the status of women in India and the way he makes an analysis of the same to expose it to limelight is unprecedented and unparalleled. His writings and speeches are a rich fund of knowledge. He was fully convinced that the condition of women can be

improved only by the constitutional provisions. He worked in this direction before India became independent from the clutches of the British and while the constitution was being drafted he, with his scholarly approach, convinced everyone regarding the pitiable plight of the women at large. Thus, the constitution of independent India guaranteed equal rights for women on par with men and threw all the agencies of inequality to the winds. Women now are able to gain identity for themselves and live of dignity and respect.

Unfortunately, there are some intellectual dwarfs who never take into consideration the efforts put by Ambedkar to empower women and the constitutional provisions he has provided them and blindly try to belittle the personality of Babasaheb Ambedkar as the champion of women rights. But, Ambedkar's charismatic personality has always been a source of women empowerment and his image remains untarnished.

Dr. Ambedkar's role in the empowerment of women:

“We shall see better days soon and our progress will be greatly accelerated if male education is pursued side by side with female education “ — Dr. Babasaheb Ambedkar

The above-mentioned words of Babasaheb Ambedkar with regard to women and womanhood are no ordinary words for the words reflect his deep and dispassionate study of the status of women in India. In effect, the contribution of Dr. Ambedkar towards women empowerment in India is stupendously vast. And, the feminist movement in India will surely bite the dust if it fails to realize the role played by Dr. Ambedkar and if it fails to imbibe his essential ideas, ideologies and teachings as he was and still is the real strength of the women movement in India.

Many a great men were born in modern India who seriously pondered over the issue of women and women rights. But, the fact remains that very few can come closer to Dr. Ambedkar in terms scholarship, erudition and a real care for and concern towards women. It goes without saying that Dr. Ambedkar was and still is the undisputed leader of the depressed classes. But, yet another important fact that cannot be overlooked is that he was the real undisputed and free thinker of the entire women section of India for he had a very strong belief that if on one side there is a vast population of depressed classes dubbed as the untouchables, on the other side there is the entire women section of India, irrespective of any caste, that is looked down upon as another type of untouchables. Thus, like the Buddha and Lord Basaveshwara, Dr. Ambedkar by understanding the deplorable and pitiable plight of women fought vehemently for their emancipation. Therefore, the British historian, Prof. Perry Anderson observes:

“To read Ambedkar is to enter a different world.”

One of the dictionary meanings of the word empowerment is:

‘The process of supporting another person or persons to discover and claim personal power’.

And, the other definition or meaning is:

‘The achievement of political, social or economic power by an individual or group.’

If one goes by these two above-mentioned definitions one can surely understand that the in-depth study of Ambedkar with regard to the status of women from ancient times to the present can surely make women rediscover their glorious status, gradual degeneration of their status and to reclaim the same lost status. And, his works surely prove to be a source of

the achievement of the political, social or economic power of the womenfolk.

Dr. Babasaheb Ambedkar, as one of the most prominent social reformers of his time, always considered the question of Indian women and their helpless situation in the contemporary casteist and male-dominated society as a grave problem. It was not at all difficult for him, like the Buddha and Basaveshwara, to understand that women are denied equality and both men are not on equal footing. It really was not difficult for him to speculate and delve deep into the historical, social and religious records regarding womenfolk of India. As an eagle-eyed critic of the injustices meted out to women in the name of religion and caste, Babasaheb Ambedkar gave a clarion call to the women to shun their inertia, free them from the shackles and chains of helplessness. He urged women to educate themselves and prepare themselves for a better place and future and to claim their rights. In order to make them realize their potential and to instill confidence in them Babasaheb Ambedkar made them plunge headlong into the campaigns he launched such as the Kalaram Temple Entry Movement, the Chavdar Lake/Tank Movement and the Manusmriti Dahan movement. Here, women walked with men and protested against the social ostracism. Thus, Babasaheb sowed the seeds of empowerment in the minds of the Women folk.

Dr. Babasaheb Ambedkar relates in his works and speeches the violence against and subjugation of women because of the caste System. In his famous work, “The Rise and Fall of the Hindu Woman”, Babasaheb Ambedkar refutes the charges made against the Buddha with regard to women. In his, “Women and Counter-Revolution/Riddle of Women” he makes an analysis of the status of women in the pre-Manu and Manu eras and throws light on the systematic subjugation of women. He makes it very clear that Manu’s rules and reviews and policies are detrimental to the mental and spiritual development of women. Thus, Ambedkar’s views and the systematic study of the rise and fall of women always prove to be a source of inspiration. He really wanted women to be ‘liberated women’ liberated from all the bondages. This, according to him, can become a reality only by the education that fosters unity. As such, he once said:

“Unity is meaningless without the accompaniment of women. Education is fruitless without educated women and agitation is incomplete without the strength of women.”

And, in his address in the capacity of the Chairman of the Drafting Committee of the constitution, he once again made it clear that:

“a family the in which women are not educated to really not educated on the true sense”.

Dr. Babasaheb Ambedkar, the protagonist of equality and as the champion of social justice, always had in him the spirit to make women strong and independent in all aspects. As a member of the Bombay Legislative Council and the Viceroy’s Executive Council, his contribution towards labour welfare is immense. The most important pro-woman labour reform was the introduction of the Mines Maternity Benefit Act of 1941 which proved beneficial to pregnant women by allowing them to get rest during childbirth and the early days of child care. As the maternity leave was increased to 16 weeks, the woman worker was given the provision to take 10 weeks leave before confinement and 6 weeks after confinement. Moreover, the provision was made to receive full wages during this maternity leave. Removal or firing from the job during pregnancy was made illegal. As regards the Women Labour Welfare Fund, Ambedkar, on January 31, 1944, passed an order according to which fund

collected by levying excise duty on coal and coke.

The credit of falling heavily on the unequal treatment of women in the factories and other workplaces and reducing the working hours and improving conditions for women hours goes largely to Babasaheb Ambedkar.

It was Babasaheb Ambedkar who demanded equal pay for equal works and equal rights for coalmine workers including women. He worked towards the restoration of ban on women working in mines.

As a member of the Bombay Legislative Assembly, in 1938, Babasaheb Ambedkar recommended that birth control facilities should be made available to women.

Dr. Babasaheb Ambedkar, when the constitution was being framed, worked tirelessly as the emancipator of women and through the 'Fundamental Rights' contained in the Articles 14-16 of the Indian constitution ensured the equality of women, equal pay for equal work (Art. 39); to put stoppage to activities detrimental to the self-respect and esteem of women (Art. 51), etc.

The Hindu Code Bill of Babasaheb Ambedkar would certainly have proved to be very beneficial had it been passed. But, it was not passed because of the huge protest it received from the orthodox sections of the society. And, Babasaheb Ambedkar with all the greatness attached to him with regard to women, resigned and walked out of the parliament in protest against the injustice done to women by not passing the bill. Thus, here was a man who did not care for a constitutional post or status just because of the fact that women were deprived of the rights they should actually be entitled to.

Thus, it would not be an exaggeration to state that if women in modern India are leading a life of dignity, respect and equality on par with men, the credit should largely go to Dr. Babasaheb Ambedkar.

Babasaheb Ambedkar's two major quotes can be recalled here:

- i) "Lost rights are never regained by appeals to the conscience of the usurpers, but by relentless struggle."
- ii) "So long as you do not achieve social liberty, whatever freedom is provided by the law is of no avail to you."

Conclusion:

It would not be an exaggeration to state that no single individual in India has influenced the course of the history of its women and in the movement of women rights so profoundly as Babasaheb Ambedkar. As a boy he had watched and witnessed the social injustices meted out to women, he had been a witness to the deplorable plight of women in the contemporary society and he had always been an opponent of the nauseating and inhuman *Devadasi* system the women of the low castes were forcibly thrown into. With all his erudition, unfathomable intellect and encyclopedic range of mind Babasaheb Ambedkar made such deep research and unearthed such information that surely will prove extremely beneficial to women to regain their lost status. His contribution for the betterment of women, his relentless struggle for correcting the degenerated status of women, his untiring spirit to wage war against religion and religious heads to ensure equality to the womenfolk is unparalleled in the history of women struggle for equality. Thus, the movement for women empowerment cannot turn a

blind eye to the struggle made by Babasaheb Ambedkar lest it must fail. The real essence of the education of the followers of Ambedkar and the entire womenfolk lies in the fact that in order to lead a life of dignity and equality the golden words of Babasaheb Ambedkar should always be remembered and adhered to.

Reference

1. Moon Vasant, *Dr. Babasaheb Ambedkar's Writings and Speeches*, Govt of Maharashtra, Vol 3, print, 2014.
2. Moon Vasant, *Dr. Babasaheb Ambedkar's Writings and Speeches*, Vol 17, print, 2014.
3. Kapoor Pooja, *Women Empowerment*, Amity University, print.
4. Yeravintelimath C R, *Basaveshwar-Ambedkar*, print, 2006.
5. Moon Vasant, *Dr. Babasaheb Ambedkar's Writings and Speeches*, Govt of Maharashtra, Vol 1, print, 2014.

Awareness on Schemes and Policies provided by Government for Women and Girls in India among Women in Mumbai Suburbs

Ms. Prerna S Ramteke

Assistant Professor, Dept of Sociology, Maniben Nanavati Women's College,
(Affiliated to SNDT WU) Vile Parle (west) MUMBAI-400093

Abstract:

Women in India have always played a major role in every aspect of their life, be a homemaker, a nurse, a caretaker, an economist, even a queen, and a ruler in ancient times. Today, in contemporary era she has a vital role as a homemaker, a teacher, a nurse, a nanny, a pilot, an ambassador, a banker, a historian, a scientist, an economist, even a Prime Minister like we had in India. They also enjoyed a very pious position since early times and even worshipped as Laxmi, Kali, Durga, Chandi etc. Since the advent of patriarchal society, and man's dominance, the status of women declined and was confined to the four walls of the house with certain restrictions on clothing and liberties enjoyed by them earlier.

Today, women are being empowered by the provisions enjoyed by them through the constitution of India, primarily through Education. Girls have access to free and compulsory education till twelfth standard. There are several schemes today meant for the empowerment, progress, and growth of women of all sections of society.

This paper is based on research conducted by the researcher titled "A Study on the awareness of schemes and policies provided by government for women and girls in India among women in Mumbai Suburbs." This study was done to find out the level of awareness regarding the government provision and schemes for women among urban women and in-turn to provide information about all schemes available to them as part of the research on awareness program. The sample size of the study was 132 and the research was a humble attempt to provide information and make them aware of various schemes meant for them.

Keywords: Empowerment, Schemes, Policies, Provisions, Suburbs etc.

Introduction

Women play a major role and are large contributors in the economy of our nation as they represent nearly half of the population of our country. They are engaged in several activities like household work, work outside home like gathering wood, collecting water, farming etc. although this is major work to run a family smoothly, its not considered as work as its not compensated monetarily. Educated women work outside home and earn income contributing

in economy. Today, government of India has initiated several schemes for women so they can educate, save money in banks, apply for loans to start business, etc. These schemes are launched from time to time and are meant for upliftment and empowerment of women. To get insights and their knowledge in this regard a study was undertaken to find out how many schemes of government and their awareness. This study was undertaken in the western suburbs of Mumbai and the respondents were women from age group of 20-55 years with education ranging from school dropout to graduation.

Objectives:

1. To study the general profile of urban women and connect it with the awareness
2. To study the awareness level among urban women on schemes available for them
3. To provide them insights regarding the various schemes to make them aware with full details

Methodology

The research is purely based on a study conducted on 132 women living in the suburbs of Mumbai and was incorporated as it was observed that many women are not aware of the schemes that are meant for them to improve or elevate their standard of life. The tool used for collecting the primary data was a questionnaire converted into a google form.

Review Of Literature

The researcher did a lot of literature review and found that women empowerment has been going on for several decades, especially since the 1970-80 during the Women Liberation Movement, with setting up of women universities and introduction of several Acts and amendments included. The major shift is seen during the period 1995-2000 with the International Conference addressing women issues and concerns forcing countries and nations to provide safety, security, human rights, freedom, and empowerment to women worldwide as well as adoption of these in our legal framework.

DISCUSSION & FINDINGS

As the research is based on the awareness level of women regarding the schemes meant for women and girls in urban Mumbai, it was very imperative for the researcher to know about all the schemes initiated by the government of India. During the study it was found that the respondents were SSC to Graduates and a few respondents were school dropout, they were earning between 2k to 50k per month and several were housewives and hence no income. They had 1-5 number of children.

As per the data available in the charts we can say that although majority of women are literate and above SSC, a few of them are aware, many are not and few had just heard about them. Majority of women on knowing about the schemes agreed that the schemes are useful to needy ones, very helpful for their future, can serve as a tool to empower them, are meant for savings, lot of job opportunities and knowledge experience, making them independent, to provide security, benefit, and make society healthy and developed. Some women did mention that these schemes are not advertised and therefore not reaching all.

Lack of propaganda and publicity has evaded these schemes to reach the needy and deserving ones, it will help society to benefit and really empower women in true sense. Women also shared that they had heard of these schemes but thought they may be only on paper and just publicity of political leaders and government. Some women mentioned that

this research was a very good effort to create awareness in the women and society and they would certainly go to post offices, banks and other places and try to get details on them. The women were very happy to know that Nirbhaya Pathak is active, police reach within ten minutes to the venue and help provided so fast. Some women did not know about Nirbhaya Pathak as they lacked awareness due to their busy life. More than half the respondents did not know about Mission Poshan and Mission Vatsalya scheme catering to pregnant women and their post-delivery needs. Majority of chawl children in Mumbai go to private schools as parents do not send them to municipal schools. Although, municipal schools in Mumbai provide and full-fill all requirements, the parents feel that children will get better education in private schools. Today, majority of municipal schools in Mumbai are called as Mumbai Public School and provide quality education along with introduction of CBSE pattern. These provisions are mentioned outside school on the board but have not been able to attract parents to enroll their children, also indicates lack of publicity regarding it.

The women expressed their views and concerns regarding their safety and security, were happy to know that schemes are available for them and although they could not benefit from it the next generation like their daughters would. Some women who were school drop outs and did not have any knowledge about the provisions for women, were surprised to know that such things are there, they always believed that women were deprived of all rights as they did not enjoy any rights at home.

TABLE OF DETAILS

SR.NO.	QUESTIONS	YES	NO	MAYBE/HEARD
	Details of Question with number	Percentage	Percentage	Percentage
1.	2. Are you aware of few of the schemes (meant for women) initiated by Government of India?	67.4	15.9	16.7
2.	3. Are you aware of a banking scheme named "Sukanya Yojana" for girls below 14?	65.9	25.8	8.3
3.	4. Are you aware that minor girls can open her bank accounts (below 18 yrs) through their parents or elder siblings would be the guardian?	72	14.4	13.6
4.	5. Are you aware that the education is free for girls till 12th?	53.8	23.5	22.7
5.	6. Are you aware that BMC provides free education with 23 items?	42.9	32.6	18.2
6.	7. Are aware of schemes meant for women in Banks?	57.4	42.6	----

1.	8. What are schemes available for women in banks?	29.2	53.1	17.7
2.	9. Are you aware of Post office as a Banking Medium?	62.2	37.8	-----
3.	10. Which schemes are available in Post Office	Comments	are given	here
4.	11. Are you aware about ' One stop center scheme' ? (It's regarding the victims of violence like acid attacks, rapes etc. Nirbhaya fund)	35.6	41.7	22.7
5.	12. Are you aware about the Mahila Police Volunteer Scheme? (Sponsored by Central govt... Nirbhaya Pathak)	50	29.5	20.5
6.	13. Do you know that government provides Women Empowerment Schemes? (Women shelter home, employment schemes like STEP, SWADHAR Greh, Mahila Shakti Kendre for skill development and jobs providing digital literacy)	53.8	25.8	20.5
7.	14. Are you aware that government provides working women's hostels for empowering them?	37.1	36.4	26.5
8.	15. Do you know about Pradhan Mantri Ujjwal Yojana?	53.8	27.7	18.5
9.	16. Are you aware about Annapurna scheme? (50k Loan amount for women to start catering business)	38.6	44.7	16.7
10.	17. Do you know what is Mission Poshan?	30.5	51.1	18.3
11.	18. Are you aware about Mission Vatsalya? (Support children)	28.1	52.3	19.7
12.	19. Would you avail any of these schemes?	35.9	28.2	35.9
13.	20. Do you feel that these schemes can be useful to you?	Comments	are given	here
14.	COMMENTS	Comments	are given	here

DISCUSSION & FINDINGS cont...

Some were knowing about them but did not need them, nor had time to dwell, or thought of availing benefit, and few said they did not want to take loan as taking it is a liability and burden. They think there will be lot of paper work and collaterals needed. Thus, we can say that although the government is trying to bring change and empowerment for women, it is not reaching the masses due to many factors like publicity, advertisement, and banks, not able to connect with people in general.

In this study we included urban women who are literate, aware, and thought to be smarter than other women, but it is seen that although they are urban, they are unaware of the schemes, pointing that they certainly need education, awareness, and financial literacy along with several required skills so they can plan their present and future with certain skills and capacities to become self-reliant. Sometimes parents do not want their daughters to take higher education as she may become alert, aware, develop an opinion and finding a partner for her may be difficult or in some cases do not want to invest money in her education, saving for her wedding and other expenses. It is observed that their talents are not acknowledged, restricting them to the four walls of the house and family duties. Girls are married off early so parents save money of their education and their dreams remain as memories for them. Today, all educational institutions provide skill education and it is meant to make them self-reliant and capable to full-fill their own basic needs. Therefore, awareness is an important aspect and should be taken seriously by women to uplift themselves in life.

CONCLUSION

The schemes meant for women are very useful and government is making efforts to make women empowered, educated, self-reliant and confident. These are ways to reach each one, and must reach all needy ones. There should be publicity and enough propaganda so that it will reach out to maximum and benefit all. All efforts should be made to make the schemes visible and its process should be made simpler like guidance provided by banks, post offices etc. so that they reach all. The families should encourage girls to get educated and become self-reliant and be an independent person so that the efforts are seen in empowered future generations. They should be allowed to choose their career path and be able to express their views and ideas. As they say a women educated is a family educated, and if every family has a women or girl who has availed these benefits others will soon follow.

References:

1. Bisnath, S, and Elson, D. (1999). *Women's Empowerment Revisited*. [Background Paper, Progress of the World's Women], UNIFEM.
2. Narayan, D. (ed). (2002). *Empowerment and Poverty Reduction*. A source book, The World Bank, WDC and Ibid.
3. Tinker, I. (1990). *Persistent Inequalities: Women and World Development*. Pg 30Oxford University Press.
4. International Labour Organisation <http://www.ilo.org/public/english/bureau/gender/newsite2002/about/defin.htm>.
5. Kaila, H. (2006). *Women, Work and Family*. Rawat Publications, New Delhi.
6. Kamdar, Sangita (ed.). (2007). *Microfinance Self-employment and Poverty Alleviation*. Himalaya Publishing House, Mumbai.
7. Kaur, R. (2019). *Women Leadership and Empowerment*. New Century Publications, New Delhi.

8. Mathur, D. (2010). *Women Development and Society*. Mark Publisher, Jaipur.
9. Moser, C. (1995). *Gender planning and development: Theory, Practice and Training*. (Reprint. ed.). London [u.a.]: Routledge.
10. Palla, A. (2016). *Impact of Mahatma Gandhi NREGS on Empowerment of Women*. Madhav Books Pvt. Ltd., Gurgaon.
11. Paul, T. (2009). *Women Empowerment through work participation*. New Century Publication, New Delhi, India.
12. Raj. T, S, (ed). (2016). *Gendered Development and Marginalization of Women*. Serials Publications, New Delhi. ISBN:978-81-8387-737-4

Empowering Women: A Review Of Skill Development Research

Dr. Y Benazir

(Assistant Professor, Department of BBA/BBA CA)

Rumaanah Fathima T. S

(1st year Department of BBA/BBA CA)

Sri Krishna Arts and Science College , Coimbatore

Abstract

Education's crucial component is the development of skills for women's empowerment. Women play a crucial role in our culture. As a result, it has emerged as a key problem for empowering women. Even yet, the central government has started certain programmes to help women increase their skills. However, the contribution of women is not better due to several barriers. Women have moved away from the kitchen and towards the workplace as social consciousness and education have grown. Women are now working in fields where men predominate. However, the outcome is still unsatisfactory. Therefore, it is now necessary to empower women in order to remove obstacles and gender differences that prevent them from growing confident and inspiring them to acquire necessary skills. To participate in economic activities, men and women are paid different rates and benefits. Additionally, assistance with child and adult care is required to guarantee mobility to and from the workplace.

Keywords: Gender disparities, skill development, empowerment, education, workplace

Introduction

Women are crucial to the growth of the family and society. They have been actively participating in a variety of economic and social activities over the past few decades, but their efforts go unappreciated. They continue to face prejudice in the social, economic, and educational spheres in this largely male-dominated society. A major problem is educating women about their rights and helping them gain confidence. Giving women the freedom or authority to live as they like is known as "empowerment." They can determine their knowledge, talents, and capacity for independent decision-making. Women go through a dynamic process of development that comprises awareness, skill acquisition, and skill actualization. Women's empowerment is crucial for any society's socioeconomic growth.

Women should identify as having self-esteem and confidence in themselves. The indicator of a woman's empowerment is the confident smile on her face.

Gaining new skills is essential for success since it increases output, employability, and financial options. It is the link between employment and the workforce. It is now seen as a significant and essential weapon for women's empowerment. The majority of obstacles to obtaining skills and useful job are faced by Indian women. In order to build a trained workforce and economic prosperity, significant effort is required. The goal of skill development for women is to increase their performance by raising the calibre of the work they are engaged in, rather than just preparing them for jobs.

A change to a dominant state of affairs through empowerment is possible. Increased empowerment allows for more access to knowledge and resources. Women are more mobile, capable of making decisions, and more aware of their rights and possibilities when they are empowered. Women develop proper priorities, perceptions, and strengths as a result of their life experiences, which are frequently different from men's, making them more likely to make different decisions. Greater levels of literacy, academic success, awareness of rights and obligations, active involvement in financial activities, improved healthcare, equal access to productive resources, and an improvement in quality of life overall are all components of empowerment.

Examining The Literature

Frenette, M., and Coulombe, S. (2007) note the role of younger girls' rapidly rising academic attainment in enhancing their relative role in the labour market and contend that academic reforms have no longer made a sufficient contribution to a decline in the full-time employment gap.

The 2013 Gender Gap Index (GGI) examines the disparity between men and women in four key areas: economic participation and opportunity, educational attainment, health and survival, and political empowerment. In 136 countries, India is ranked 136th out of 136, below nations like Bangladesh, China, and Sri Lanka. This is a reflection of how women are perceived in India and of gender inequality in all spheres of life, including education, employment, and empowerment (Balve, 2017).

Women contribute significantly to the advancement of the nation. We cannot ignore the role that education plays in empowering women. According to Sandhya (2015), a multitude of factors, including the first blow of denying women access to basic educational facilities, have prevented women's empowerment in India for centuries. According to Sowjanya Hans (2019), education is one of the most important skills for empowering girls and giving them the knowledge, skills, and confidence, they need to fully participate in the change process.

Barbosa & Dujo (2020) found that training gives women opportunities to receive their just attention and incentives based on their research on the role of social actors in the fight for attention.

We wish to combine education with empowerment since it is via the latter that education can support pro-people fights for recognition, even in the legal sphere.

In addition to serving the purpose of business, the kingdom also has a responsibility to shatter the glass ceiling and support the ascent of women. According to Sharma & Mishra (2020), this is the case.

Objectives Of The Study

- Research the effects of skill development on employment

·To comprehend how employment and skill development affect women's empowerment

Skill Development For Women

While the world is ageing, India's demographic dividend has become a talking point internationally. In India, a sizable chunk of the population falls into the younger age group. This demographic dividend will soon prove to be a resource for prosperity and global financial power. However, in order to make use of this younger population, services for skill development and training must be made available to it. This assignment invites ideas for a curriculum that supports female students' competencies. The initiative begins by identifying the skill sets and then shaping them into a curriculum that can be helpful for female pupils. In order to solve some of the most pressing issues related to access, gender equality, and inclusion, skill education will be crucial. Education helps people enhance their abilities. In the twenty-first century, financial prosperity and social progress now rest on human capital and skills.

Education has a crucial role in innovation and the development of human capital and contributes to the sustainability and balance of the information economic system (Dill & Van Vught, 2010). Additionally, there is a need to expand employment opportunities in order to utilise women's skills.

Women have demonstrated their aptitude for community improvement. Consequently, it is crucial that women participate in skill development. Women are increasingly active in a variety of fields in India, including education, the arts and culture, the service industry, sports, politics, the media, and science and technology. They make up a considerable portion of the workforce, but the ratio of working women in the labour force as a whole is dropping. Many of them are employed in unofficial industries. This shows that there aren't enough job options or skills for the female workforce. In India, the majority of women workers are currently unskilled.

They can be inspired to acquire life skills that would enable them to land well-paying employment with better living conditions and the self-assurance to support their families. They will become more capable and self-sufficient as a result.

The secret is to empower women economically and to mobilise them to become more conscious of social, political, and legal issues. Additionally, it's important to acknowledge and highlight the various responsibilities that women play in society, including leadership, productivity, and community management. To end their subordination, women should be mobilised and reinforced locally. The foundations of each nation's economic and social progress are its people's skills and knowledge.

The problems and opportunities of globalisation are met more quickly and efficiently by nations with greater and better levels of knowledge and skills. India is in the process of transitioning to a knowledge-based economy, and the country's economic advantage will depend on its citizens' capacity to produce, distribute, and use knowledge more effectively.

Suggestions

Despite being the biggest and fastest-growing nation, India still lags behind other nations in providing women with equal access to skills. The following are ideas for how to make things better: More seats should be allocated for women in order to enhance policies for them.

Women can be empowered using digital platforms, and empowering them through skill-building programmes will increase their prospects to make a life and become independent. It is important to create training policies that consider gender issues and take into account regional traditions and customs. Increase the number of training facilities in rural areas that offer sustainable development employment prospects.

CONCLUSION

It is felt that the Government of India has been adequately focusing on skilling the women as to global norms, despite the enormous task ahead and many issues in the skill development landscape in India at the moment. In India, skill development was clearly prioritised by the separate ministry for entrepreneurship programmes. Only when all parties involved government, educational institutions, business, and most importantly women cooperate in a structured manner to plan, develop, train, assess, certify, and place the skilled workforce in accordance with industry standards and the aspirations of the women involved will the missions of Skill India and Make in India come to fruition. Accelerating self-employment and entrepreneurship is also essential for creating significant numbers of jobs. The key to encouraging self-employment among Indian women is a skill development project that focuses on the unique demands and obstacles experienced by budding entrepreneurs.

References:

- Dhruva Hazarika (2011), "Women Empowerment in India: A Brief Discussion", International Journal of Educational Planning & Administration. ISSN 2249-3093 Volume 1, Number 3 (2011), pp. 199-202
- Kittur Parveen (2014), "Development of Rural Women Entrepreneurs through Workshop Training", Research Journal of Management Sciences, ISSN 2319-1171, Vol. 3(2), 15-18, February (2014) Res. J. Management Sci.
- Mamta Mokta (2014), "Empowerment of women in India: A critical analysis", Indian Journal of Public Administration, 474 / Vol. Lx, no. 3, July-September 2014, Page Nos., 473-488
- Prasanna Kumar (2014), "Rural Women Empowerment in India", Asian Journal of Multidisciplinary Studies, Volume 2, Issue 1, January 2014 ISSN: 2321-8819
- Vijaya Anuradha, and Lokanadha Reddy (2013), "Empowerment of Rural Women through Vocational Education and Training", Conflux Journal of Education ISSN 2320-9305 Volume 1, Issue 2, July 2013.
- All India Women's Education Fund Association (AIWEFA) (2015). Women, Education, Skills and Work. Compendium: Case Studies from India.
- Balve, S. (2015). Women Entrepreneurship toward girls Empowerment in India: format Initiatives, Southern Economist, 54(3), 11-16.
- Barbosa, M.G. & Dujo, A.D.G. (2016). Education and Struggles for Recognition: the Strategic Role of Empowerment. Revista Española de Pedagogía, 74(283296).
- Gianchandani, P. (2015). Skill for Inclusive Growth: Next Decade of Innovation and Blended Learning, Yojana 59, 17-20.
- Gender and Skills Development: A Review Background Paper for the EFA Global Monitoring Report 2012.

A Study On Problems Of Women In Rural India

Ms. Gopanamni Pradhan

Assistant Professor (TE) in Botany

Nalini Devi Women's College of Teacher Education, Bhubaneswar, Odisha, India

Abstract:

India is rural rich country. In India rural women plays a vital role in family management like socially and financially. They are whole heartedly dedicated themselves towards the implementation of household activities and responsibilities, but still now the status of women is not recognized by the immediate society. The present study is to find out the various factors that contribute to the problems faced by rural women for socially, economically and educationally. Exploratory factor analysis was used for to list various dimensions that contribute to challenges faced by rural women. There were various factors like Family problem, Personal problem, Societal problem, Infrastructural problem and Health and Hygienic problem contributes the major problems of women in rural areas of India. The study definitely helpful to find out factors of problems faced by rural women in India. Further studies can be done by applying the results of present study.

Key Words: Rural Women, Agriculture Employment, Open Defecation, Sanitation problem

Introduction-

The Women are backbone for a progressive country. They deserve to be respected, educated in the society. We know India is a country of rural areas i.e villages and extensive remote areas and women's in the rural areas play vital role in agriculture and other economic activities to ensure their families financial security by diversifying sources of income. Now a day, rural women in the India are seen as significant agents for growth and development. They play an important role in the attainment of transforming economic, educational and social changes. Still now rural women's are neglecting and discriminating in the society. Gender discrimination in Indian culture is more prevalent, the women's in India are not allowed to decision making in family and society matters and giving superior position to men due to the prevailing mindset of Patriarchal society. Women are kept confined to their house hold activities. Despite of the Prohibition of child marriage act of 2006 that established marriage of females under 18 years and males under 21 years as a cognizable offence, child marriage remains widespread in India especially in rural India. The 2011 Indian census estimated that 17 million children in the age group of 10-19 years are married. So that several health related issues arises like undernourished, anemic condition of mother, pre-mature

birth, low-birth weight, early onset childhood illness by adolescent mothers.

Open defecation in rural India remains a major problem. It is the biggest challenges to provide women with the access to decent and safe toilets in rural area. According to the WHO-UNICEF Joint monitoring Report (2012), revealed that about 65% of rural India continues to practice open defecation. During Menstruation, Pregnancy, Higher Susceptibility to infections, safety against sexual violence and other problems that are contributes to women's sanitation insecurities in rural India. Domestic Violence and Dowry is another significant problem in rural India. In rural areas, dissatisfaction with the dowry, desire for male child and alcoholism are the major causes for domestic violence against women. Rural women are key agents for economical support of her family. In India, Agriculture employment is about 80% of rural women (NITI Aayog Report, 2023). Women's of rural India are educationally deprived and the rural women have very low literacy rate in comparison to all social groups. According to ASER Report 2014, only one out of 100 girls from rural India enrolled in college. The main reason behind denial of education for rural women has been due to the poor status of their family, gender discrimination, household chores, unsafe environment, poverty, early marriage, lack of toilet facilities and lack of awareness about the importance of formal education.

REVIEW OF LITERATURE-

Parneet, K and Amarpreet, K. (2020) in the study "problems of rural working women: A literature review", conclude that the problems of working women were manifold and multi-faceted. Married working women had dual responsibility to balance their family and workplace and increased in work pressure.

Bagha (2014) studied different problems faced by women in rural India. It was found that the women of rural India were the most neglected section of the society as they were economically backward. Investigator also observed that women could change their identity and destiny with the help of education only. There is a strong need of Govt. welfare schemes to provide improvement in the quality of life of such a disadvantaged group.

Govindaranjan, S. (2014) found that still in rural area the problem prevails and lack infrastructural facilities, economic problems were the reasons for women discontinue their education. Lal & Khurana (2011) studied that contribution of women in farming sector. It was found that roles and problems faced by females in the areas of employment, wages, dual responsibilities both household activities and working place. Women were working more hours as compared to men but getting less remuneration than males for similar work and they were treated inferior because of existing belief that women are only home maker. They finally conclude that as a result of the absence of knowledge about their rights rural women exploited by their landlords.

Queresh. (2005) discussed in his paper 'Role of Rural Women' that the women in farming played crucial role as that of men and more-over women should trained , orient and educate themselves in farming. He also tried to highlight the role of education to rural female and suggested to educate the women in the field of floriculture and food preservation. Kaur (1987) focused in her book 'Women in rural development' that the role played by women in development of rural area. The book defined that the economic roles played by women is clear and challenging role in the process of earning a livelihood by taking part in production

as well marketing of agricultural handicraft products.

Objectives Of The Study-

- To study the social problems of rural women
- To study the source of economic and economic problems of rural women.
- To study the educational problems of rural women.

Methodology-

In the execution of the present study, the “Descriptive Survey Method was employed to “A STUDY ON PROBLEMS OF WOMEN IN RURAL INDIA”

Data Collection-

Data has been collected from primary as well as secondary source. Primary data has been collected using structured interview schedule relating to the “Problems of Rural Women”. Secondary data has been collected with the help of journals, magazines, newspapers, books websites etc.

Sample-

The target population in the present study included all rural women of Kandhamal District of Odisha, India. The accessible sample consists of 120 rural women’s from 12 Blocks (10 from each) of Kandhamal district was selected through random sampling.

Tools Used-

To collect the relevant information from the sample “An Interview Schedule” was developed and the data collected from the sample. The Interview Schedule consists of 20 items, out of 20 items six items tried to collect general information of the participants like Name, Age, Marital Status , Social Category, Occupation and Educational Qualification and 14 items based on the social, economic and educational problems of rural women.

Analysis Of Data-

The data analyzed as follows-

Table -1 (Overview of Sample)

SL.No.	Areas of Study	Groups	No. of Sample	Percentage (%) of participant
01	Age (in years)	21-30	25	21
		31-40	30	25
		41-50	60	50
		51-60	05	04
02	Marital Status	Un-married	24	20
		Married	52	43
		Widow	15	12.5
		Separated	09	7.5
		Other	20	17
03	Social Category	ST	80	67
		SC	10	8
		EWS	20	17
		UR	10	8
04	Educational Qualification	Illiterate	18	15
		Elementary level	31	26
		Secondary level	37	31
		Higher secondary	22	18
		Graduation level	12	10

- From the above table, it was found that 50% sample were from the age group of 41-50 years old. It was found that 43% participants were married, and majority of participants i.e. 67% were belongs to Scheduled Tribe Community. Overall about 33% sample having Higher Secondary and Graduation as their educational qualification.

MAJOR FINDINGS OF THE STUDY

- It was found that about 76% of rural women agreed that they faced gender discrimination and treated unequally in their inhabitation and immediate society.
- About 20% married women opined that they forced to marriage at early age i.e. under 18 years of age.
- About 78% of rural women do not have access to toilet facilities, while almost 8% of those have the toilet facilities but not utilized it.
- Twelve percentages of rural women reported that physical and mental domestic violence is persists in their daily life because of drug addiction (especially alcoholism) by their partner. From among 7.50% rural women separated or isolated.
- Dowry imposes a substantial burden on women of rural India but surprisingly it was found that about 90% of the participants agreed that they have no violence against dowry.
- Majority of the participants i.e. about 90% engaged in small scale agriculture and farming without any training. So that they spent long working hours and experienced triple work burden in the productivity work.
- From among 95% of rural women expressed their helplessness and have lacked of access to any financial credits or loans due to unaware about schemes and provisions for agricultural and farming sector.
- About 80% of rural women spent more time in household activities including the obtaining water and fuel, caring for children and processing food.
- This is because of poor rural infrastructure and services as well as culturally assigned roles that severely limit women's participation in education and employment opportunities than men.
- Fifteen percentage of illiteracy women opined that because of their cultural constraint, poverty and inferiority, they denied to go to school at that time.
- More than 31% participants consent that they shouldering the responsibilities of household work such as looking after the sibling, fetching water, collecting firewood, bringing fodder for cattle, cleaning and cooking and discouraged to attended the school.
- About 77% of scheduled tribe women opined that they forced to learn skills and house hold activities and they are not encouraged to go to school by parents due to various reasons like poverty, isolation of parents and lack of awareness about the formal education.

Conclusion:

There is need of an orientation/workshops/ training programmes for skill development of the rural women and involve them in different socio-cultural activities. For which creating

awareness in the rural society is highly desirable. There are various schemes and provisions for rural women. There is a need of on the part of the Government and other organizations to plan and enable improvement in quality of life of such neglected section of the society. By empowering rural women through education can thus enable them to live with dignity and self-reliance overcoming the barriers of society. Therefore along with the free and compulsory education, employable skill development programmes must be launched for rural students and women so as to make them self-reliant and economically independent. There must be an awareness programme regarding the benefits of formal education, taking benefits from the banks for financial assistance, use of toilets and maintaining proper sanitation etc. So that rural women can acquire any developmental skills through education and can change their own destiny.

References:

- GoI.(2019). *Economic Survey* (Vol. 1). New Delhi: Ministry of Finance, Department of Economic Affairs.
- Govinarajan,S. (2014). “A Study on Problems of Women Education in Rural Areas at Namakkal District.” *Shanlax International Journal of Arts, Science & Humanities*, Vol.1,No.3, ISSN:2321-788X.
- Kaur,P. and Kaur, A. (2020). “Problems of rural working women: A literature review.” *The Pharma Innovation Journal*, 9(5):261-264.
- Kaur,S.(1987). “Women in Rural Development” *Mittal Publication*, New Delhi.
- Lal & Khurana (2011). “The role of Women in Agriculture Sector.” *ZEENITH*, 1(1).ISSN:2249-8826.
- Quresh.(2005). “The Role of Women in Agriculture.” *European journal of Social science*.2005; 7(3)
- Surendram, A. (2020). “Women, Work and Development in Rural India: A Catalogue of Voluntarism in Policy.” *SAGE Publication, Social Change*, 50(1) 141-159, 2020
- Web references-
- <https://www.lexquest.in/women-rural-india-prospects-challenges/>
- <https://www.bednotesatoz.in/2022/07/reason-for-low-female-literacy-rate-in.html>
- <https://www.niti.gov.in/rural-women-key-new-indias-agrarian-revolution>
- <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6292470>
- <https://www.unwomen.org/en/news-stories/features-story/2022/10>
- <https://www.tutorialspoint.com/>
- https://en.m.wikipedia.org/wiki/rural_women_and_employment

The Role of Risk Tolerance Among Women Financial Advisers In Making Rational Investment Decisions

Ms. Sherry Ritha Antony

Research Scholar, Department of Business Administration,
St Berchmans College, Changanacherry, Kottayam, Kerala

Dr. Siby Joseph K

Associate Professor, Department of Business Administration,
St. Berchmans College, Chanaganacherry, Kottayam, Kerala

Introduction

In today's world where women equally share every economic, social and professional domain, the financial independence of women is a basic concern. The increased need to invest in the stock market is the new normal of financial freedom. The stock market acts as a platform for business organisations to raise capital and it provides an opportunity to the public for investment (Aziz & Khan, 2016). Investing in assets that can outrun the rate of inflation is one of the best ways consumers can beat the inflation (Napoletano & Curry, 2022). Behavioral biases come as the top factor when investing decisions are concerned. Pompian (2012) has broadly classified the Behavioral biases into two Cognitive Biases and Emotional Biases.

Women are emotional but at the same time women are emotionally stronger (Lutz, 2013). Emotional Biases persuade investors to make irrational decisions because emotions are hardly recognized and recorded in the decision-making process. Consequently, there exists a necessity to examine the impact of these emotional biases on the process of making investment decisions. This is particularly pertinent for financially knowledgeable advisors who hold a significant role in the investment choices made by their clients. The gender differences in financial risk tolerance are explained by gender differences in the individual determinants of financial risk tolerance and the disparity does not result from gender in and of itself (Fisher & Yao, 2017).

Numerous research endeavors have been conducted concerning the impact of behavioral biases on the choices related to investments. But the influence of risk tolerance of women financial advisers upon the relation between their emotional bias and investment decision is relevant and hence the study is put forth. The primary focus of this study is to address this gap by methodically examining the connection between specific emotional biases and the investment choices made by women financial advisers. Additionally, the study aims to explore the impact of risk tolerance on this relationship.

Objectives of the Study

1. To study the influence of emotional bias on Investment decisions of women financial advisers.

2: To examine how Risk Tolerance mediates the link between Emotional Bias and Investment Decisions among female financial advisers.

Review of Literature

The analysis of how specific behavioral biases shape investment choices among Kenyan investors revealed that biases such as representativeness, illusion of control, cognitive dissonance, herding, and hindsight exerted a substantial influence on the decision-making process for retail investors. Conversely, biases like regret aversion, loss aversion, self-attribution, and overconfidence did not demonstrate a noteworthy impact on the investment decisions made by retail investors in the Kenyan market (Athur, 2014)

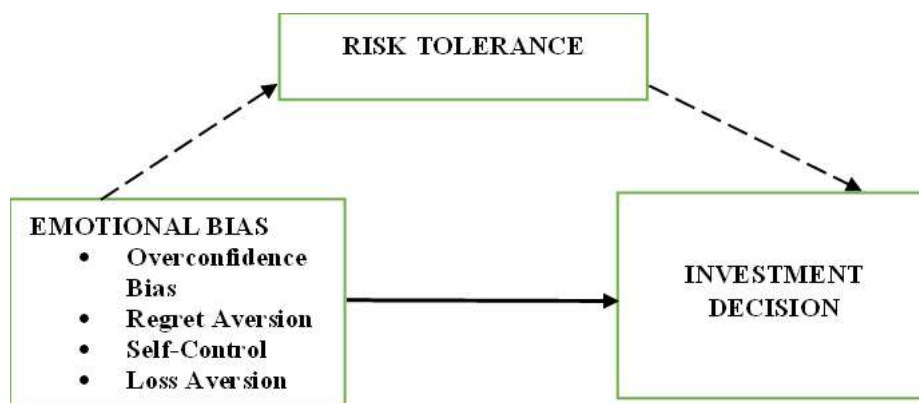
Investors tend to hold losing investments while selling winning investments too quickly (Shefrin & Statman, 1985). Loss aversion bias has a positive influence on investment decision making. The moderation effect of risk perception strengthens the relation between loss aversion bias and investment decision making (Khan, 2012) (Hoffmann, 2015). Overconfidence bias, mental accounting and self-control bias positively influenced on disposition effect whereas, regret aversion and self-control negatively influenced disposition effect (Hsiao & Chaun, 2006). A sequence of decision-making experiments illustrates that individuals tend to disproportionately cling to the status quo. Economics, psychology, and decision theory provide possible explanations for this bias (Samuelson & Zeckhauser, 1988). Behavioral biases exist but are not that dominant in the Nigerian security market however status quo bias, overconfidence, loss aversion framing bias has significant influence whereas, confirmation bias and anchoring bias doesn't have a significant influence on investment decisions (Aigbovo & Illaboya, 2019)

Individuals who are already willing to take up higher risks may be able to reap higher financial returns over time. Whereas, people who are less risk takers are less probable to invest in riskier assets like stocks making wealth disparity a serious concern (Hanna, Waller, & Finke, 2008). Upon measuring the influence of financial risk tolerance on investment decision-making it was found that client trust and length of service had a positive association with client financial literacy and risk tolerance (Nguyen, Gallery, & Newton, 2016).

High risk is connected with high returns in investment (Yitzhaki & Lambert, 2013). During most scenarios the investors are easily vulnerable toward behavioral biases and the ability of robo-advisory to mitigate behavioral biases are studied. The study revealed that robo advisory services are not comprehensively self-sufficient to accurately perform risk analysis for retail investors (Bhatia, Chandani, & Chhateja, 2020).

Conceptual Framework of the study

Fig 1 Research Framework- A diagrammatic representation



Source: Researchers Compilation

3. Methodology

Within the scope of this study, the dependent variable is the formulation of investment decisions, while the independent variable is represented by Emotional bias. To achieve the research objectives, we targeted the women financial advisers in Kerala especially, bankers, stock brokers, CA's etc. who are investors in stocks listed in National Stock Exchange of India Ltd. The researcher distributed 300 questionnaires among individual stock investors out of which 235 responses were found as complete and fit for use. As suggested by the experts, a purposive sampling technique was used in this study. Various statistical techniques like Correlation, CFA and SEM were used in the data analysis.

Questionnaire Designing and Measures of Construct

Data were collected using questionnaires with 5-point Likert scale. The questionnaire composed of two parts, first part- descriptive questions and second part- adapted statements. The study constructs are adapted from already existing previous studies. We adapted measures of Emotional Bias (21 items) from the study of (Ritika & Kishor, 2022) whereas, the measures of Risk tolerance (five items) were adapted from (Kannadhasan, Aramvalathan, Mitra, & Goyal, 2016). Furthermore, the measures of Investment decision (five measures) are adapted from the study of (Hunjra, Qureshi, & Riaz, 2018).

Results and Discussion

Reliability Analysis: The reliability of a questionnaire is satisfied. The Cronbach's Alpha of Emotional bias with 21 items is 0.858, the Cronbach's Alpha of Risk Tolerance with five items is 0.826 and the Cronbach's Alpha of Investment decision with five items is 0.691.

Data Analysis

Demographics: The frequency distribution for respondents Demographics were collected to get an idea of the profile of the respondents. The profile of the respondents is briefly discussed Age: 25-35 years- 136, 36-45 years- 80, 46-55 years- 8, Above 55 years- 11, Marital Status: Single- 37, Married- 198, Annual Income: Less than 3 L- 42, 3 to 5 L- 75, 5 to 10 L- 88, Above 10 L-30, Investment Experience: 1 to 3 years- 70, 3 to 5 years- 110, more than 5

years- 55, Highest Edu Qualification: Bachelors-49, Masters- 174, Professional Course (CA, ACCA, ICWA etc.) - 12.

Obj 1- To study the influence of emotional bias on Investment decisions of women financial advisers.

The correlation between Emotional bias – Investment Decision is 0.759 which shows that there is a significant relationship existing between EB and ID. We use SEM to evaluate mathematical relationship between them. Every attribute has exhibited a notable loading on the latent constructs, and the fit indices' values indicate a sound correspondence between the measurement model and the gathered data. The regression coefficient is recorded as 0.718.

Investors are driven by emotions regard to the investment decisions they make. Whenever investment decisions are to be made, the inherent emotional biases come into play (Pompian, 2012). The women financial advisers are not an exception. The results of the present study go in line with the past literatures. The influence of emotional bias such as overconfidence, regret aversion, loss aversion is significant according to the past literatures (Azouzi & Anis, 2012), (Baker & Nofsinger, 2002), (Raheja & Dhiman, 2019).

Obj 2- To examine how Risk Tolerance mediates the link between Emotional Bias and Investment Decisions among female financial advisers.

Every attribute exhibited significant loading, and the fit indices value suggests a satisfactory alignment of the measurement model with the collected data. The direct effect is significant $P\text{-value} = <.001$, Since $C'-C$ is significant $P\text{-value} = <.001$, we conclude that the risk tolerance mediates the relationship between dependent and independent variable. Mediation is Partial mediation since C' is significant. The result of the current study is similar to the extent that risk tolerance plays a partial mediator role in the behavioural biases and investment decisions (Raheja & Dhiman, 2019). Since emotional bias comes under the purview of behavioural finance, we can assume the closeness of the results.

Conclusion

The objective of the paper is to identify how the risk tolerance of female financial advisors mediates the connection between their emotional bias and the decisions they make regarding investments. For this purpose, the responses were collected and finalised to 235 responses and concluded that women financial advisers are emotional biased while making investment decisions rather than being rational. The mediating effect of risk tolerance of these women financial advisers upon their emotional bias and investment decision was significant in the study. Since the indirect effect was less than the direct effect, the study shows the weakness of the relation between emotional bias and investment decision upon the mediating effect of Risk tolerance.

Implications

The study is relevant to investors in stock market and to financial advisers as well. Since an emotional bias is so innate to one's behaviour, it is very difficult to recognize it. But the past study has proved the presence of emotional bias among retail investors and the present study seconds it in a group of female financial advisers. Recognising the bias is the first step in tackling the bias. The research establishes the mediating impact of risk tolerance on the link between emotional bias and investment decisions. The findings derived from this study offer valuable guidance for investors and financial advisers in making effective investment

choices.

Limitations and Scope

Firstly, the study focused on investors who are female financial advisers only ignoring the male financial advisers. Second the study had limited its study on the Emotional bias only ignoring other biases. Third the paper doesn't talk about the financial literacy of the respondents; however, their profession demands them to be financially literate and hence supposed so.

Future studies may be conducted on other mediating variables like risk attitude, financial literacy, financial stress can be adopted in future studies. The present study was carried out in stock investments but in future researches can be conducted in other forms of financial investments such as gold, real estate, foreign exchanges etc.

References

- Aigbovo, O., & Illaboya, O. J. (2019). Does behavioral biases influence individual investment decisions. *Management Science Review*.
- Athur, A. D. (2014). Effect of behavioral biases on Investment decisions of Individual investors in Kenya. *University of Nairobi Research Archive*.
- Aziz, B., & Khan, M. A. (2016). *International Journal of Research in Finance and Marketing*.
- Azouzi, M. A., & Anis, J. (2012). CEO Emotional bias and Investment Decision. *Management Science Letters*.
- Baker, H. K., & Nofsinger, J. R. (2002). Psychological Biases of Investors. *Financial Services Review*.
- Bhatia, A., Chandani, A., & Chhateja, J. (2020). Robo advisory and its potential in addressing the behavioural biases of investors- A qualitative study in Indian Context. *Journal of Behavioural and experimental Finance*.
- Fisher, P. J., & Yao, R. (2017). Gender differences in financial risk tolerance. *Journal of economic Psychology*.
- Hanna, S. D., Waller, W., & Finke, M. S. (2008). The concept of Risk Tolerance in Personal Financial Planning. *Journal of Personal Finance*.
- Hoffmann, A. O. (2015). How investor perceptions drive actual trading and risk taking behavior. *Journal of behavioral Finance*.
- Hsiao, S. C., & Chaun, S. P. (2006). The influence of investor psychology on disposition effect. *Proceedings of the 9th joint international conference on Information Sciences*.
- Hunjra, A. I., Qureshi, S., & Riaz, L. (2018). Psychological factors and Investment Decision Making: A Confirmatory Factor Analysis. *Journal of Contemporary Management Sciences*.
- Kannadhasan, M., Aramvalathan, S., Mitra, S. K., & Goyal, V. (2016). Relationship between Biopsychosocial factors and financial risk tolerance: An empirical Study. *VIKALPA*.
- Khan, M. U. (2012). Impact of availability bias and loss aversion bias on investment decision making, moderating role of risk perception. *Journal of Modern Developments in General Mnaagement and Administration*.
- Lutz, C. A. (2013). Endangered emotion: Gender, power and rhetoric of emotional control in American discourse. *Routledge. Taylor and Fracis Group*.
- Napoletano, & Curry, B. (2022, September 23). *Forbes Advisor*. Retrieved from forbes.com: <https://www.forbes.com/advisor/investing/best-investments-to-beat-inflation/>
- Nguyen, L. T., Gallery, G., & Newton, C. (2016). The Influence of Financial Risk Tolerance

on Investment Decision Making in a financial advice context. *Australian Accounting Business and Finance Journal*.

- Pompian, M. M. (2012). *Behavioral finance and investor types: managing behavior to make better investment decisions*. John Wiley and Sons.
- Raheja, S., & Dhiman, B. (2019). Relationship between behavioral biases and investment decisions: the mediating role of risk tolerance. *DLSU Business and Economic Review*.
- Ritika, & Kishor, N. (2022). Development and validation of behavioral biases scale: A SEM approach. *Review of Behavioral Finance*.
- Samuelson, W., & Zeckhauser, R. (1988). Status quo bias in decision making. *Journal of risk and uncertainty*.
- Shefrin, H., & Statman, M. (1985). The disposition to sell winners too early and ride losers too long. Theory and Evidence. *Journal of Finance*.
- Yitzhaki, S., & Lambert, P. J. (2013). Is higher variance necessarily bad for investment? *Review of Quantitative Finance and Accounting*.

A Study on Legislative Aspects and its Relevance in Eradication of Social Inequality and Poverty in India

Dr. Mahendra Pachadkar

Assistant Professor- Department of Business Law

Prahladrai Dalmia Lions College of Commerce and Economics

Affiliated to University of Mumbai. Sunder Nagar, Malad (West) Mumbai

Abstract

Although poverty and inequality are two distinct concepts, they are linked. Although poverty is sometimes understood in absolute terms, it is actually better understood as the inability to achieve a certain minimal standard of living when considered in the context of the possibilities and priorities of the relevant society. In this sense, there are many different levels of poverty in terms of social and economic disparity feature. Additionally to discrepancies in money and wealth, inequality also includes inequities in position, access, and opportunity. Poverty is just one of the many negative effects of inequality, yet cultures with higher inequality are more susceptible to it. There is growing attention to human rights in debates on economic inequality. But international human rights law is playing an increasing role in addressing economic polarization. Those concerned about inequality should consider how, especially over the past 25 years, the principles of socioeconomic rights have been clarified by courts and other human rights mechanisms. Human rights law also guarantees rights, including to education, healthcare and social security, that have redistributive potential and so have the potential to mitigate inequality. The present paper seeks to evaluate the nature of human rights and legal issues in terms of eradicating social inequality and poverty in India.

Keywords: Human rights, natural laws, economic disparity, social inequality.

Introduction

India experienced extreme poverty during the colonial era in the 18th, 19th, and early 20th centuries; even after independence in 1960, the country's estimated poverty rate was 59%. India is currently a developed nation with better conditions than it formerly had after a protracted economic and social battle, but poverty nevertheless persists as a multifaceted and never-ending issue. Today, a variety of social, economic, and political aspects are considered when evaluating poverty. India's economic structure has grown, yet poverty is still a serious problem. Although the epidemic has caused a global health and economic disaster, millions of people throughout the world have been forced into poverty, and India has not been an exception to this, the issue of extreme poverty has been reported to be diminishing in India. The Indian Constitution was written with the intention of eradicating

poverty and promoting the welfare of its people.

The three subjects that the paper centers on are poverty and growth, human rights, and constitutional initiatives to combat poverty.

Reconciling India's Status of Poverty

One of the major ironies of India's fast expanding and thriving economy is that poverty still affects a large portion of the population, namely the already poor and minorities. The World Bank has altered the benchmark for measuring poverty several times based on numerous criteria, and the various definitions have led to significantly divergent estimates of poverty in India.

In the year 2014, the Rangarajan Committee increased the daily per-capita income-expenditure for urban and rural areas, respectively, to Rs. 47 and Rs. 32 (from Rs. 32 and 26 respectively), and claimed that 454 million people, or 38.2% of the population, were living below the poverty line.

The country's growing population is causing poverty, mostly for the existing impoverished group of people, because it does not measure up to the resources available and the country's economic progress. There aren't enough jobs being created in the country to accommodate the quantity of people living there.

Another factor in the country's continuing poverty is inflation in the cost of basic goods. In a nation where thousands of people already live in poverty, the caste system and unequal economic distribution continue to exacerbate poverty, gender inequality, which deprives women in society.

Additionally, especially in the unorganized sector of the workforce, unskilled workers are paid far less than the quantity of work they do. We will examine the reasons for and methods by which the Covid-19 pandemic has exacerbated poverty in the nation.

Constitutional and statutory initiatives to reduce poverty

The impoverished have a right to equality and dignity.

The rights of its citizens are firmly established by the Indian Constitution, which also serves as a binding legal document. In the eyes of the law, everyone, rich or poor, must be treated equally. The Indian Constitution states the rights that are available to all population, including all of the poor people in the nation, in Articles 14 and 21.

According to Article 14[10], everyone should be treated equally in identical situations, both in terms of advantages granted and obligations placed upon them. According to Article 14, the state must "provide equal protection of the law" and must not "deny to any people, equality before the law

Right to education, work and pay:

In order to eradicate poverty from the nation, education of the nation's children, young people, and women must come first. Without education, a nation cannot flourish and its chances of ending poverty are slim. The Indian Constitution has changed over time in this regard, taking it seriously for the country's growth and the abolition of poverty.

The provision of free education up to the age of 14 was included in Article 45 of the Declaration of Human Rights, which is where the right to education was first mentioned as a directive concept rather than as a component of a basic right.

The Indian Constitution Article 14 forbids discrimination and all discriminatory laws. For better implementation of the article, the court has widely construed it and it is currently thought that any authority that does not follow the principles of natural justice would constitute

a violation of Article 14 and as a result, any law that discriminates against the poor will constitute arbitrariness.

The court has fully applied Article 21 possible, and as a result, it currently stands as a significant article defending citizens' human rights. A wide range of rights, including as the right to a good quality of life, the right to food and shelter, the right to a livelihood, the right to respect and dignity, etc., are covered by Article 21.

When addressing Article 21, the Supreme Court stated that the right to a life with dignity embraces all of mankind and is one of the more exquisite aspects of human civilization that makes life worthwhile.

In *Mohini Jain v. State of Karnataka*, a two-judge Supreme Court panel considered whether the right to education should be considered a fundamental right. The court implied that under Article 21, the term "life" should include education because it is the cornerstone for ensuring and promoting a good and dignified life.

In addition to guaranteeing the right to education, Article 41 of the Constitution also mentions the right to work. Additionally, Article 39 expressly and specifically calls on the state to direct policies for upholding principles like "Equal rights of men and women to adequate means of livelihood," Men and women should receive equal compensation for equivalent work. It is crucial to realize at this point that in order to lift the nation out of poverty, all citizens—including women—will need to find employment. The nation won't become better if women are denied access to education and employment.

The primary goal of this article is to stop sex-based discrimination in the workplace. Equal wealth distribution should be taken into consideration when trying to reduce poverty.

· Right to Food, Livelihood and Housing:

According to the Supreme Court, the 'right to livelihood' is a part of the right to life protected by Article 21. In *Olga Tellies*, a case where pavement dwellers resisted being evicted from their home by the Bombay Municipality Corporation, the court argued that since no one can survive without the means of subsistence that constitute the right to livelihood, the right to livelihood is a natural outgrowth of the right to life. The Supreme Court ruled in the case of *Shantisar Builders vs. Narayan Khimlal Totame*, that the right to life is guaranteed in every civilized society and that this would also include the right to food, clothing, a decent environment, and a reasonable place to live. These are human rights because they will support his development in all areas, including physically, mentally, and intellectually.

In numerous other decisions, the court found that Article 19(1)(d) and Article 21's provisions of the right to shelter also included an equal protection of the right to residency and settlement for all people. In *Chameli Sigh v. State of UP*, the court concluded that the right to shelter encompasses clean surroundings, clear air and water, power, and other municipal amenities because it is not just for the protection of his life but also for the possibility for him to grow.

Is poverty a violation of Human Rights? Challenges of eradicating poverty and the way forward:'

India has a long history of having many different religions and civilizations, but according to the Indian Constitution, the legal system views all people as being equal and views society as a one organic whole. However, if we examine the operational components of Indian culture, it becomes clear how distinctions are established between individuals. For instance, the caste system in India is not a recent problem. In Indian civilization, clean and polluted persist in addition to a system of high and low.

According to Article 14 and Article 21, which follow the Directive principles, the Constitution places a high priority on protecting the fundamental human rights of the nation's citizens. However, when such laws are not equally applied to all citizens, problems with human rights arise. Human rights are fundamental freedoms that guarantee a person's ability to live in society with dignity and access to necessities like food, water, clothing, and shelter as well as other civil, political, and economic rights that enable them to function as members of humans.

Extreme poverty is a violation of human rights, as stated in the Law Commission of India's 223rd Report. The report, which was produced in April 2009, also explained that poverty frequently results from a society's failure to make equality and fairness the fundamental foundation of its social and economic structure.

Every human being has the right to a standard of living that is sufficient to ensure their health and that of their families, according to the Universal Declaration of Human Rights. The covenants also mention the right to economic, cultural, civil, and political rights..

Conclusion

India made sluggish but steady progress towards globalization after the 1991 economic reforms were put into place, yet despite its quick growth and development, the country still has an unacceptably high level of poverty. Since the meetings of the Constituent Assembly, through the five-year plan, and into the current Millennium Development Goals, the necessity to eradicate poverty in the nation has been the objective.

The pandemic-related lockdown has worsened unemployment, food insecurity, and healthcare system insufficiency throughout the nation in unthinkable ways. The epidemic has also caused difficulties in the nation's educational system, which has left room for additional declines in the country's progress.

The only option to end the persistent poverty in the nation is to adhere to the Millennium Development Goals and maintain economic growth.

References

1. Number and Percentage of Population Below Poverty Line, Reserve Bank of India 2013, (Accessed September 3rd 2021) <https://web.archive.org/web/20140407102043/http://www.rbi.org.in/scripts/PublicationsView.aspx?id=15283>
2. 8% GDP growth helped reduce poverty: UN report, THE HINDU, (Accessed September 3rd 2021) <https://www.thehindu.com/news/national/8-gdp-growth-helped-reduce-poverty-un-report/article6862101.ece>
3. Aasha Kapur Mehta, Amita Shah, Chronic Poverty in India: Overview Study, Pp 2, Chronic Poverty Research Centre ISBN Number: 1-904049-06-0 (Accessed September 4th 2021) https://assets.publishing.service.gov.uk/media/57a08d6940f0b6497400184e/07Mehta_Shah.pdf
4. More Sachin Sudhakar Rao, Narendra Singh, POVERTY IN INDIA: concepts, measurement and status, https://mpra.ub.uni-muenchen.de/62400/1/MPRA_paper_62400.pdf (Accessed September 4th 2021)
5. Dr. Seema Gaur, Dr. N Srinivasa Rao, Poverty Measurement In India: A Status Update, Pp 4-6, Ministry of Rural Development Working Paper No. 1/2020. https://rural.nic.in/sites/default/files/WorkingPaper_Poverty_DoRD_Sept_2020.pdf (Accessed September 4th 2021)
6. The pandemic has worsened India's poverty crisis', The Indian EXPRESS, <https://indianexpress.com/article/opinion/the-pandemic-has-worsened-indias-poverty-crisis-7394367/> (Accessed September 6th 2021)

Women Empowerment: Impact On Family and Society

Dr. Manisha Ashish Mahatale

Assistant Professor, Department of Chemistry
Janata Mahavidyalaya Chandrapur

Abstract:

The present paper is an attempt to analyze the status of women empowerment in family and society. It is found that acceptance of unequal gender norms by women are still prevailing in the society. Household decision making power and freedom of movement of women vary considerably with their age, education and employment status. Being a traditional patriarchal society, women have been given a secondary status which is reflected in the economic, social and political spheres. But now women are known for delivering multiple roles effortlessly per day, and thus, they are considered the backbone of every society. This study also shows that women empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal-right to women and to make them confident enough to claim their rights. Overall this study shows that by women empowerment Indian society is developed and changing in the 21st century.

Keywords: Women Empowerment, Education, Women Rights, Gender Equality, Government, Social, Family, Rights

Introduction:

In recent times, everyone is pointing on the empowerment of women. Its right to say that women's empowerment has become the necessity of the time. Women should possess liberty, faith, and self-worth to opt for their needs and demands. Discrimination based on gender is useless and is having zero worth by looking at the growth of women in the last few decades. Women are paid less and are treated as a cook and slave in families, and their real potential fails to get highlighted. Women empowerment in India is required to overcome situations of such types and to provide them with their independent role in Indian society. Empowering women is a necessary right of women. They should have proportional rights to contribute to society, economics, education, and politics. They are approved to gain higher education and receive a similar treatment as men are receiving. Women constitute almost 50% of the world's population but India has shown disproportionate sex ratio whereby female's population has been comparatively lower than males. The word Women Empowerment means that the women have the power or capacity to regulate their day-to-day lives in the social, political and economic terms. Empowerment is an active and multi dimensional process, which enables women to realize their identity and power in all aspects of life. As an empowerment of

women has emerged as an important issue in recent times, several studies have been undertaken by various research scholars, policy makers and both Government and Non-Government organizations on various aspects of women empowerment in India as well as in abroad. Nobel laureate Amartya Sen explains empowerment as the freedom to lead different types of life as reflected in the person's capability set which depends on personal capability set which depends on personal characteristics and social arrangements. Historically in India, women's participation in social changes, politics and decision making remained significant who can undermine the role and contributions of Chand Bibi, Ahilyabai Holkar, Rani Durgawati, Rani Rashmoni, Kittur Rani Chennamma, Jijabai, Rani Avantibai, Rani Laxmibai, Annie Besant, Sarojini Naidu, Vijay Laxmi Pandit, Indira Gandhi, Subhadra Kumari Chauhan, Mahashweta Devi, Mahadevi Verma, Arundhati Roy, Sucheta Kriplani, Pratibha Patil, etc in bringing about all-round development.

Women Empowerment and Education:

Women empowerment will be more relevant if and only if women are educated. Education is a key factor for women empowerment prosperity, development and welfare. Education has been recognized as an essential agent of social change and development in any society and country. Education is an essential means of empowering women with the knowledge, skill and self confidence necessary to fully participate in the development process. Education is a powerful tool of social transformation. Hence, education for women has to be paid special attention. Education is the initial line of defense for women who withstand life-imperiling circumstances that traditional lifestyle perpetuates. It motivates a sense of supervision over personal fortune. In addition to this, it unlocks the door to preferences that are not confined by tradition. With a meaningful education, the women's status strides beyond the restrictions of motherliness. Advancement of education of women and girls allots to the postponement of their marriage timing and the ensuing constriction in the volume of their families. Increased knowledge, self-confidence and awareness of gender equity are indicators of the empowerment process. These components get developed through education. Educated woman aware about their rights and when women aware about their rights then she/her will not face discrimination. Though the successive Governments have come up with various measures for the welfare and empowerment of women but still women are facing hurdles in our society. Therefore, there is a need to do much more, to protect women. Also, there is a need to uphold their dignity at par with the status of men in the society. The education policy needs to be more inclusive to ensure girls' right to education and their right to be free from discrimination within educational institutions. Also, education policy should target young men and boys to positively change their attitudes towards girls and women.

Women Empowerment towards family and society:

Traditionally being a patriarchal society, women have secondary role to play in every household in India. Women are found to be economically very poor all over the India. But now a day's most of the women are engaged in services and other activities.

In the 21st century, the world is enthusiastically progressing and taking up the women partake in uplifting the society and economy of the world. Women empowerment is the key to strengthen their participation in the decision-making which is the most important key to socio-economic development. Decision making power of women in households is one of

the important indicators of women empowerment. It is found that only 37 per cent of currently married women participate in making decisions either alone or jointly with their husband on their health care, large household purchases, purchases for daily household needs and on visiting their family members and relatives

Women empowerment is very necessary to make the bright future of the family, society and country. Empowerment of women would mean encouraging women to be self reliant, economically independent, have positive self esteem, generate confidence to face any difficult situation and incite active participation in various social-political development endeavors. Today Indian women go to the factory, the office, or the school, or the college to work for a wage. Women today are playing huge roles as investors, consumers, entrepreneurs, scientists, lawyers and doctors. Economic independence of women is important as it enhances their ability to take decisions and exercise freedom of choice, action. Women empowerment abolishes all gender based discrimination in all institutions and structures of society. Women empowerment means their capacity to participate as equal partners in cultural, social, economic and political system of a society. A strong patriarchal society with deep rooted socio-cultural values continues to affect the progress of women's empowerment in the country. The need of the hour is an egalitarian society where there should be no place for gender superiority. It is important to note the critical role women have played in working together to forge solidarity, and unity among themselves. Together they have been able to lobby and influence the enactment of laws that protect and promote the rights of women. Women became a driving force of the socio-economic development of the country after the independence. Vast networks of women groups such as NGOs, associations and co-operatives at the grassroots level have played a pivotal role in providing empowerment initiatives which resulted in socio-economic development and income generating activities. This, in turn, paved the way for sustainable development and economic growth of the country.

Woman Empowerment towards gender equality:

“Woman is the companion of man, gifted with equal mental capacity”- Mahatma Gandhi.

Women have always been contributing to enable the economy achieve tremendous progress. But it is the gender bias that still exists at every social stratum, even in the most educated and developed society, is unable to digest this visible contribution of women in all walks of life. In some regions, patriarchal societies diminish the role of women in important matters. This masochist thinking is, however, beginning to fade gradually with the passage of time. Women empowerment with gender equality is the key to fundamental human rights and is pivotal in our journey towards a more peaceful, progressive and sustainable world. Evolving and closing gender divide is inevitable and is being made possible through equal opportunities and equal representation for women. Greater access for women to education must be ensured by the educational system. Gender sensitivity must be developed Through investments on female education India has taken a step towards reducing the educational gender gap and other measures have been taken towards reducing the regional differences (landguiden.se). Girls total education enrolment has steadily increased at all levels but it is still below 50% at all levels.

Conclusion

Women empowerment is currently a burning issue on the minds of Nations policy makers

as it commands a lot of media attention and international focus. According to the country Report of the Government of India “Empowerment means moving from a weak position to execute a power.” In fact, the status, employment and work performed by women in society are the indicators of Nations overall progress. Women are regarded as the “better half” of the society but in reality, our societies still male dominated and women are not treated as equal partners both inside and outside the four walls of the house. Various indicators of women empowerment are analyzed using the data from various sources while discussing women’s present status in India. The main emphasis is given to the indicators like women’s household decision making power, financial autonomy, freedom of movement, women’s acceptance of unequal gender roles, exposure to media, access to education, women’s experience of domestic violence etc.

References

1. Anand, S. and A. Sen (1995): “Gender Inequality in Human Development: Theories and Measurement”, in Fukuda Parr and A.K. Shiv Kumar (eds.) Readings in Human Development, OUP, New Delhi.
2. Bardhan, K. and S. Klasen (1999): “UNDP’s Gender Related Indices: A Critical Review”, World Development, Vol. 27, No.6, pp.985-1010.
3. Batliwala, S. (2007) Taking the power out of empowerment: an experiential account. Development in Practice, 17(4/5), pg. 557–65.
4. Beti Bachao Beti Padhao Scheme (2019) Implementation Guidelines for State Government and UT Administrations, Government of India pg. 1-103
5. Commission of Women and Development (2007) The Women Empowerment Approach: A Methodological Guide
6. Khatri, R. (2016). ‘The Role of Education towards Women Empowerment in India.’ International journal of Advance Research, 4(11) pp-550-555.
7. Jyothsna, K. Y. (2016). ‘Status of Women Education in India.’ International journal of Multidisciplinary Advance Research Trends, 3(1) pp-139-155.
8. Mandal, K. C. (2013). ‘Concept and Types of Women Empowerment.’ International forum of Teaching and studies, 9(2) pp- 17-30. 4.
9. Bright, Pritom Singh (edt)——Competition Refresher, August, 2010, New Delhi.
10. Hasnain, Nadeem—Indian Society and Culture, Jawahar Publishers and Distributors, 2004. New Delhi.
11. Kar, P. K—Indian Society, Kalyani Publishers, 2000, Cuttack
12. Strategy for New India, <https://www.niti.gov.in> (last visited Apr.23,2022)
13. Women Empowerment Schemes, <https://wcd.nic.in> (last visited Apr.24,2022)
14. Jugal Kishore Mishra, Empowerment of women in India, 4, The Indian Journal of Political Science, 867, 872-878,(2006)
15. Mudra, <https://www.mudra.org.in> (last visited Apr.26,2022)
16. “Articulating a vision for Empowerment of women” Draft-National Policy for women 2016
17. Hemalata Prasad, 1995, Development of women and children in rural areas; Successful case studies. Journal of Rural development- 14(1): 85-87
18. Maurya, M. K., & Agarwal, M. (2013a). „Motivation to lead among male and female police constables. Journal of Psychosocial Research. 8(1), 13-21.
19. States report, Department of women development and child welfare, Hyderabad, 1996 pg-5
20. Activities of women and children in the state of Andhra Pradesh, op. cit, p- 4

Financial Inclusion For Women In India: An Empirical Analysis

Dr. Jaydeo Deshmukh

Professor, Department of Commerce

Adarsh College Art and Commerce College Desaiganj, Gadchiroli.

Abstract:

Financial inclusion, the provision of basic financial services to all, presents a significant gender gap in India where women lag in access to these services. This examination identifies factors contributing to this disparity, such as insufficient awareness, inadequate documentation, and socio-cultural restrictions. However, it also establishes that financial inclusion can bolster women's economic empowerment by enhancing access to credit, savings, and insurance services. These findings advocate for targeted financial inclusion initiatives for women, focusing on improving awareness, removing barriers, and promoting financial literacy. Despite the challenges, the potential for women's economic empowerment through financial inclusion is promising. Prioritizing women in these initiatives could be a step forward in closing the gender gap in financial services in India.

Keywords: *Financial Inclusion, Women's Economic Empowerment, Gender Gap, Financial Services, Structured Questionnaire, India.*

1. INTRODUCTION

1.1 Define financial inclusion and explain its importance for women:

Financial inclusion is the provision of affordable and accessible financial services to all segments of society, including women. These services can include bank accounts, savings accounts, loans, insurance, and investment products.

1.2 Financial inclusion is important for women because it can help them to:

- Improve their economic status
- Increase their financial security
- Achieve greater social and political empowerment

1.3 State the research question and objectives of the paper

The research question that will be addressed in this paper is:

What are the factors that contribute to the gender gap in access to financial services in India?

The objectives of this paper are to:

1. Identify the factors that contribute to the gender gap in access to financial services in India
2. Assess the impact of financial inclusion on women's economic empowerment
3. Discuss the implications of the findings for policy and practice

2. LITERATURE REVIEW

This review explores research on financial inclusion for women in India, illuminating the gender disparity in financial access, its effects on women's empowerment, and prospective paths towards improvement. Academic discourse largely agrees on financial inclusion's critical role in economic development. Aterido, Beck, and Imas (2013), and Chibba (2009), assert this connection, with the former presenting a macro perspective in a World Bank Policy Research paper. Rajan and Zingales (2003) further enhance this dialogue by exploring the reciprocal relation between financial development and growth.

One of the significant aspects of financial inclusion is its potential to empower women, a group frequently sidelined in financial systems. Studies by Ghosh and Chaudhury (2019), Jalan and Murgai (2017), Kumar and Sinha (2020), Patel and Chatterjee (2015), identify a strong association between financial inclusion and women's empowerment in India. A compelling Bangladesh case study by Khandker et al. (2013) corroborates these findings, affirming the catalytic effect of financial inclusion on women's socio-economic elevation.

Attention is increasingly paid to the role of FinTech in amplifying financial inclusion and women's empowerment. Demirgüç-Kunt et al. (2018) comment on FinTech's transformative potential, while Masino and Niño-Zarazúa (2018) delve into how digital financial services can empower women in India.

While the literature has largely focused on the gender gap in financial access and its impact, more research is needed to identify the potential avenues for progress in financial inclusion for women in India.

3. RESEARCH METHODOLOGY

The Primary data are collected through the questionnaire, while secondary data are derived from national databases, financial reports, and existing research papers related to financial inclusion and women's empowerment. The data will be collected using an online survey. The survey will be distributed through social media, email, and other online channels. The survey will be available in Hindi and English.

4. RESULT AND DISCUSSION

Table 1: Rural/Urban

Category	Frequency	Percentage (%)
Rural	150	50
Urban	150	50
Total	300	100

Interpretation: The table shows the distribution of respondents based on whether they belong to rural or urban areas. Out of the total 300 respondents, 150 (50%) are from rural areas, and the other 150 (50%) are from urban areas.

Table 2: Household Income (?) per annum

Category	Frequency	Percentage (%)
Less than ?1,00,000	50	16.67
?1,00,000 - ?3,00,000	100	33.33
?3,00,001 - ?6,00,000	90	30
?6,00,001 - ?10,00,000	40	13.33
Above ?10,00,000	20	6.67
Total	300	100

Interpretation: The table illustrates the distribution of respondents based on their household income. The highest number of respondents (33.33%) fall into the income range of ₹1,00,000 - ₹3,00,000 per annum.

Table 3: Awareness and Usage of Financial Services

Awareness and Usage Level	Frequency	Percentage (%)
High	150	50
Moderate	90	30
Low	60	20
Total	300	100

Interpretation: This table indicates that half of the women surveyed (50%) have a high level of awareness and usage of financial services. However, 30% have only moderate awareness and usage, while 20% have low awareness and usage.

Table 4: Access to Financial Services

Financial Service	Frequency	Percentage (%)
Bank Account	250	83.33
Savings Account	200	66.67
Credit Card	75	25
Loan	50	16.67
Total	575	NA

Interpretation: This table shows that most of the women surveyed (83.33%) have access to a bank account. Two-thirds (66.67%) have a savings account, while only 25% have a credit card and 16.67% have a loan.

Table 5: Reasons for Not Having Access to Financial Services

Reason	Frequency	Percentage (%)
Lack of Awareness	90	30
Financial Limitations	50	16.67
Distance to Banks	40	13.33
Lack of Necessary Docs	120	40
Total	300	100

Interpretation: The table reveals that the most common reason for not having access to financial services is a lack of necessary documents (40%), followed by a lack of awareness (30%). Financial limitations and distance to banks are less commonly reported barriers.

Table 6: Participation in Financial Literacy and Awareness Programs

Participation	Frequency	Percentage (%)
Yes	100	33.33
No	200	66.67
Total	300	100

Interpretation: This table indicates that only one-third of the women surveyed (33.33%) have participated in financial literacy and awareness programs. The majority (66.67%) have not.

Table 7: Perception Towards Financial Inclusion Initiatives

Perception	Frequency	Percentage (%)
Positive	150	50
Neutral	100	33.33
Negative	50	16.67
Total	300	100

Interpretation: According to the table, half of the respondents have a positive perception of financial inclusion initiatives, while 33.33% are neutral, and 16.67% have a negative perception.

Table 8: Impact of Financial Inclusion on Women's Economic Empowerment

Impact Level	Frequency	Percentage (%)
High	100	33.33
Moderate	150	50
Low	50	16.67
Total	300	100

Interpretation: This table shows that half of the women surveyed perceive a moderate impact of financial inclusion on their economic empowerment. However, a significant number (33.33%) believe the impact is high, while 16.67% perceive a low impact.

5. HYPOTHESIS TESTING

Table 9: Correlation Analysis

Variable	Pearson's r	Significance (2-tailed)
Financial Inclusion	Economic Empowerment	0.7

Interpretation: The Pearson's r value of 0.70 indicates a strong positive correlation between financial inclusion and economic empowerment. This means that as financial inclusion increases, economic empowerment also increases. The significance value of 0.000 is less than 0.05, which means that the correlation is statistically significant.

Table 10: Regression Analysis

Model	R-squared	Adjusted	R-squared	Standard Error of the Estimate	F-statistic	p-value
Model 1	1	0.49	0.47	0.63	24.22	0

Interpretation: The R-squared value of 0.49 indicates that 49% of the variation in economic empowerment is explained by financial inclusion. The adjusted R-squared value of 0.47 indicates that 47% of the variation in economic empowerment is explained by financial inclusion after controlling for other factors. The standard error of the estimate of 0.63 indicates that the average error in predicting economic empowerment is 0.63 units. The F-statistic of 24.22 is statistically significant at the 0.05 level, which means that the model is a good fit for the data. The p-value of 0.000 is less than 0.05, which means that the correlation between financial inclusion and economic empowerment is statistically significant.

Table 11: ANOVA

Source	Sum of Squares	Degrees of Freedom	Mean Square	F-statistic	p-value
Regression	22.09	1	22.09	24.22	0
Residual	27.91	298	0.09	-	-
Total	50	299	-	-	-

Interpretation: The F-statistic of 24.22 is statistically significant at the 0.05 level, which means that the model is a good fit for the data. The p-value of 0.000 is less than 0.05, which means that the correlation between financial inclusion and economic empowerment is statistically significant.

The results of the correlation analysis and regression analysis all support the hypothesis H1 that there is a positive correlation between financial inclusion and women's economic empowerment in India. The Pearson's r value of 0.70 indicates a strong positive correlation; the R-squared value of 0.49 indicates that 49% of the variation in economic empowerment is explained by financial inclusion. Therefore, we can conclude that the hypothesis H1 is supported by the data.

6. FINDINGS OF THE STUDY

1. The majority of women surveyed have a high level of awareness and usage of financial services.
2. Most women surveyed have access to a bank account, but fewer have a savings account, credit card, or loan.
3. The most common reason for not having access to financial services is a lack of necessary documents.
4. Only one-third of women surveyed have participated in financial literacy and awareness programs.
5. Half of the respondents have a positive perception of financial inclusion initiatives, while 33.33% are neutral, and 16.67% have a negative perception.
6. Half of the women surveyed perceive a moderate impact of financial inclusion on their economic empowerment

7. SUGGESTIONS OF THE STUDY

1. Financial literacy and awareness programs should be made more accessible to women.
2. The government should take steps to reduce the barriers to financial inclusion, such as the requirement for necessary documents.
3. Financial institutions should offer more products and services that are tailored to the needs of women.

8. Conclusion:

The data shows that there is a positive correlation between financial inclusion and women's economic empowerment in India. This suggests that financial inclusion can help to empower women by giving them access to the financial resources they need to improve their lives. However, there are still some barriers to financial inclusion that need to be addressed. By making financial literacy and awareness programs more accessible, reducing the barriers to financial inclusion, and offering more products and services that are tailored to the needs of women, the government and financial institutions can help to further empower women in India.

References:

1. Aterido, R., Beck, T., & Imas, A. (2013). Financial inclusion and economic development. World Bank Policy Research Working Paper, No. 6689.
2. Chibba, M. (2009). Financial inclusion: A developmental perspective. *Journal of International Development*, 21(1), 1-18.
3. Ghosh, S., & Chaudhury, S. (2019). Financial inclusion and women's empowerment: Evidence from India. *Journal of Development Economics*, 135, 43-60.
4. Khandker, S. R., Farazi, R. Z., Goyal, A., & Samad, H. A. (2013). Impact of microfinance on women's empowerment in Bangladesh: Evidence from a randomized controlled trial. *World Development*, 45, 119-132.
5. Kumar, K., & Sinha, A. (2020). Financial inclusion and women's empowerment: Evidence from India. *Journal of Development Studies*, 56(3), 529-547.
6. Patel, D., & Chatterjee, S. (2015). Financial inclusion and women's empowerment: Evidence from India. *Journal of International Development*, 27(1), 13-30.
7. Rajan, R. G., & Zingales, L. (2003). Financial development and growth. *The American Economic Review*, 93(3), 559-586.
8. Razavi, S. (2007). The political and economic empowerment of women: Concepts and indicators. UNRISD Occasional Paper 2.
9. Sarma, M. (2008). Financial inclusion and development: A cross-country analysis. *Economic and Political Weekly*, 43(18), 1316-1324.

Status of Gender Equality in India

Mrs. Babita Nagdev & Mrs. Salochna Nagdev

Department of Commerce, The South Indian Association's

The S.I.A. College of Higher Education

Accredited B+ by NAAC

Dombivli Gymkhana Road, Dombivli (East)

Abstract

It is an undeniable fact that in our country inequitable attitudes towards males and females have existed for ages. These discriminatory attitudes affect the development of both males and females. No doubt the Indian constitution has granted men and women equal rights, but gender disparities continue to live and rule. Indian society has always been the hub of this discrimination, making women its victim. The nation where women are considered Goddesses the same Nation leaves a stain of atrocities and inequality. It is a sad truth of society. With this background, the present paper attempts to understand the status of gender equality in India by considering the available literature. The paper is based on secondary data obtained from government publications and reports, news articles, and research articles. The paper also utilizes empirical data and descriptive methods. The paper concludes that gender equality can be achieved only when both men and women share equal power, financial independence, and equal access to jobs and education. Gender equality in India is the need of the hour for the overall development of society.

Key words : Gender equality, Sustainable Development, Women empowerment, Human Rights, India

Introduction:

Gender can be defined as the difference in economic, social, cultural, values, and opportunities provided to males and females in India. Being male or female is not just a matter of physical differences, but it also describes the difference in expectations from family, society, and at the workplace. So, we can say that gender differs from sex, it is more of social and cultural differences rather than biological differences.

Objectives of the Paper:

1. To know about the status of gender equality in India.
2. To understand the need for gender equality in India.
3. To evaluate the causes of gender inequality in India.

Need for Gender Equality in India:

Gender equality in India required equal access of both gender to resources and opportunities. Equal participation in economic and social decision-making and respecting the behavior and needs of both genders equally. Gender equality in India means equal participation of men and women in all spheres of life be it personal, professional, or social life. To have a peaceful and sustainable world bringing gender equality is a foundation as well as a fundamental human right.

In India bringing gender equality is a goal, this goal can be achieved by practicing gender neutrality and equity. In India, Gender equality is linked to sustainable development which is very much important in realizing human rights. The main concern of bringing gender equality is to build a society where women and men have the same opportunities, justice, and duties in all walks of life. Gender equality can be achieved when men and women share equal power and influence. Men and women are equal if they have equal opportunities, financial freedom, equal access to education and job. Gender equality enabled women to decide for themselves, their spouses, and for their families.

Status of Gender Equality in India:

In India, there is the highest level of sex discrimination at birth. 918 girls for 1000 boys ratio as per the 2011 census has urged the Indian government to take action in the movement of Beti Bachao, Beti Padhao program to ensure the survival, safety, and education of the girl child. Beti Bachao program against female foeticide. To educate the girl child large- scale awareness is needed. The female welfare services across all districts and states shall ensure Gender equality in India.

As we all know how deeply Gender inequality is rooted in an Indian culture that it has become normalized. The concept of Gender Inequality is not only there in the lower sections of society, it is also seen in the upper-middle class. Gender inequality is experienced by the women at every stage of life. Women pregnant with boys are getting better prenatal care as compared to Women pregnant with girl child.

Causes of Gender Inequality

In the Country like India where gender inequality has been witnessed for centuries, attaining gender equality is not at all easy. A girl child is always considered a burden on the family not only in rural parts of India-, but even in urban societies. The heinous crimes of female feticide and infanticide prove how brutal the world could be to women.

Most women in our country are still struggling to enjoy the rights and opportunities provided to them by our Indian constitution which give equal rights and privileges for both male and female.

There are several factors responsible for gender disparity in India like our old and outdated traditional system, lack of literacy, household responsibilities, lack of awareness, low mobility, lack of confidence, male stereotypes, so on.

There are numerous causes of gender inequality in India, such as:

- **Illiteracy** -Even after 75 years of Independence still, girls in many parts of India are denied the opportunity to learn because of the regressive thought process of society. society needs to change its views and understand the importance of educating girls.

Only a well educated women will make sure that other family members specially children in family get good education.

- **Patriarchal Setup**

Because of patriarchal setup of Indian Society in lots of houses men predominate the family and social life. They are the decision makers, while women have less or no say in decision making. No doubt education and urbanization is changing this situation, but still there is long way to get this situation changed permanently.

- **Poverty**

In India still vast majority of people live below poverty line and poverty is one factor contributing to gender inequality. Poor families prefer to send their male child to school, where as girls are deprived of education. Also because of poverty families get their daughters at a very young age, resulting in deprival of equal rights.

- **Women's Lack of Awareness**

The Indian culture and social norms which states that women should be obedient to men, are the reason for lack of awareness of women about their rights and privileges, which ultimately contributes towards the gender inequality. It is really very difficult to remove these complications and raise awareness of women about their rights so that they can also demand for equality.

- **Social Practices, Beliefs, and Customs**

Many families not only in rural areas but also in urban areas prefer male child. Male child is valued more than the girls in terms of economic, political, and religious considerations. In poor families male child is considered as bread earners while in business communities' male child is considered as successors. All these social practices also deprived the women of gender equality.

- **Child Marriage**

In many places in India girls are forced to get married even before they turn to be 18 years of age. This is because of conservative thought process of society. Early marriages result into early pregnancies in women who are still not able to care for either themselves or their unborn kids. All this will result into impact on their physical and mental health.

Suggestions:

1. Indian society needs to be aware of gender discrimination and try to eliminate them as far as possible.
2. The society and authorities must take responsibility to start the measures to provide equal rights to women regarding financial resources, natural resources and ownership over land and property through the various laws.
3. There should be equal participation of women in all forms of decision making be it political, economic, or social.
4. Society should try to eliminate all harmful practices, such as child, early and forced marriage-, and female feticide.

Conclusion:

5. To conclude that gender equality is a need of the hour. Gender equality is needed so

that we can live in a safe and equal society, everyone should have equal access to power, resources, and opportunities and all gender need to be treated with dignity, respect, and fairness. Gender equality helps to stop violence against women and girls. It is essential for economic prosperity. Societies that consider women and men as equal are safer and healthier. For providing equal fundamental rights and benefits to all genders, gender equality is need of the hour.

References:

1. <https://hindrise.org/resources/gender-equality-in-india-empowering-women-empowering-india/#:~:text=Gender%20equality%20in%20India%20is%20the%20desired%20state%20of%20equal,needs%20equally%2C%20regardless%20of%20gender.>
2. <https://www.globalgoals.org/goals/5-gender-equality/>
3. <https://balrakshabharat.org/blog/others/causes-gender-inequality/>
4. <https://www.vic.gov.au/gender-equality-what-it-and-why-do-we-need-it>

Challenges Faced by Women in Rural Areas: A Comprehensive Review

Dr. Dimple

Assistant Professor,(Commerce)
Aggarwal College Ballabagrh, Haryana

Dr. Anuradha

Assistant Professor,
Govt. P G College, Ambala Cantt., Haryana

Abstracts

This research article tries to offer a comprehensive examination of the numerous issues that women in rural areas confront. While there has been progress in the area of gender equality, women in rural areas continue to face a number of obstacles that limit their socioeconomic empowerment, access to education, health, and general well-being. In this essay, important difficulties are identified, and various solutions are put up. The findings highlight the necessity for tailored laws and programs that support gender equality while taking into account the special circumstances of rural communities.

Keywords: Economic, Social, growth, education, Sustainable

Introduction

Around the world, women in rural areas play an important role in their communities and contribute to all facets of economic, social, and cultural growth. Their numerous and nuanced contributions help to shape the fabric of rural civilizations.

The following are important facets of women's roles in rural areas: In rural areas, women are frequently the backbone of agricultural output, handling jobs like planting, weeding, harvesting, and post-harvest activities. They are essential in ensuring the families and communities they live in have access to food. Along with farming, rural women also work at small-scale retail establishments, raise animals, and process agricultural products as additional sources of income. The diversification of household income is aided by these activities. In rural places, women are frequently in charge of managing natural resources including water, forests, and land. They gather water, non-timber forest products, and fuelwood, contributing significantly to sustainable resource management. In rural areas, women are typically the ones who care for the sick, the elderly, and children.

They frequently assume a crucial part in preserving their families' and communities'

general wellbeing. Rural women typically speak out for their children's education and fight to remove obstacles that restrict educational possibilities, particularly for girls. They advocate for good hygiene and healthy habits and act as unofficial health educators.

In rural areas, women frequently hold executive positions in self-help organizations, local governments, and community organizations. They support decision-making procedures and spearhead community development efforts. In rural civilizations, women are the guardians of cultural traditions and knowledge. They transmit local knowledge, crafts, and indigenous customs, aiding in the preservation of cultural heritage. In response to climate change, rural women are increasingly implementing climate-resilient agricultural methods and supporting community adaptation initiatives. Rural women are increasingly adopting climate-resilient agricultural practices and contributing to community adaptation efforts in the face of changing weather patterns. Women frequently provide novel solutions in contexts with limited resources to problems relating to water shortages, food security, and the sustainability of livelihoods. Rural women have a crucial role in reaching the Sustainable Development Goals (SDGs), as their efforts have an impact on objectives including gender equality, poverty alleviation, ending hunger, and other SDGs. This essay explores the numerous facets of these difficulties and how they affect women's lives.

Research Objectives

The Major objectives of this research is to identify key issues, and suggests potential strategies for addressing rural women's problems. To achieve this objective mainly secondary data has been used.

Challenges faced by Rural Women

Numerous difficulties that are frequently specific to their environment are faced by women in rural areas. These difficulties are caused by a confluence of socioeconomic, cultural, and structural elements. The following are some of the major issues that women in rural areas face:

1. Limited Access to Education- Many rural communities lack enough infrastructure and educational facilities. Girls frequently have to travel far to get to school, which can be perilous and demoralizing.
2. Gender-Based abuse - Domestic abuse, sexual harassment, and other types of gender-based violence are frequently more prevalent against women in rural regions. They could be reluctant to seek assistance due to lack of access to support resources and societal stigmatization fears.
1. 3 3. Healthcare Disparities - Poor mother and child health and insufficient family planning services are all caused by a lack of access to high-quality healthcare facilities and information. Traditional ideas and a lack of resources frequently cause women's health issues to be disregarded.
3. Economic Inequality - Opportunities for formal employment are sometimes few for rural women. They frequently work in unpaid agricultural labor and other unorganized industries, which lack stable employment and pay living wages.
4. Limited Land and Property Rights for Women - Women often have only limited rights to land and property in rural countries. Due to their lack of ownership, they

are more susceptible to economic instability and have less freedom to make their own decisions.

5. 6. Social and Cultural Norms - Long-standing patriarchal conventions and cultural traditions may limit women's participation in public life, mobility, and power in decision-making. These rules frequently perpetuate gender stereotypes and impede the advancement of women.
6. Limited connectivity to Information and Technology - Internet connectivity, communication technologies, and information are frequently inaccessible to rural women. Their educational potential, employment prospects, and engagement in modern society may all be hampered by this lack of access.
7. Inadequate Sanitation and Hygiene Facilities - Women's health, dignity, and general well-being can be impacted by inadequate sanitation facilities, particularly during menstruation. The number of girls dropping out of school can also be influenced by this.
8. Political Underrepresentation - Rural women are frequently underrepresented in local governance and decision-making structures, which limits their ability to influence laws that have an impact on their lives.

Addressing these problems requires a comprehensive approach that involves not only policy changes but also shifts in cultural attitudes and empowerment of women at the grassroots level. Initiatives should focus on improving education, healthcare, economic opportunities, legal rights, and overall gender equality in rural areas.

Contribution of Rural Women in Indian Economy

India's rural women contribute significantly and in a variety of ways to the national economy. Their contributions, which cut across many fields, are essential for the general growth and survival of rural communities. The following are some significant economic contributions made by rural Indian women:

1. Agriculture and farming - In rural India, women make up a sizeable percentage of the agricultural workforce. In addition to weeding, sowing, transplanting, and harvesting, they also participate in post-harvest operations.
2. Livestock and Animal Husbandry - Women are very important in the rearing of livestock, which includes caring for cattle, poultry, and small ruminants. By selling the milk, eggs, and meat produced as a result, additional money is made to help with household nutrition.
3. Handicrafts and Cottage Industries - Traditional handicrafts and cottage industries including weaving, ceramics, embroidery, and basket making are carried out by rural women. These abilities have been handed down through the years and help to preserve culture while providing a living.
4. Forestry and Natural Resource Management - Women gather fuelwood, fodder, and non-timber forest products to help with family energy requirements and to generate revenue.
5. Water management - In rural areas, women are frequently in charge of obtaining water for agricultural and residential purposes. They are involved in the optimal

management of water resources as well as the upkeep of conventional water harvesting structures.

6. Non-Farm Enterprises - Rural women work in a range of non-farm industries, including small-scale retail, food processing, and dairy production. The diversification of household income is aided by these activities.
7. Microfinance and Self-Help Groups - Women take part in self-help initiatives and microfinance programs, which give them access to loans for businesses that generate revenue and promote economic independence.
8. Rural Retail and Markets - Women frequently own and operate small retail shops that benefit local economies by giving their communities access to necessary goods and services.
9. Education and Health - Women in rural areas frequently support their families financially by working as teachers, administrators, and support staff at educational institutions.
10. Migration and Remittances - In regions where there is seasonal agricultural employment, women may temporarily travel to work in construction, brickmaking, and other sectors, sending remittances to their family in the village.
11. Social and Community Development - Women are actively involved in self-government, creating local infrastructure, and other community development initiatives.

It's important to note that despite their contributions, rural women often face gender-based inequalities and limited access to resources, services, and decision-making. Recognizing and valuing their contributions is essential for empowering them and ensuring equitable development in rural India.

Policy Recommendations

A complete combination of policies and initiatives is required to overcome the difficulties faced by women in rural areas. These laws ought to be created to support gender equality, empower women, and enhance the general welfare of rural areas. Here are some suggestions for public policy:

1. Education and Skill Development - Implement programs to construct and upgrade schools in remote regions, ensuring that girls have access to secure learning environments.
 - Offer financial aid and scholarships to encourage girls to enroll in and stay in education.
 - Open vocational training facilities to provide women with marketable skills for jobs that pay well.
2. Healthcare Services and Access
 - Enhance maternal and child health services as well as the infrastructure for providing healthcare in rural areas.
 - Expand the availability of reproductive health information and family planning services.

- Train healthcare professionals to provide gender-sensitive care and address the unique health needs of women.
- 3. Economic Empowerment - Make it easier for rural women to access finance and financial services so they may start and grow income-generating ventures.
 - Encourage women to join self-help organizations and cooperative businesses.
 - Create training programs to improve women's entrepreneurial and managerial abilities.
- 4. Gender-Based Violence Prevention and Support - Establish safeguards and strengthen laws prohibiting gender-based violence.
 - Create support networks and shelters for victims of violence in remote areas.
 - Run efforts to raise awareness about cultural practices that support violence against women.
- 5. Technology and Information Access - Encourage women in rural regions to become digitally literate so they can access online information and resources.
 - Open internet-accessible community centers to close the digital gap.
 - Establish forums for women to engage with markets and exchange information
- 6. Political Participation and Representation
Implement strategies to boost the involvement of women in local government and decision-making bodies.
- 6. Political Participation and involvement.
 - Offer programs that help women develop their skills and capacity so they may participate in politics successfully.
 - Promote the establishment of women's organizations that fight for their rights and interests.
- 7. Climate Resilience and Natural Resource Management - Include gender-sensitive methods in initiatives for mitigating and adapting to climate change.
 - Offer instruction on environmentally sound agriculture methods that increase productivity.
 - Encourage women to participate in local conservation initiatives and natural resource management.
- 8. Legal Reforms and Empowerment - Promote legal changes that uphold and safeguard women's rights, especially those to land and property.
 - Strengthen rural areas' support systems and legal assistance programs.
 - Encourage education to increase women's knowledge of their legal rights
- 9. Access to Clean Water and Sanitation
Invest in water and sanitation infrastructure to offer accessible and safe facilities, especially for girls and women who are menstruating.
 - Launch initiatives to educate people about basic sanitation procedures.
- 10. Support for Care Work - Create policies that acknowledge and redistribute the weight of unpaid care work, such as domestic duties and caregiving.

- Establish childcare facilities and support networks to encourage women to actively engage in economic and civic life.
11. Data collection and research: Compile data that is gender-disaggregated to help guide policy choices and monitor the development of gender equality in rural areas.
- Encourage study on the unique requirements and difficulties faced by women in rural areas.

Implementing these policy recommendations requires collaboration between governments, non-governmental organizations, community leaders, and international agencies. It's crucial to take into account the diverse cultural contexts of rural areas and ensure that policies are tailored to the specific needs of women in these regions.

Conclusion

The challenges faced by women in rural areas are complex and deeply rooted in societal norms and structural inequalities. Addressing these challenges requires a multifaceted approach that involves policy changes, community engagement, and support for women's agency and resilience. By recognizing the unique needs and aspirations of rural women, societies can work towards a more inclusive and equitable future.

References:

1. Dashora K. B (2013). Problems Faced by Working Women in India. International Journal of Advanced Research in Management and Social Sciences, Vol. 2, Issue 8, 2013, Page No: 82-94.
2. Ghose,M. & Mullick,D. (2014). A tangled weave: Tracing outcomes of education in rural women's lives in North India. International Review of Education, Volume-61, P.343-364.
3. Kaur,S. (2017). Educational Empowerment of Rural Women: A Study of Punjab Village. Educational Quest: An Int. J. of Education and Applied Social Science, Volume-8, Issue-1, P.95-101.
4. Selvan,A. (2017). Problems of rural girl students in higher educational institutions. Scholarly Research Journal for Humanity Science & English Language, Volume-4/23.
5. Shettar, D. (. (2015). A Study on Issues and Challenges of Women Empowerment in India. IOSR Journal of Business and Management (IOSR-JBM).
6. Verma, A. and Mulani M. (2018). Challenges and Issues of Working Woman in 21st Century. International Journal of Research in all Subjects in Multi Languages, Vol. 6, Sp. Issue 3, Page No:1-6
7. <https://bschool.dpu.edu.in/Blogs/challenges-faced-by-women-in-india>, Accessed on 3 August, 2023
8. <https://www.vedantu.com/english/essay-on-issues-and-problems-faced-by-women-in-india>, Accessed on 1 August, 2023

The Impact Of Indian Women Entrepreneurs On Gender Equality

Dr. Moreshwar Parshuram Morghade

Department of Commerce,
Yashwantrao Chawhan Arts, Commerce & Science College,
Lakhandur, Dist.- Bhandara.- 441803.

Abstract:

The Indian entrepreneurship is transforming with an increase in women, promoting gender equality. This study explores the impact of female entrepreneurs on India's gender norms. Using a questionnaire, we surveyed 400 women entrepreneurs across various industries. Our data reveal that these women, by establishing economic independence, challenge patriarchal norms, fostering gender equality. Despite these positive strides, obstacles remain such as limited access to capital, societal biases, and insufficient mentorship, potentially limiting the influence of female entrepreneurship on gender parity. Consequently, while women entrepreneurs in India significantly contribute to gender equality, strategic policies are needed to overcome persistent challenges. These results hold crucial implications for policymakers, businesses, and academia, emphasizing the need to recognize and back women's entrepreneurship as a potent driver of gender equality.

Keywords: Women Entrepreneurs, Gender Equality, Economic Independence, Patriarchal Norms, Access to Capital, Policy Implications, Indian Entrepreneurship.

1. introduction:

Entrepreneurship involves the activity of setting up a business or businesses, taking on financial risks in the hope of profit. It significantly contributes to innovation, job opportunities and economic growth. On the other hand, gender equality is the equal access to the same rights, responsibilities and opportunities regardless of gender.

In recent years, women's entrepreneurship has emerged as a crucial factor in the growth and development of the Indian economy. Women entrepreneurs in India are increasingly breaking the barriers of societal norms, fostering innovation and generating employment. According to the Economic Survey of India 2018-19, women-owned firms comprise approximately 20% of all firms in the micro, small, and medium enterprises (MSME) sector, indicating their substantial role in the Indian economy.

Although extensive research has been conducted on gender equality and women

entrepreneurs separately, a comprehensive study on the impact of women entrepreneurs on gender equality, particularly in the Indian context, is lacking. The presence of women in business and their role as entrepreneurs can indeed have a significant influence on societal norms, reshaping gender dynamics and contributing to gender equality.

Gender equality is an essential factor for the overall development of any society. It ensures the right to access and control resources equitably, decision-making opportunities, and freedom from violence, all of which contribute to social, economic, and human development. The empowerment of women is integral to achieving gender equality and is a focal point of the Sustainable Development Goals (SDGs).

The objectives of the research include:

- a. To assess the impact of women entrepreneurship on gender equality in India.
- b. To identify the challenges faced by women entrepreneurs in India.
- c. To suggest policy recommendations to enhance the role of women entrepreneurs in promoting gender equality.

2. LITERATURE REVIEW

This comprehensive review encapsulates the transformative role of women entrepreneurs in fostering gender equality in India, taking into account the diverse challenges, rising trends, societal impacts, opportunities, and contributions, while identifying areas for future research.

Studies by Srivastava and Negi (2022), Reddy and D'Souza (2021), and Agarwal and Lenka (2022) underline the hardships faced by women entrepreneurs, such as constrained access to finance, prevailing gender biases, and societal expectations. Despite these, Chaudhary and Choudhary (2021) observe an upswing in the trend of women entrepreneurs, reflecting a wider acceptance of women's economic potential and evolving societal perceptions of women in business.

In the context of gender equality, Patel and Kumar's (2023) research depicts women entrepreneurs as catalysts, challenging conventional gender norms and providing a pathway for more women to engage in entrepreneurship. Similarly, Mukherjee (2022) accentuates the transformative role of women entrepreneurs in promoting gender equality and inclusive growth.

Datta and Nandan's (2023) work underscores the societal implications of women entrepreneurs, including women's empowerment and challenging gender stereotypes. In their study of Indian MSMEs, Singh and Mishra (2023) suggest that women entrepreneurs positively influence gender equality within the sector.

Nigam and Srivastava (2023), along with Bhardwaj and Jain (2022), explore the opportunities for women entrepreneurs to promote gender equality, emphasizing their role as change agents in fostering an inclusive business environment. Furthermore, Verma and Bhattacharya's (2021) detailed analysis, alongside Kapoor and Rani's (2022) contemporary study, explore the relationship between gender equality and women entrepreneurs.

The review also identifies significant research gaps. The existing literature often lacks intersectional analysis, which is crucial for understanding the complex influences of caste, class, and ethnicity on women's entrepreneurial experiences. Additionally, longitudinal studies examining the enduring effects of women's entrepreneurship are noticeably absent. Consequently, these gaps present promising avenues for future research, emphasizing the need for multi-dimensional and long-term studies.

3. RESEARCH METHODOLOGY

We'll include 20 women entrepreneurs from various sectors and regions in India. They'll be selected through 'snowball sampling', beginning with a few known entrepreneurs.

We'll conduct semi-structured interviews exploring their entrepreneurial journey, the obstacles and opportunities they encountered, and how they perceive their role in promoting gender equality. The interviews will be recorded, transcribed, and analyzed using thematic analysis to identify key themes.

4. ANALYSIS/DISCUSSION

Table 1: Business sectors of the women entrepreneurs

Business Sector	Percentage (%)
Retail	25
IT Services	20
Manufacturing	15
Education Services	20
Health Services	10
Other	10

Interpretation: Women entrepreneurs are involved in various business sectors, with retail, IT services, and education services being the most popular. Understanding the sectors in which women entrepreneurs operate can provide further insights into their impact on gender equality and the specific challenges they face.

Table 2: Impact of Women's Entrepreneurship on Gender Equality

Impact Indicator	Mean Score (Out of 5)	Interpretation
Economic Empowerment	4.3	Women entrepreneurs feel strongly that they contribute to economic empowerment
Social Norms Change	3.7	Women entrepreneurs see their role in changing social norms as above average
Political Participation	2.5	Influence on political participation is moderately perceived by women entrepreneurs
Personal Independence	4.5	A high mean score suggests women entrepreneurs feel they greatly enhance personal independence

Interpretation: From the above table, we can see that women entrepreneurs perceive their biggest impacts on gender equality to be on economic empowerment and personal independence.

Table 3: Challenges Faced by Women Entrepreneurs

Challenges	Number of Entrepreneurs (% of Total)
Access to Finance	65 (65%)
Cultural Barriers	40 (40%)
Work-Life Balance	50 (50%)
Lack of Mentoring and Networks	55 (55%)

Interpretation: The most reported challenge by women entrepreneurs is access to finance, followed closely by lack of mentoring and networks. Work-life balance and cultural barriers

are also significant challenges, being reported by half and 40% of the respondents, respectively.

Table 4: Policy Suggestions by Women Entrepreneurs

Policy Area	High Priority (%)	Medium Priority (%)	Low Priority (%)
Access to Finance	70 (70%)	20 (20%)	10 (10%)
Education and Training	50 (50%)	40 (40%)	10 (10%)
Networking Opportunities	40 (40%)	40 (40%)	20 (20%)
Work-Life Balance Support	45 (45%)	30 (30%)	25 (25%)

The table suggests the most high-priority policy area to women entrepreneurs is enhancing access to finance, followed by education and training. Networking opportunities and work-life balance supports are also considered significant but are less frequently rated as high priority.

5. FINDINGS OF THE STUDY

1. **Business Sectors of Women Entrepreneurs:** The study reveals that women entrepreneurs are engaged in various business sectors, with retail, IT services, and education services being the most prominent. Understanding the distribution of women entrepreneurs across different sectors provides valuable insights into the areas where they are making significant contributions.
2. **Impact of Women's Entrepreneurship on Gender Equality:** Women entrepreneurs perceive their most substantial impacts on gender equality to be in the domains of economic empowerment and personal independence. They believe their ventures positively influence economic empowerment and contribute to enhancing personal independence, which are essential aspects of gender equality.
3. **Challenges Faced by Women Entrepreneurs:** Access to finance emerges as the most significant challenge faced by women entrepreneurs, affecting 65% of the respondents. Lack of mentoring and networks is also a significant concern for 55% of the participants. Work-life balance and cultural barriers are reported by half and 40% of the women entrepreneurs, respectively.
4. **Influence of Entrepreneurship on Family and Society:** Women entrepreneurs recognize their ventures' positive influence on community perception, societal status, and children's attitude towards gender roles. However, they also acknowledge that maintaining a balance between family and work is a challenging aspect of entrepreneurship.
5. **Policy Suggestions by Women Entrepreneurs:** The most high-priority policy area suggested by women entrepreneurs is to enhance access to finance, which aligns with the challenges identified earlier. Education and training are also considered essential for supporting women entrepreneurs. Networking opportunities and work-life balance support are significant but rated with relatively lower high-priority percentages.

6. SUGGESTIONS OF THE STUDY

1. **Supportive Financial Policies:** Given that access to finance is the most significant challenge faced by women entrepreneurs, policymakers should focus on developing supportive financial policies, such as grants, low-interest loans, and investment

opportunities specifically targeting women-led ventures.

2. Mentorship and Networking Programs: To address the lack of mentoring and networks, implementing mentorship programs and networking opportunities can play a crucial role in providing guidance and support to women entrepreneurs, fostering a supportive ecosystem.
3. Training and Skill Development: Policy initiatives focusing on education and training can equip women entrepreneurs with the necessary skills and knowledge to succeed in their ventures. These programs can cover business management, technology adoption, and leadership skills.
4. Work-Life Balance Support: Considering the importance of work-life balance for women entrepreneurs, introducing policies that offer support for balancing personal and professional responsibilities can help enhance their productivity and well-being.

7. CONCLUSION

The study indicates that women entrepreneurs play a significant role in promoting gender equality in India, especially in terms of economic empowerment and personal independence. While they face several challenges, they also have a positive influence on societal perceptions and children's attitudes towards gender roles. In order to further the impact of women entrepreneurs on gender equality, it is essential to address the challenges they face and provide them with the necessary resources and support. Policymakers can use the findings of this study to implement effective policies to further empower women entrepreneurs.

8. References:

1. Srivastava, R., & Negi, R. (2022). The Unseen Struggle: Challenges faced by Women Entrepreneurs in India. *Indian Journal of Economics and Business*, 21(1), 105-119.
2. Chaudhary, R., & Choudhary, S. (2021). The Rise of Women Entrepreneurs in India. *Journal of Business and Management*, 27(4), 44-55.
3. Patel, D., & Kumar, P. (2023). Women Entrepreneurs: Catalysts for Gender Equality in India. *International Journal of Gender and Entrepreneurship*, 15(3), 284-301.
4. Sharma, N., & Joshi, S. (2021). Role of Women Entrepreneurs in Promoting Gender Equality in India. *Gender and Development*, 29(2), 301-318.
5. Agarwal, S., & Lenka, U. (2022). Women Entrepreneurs in India: A study of the Challenges and Opportunities. *Entrepreneurship Research Journal*, 12(1), 15-32.
6. Datta, S., & Nandan, T. (2023). Societal Impact of Women Entrepreneurs in India. *Journal of Small Business and Entrepreneurship*, 31(1), 45-64.
7. Mukherjee, S. (2022). Women Entrepreneurs and their Contribution to Gender Equality in India. *Journal of Women's Entrepreneurship and Education*, 1(1-2), 5-18.
8. Kaur, S., & Sharma, P. (2021). The Impact of Women Entrepreneurs on Gender Equality in India. *South Asian Journal of Management*, 28(4), 125-147.
9. Reddy, N., & D'Souza, L. (2021). Women Entrepreneurs in India: Challenges and Opportunities. *International Journal of Business and Globalisation*, 27(2), 196-213.
10. Nigam, A., & Srivastava, K. (2023). Women Entrepreneurs in India and their Role in Promoting Gender Equality. *Gender in Management*, 38(2), 134-152.
11. Bhardwaj, A., & Jain, T. (2022). The role of Women Entrepreneurs in Gender Equality in India. *Indian Journal of Gender Studies*, 29(1), 83-102.
12. Singh, P., & Mishra, S. (2023). Impact of Women Entrepreneurs on Gender Equality: A Study on Indian MSMEs. *Entrepreneurship and Sustainability Issues*, 10(3), 150-167.

A Comparative Study of Power of Decision making in Tribal and Non-Tribal Women in Nandurbar District

Dr. Gautam. M. Morey

(Associate professor & Head of Commerce Department)

Arts, Commerce & Science College, Taloda Dist- Nandurbar, India

Abstract

India is women dominated country. Women haven't power of decision making in his family and society. In the Maximum families women only follows the order of his family members. But in the modern area, women working in various sectors, leading and holding of their field and they are taking decision. Nandurbar district is tribal district, in the tribal cultural women has right to taking decision and leading the family but another tribal family follows the Hinduism cultural and dominates to women. So in the study area are two different approaches about women so considering this view we have choose the present the topic for the studies. The result of the present research paper was that choosing of personal career women have more power for selecting the career field, choosing the institutions, in the household activities they have power of children development, care of elders in family members and in financial matters there is no power of decision making to tribal and non-tribal women also and the same position in social activities, there also no sufficient right and power to decision making to women.

Keywords – Women, Tribal Cultural and Women, Power in Decision Making.

Introduction-

The 21 century is the modern and information technology age. In the 21 century women working in every sectors and stub pointed in their sectors and their working place but the attitude of men not change about women and his social status. In the minor and exceptional cases man took at with modern view and other cases men took at traditional approach to women. So in the modern age also women have not equal place to participation and taking the decision in their family and society also. Some time men behave inhuman with women and neglect their basic and fundamental rights and siderealize her. In the tribal cultural women have respective status. Men follow the decision of women and equally behave with women. So tribal women participated in decision making and working with as a family leaders but after the post independence and current era, tribal community attached to non tribal family and dominating her women and neglect their traditional approach and also tribal women take over the supremacy of his men.

Another side of non tribal women, the women is pre dominated with men, society and

his cultural. They have the limitation in participation in decision making; they haven't the right of involving in the social activity and to break the traditional rules. Women are binded with various rules and they have restrictions of family, society, and Altair rules of an Indian cultural.

Objectives In the studies paper targeted on the following objectives

- i. To check either involvement in power of decision making to tribal and no tribal women or not in study area.
- ii. To identify the areas to have power of decision making to tribal and non tribal women.
- iii. To suggest and advice for involvement in decision making of tribal and non tribal women.

Hypothesis

1. There is a significant involvement in decision making power to tribal and tribal women in study area.
2. There is a significant involvement in power of decision making of tribal and non-tribal women in decision of household activities, financial matter, career, social activities and personal interest in the study area

Research Methodology –

for this present study use Primary and Secondary data methods. Sample collection from 40 tribal and non-tribal women. To collection the sampling used the Convenient and quota sampling methods. Limitation of the study is low sample and small area of research area.

Review of literature

Radhika Kapur (2019) explain in his exploration paper Participation of Women in the Decision Making Processes that Participation of women in decision making on different aspects is regarded in terms of ménage liabilities, family members, fiscal matters, career, social conditioning and particular interests. When women render an effective participation in the decision making processes, particularly regarding these aspects, also it's vital for them to retain acceptable mindfulness and knowledge(1).

Kumar Sahu (2016) explain in his paper title is that Social Transformation and Social Engineering about women participation in governance decision timber, Women's participation in decision- timber is essential for women's interests to be incorporated into governance. (2).

NSO (2006) shown in his report that The National Council of Women commissioned citation that the views of the general public with regard to the participation of women in decision- making jobs. obstacles for women in their pursuit of posts with lesser liabilities this reason was given more frequently by women than men (3).

K. Damodaran (2021) explains in his paper title is that women in decision making places in India an logical study. In this paper he concludes that Women seek authorization or depend on men for decision- making in further figures, but men are set up to be more independent. It infers gender inequality and shows the dependence on women. In deciding the health care, purchase and visiting of women, utmost women have autonomy in decision making.

DISCUSSION

- **Women in Nandurbar district-** Nandurbar district is racial and poor population's sections. The status of women is illiterate, poor and severance. Maximum people are working in agricultural and confederated exertion.

- **Concept of power of decision making** – decision making is the art of choosing between two or further options. It involves choosing between point results to a problem which can be made through either a conjecture or reasoned process.
- **Tribal cultural and women-**
Traditional anthropological and sociological literatures assign advanced status to tribal women compared to women in numerous on-tribal societies. The general view encouraged for this perception includes tribal women's lesser involvement in subsistence and request frugality, their capability to retain some landed coffers for profitable conditioning, actuality of the system of bridegroom. –

Data interpretation and analysis:

Data tabulated and analyzed by Window 10 and MS Excel. According to analysis of the different variables the results obtained are as follows-

Table no.1 power of decision making in various sectors

Que. no	Question of power of decision making in household activity	Rural area		Urban area	
		%in Tribal	% in Non-tribal	% in Tribal	% in Non-tribal
1	Household activities	90	80	90	80
2	financial matter	40	40	50	40
3	decision making in career	60	70	70	70
4	decision making in social activity	80	80	80	80
5	decision making in personal interest	100	70	90	90
	Average in percentage in power of decision making in various sectors	74	74	76	74

(Source- primary data)

Above table no1 is power of decision making in household activity. Related household activity we ask the above five questions to respondents and studies their power of decision making that activities so from the above table we can say in the rural and urban areas tribal and non- tribal women have the power of decision making in Child development, Preparation of meals, Take care of elders respectively and their percentage is 90%, 80% and 80 % respectively.

Hypotheses Testing

Hypothesis No.1. for the verify of first hypothesis. We used Paired T Test and a result of the test is given below:

Groups	Tribal women	Non- tribal women
Mean	79.40	65.20
SD	12.52	14.32
SEM	5.60	6.41
N	5	5
The two-tailed P value equals	0.0953	
T test value	2.1746	

From the above statistical calculations, p-value > á, H0 cannot be rejected. The average

of Tribal women's population is assumed to be equal to the average of Non-tribal women's population. In other words, the difference between the sample average of Tribal women and Non-tribal women is not big enough to be statistically significant.

Hypothesis No.2

for the verify of second hypothesis. we used Paired chi-square test and a result of the test is given below:

Results						
	House hod activity	financial matter	career	social activity	personal interest	<i>Row Totals</i>
Rural- tribal women	74 (79.35) [0.36]	54 (52.45) [0.05]	70 (72.96) [0.12]	76 (71.36) [0.30]	82 (79.88) [0.06]	356
Rural- Non tribal women	74 (72.88) [0.02]	43 (48.18) [0.56]	70 (67.01) [0.13]	64 (65.55) [0.04]	76 (73.37) [0.09]	327
Urban- tribal women	76 (73.11) ‘ [0.11]	50 (48.33) ‘ [0.06]	62 (67.22) [0.41]	68 (65.75)’ [0.08]	72 (73.60)’ [0.03]	328
Urban- Non tribal women	74 (72.66) [0.02]	50 (48.03) ‘[0.08]	72 (66.81) [0.40]	60 (65.35) [0.44]	70 (73.15) [0.14]	326
<i>Column Totals</i>	298	197	274	268	300	1337 (Grand Total)

The chi-square statistic is 3.4924. The p -value is .990956. The result is *not* significant at $p < .05$.

The above shows the result of χ^2 test. The calculated value of χ^2 test (6.5079) is higher than table values (0.990956) ($H_1: \mu_1 - \mu_2 \neq 0$). So here reject the null hypothesis and accept the alternative hypothesis Means, There is a significant involvement in power of decision making of tribal and tribal women in Nandurbar District.

Finding-

From the primary data analysis and secondary data shows that the power of decision making in various activities of tribal and non-tribal women in Nandurbar district is not many more differences. It means as compare to men women have not excess power in every sectors. Tribal and non tribal women consider her male for decision making. But as compare to non tribal women tribal women have more decision making powers in every area. Tribal women have more power in choosing career, household activities and care of elder members of family.

Suggestion-

To given the more power of decision making to women, men should be take the leading and free to women for taking the decision. Sometime women not daring to taken decision in new sector or field there for they are fare to decision making. In the research area as compare to non tribal women are free for taken decision it means we should be follows the tribal cultural for free the women to taken the decision. As per modern area we should me should not difference between male and female and give the equal rights to female of decision.

Conclusion –

From the present study we can conclude that in the research areas the power of decision

making of tribal and non tribal women is not sufficient as compare to male. But in the present studies we seen that choose of personal career women have power for selecting the career field in the household activities have more power for decision making and in financial matters social and activities there is no power of decision making to tribal and non-tribal women.

References:

1. Dr. Radhika Kapur (2019) explain in his research paper Participation of Women in the Decision Making Processes, https://www.researchgate.net/publication/331020160_Participation_of_Women_in_the_Decision_Making_Processes)
2. NSO Repot National Council of Women commission. (2006), <https://www.eurofound.europa.eu/publications/article/2007/barriers-to-womens-participation-in-decision-making-positions>
3. Dr.Gyanendra Kumar sahu, women in decision making roles in india: an analytical study.(2021), IMRF Biannual Peer Reviewed (Refereed) International Journal, Human Rights International Research Journal Volume 9 Issue 2, august 2021 file:///C:/Users/user/Downloads/HR9206.pdf
4. Mane , women in tribal society, <https://egyankosh.ac.in/bitstream/123456789/41949/1/Unit-5.pdf>
5. Ahuja, R , Bhartiy Samajik Vyavashta, Ravat Publication, Jaipur (1995) . Pg-75.
6. Nandurbar district economical and social review 2018 to 2022, <https://nrlm.gov.in/shgOuterReports.do?methodName=showDistrictPage&encd=18&stateName=MAHARASHTRA&reqtrack=E4nOUBUpFq0dnB1hZ9MPnBb5O>
7. Socio-economic and cultural problems in tribal community, www.shodhganga.inflibnet.ac.in
8. The Constitution of India [Online]. Available from <http://india.gov.in/mygovernment/constitution-india/constitution-india-full-text> [Accessed 21st November 2014].
9. Arunuchalam, Jaya ‘Women in Informal sector: Need for Policy Options’. Social Welfare, (1997), Vol. 5. No.2,.Aug-Sep, pp: 37- 41.
10. Grillos T. Women’s Participation in Environmental Decision-Making: Quasi-Experimental Evidence from Northern Kenya. World Development, (2018). 108: 115–130. 10.1016/j.worlddev.2018.03.017
11. Career Decision Making Process. (n.d.). Retrieved February 10, 2019. https://www.careerhelp.org.za/download_files/disability/career-decision.pdf
12. Dutta, N. (n.d.). Working Women in Decision Making Process: A Sociological Study of the Educated Bengali Women. North Eastern Hill University, Shillong. Retrieved February 10, 2019

A Potential of Eco-tourism in Women Empowerment of India

Dr. Harish B. Badwaik

Associate Professor (Commerce)

Smt. L. R. T. College of Commerce, Akola

Abstract:

Sustainability in the tourism industry has been a growing urgency. Now it counts sustainable efforts like preserving land and natural habitats along with nature friendly accommodation. So the new wave of tourism to benefit the local communities, people on one side, and the planet on the other, is on rise. So, Ecotourism has a lot of potential in India as it possess large number of natural places, huge bio-diversity with various climatic zones. On the other hand it plays an important role by assisting local people and the economy. It is a type of sustainable tourism that provides huge opportunity to women to participate in economical as well as social activities and thereby empower them. It can provide innumerable new job- opportunities and recognizable roles for women on basis of capability and merit can be identified.

This research aims to focus on the evolving role of women in the eco-tourism, it discusses potential of the sector for empowerment of women and to provide suggestions to promote women.

Key words: Women empowerment, Eco-tourism, India.

Introduction:

Tourism have always been a booming industry in India. With the development of Information and Communication Technology vis-a-vis social networking sites, it is growing at an incredible rate. Likewise, Ecotourism is a tourism which signifies responsible travel to natural places and environmental preservation. The other term used for this are; ecological tourism, ethical tourism and nature-based tourism. Cultural, social, environmental, and economic factors are four fundamental aspects of ecotourism, which involves visiting natural habitat, experiencing the culture and environment of tourist place, rather than just visiting for leisure and relaxation. Ecotourism has a lot of potential in India and it is important to assist both, the local people specially women and the economy. It assures sustainable development offering long-term social, environmental and economical benefits. So it illustrates the importance of ecotourism in the tourism sector. Across the country the new age woman running successful businesses viz., small home-stays and boutique hotels, wellness resorts

or small restaurants with local food under eco-tourism with a professional approach.

Review of Literature:

In a study conducted by Dr. Vidya H. N., titled 'Gender Inclusiveness and Promotional Support to Tourism', (2019), researcher found that there is a need to create a network of women experts in tourism in order to share best practises and provide support to women's business in tourism linked handicrafts. The researcher also focused that there is a need to collect and store information in the form of statistics and qualitative research such as interview and in-depth cases studies. The researcher stressed on the need to establish a focal point for information on funding activities and facilitate the dissemination of these opportunities among women

In a study conducted by Pujar Sachin C., Dr. Mishra Niharrranjan, titled 'Eco-tourism Industry in India: A Review of Current Practices and Prospects', (2020), the researcher found that current ecotourism practises in India has achieved minimal success in minimising environmental impacts owing to several bottlenecks. The researcher opined that the excessive advertisement of tigers has become problematic as nature-based tourism has become synonymous with tiger-centric tourism. The researcher also focussed that a reorientation of eco-tourism industry is required in India towards enhanced community involvement to influence the fulfilment of eco tourism's development goals. In a study conducted by Tamang Lama Nisha titled 'Role of Woman in Eco-tourism in Sikkim' (2022), the researcher found that the aim for home stay was to spread throughout the region so that tourist can trek between the villages and stay with locals rather than camping or staying in larger resorts, providing the villagers with an alternative source livelihood in the form of payments for rooms, meals, drinks etc. The study also highlighted that the opportunity of entrepreneurship has reduced migration.

Objectives of the Study:

1. To study the status of Eco-tourism and women empowerment in India.
2. To suggest measures for women empowerment in Eco-tourism.

Research Methodology:

The present study is based on empirical observation and logical reasoning and it is analytical and descriptive research. The widespread secondary sources, explain the theoretical and conceptual concepts related to ecotourism development and women empowerment in India. It focusses transformative power ecotourism holds for both women and the nation.

India as a Eco-tourism Destination:

India possess a huge potential for the development of eco-tourism. It possess a significant geographical advantage because of its owing to its rich natural & cultural resources. It holds 7,000 km of coastline. It possess 10th rank in total area under forest cover. Now, ecotourism is globally recognised as a powerful tool for the conservation of forests, biodiversity, wildlife and scenic landscapes. Hence India has potential to offer products for eco-tourism purpose.

Economic Status of Eco-tourism of India and World:

The Indian ecotourism market is expected to show a resurgent growth surpassing the growth of global market in this decade. As per the report of Allied Market Research the Indian ecotourism market was valued at \$2.24 billion in 2019 and it is projected to reach

\$4.55 billion by 2027, registering a CAGR of 15.7%, by this India is going to lead the global ecotourism market. The report briefed that India is one of the major markets that is likely to see growth in eco-friendly/ accommodation post the Covid-19 pandemic. On the other side, the report states that the global market for ecotourism generated \$181.1 billion in 2019 and is projected to reach \$333.8 billion by 2027, witnessing a CAGR of 14.3% from 2021 to 2027. This report covered many key aspects like major segments, changing market dynamics, top investment destinations and the competitive scenario for market players. The major determining factors for a stable growth of global ecotourism market are rise in tourism to unique destinations, disposition toward exploration of coral reefs, wildlife and pristine undisturbed natural locations with an increased focus on sustainability. Considering the new trend it can be said that India with implementation of structural transformation and by offering financial and non-financial stimulus can develop the ecotourism sector.

Potential of Eco-tourism & Women Empowerment:

Ecotourism is becoming increasingly important for a economy as well as for women empowerment. Its potential can be elaborated as follows.

1) Nurture cultural heritage: It is foremost important to nurture a region's culture and cultural industry so as to ensure its sustainability. Women plays a crucial role in nurturing culture. 2) Economic benefits: It provides economic benefits to local women by supporting small businesses and creating jobs in tourism sector. Ecotourism can help in poverty alleviation and ensures sustainable development in the tribal or rural areas. It also promotes gender equality. 3) Conservation of natural biodiversity: Ecotourism contributes to the conservation of natural habitat and biodiversity by assisting local women's with financial incentives to manage and protect natural resources. 4) Awareness about environment: The ecotourism provides an opportunity to local women to motivate tourists to become environmentally conscious by giving them a chance to learn about, discover and interact with nature in detail. Now it is important to know status of employment from the sector. The following table depicts us the current status of women employment at Eco-tourism Destinations in World.

Table 1: Women Employment in Travel & Tourism in Eco-tourism Destinations in World:

Sr. No.	Destination	Women Employment (in %)
1	Mexico	50.8
2	Australia	48.0
3	Indonesia	47.4
4	Brazil	46.3
5	France	43.2
6	India	12.1

(Source: 'Travel & Tourism: Driving Women's Success' - WTTC Report, (2019))

It is clear from the above data that in developed tourism destinations of different continents of the world has witnessed an impressive share of employment of women in Travel & Tourism sector. The G 20 possess average of 46.4% of employment of women in Travel-Tourism sector, while employment of women in the economy as a whole accounts for 43.3%. That means, women share in Travel & Tourism's employment is greater than that of the overall

economy in some G20 countries. While India recorded women share of employment in tourism significantly less i. e., 12.1%. So far as India is concerned, this eco-tourism sector is going to offer huge opportunity to the women if tapped precisely. The diversity of services to be offered and need for gender empowerment, should stand as a leading employer of women in this segment of tourism industry wherein hospitality is of paramount importance.

Measures for Promotion of Women Empowerment in Eco-tourism:-

On the basis of reports studied in this research it can be said that for empowerment of women the following measures are to be adopted:

1. Provision of training and mentorship whenever and wherever necessary.
2. Implementation of fair wage policy to decrease gender pay gap.
3. Equal access to opportunities to women in different types of jobs and a chance for a promotion at top positions.
4. Financial and social benefits and incentives is to be made available to women.
5. Establishing women as an employee with immense potential for organisational development.
6. Entrepreneurial activities are to be promoted by government and non-government organisation.
7. Effective implementation of provisions in the laws by different government agencies to provide safety, equal opportunity and congenial work environment for women employee.

Conclusion:

Ecotourism is a powerful instrument to meet the needs of employment, entrepreneurship, empowerment of the local people specially women without sacrificing those of future generations, and that is the guiding force of sustainable tourism i. e., ecotourism. Tourists looking for eco-friendly activities represent a sizable source of revenue in terms of foreign exchange also. Ecotourism revenue could be utilized to support the local community, women empowerment and protect the environment, wildlife, species and natural resources. The study also finds that, India have under-representation of women in tourism sector when compared to other eco-tourism destinations of the world. Hence, India should identify eco-tourism as an effective tool to promote women participation.

References :

1. Singh Jagbir, Eco tourism, 2021, Wiley India, New Delhi
2. Manhas Parikshat Singh, Sustainable and Responsible Tourism: Trends, Practices and Cases, (2012), PHI Learning Publishers, New Delhi
3. Mishra Krishna Kumar, Principals and Practises of Eco-tourism, (2022), Bookscape India, Mumbai
4. Kandari O. P., Ashish Chandra, Tourism, Bio-diversity and Sustainable Development, Vol. 6, Orient Longman, New Delhi.
6. Mohanty Aliva, Women in Eco Tourism, (2022), The Woman Press, London

Websites:

- National Strategy for Ecotourism, April 2022, Ministry of Tourism, GoI, New Delhi.
- <https://www.ecoideaz.com/eco-news-india/india-to-lead-the-global-ecotourism-market-with->

15-7-growth

- <https://www.financialexpress.com/lifestyle/travel-tourism/upscaling-eco-tourism-in-india/2637653/>
- <https://www.india.com/travel/articles/latest-travel-news-what-is-eco-tourism-in-india-heres-everything-you-need-to-know-5447093/>
- <https://www.linkedin.com/pulse/importance-ecotourism-tourism-industry-iqbal-uddin-abbasi>
- <https://bwhotelier.businessworld.in/article/Women-are-leading-from-the-front-in-the-Travel-and-Hospitality-sector/08-03-2023-468313/> 8March, 2023by Liberatha Peter Kallat
- India Tourism Statistics,(2022) Ministry of Tourism, GoI, New Delhi.
- www.pib.gov.in/PressReleaseframework
- WTTC Travel & Tourism: Driving Women's Success March 2019
- https://www.researchgate.net/publication/346974164_Ecotourism_industry_in_India_a_review_of_current_practices_and_prospects/link/62282cda97401151d20890df/download

A Study of Empowerment of Women through Microfinance in India

Dr. Aghav M.P

Associate Professor, Dept of Commerce

N. S. S. R, Arts and Commerce College Parli Vaijnath Dist. Beed

Abstract:

The paper has emphasized the transformative potential of microfinance in empowering women in India. By addressing the economic, social, and political dimensions of empowerment, microfinance has shown promising results in improving the lives of women and fostering inclusive development. The findings of this study will underscore the importance of continued support and innovation in microfinance programs to advance the empowerment of women and create a more equitable and prosperous society in India. The paper also highlighted on the empowerment of women through microfinance in India consistently highlights its potential to create positive changes in women's lives. Access to microfinance services has been associated with economic empowerment, improved financial inclusion, enhanced decision-making power, and positive social outcomes for women. Moreover, microfinance has the potential to challenge gender norms and stereotypes, contributing to the broader goal of gender equality and sustainable development in India. However, there is still a need for ongoing research and innovative strategies to address the challenges and maximize the impact of microfinance in empowering women effectively.

Keywords: Women Empowerment, Microfinance and Financial Inclusion

Introduction

The empowerment of women has been recognized as a critical driver for societal development and economic growth. In India, where gender disparities persist, microfinance has emerged as a potent tool in promoting women's empowerment. This paper aims to explore the role of microfinance in empowering women in India. Microfinance refers to the provision of financial services, such as small loans, savings, and insurance, to low-income individuals who lack access to traditional banking services. Over the years, microfinance institutions (MFIs) in India have increasingly focused on providing financial assistance exclusively to women. This is based on the recognition that empowering women economically can have a transformative effect on their lives and communities.

Through an extensive literature review and analysis of case studies, this paper will examine

the ways in which microfinance initiatives have facilitated women's empowerment in India. It will delve into the various dimensions of empowerment, including economic, social, and political aspects. Economically, microfinance has enabled women to start or expand small businesses, improving their income and financial security. This financial independence has not only elevated their status within their households but also increased their decision-making power in matters concerning family finances. Socially, microfinance has played a crucial role in enhancing women's self-esteem and confidence, challenging traditional gender norms, and fostering gender equality within households and communities. It has provided women with a platform to participate in community activities, voice their opinions, and become agents of change.

Moreover, the paper will explore how microfinance has acted as a catalyst for women's political empowerment. By encouraging women to form self-help groups and participate in community governance, microfinance has contributed to increased political awareness and representation of women in local decision-making processes. However, the study will also acknowledge the challenges and limitations of microfinance in achieving women's empowerment. It will discuss issues related to over-indebtedness, loan repayment burdens, and the need for comprehensive financial literacy programs to ensure the sustainability and effectiveness of microfinance initiatives.

Literature Review

The empowerment of women through microfinance has been a subject of extensive research in India due to the recognition of its potential in promoting gender equality and socio-economic development. This literature review aims to synthesize and analyze existing studies and research articles that explore the impact of microfinance on women's empowerment in India.

Numerous studies highlight the positive impact of microfinance on women's economic empowerment in India. A study by Kabeer (2001) found that women who participated in microfinance programs experienced increased income levels, improved financial decision-making power, and greater control over household resources. Similarly, Pitt and Khandker (1998) demonstrated that women's participation in microcredit schemes positively influenced household welfare indicators, such as children's nutrition and education. Research by Nair (2017) emphasized that microfinance institutions (MFIs) have played a pivotal role in providing financial services to women in remote and underserved areas, where traditional banking services are limited. Access to microfinance services has allowed women to save money, access credit for entrepreneurial activities, and build assets, leading to greater financial inclusion and reduced vulnerability. Studies have shown that microfinance initiatives promote women's social empowerment in India. Agarwalla and Banerjee (2015) observed that women involved in microfinance groups reported increased self-confidence, assertiveness, and better social standing within their communities. These groups serve as platforms for social interaction, knowledge exchange, and collective decision-making, fostering a sense of solidarity among women. The impact of microfinance on women's decision-making power has been a subject of interest in various studies. Rao and Srinivasulu (2019) found that women who received microloans were more likely to participate in household decisions related to education, health, and family planning. Similarly, Karim and Tarannum (2016)

reported an increase in women's participation in community-level decision-making processes after their involvement in microfinance programs. Several studies have explored the influence of microfinance on challenging prevailing gender norms and stereotypes. A study by Mayoux (2000) highlighted how women's economic contributions through microfinance participation led to changes in gender roles within households, encouraging a more equitable distribution of responsibilities. Microfinance has also been associated with positive outcomes for women's and children's education and health. A study by Mahajan (2013) revealed that women's access to microloans positively impacted their children's education, as they could afford better educational opportunities. Additionally, MFIs with integrated healthcare programs have improved women's access to healthcare services.

Objectives of the study:

1. To know relationship between women empowerment and microfinance in India
2. To know the financial contribution of microfinance in woman empowerment
3. To study how micro finance eradicating poverty in the society and how it promoting women entrepreneurship

Research Methodology

This study has used secondary sources of data for all its analyses. Secondary data has been collected from various source such as research journals, bulletin, books, editing articles from Magazines etc. Available secondary data will be extensively used for the study.

Empowerment of Women through Microfinance

Empowerment of women through microfinance refers to the process of using small-scale financial services, such as microloans, savings accounts, and insurance, to enhance the socio-economic status and agency of women. Microfinance programs target women because they are often disproportionately affected by poverty and have limited access to traditional banking services and credit. Followings are some ways in which microfinance can empower women:

- **Economic Empowerment:** Microfinance provides women with access to capital, allowing them to start or expand their small businesses. This financial support enables them to generate income and improve their economic standing. As women become financially independent, they gain greater control over household finances, leading to improved decision-making power and increased say in family matters. Access to microfinance enables women to engage in income-generating activities and start or expand small businesses. With access to capital, women can invest in their ventures, acquire assets, and generate a steady income. Economic empowerment not only improves their financial stability but also allows them to contribute to their families' well-being.
- **Poverty Alleviation:** By supporting women's entrepreneurial ventures, microfinance can help lift households out of poverty. As women's income increases, they can invest in education, healthcare, and better living conditions for their families, thus breaking the cycle of poverty.
- **Financial Inclusion:** Microfinance brings women into the formal financial system, enabling them to build credit histories and access other financial services. This

inclusion not only provides a safety net during times of emergencies but also opens doors to a range of economic opportunities. Microfinance helps women gain access to formal financial services that were previously unavailable to them. By being part of the formal banking system, women can save money, build assets, and protect themselves against unforeseen expenses or emergencies.

- **Social Empowerment:** Microfinance often involves the formation of women's self-help groups or community-based organizations. These platforms promote solidarity, mutual support, and the exchange of ideas, fostering a sense of empowerment among women. As they interact and collaborate with others, their self-esteem and confidence increase. Microfinance initiatives often encourage the formation of women's self-help groups or community-based organizations. Being part of such groups provides women with a support system, fosters social cohesion, and enhances their social status within their communities.
- **Gender Norms and Women's Rights:** Microfinance can challenge traditional gender norms by encouraging women's participation in economic activities outside of their homes. This can lead to a shift in perceptions and attitudes towards women's roles and rights in society. Microfinance can challenge traditional gender norms and expectations by demonstrating women's capability to manage financial matters successfully. As women participate in economic activities and contribute to their families' livelihoods, societal perceptions about women's roles can change, promoting gender equality.
- **Education and Health:** Increased financial resources can enable women to invest in education and healthcare for themselves and their families. As women become more educated, they are better equipped to make informed decisions, and their families' overall well-being improves. With improved financial resources, women can invest in their children's education and access better healthcare services. This, in turn, positively impacts the well-being and future opportunities of the entire family.
- **Political Empowerment:** In some cases, microfinance initiatives may lead to greater political engagement among women. As women participate in group activities and community governance, they may develop leadership skills and demand more representation in local decision-making processes. As women become financially independent through microfinance, they gain more control over household finances. This newfound decision-making power extends to various aspects of their lives, such as education, healthcare, and family planning. Microfinance programs that encourage women's participation in decision-making processes, such as community governance or local politics, can lead to increased political awareness and representation of women's voices.

The microfinance has shown great potential in advancing the empowerment of women, offering them the means to lead fulfilling and self-determined lives, contribute to their communities, and play a more active role in societal development.

Conclusion

With the above discussion it was conclude that However, it is essential to recognize that microfinance is not a panacea, and there are challenges associated with its implementation.

Over-indebtedness, high interest rates, and inadequate financial literacy can hinder the effectiveness of microfinance initiatives. Moreover, addressing gender-based discrimination and societal norms requires a comprehensive approach involving education, awareness, and policy support. Despite these positive impacts, it is essential to acknowledge that microfinance is not a panacea, and its effectiveness in empowering women can vary depending on various factors, such as the design of the programs, cultural contexts, and support mechanisms in place. To ensure sustainable empowerment, a holistic approach that includes financial literacy training, social support networks, and policies promoting gender equality is crucial.

It was also conclude that empowering women through microfinance has the potential to create a significant positive impact on their lives and the communities they belong to. By providing access to financial resources and promoting financial inclusion, microfinance can contribute to breaking the cycle of poverty, advancing gender equality, and fostering sustainable development. Nevertheless, a holistic approach that addresses the root causes of gender inequality is crucial for maximizing the benefits of microfinance and achieving lasting empowerment for women.

References

1. Basavanthrao, N.R., The role of self help groups in the socio economic development of rural women in Karnataka With special reference to Gulbarga district.
2. Dipak K. Midya, Ananya Hota And Ashim Das (2021) Empowerment of Women through Self Help Group: SHG participants' perception about enhancement of their capacity Journal of the Indian Anthropological Society (ISSN 0019-4387) Society Pg. 109-126
3. Hema Mehta (2017) Study On Empowerment Of Women Through Self-Help Groups In Less Developed Part Of Jogeshwari-East (Mumbai Suburb), Episteme, Volume 5, Issue 4.
4. Kappa Kondal (2014). Women Empowerment through Self Help Groups in Andhra Pradesh, India, International Research Journal of Social Sciences, Vol. 3(1), 13-16.
5. Lokhande, M.A., 2008. Socio-economic impact of micro financing through self-help groups in marathwada region. The Indian Journal of Commerce vol, 61(4).
6. Meshram, M.M., Role of women Self Help Groups in promoting Micro Finance A study with Special reference to Aurangabad District.
7. Nimbalkar, S.K., A comprehensive study of the role played by self help groups in women empowerment with reference to Ahmednagar district.
8. Pallavi S. Kusugal (2020) Women Empowerment through Self-Help Groups: An Empirical Study in Haveri District of Karnataka, Empryal publishing House, page(s) 93-98.
9. Singh Ranbir, (2012). Women Entrepreneurship Issues, Challenges and Empowerment through Self Help Groups: An Overview of Himachal Pradesh, International Journal of Democratic and Development Studies, VOL. 1, NO. 1, Pp- 45-68.

Global and Indian Women Entrepreneurs: A Comparative Analysis

Sonali G.Sarda

Ph.D Scholar, Dept. of Commerce & Management,
Sardar Patel Mahavidyalaya Chandrapur (MS)

Dr. F. W. Niranjane

Associate professor, Janata Mahavidyalaya, Chandrapur.

Abstract

When considering global entrepreneurship, it can be seen that globally developed countries are progressing in the field of entrepreneurship. Opportunities, resources, necessary infrastructure available in such countries are more than India. Although India seems behind compared to these countries, India's contribution to global development is increasing day by day in recent times. Considering the reformist policies of the present government, it is hoped that India will definitely soar in the field of trade and industry in the future. Accordingly, it is necessary to consider global and Indian women entrepreneurs.

Keywords: Women Entrepreneurs, Social and Economic Development, Women Empowerment.

Introduction :

The socio-economic development of any country depends on the entrepreneurship of that country. The feeling that only men have authority over entrepreneurship is changing now in the 21st century and women are slowly increasing their authority over the entrepreneurial field. She is now getting ready to play the role as an entrepreneur. Women constitute almost 50.00 percent of the total population of India. Therefore, economic development cannot be achieved only by men taking control of entrepreneurship, but women also need to participate in economic development by creating entrepreneurial development. The share of women in the gross national product of the country is small. It is not women's fault but the male dominated economy of this country. If the overall economic side of the country is to be empowered, it is the need of the hour to activate women in income generating activities.

What is a Women Entrepreneur :

S. S. I. According to the Government of India, "A woman entrepreneur is (1) one who owns an enterprise in which at least 50 percent of the capital must be owned by a woman; (2)

The industry should be run by women. (3) 50 per cent of the workers in the industry should be women.”

Development of Women Entrepreneurship in India:

India is playing an important role in the field of entrepreneurship. Many reports show that the field of entrepreneurship is expanding day by day. However, the share of women entrepreneurs in India is very low compared to that of men entrepreneurs. Considering women entrepreneurs as a whole, although the participation of women in micro and small scale industries is increasing in recent times, there is a need for women entrepreneurs to work mainly in medium and large enterprises. According to the report MSME Annual Report, 2015-16 the participation of women in the total working industry in India is very low. In the year 2015-16, out of the total 361.76 lakh industries in the country, the number of women enterprises is only 26.6 lakh. Also, out of the total 805.24 lakh employment, only 120.56 lakh women have got employment in this, although considering the last decade, it can be seen that there is a drastic change mainly after 1991. Gradually, many women are becoming successful in the field of entrepreneurship with their own efforts.

In India, women's identity is generally believed to be limited to family work. But generally this situation is changing. In modern India, more and more women have opportunities to work in small and medium enterprises. Many women are creating opportunities themselves in the field of entrepreneurship. Women entrepreneurship is seen as a solution to the problem of rural and urban poverty. So the women who are working bravely in the Indian industry. There is definitely an increase in his income, social status.

Comparison of Global and Indian Women Entrepreneurs:

Entrepreneurship as a form of economic development globally is generally male dominated. Globally, the proportion of women entrepreneurs is one-fourth that of men. However, today, due to the changing economic and social environment, the number of women entrepreneurs is increasing in recent years, but the number is small. According to the index of women entrepreneurs, which is derived from the study of 77 major countries in the world, it can be seen that the U.S. has the highest index of women entrepreneurs and the index of this country is 82.9. After the U.S., Australia and the U.K. are ranked second and third respectively. As per the Global Entrepreneurship and Development Institute (GED) report 2015, India ranks 70th and India's Women Entrepreneur Index is as low as 25.3.

India lags behind other countries when it comes to global women industry. Earlier in India, women entrepreneurship did not get a proper boost. Therefore, we have a select few women who can be counted on our fingers who have been able to make their mark in the industry. The report 'Mastercard Index of Women Entrepreneurs' has mentioned that women entrepreneurship in India is not yet encouraged. According to this report, the economies of 54 countries have been reviewed. India is ranked 49th with a score of 41.7. MasterCard has rated New Zealand at 74.4, Canada at 72.4 and the US at 69.9. Women in India have less opportunities to become entrepreneurs. Similarly, the report says that there is less scope to lead an industry. Due to lack of education, ignorance of technology, lack of culture and customs, it is difficult to establish entrepreneurship among women in India.

According to United Nations data, 67.00 percent of the world's income is generated by women's labor. Out of which only 10.00 percent of income is owned by women. Only 1.00

percent of the world's wealth is owned by women. Women comprise 2/3 of the world's illiterate population. Women doing agricultural labor and construction work earn 40.00 to 60.00 percent less than men doing the same work. Working poor women do not have play money, capital. So they always remain poor. Development of women entrepreneurship is an effective solution to bring about women empowerment. The United Nations has set a target of 'Agenda 2030' for which efforts are underway at the global level. Under this, it has been decided to give equal share to women in all sectors in the next 15 years. The United Nations has made it clear that every economy should adopt the '50: 50' target to effectively implement women's empowerment initiatives across the world. Today the whole world needs women entrepreneurs. Expected development in the economy cannot take place without increasing women entrepreneurship. Therefore, this is the goal of every country in the future. Overall, the report ranked India as one of the countries with the lowest percentage of women entrepreneurs. We are falling short in promoting women entrepreneurship in India. But women in the country have great potential to become entrepreneurs. It is hoped that using this capability will fulfill the UN mandated focus.

Conclusion:

Considering the special importance of women entrepreneurs at the international level, considering that women entrepreneurs have an important role in the sustainable, economic and social development of the country, the central and state governments have started implementing special policies for the nurturing environment of women entrepreneurship in the country. Many innovative opportunities will be available to women through the implementation of these policies in the coming years. The central government's vision of 'New India' is vast and ambitious and this vision cannot be fulfilled unless women come into the economic mainstream of the country. For this, bringing women into economic flow through entrepreneurship is the need of the hour and only if this happens, a favorable environment for development will be created and the family and social importance of women in the country will increase and women will become more empowered.

Reference:

1. Megha, PurvaSamant, "Microfinance and Women Empowerment", SamajPrabodhanPatrika, January-March 2009.
2. Gupta U. C., Gupta Meenakshi (2014) "Women and Entrepreneurship Development Programme", Arjun Publishing House, New Delhi.
3. PuniaVirendra, Singh Mahipal (2013): "UdyamitaKeMuladhar", RajatPrakashan, New Delhi.
4. Financial Review 2015-2016.
5. yojana.gov.in
6. udyojak.org
7. Ministry of Micro, Small and Medium Enterprises, Annual Report 2015-16 govt. of India
8. www.standupmitra.in

A Study on Entrepreneurship Development Program and Financial Assistance for Startup

Jagadeesh K C

Research Scholar (Dept of Commerce)

Harshitha M

Student IV MCOM

Sita Devi Ratan Chand Nahar Adarsh College, Bengaluru, Karnataka

Abstract

The purpose of this study is to review the literature and demonstrate the successes and failures of Indian entrepreneurship initiatives. The identification structure of incubators and the use of government policy as a tool for economic development are the main focus of this paper, which is based on an Analytical Design and Primary Data. The Objective of this Study is to understand barriers and challenges faced by startups, recommendation for improvement and the important role of entrepreneurship for developing countries Economy. Any nation's development depends on its ability to take risks and have an entrepreneurial spirit. Entrepreneurial prospects are too valuable to be overlooked. For the good of the entire society, they must be recognized, encouraged, fostered, and given every opportunity to succeed. Their importance as drivers of economic growth cannot be emphasized because they are the only sources of fresh innovation, new wealth creation, new value creation, and most significantly, new employment creation. The Startup India initiative and the Startup India Seed Fund Scheme are two of the largest government programs for Indian companies. The Standup India Programme, the Pradhan Mantri Mudhra Yojana, and the Venture Capital Assistance Programme are further programs.

Keywords: Demonstrate, Entrepreneurship, Incubators, Yojana, Entrepreneurial spirit.

Introduction:

The art of starting a business, which is basically a new company that makes a creative product, process, or service, is called entrepreneurship. It can be described as a creative activity. An entrepreneur sees everything as a chance and acts impulsively to take advantage of it. An entrepreneur is a creator or designer who creates new business processes and ideas based on the needs of the market and their own passion. Having strong managerial skills and the ability to build strong teams are essential for being a successful entrepreneur. Success as an entrepreneur is a sign of leadership qualities. Entrepreneurial qualities include the ability to lead, manage, and build teams, according to some political economists. Entrepreneurs are

creators or innovators who bring something novel to the business or economy. It could be a new production method, a new product, a new material source, a new market, or any other innovation that is similar. The term “startup” refers to a brand-new business offering products or services to an expanding market. A startup is in the primary phase of tasks and contains at least one business visionaries. The essential point is to answer market interest by making new and inventive items or administrations. While most private ventures could mean to remain little, a startup centers on quick development in an assigned market. These businesses typically begin as an idea and gradually develop into a marketable product, service, or platform. Startups have high starting costs and limited revenue. Furthermore, they need adequate capital and an advanced plan of action to progress to the following stage. Thusly, these organizations look for financing from different sources, including banks, private supporters, and investors. In return for a portion of future benefits and halfway proprietorship, banks or financial backers could give extra assets. Research and the creation of business plans are frequently funded with seed capital by these businesses. A strategy frames the organization’s goals and promoting methodologies, and exploration helps them in deciding the interest for a specific item. Startups in various stages, and various types of organizations in a physical or virtual location work together as a system to create and scale new startup companies to form a startup ecosystem. Universities, funding organizations, support organizations (like incubators, accelerators, co-working spaces, etc.), and others round out the list of these organizations. Research organizations and organizations that provide services (such as legal, financial, and other services) and significant businesses.

Review of Literature

Dr. Achibane Mustapha, Jamal Tlaty, May 2018, “The Entrepreneurial Finance and the Issue of Funding Startup Companies-”, European Scientific Journal. In this paper the Author speaks about enterprises with a serious information asymmetry issue, the assistance of specialized corporations is crucial because traditional finance sources like banks lack the tools necessary to evaluate the quality of new ventures. Additionally, venture capital companies might provide money to businesses that have been assessed as having a sufficient chance of success thanks to expertise. By lessening the severity of the information asymmetry problem they are currently dealing with, the specialization and capacity-building of experts about traditional financial intermediaries may boost the funding of innovative ideas.

Dr. Phatik Chandra Kalita, December 2019, “Entrepreneurship Development Program: Its Role in creation of Entrepreneurs”- Think India Journal. In this Article the Author on the review need to have a particular and key way to deal with create the productivity of the business venture advancement program as requests to settle the joblessness issue. To encourage the next generation to become entrepreneurs, there are not enough EDOs, expert staff, or adequate study materials. As a result, this study’s findings, observations, analyses, and recommendations will add to the literature on entrepreneurship development and industries. People used to think that entrepreneurs are born and cannot be made. However, because of changes in time and mechanical turn of events, it is demonstrated that business people can be made with appropriate preparation and inspiration. Besides, there is no need of any instructive and actual capabilities to turn into a business visionary, however it just requirements a positive mentality and imaginative thoughts, which is demonstrated from the previous preparation

programs that master mentors or inspirations can really impact the attitude of the intrigued one.

Neelam Jain, Shashi kant 31/12/2012, “Role of entrepreneurship development institutes in promoting entrepreneurial culture in India” - , Maharshi Dayanand University. In this Paper the Writer Explains about current review directed to comprehend and figure out Adequacy of Business venture Advancement Foundations in Advancing Pioneering society. Later breaking down the reactions got from 400 respondents (300 business people, 100 authorities), certain ends were shown up. Based on quantitative boundaries which incorporate different innovative characteristics connected with innovative culture and their mathematical strength. Regarding qualitative parameters, such as respondents’ affiliation with various Entrepreneurship Development Programs (EDPs) and Entrepreneurship Development Institutes (EDIs) and their distinct entrepreneurial attitudes toward promoting entrepreneurial culture.

Research Methodology

Analytical research design and Descriptive research design will be used in this study.

Source of data collection:

All of the information was gathered from primary and secondary sources, including specialized periodicals, online news websites, blogs, Google Forms and encyclopedias as well as numerous research papers in the topic.

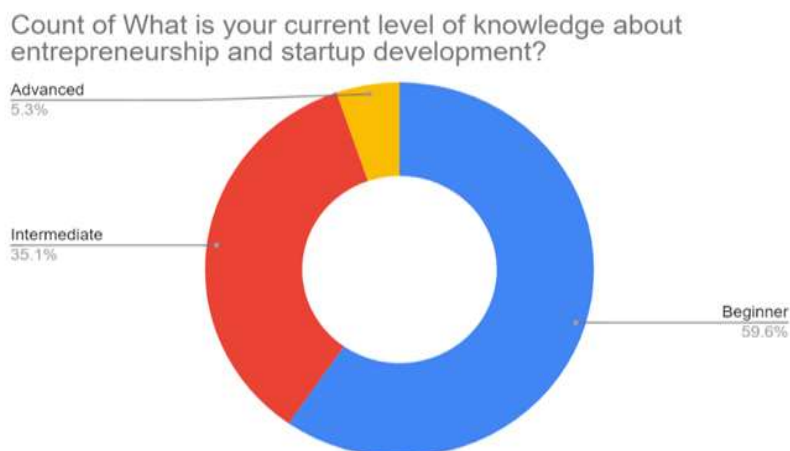
Objective of the Study

- To understand the entrepreneurship development and financial assistance concept.
- To identify the barriers and challenges faced by startup Entrepreneurs.
- To Evaluate the impact of financial assistance on startup success
- To Providing recommendations for program improvement

Data Analysis and Interpretation

This Study presents Data Analysis and the observations. Individual characteristics and demography based information of respondents taken as sample are considered for analysis.

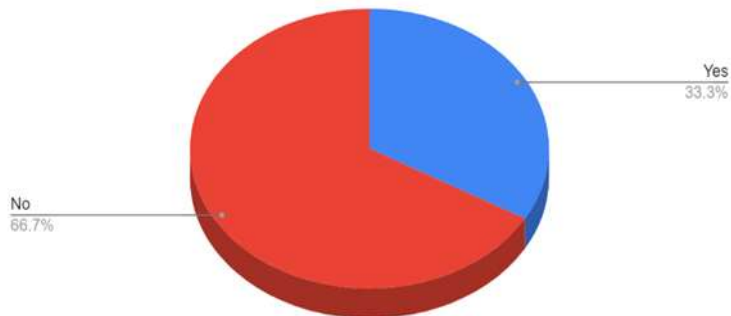
1. Current Level of Knowledge about Entrepreneurship Development



From the above pie chart the current level of knowledge about entrepreneurship and startup development says that 58.2% respondents are still in the beginning stage . 36.4% of respondents are in Intermediate stage and the rest 5.4% of the respondents are in advance stage.

2. Participation in EDP Before.

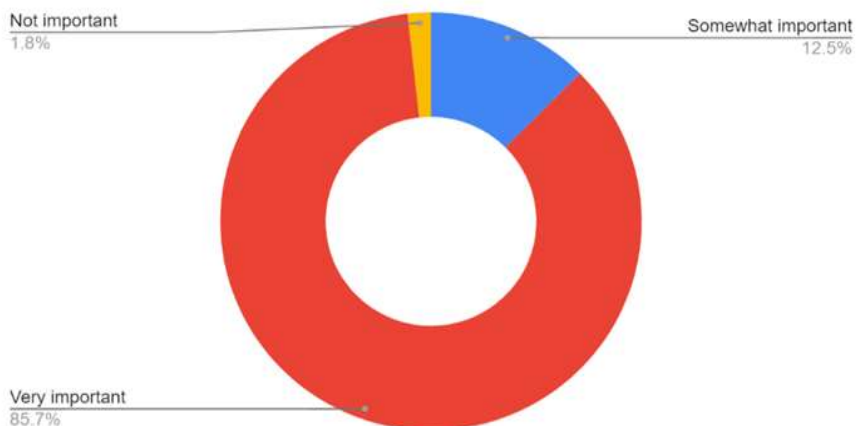
Count of Have you ever participated in an Entrepreneurship Development Program (EDP) before?



As per the study conducted through google form it says 34.5% respondent only have ever participated in an entrepreneurship development program before and 65.5% have never participated and it is something which tells there is lack of awareness among people .

3. Importance of Financial Assistance for Startups

Count of How important is financial assistance in the early stages of a startup?

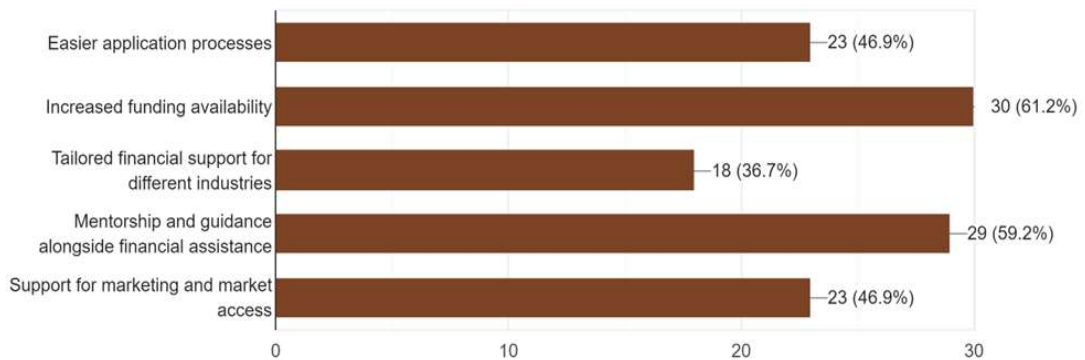


Since this was the important concept to be understand that how important is financial assistance or financial support in the very early stage of a startup . as per the above chart 87% of whole respondent thinks that fianacial assistance are very important for any start up business or a company.

4. Area to be focused

What areas or aspects do you think financial assistance programs should focus on to better support startups? (Select all that apply)

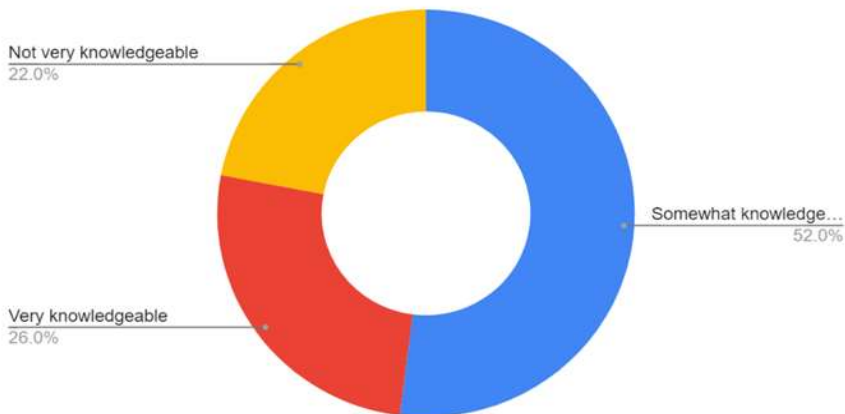
49 responses



As per the study financial assistance program should focus on to better support startups in the area as the highest is for to have increased funding availability for general public who wants to have a startup or already has a startup.

5. Knowledge about Eligible criteria for Financial Assistance Program

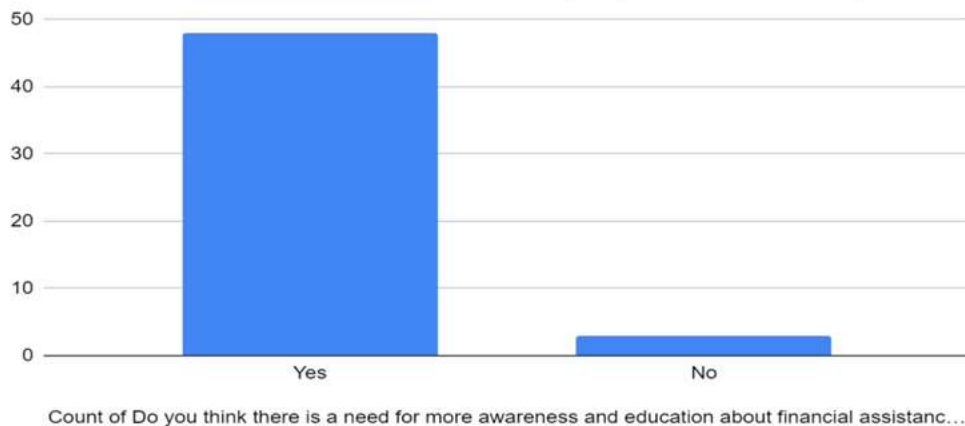
Count of How knowledgeable are you about the eligibility criteria for financial assistance programs?



As per the above pie chart is says that 53.1% respondent are somewhat knowledgeable about the eligible criteria for financial assistance program, 26.5% respondent are those who have overall knowledge about the eligibility criteria where as 20.4% are those who does not know anything about the concept and it tells to take a proper step by the government to create awareness among the citizens.

6. Need and Awareness of about financial assistance Program

Count of Do you think there is a need for more awareness and education about financial assistance programs for startups?



Yes, there is a lot of requirement for having more awareness and education about financial assistance program for startups among the general public as the above bar chart shows 94% of total respondents needs awareness and education about the program which directly says government should look forward it.

Conclusion:

Startups, being newcomers to the business world, will face both internal and external pressure to succeed. As a result, the team becomes depleted of spontaneity and loses its sparkle because all of their energy is directed towards the business. This cannot take place. Work smarter, not harder. Gain maximal production with the least amount of effort.

Create your own methods for doing this. After all, the team's health closely correlates with the startup's health. Young people have a booming opportunity to achieve greater heights thanks to start-ups.

Reference:

1. Dr. Achibane Mustapha, Jamal Tlaty, May 2018, "the Entrepreneurial Finance and the Issue of Funding Startup Companies.
2. Dr. Phatik Chandra Kalita, December 2019, "Entrepreneurship Development Program: Its Role in creation of Entrepreneurs"- Think India Journal.
3. Pandian, Selvaraj, 14-Aug-2015, A study of the impact of entrepreneurial development efforts made in India- Gujarat University.
4. Pradhan, Kamini, Desai, Mira K, 2019, "Effect of entrepreneurship education in enterprise development". SNDT Womens University
5. Manish Kumar Goswami, February 2018, "Entrepreneurship Development and Employment Generation in India: Opportunities and Challenges" - International Journal of Creative Research Thoughts (IJCRT).
6. DR. R. JAYANTH, IRE Journals, MAY 2019, "A Study about Entrepreneurship in India and Its Promotion under 'STARTUP INDIA' Scheme".
7. Ku. Payal Sharma, Dr. Tapes Chandra Gupta, July, 2016, - "ENTREPRENEURIAL DEVELOPMENT AND MAKE IN INDIA", International Journal of Current Research. T

A Study of Women Empowerment through Self Help Groups

Dr. Vitthal Jadhav

Asst. Professor, Department of Commerce,
Maharaj J. P. Valvi Arts, Commerce & Shri. V. K. Kulkarni Sci. College,
Dhadgaon Dist. Nandurbar (M. S.)

Abstract:

The Women Empowerment and Self help groups play dominant role in society presently. The concept of self-help group is comprehensive but saving is said that women have become a factor. Women have the biggest share in making elderly self-help groups. Because of many small big groups in every district of Maharashtra are working today. Through which the Indian grassroots community of the grassroots is moving towards self-reliance, self-confident, and a woman standing on their feet. India is one of the emerging market economies in the world today. However, Poverty and financial inclusion are still the prime policy objectives in the country. 'Achieve gender equality and empower all women' is one of the essential Improvement goals. Women empowerment supports in achieving effective social change. The central and state government is implementing various schemes for empowerment of women. Women are playing a key role in the economic development of the country. Everyone needs financial empowerment. But every woman does not have to take a specific time to prove herself to be at home and abroad. Then it can be done by cooperating by overcoming their problems. It is possible through all women's groups.

Keywords: *Self Help Groups (SHGs), Women Empowerment, Microfinance*

Introduction

The concept of Self Help Group (SHG) is associated with the group of women having rural background and sharing similar financial conditions. SHG has strengthened the rural women financially and now they have dared to commence small scaled industries to improve their skills like leaderships, self-confidence, decision making. Since 1999, a large number of rural people especially women have been mobilized into Self Help Groups. Such groups helped the rural women to build the social capital for themselves. Initially SHG has been formed to mobilize the regular saving for lending money to the members of group for the short term purposes but subsequently the fund was used for investment to gain more profit for the group members. The functioning of SHG is very simple. It developed the link with area bank, starting with deposit and giving credit to its members. Subsequently SHG's became

regular borrower of bank, but it worked as an intermediaries on the behalf of its members.

Women empowerment is a multi dimensional social process that helps people gain control over their own lives. There is one policy for women namely National Policy for the Empowering of women 2001. The objectives of the national policy for women empowerment includes equal access to participation and decision making of women in social, economic and political life of the nation. The women from rural background are also playing an important role to elevate Indian woman on the global stage.

The participation of women in economic activities is necessary not only from a human resource point of view but also is essential even from the objective of raising the status of women in the society. The economic status of the women is now accepted as an indicator of a society's stage of development and therefore it becomes imperative for the government to frame policies for development of entrepreneurship among women. The long-term objectives of the development programmes for women should aim to raise their economic and social status in order to bring them into the mainstream of national life and development.

Objectives of the Study

1. To study of women empowerment through SHGs
2. .To know the benefits of SHGs in the process of empowerment of women

Methodology

.The present study is based on secondary sources of data and a descriptive nature which describes. Secondary data has collected from research journals, published data, books, magazines, research studies and other relevant documents, various reports and websites etc.

Statement of the Problem

Women have been oppressed culturally, socially, economically and politically. They are exploited at home, in the families, in the society and in the country. In the Multi ethnic and multi cultural society that exist in India, such exploitation takes in various forms. The core of the problem is that they shoulder a number of responsibilities, but they are not given adequate participatory or decision making power in the family or elsewhere. Women can gain such power, if their economic status, cultural and social status improves. Such type of overall improvement can be taken care by SHGs. Involvement in women self help groups enabled women to gain greater control over resources like material possession, intellectual resources like knowledge, information, ideas and decision making in home, community, society and nation.

Significance of the Study

Self help group of women is not a government scheme for paper. So she is a dormant revolutionary movement of women empowerment. Village savings group is a great opportunity to make women economically viable. Employment and self-esteem are both good things from the savings group. In 1992, the movement of the savings group came in real speed. Nobel Laureate and Bangladesh's founder of Savings Group Movement was Dr. Mahmoud Yunus. He has achieved pre-revolutionary success in Bangladesh using the implemented savings group. Women's confidence has increased through the savings groups. With the inspiration from this success, the smallest industries started to be encouraged in India through savings groups. Many women in the state have been given financial independence and self-

help groups. The women self help group movement is also a solution to financial problems. However, through these savings groups, many types of social work are done at village level. Therefore, the role of women SHGs is important because of economic and social development perspective. The Indian Women Savings Group Movement has long been more than twenty-five years old. The expected results of these savings groups are currently visible. Due to women savings groups, the flow of credit, savings, opportunities for self-employment received by women, improvement in the lives of their families and their families, positive changes in women and rural areas, and increased participation of women in social work, etc. will lead to rural development and women empowerment.

Literature review

*Singh (2012)*⁴ stated that the country needs to mobilize and utilize all the resources including human resources *Kappa Kondal (2014)*⁵ found that in the study justify the greater role played by the SHGs in increasing empowerment of women, by making them financially strong, as well as it helped them to save amount of money and invest it further development. It was also found that the SHGs created confidence for social, economic self-reliance among the members in two villages. It develops the awareness programmes and schemes, loan policies etc. *Hema Mehta (2017)*⁶ reviewed that the idea of SHG is a superior system for simple accessibility of microcredit to women and helps them to elevate their social and monetary status. In the wake of empowering propensity for investment funds among women, aggregate credits for particular monetary reasons for existing are given. A large portion of the poor women utilize this cash at to begin with, for local needs, to bolster their families.

*Pallavi (2020)*⁷ noticed that Micro Finance is the best tool for empowering women and which can be synergetic if exercised through Self Help Groups and also resulted in eradication of poverty and family problems which in turn to achievement of Millennium Development Goals (MDGs). *Dipak K. and et.al (2021)*⁸ observed that regular interaction among the women in SHG meetings has developed a sense of group solidarity and identity and thereby a raised social status. However, the SHGs did not appear to be a potential mechanism for generating political empowerment among the women concerned, since most of them were not interested in receiving political information.

Self Help Groups (SHGs) and Women Empowerment

India is one of the emerging market economies in the world today. However, Poverty and financial inclusion are still the prime policy objectives in the country. 'Achieve gender equality and empower all women' is one of the essential Improvement goals. Women empowerment supports in achieving effective social change. The central and state government is implementing various schemes for empowerment of women. The empowerment of women through SHGs would lead to benefits not only to the individual woman and women groups but also for the families and community as a whole through collective action for development. These groups have a common perception of need and impulse towards collective action empowering women not just for meeting their economic needs but also through more holistic social development.

According to a NABARD (National Bank for Agriculture and Rural Development) report, Maharashtra initiated self-help groups in 1999. In the decades since then, thousands of rural women have been informally associated with this type of economic activity, meant to create

economic independence, enable self employed and informally employed women with cash flow, and further economic and social independence. The state government runs two programmes to support SHGs – the Mahila Arthik Vikas Mahamandal, a scheme run by the women and child development department, and the Umed Abhiyan under the Maharashtra Department of Rural Development's State Rural Livelihood Mission. Both work for the empowerment of women. The Mahila Arthik Vikas Mahamandal aims to connect SHGs with capacity building, providing training in financial transactions and enterprise development, while Umed Abhiyan works on poverty elimination through social mobilisation, institution building, financial inclusion and a portfolio of sustainable livelihoods. Umed Abhiyan started in 2013 under the Maharashtra State Rural Livelihoods Mission (MSRLM) and is meant to specifically focus and work on poverty reduction using self-help group channels.

According to an advertisement published by the Maharashtra government, Umed Abhiyan covers 34 districts with 38,931 villages, and since its inception, it has reached 54.8 lakh families. Under this project, banks have loaned Rs 8,788 crore to SHGs through Umed Abhiyan and the government has granted Rs 786.81 crores in funds.

The initiative is being run by the government to raise the social and economic level of women. This is a primary process, and this group is formed by explaining each other together. These groups are also called saving groups. Such groups have been formed in every taluka and district in India. There is no discrimination in this group between men and women. Groups such as at least 2 members and maximum of 20 members are formed. In this, each member of each group collects a certain amount of money in the fixed time period. This period is once a week or once a month. This amount gets credited to the savings group members as a loan. Members are expected to return the loan to the savings group by the installment. Since the self-help group is based on democracy, each member has the same right. It is the group that determines how to repay the member's debt and repay it. No need to register a self-help group. According to the NABARD government system only the account of savings group members can be withdrawn in the bank. Since 1998, financial budget has been made in the central budget and the state government's budget. The State and Central Government have drawn up various schemes for these registered groups. E.g. The Maharashtra government has waived stamp duty for women savings groups while taking loans from the bank. This makes it easy and easy to loan.

The Government is implementing Deendayal Antyodaya Yojana – National Rural Livelihoods Mission across the country in a mission mode with the objective of organizing the rural poor women into Self Help Groups (SHGs) and continuously nurturing and supporting them till they attain appreciable increase in incomes over a period of time and improve their quality of life and come out of abject poverty. The programme is being implemented in all the States in the country and Union Territories, except Delhi and Chandigarh. As on 30th June, 2022, about 8.39 crore rural poor women have been mobilized into more than 76.94 lakh SHGs. In Punjab over 3.4 lakh rural poor women have been mobilized into over 33,500 SHGs.

8. Benefits of Women SHGs

Women SHGs is not a government scheme or project. This is an important way to unite women and to give them developmental education. The benefits of Women SHGs as follows:

- Co-ordinates and habit of saving and frugal.
- Mahila Bachat Gat does not have to borrow a lender to cover emergency needs during difficult times.
- Immediate and easy credit is available. Therefore, members have a habit of saving and bank transactions.
- Financial Assistance is available in very low interest rates compared to Saver loan. Therefore, each member's financial problems are solved.
- Creates mutual cooperation and trust among the members.
- Subsidies are provided by internal lending to low interest rates.
- Women started to move out of the house, so they got the opportunity to learn new things.
- Women become self-reliant.
- Information about financial transactions such as saving women, borrowing and repaying the loan. So their confidence grows.
- Information about the various welfare schemes of the government.

Conclusion

From above discussion it is conclude increased the abilities in women and improved their socio economic condition. SHG has helped the women to cope up with the problem of unemployment. Thus SHG in India represents an innovative approach towards the development of the SHG members. With the help of SHG keen interest in eliminating poverty by bringing up self employment opportunities to the poor women. The SHG movement has absorbed all these programmes positively and benefited to the SHG women members. The SHG have been successful in empowering rural women through various activities. Further, women are still lagging behind in terms of educational opportunities, inheritance or property right and economic opportunities. Under patriarchy and social norms women are seen to be inferior to men in public and private sphere. Women work especially domestic works are often unrecognized and undervalued. Therefore, women are not seen as decision makers in all spheres social, economic, political etc.

References

1. E.J. Helge (2013) "Women Empowerment Movements", Pratibimb : Mahila Samasyancha Atmashodh, Chief Editor, Dr. Nilkanth Bhusari, Atharva Publication, Jalgaon, 03.01.2013, National Seminar, Proceeding ISBN 978-963-81171-99-8.
2. Sonawane Ashalata Deoram (2011): "Economic Empowerment of women in Maharashtra through Self Help Group (A case study in Nasik District)", Pune University, Pune, Sept. 2011. Ph.D.Thesis.
3. Jain R, Kushawaha R, Srivastava A, (July 2003), "Social Economic Impact through Self-Help Groups", Yojana Vol-47, No-07.
4. Singh Ranbir, (2012). Women Entrepreneurship Issues, Challenges and Empowerment through Self Help Groups: An Overview of Himachal Pradesh, International Journal of Democratic and Development Studies, VOL. 1, NO. 1, Pp- 45-68.
5. Kappa Kondal (2014). Women Empowerment through Self Help Groups in Andhra Pradesh, India, International Research Journal of Social Sciences, Vol. 3(1), 13-16.
6. Hema Mehta (2017) Study On Empowerment Of Women Through Self-Help Groups In Less

Developed Part Of Jogeshwari-East (Mumbai Suburb), Episteme, Volume 5, Issue 4.

7. Pallavi S. Kusugal (2020) Women Empowerment through Self-Help Groups: An Empirical Study in Haveri District of Karnataka, Emprereal publishing House, page(s) 93-98.
8. Dipak K. Midya, Ananya Hota And Ashim Das (2021) Empowerment of Women through Self Help Group: SHG participants' perception about enhancement of their capacity Journal of the Indian Anthropological Society (ISSN 0019-4387) Society Pg. 109-126
9. Mulani M.U, (2008), "Women's Self-Help Grups", Diamond Publication, Pune.
10. Shylendra H.S, (January 2008), "Role of Self-help Groups", Yojana Vol-52.
11. Government of India, Ministry of Information and Broadcasting, India 2011, New Delhi: Publication Division, p.799, 2011.

A Review of Women Empowerment through Panchayat Raj Institutions

Dnyaneshwar Madhav Sanap

Ph.D. Research Student,
K. T. H. M. College, Nashik,

Dr. Dhiraj Chhagan Zalte

Associate Professor, Department of Commerce,
K. V. N. Naik College, Nashik.

Abstract

Women now must actively participate in politics, which is their most important duty. The political emancipation of women should be one of her main objectives, and in order to do this, society and the government must take appropriate measures. The first step in that direction is participation in local self-governments, which are more accessible to rural residents. Panchayati Raj institutions have historically been viewed as a means of advancing good governance. The present paper talks about how panchayat raj institutions have been taking efforts to empower women and how efforts have been taken to attract more and more women to participate in their own empowerment.

Key Words: Empowerment, Women, Panchayat Raj, Development etc.

Introduction

Women have played an equally significant role in the history of human evolution as males. In reality, a country's success as a whole may be gauged by the position, employment, and job that women undertake in society. A nation's social, economic, or political development will stall if women aren't involved in national affairs. The majority of women's household responsibilities combine with economic pursuits and the use of their labour and skills to generate additional revenue for the family, enabling the family to live decently. The "better half" of society and equal to men are how women are viewed. Men are making an effort to understand that women are truly their "better half" in life. They shoulder a lot of responsibility and carry out a variety of tasks related to managing the household, including childrearing, feeding, attending to farm labour, caring for domestic animals, and the like. However, the most crucial responsibility that women today must shoulder is their active participation in politics. One of her top goals should be the political empowerment of women, and both the government and society must take action in this direction to encourage women to enter

politics. Participation in local self-governments, which are more accessible to rural people, offers first steps in that direction. Institutions of the Panchayati Raj have traditionally been seen as a mechanism to promote good governance.

As women make up half of the population in our nation, there should be a similar proportion of women in politics. As India is the greatest democracy in the world, we must support women and act accordingly. Universities and non-profit organizations play a significant role in ensuring that women receive the position they deserve in society. Women now have the chance to exert more control over management, and other women can gain from this. Since that women make up 50% of the population in India, they must be equally competitive in local politics to advance the gender equality objectives. Women in politics can advocate for issues that other people are facing. Politicians who are women can raise issues affecting other women and provide solutions to improve their lot in life.

Objective:-

The objective of the study is to review the impact of women's empowerment through Panchayat Raj Institutions (PRIs). The study aims to examine the various ways in which PRIs have contributed to women's empowerment, particularly in terms of political representation, decision-making power, and access to resources.

The study will review existing literature on women's empowerment and PRIs, analyzing the findings of various studies conducted in India and other countries. The review will also examine the challenges faced by women in participating in PRIs, such as cultural and social barriers, as well as the strategies adopted by PRIs to overcome these challenges.

In addition, the study will examine the impact of women's participation in PRIs on the development of local communities, particularly in terms of health, education, and economic growth. It will also explore the potential of PRIs to serve as a platform for addressing gender-based violence and promoting gender equality.

Overall, the study aims to provide a comprehensive understanding of the role of PRIs in promoting women's empowerment and its impact on community development. The findings of the study can be used to inform policy and practice, promoting greater gender equality and social justice.

Women empowerment through Panchayat Raj Institutions (PRIs) has been a topic of discussion and analysis for several years now. PRIs are institutions at the village, block, and district levels in India that were created to decentralize power and promote local governance. The 73rd amendment to the Indian constitution in 1992 mandated the reservation of one-third of the seats in these institutions for women.

Data analysis

Positive results have been seen, according to data analysis of women's empowerment through PRIs. First off, since the implementation of the reservation policy, there has been a marked rise in the representation of women in local governance. In India's PRIs as of 2021, women hold 44% of the seats, a considerable increase from the time before the amendment. This has provided women with a forum to express their issues and take part in decision-making.

Second, the participation of women in PRIs has increased the number of women-focused policies and programmes. According to studies, PRIs run by women are more likely to place

a priority on matters like the health of mothers and children, girls' education, and the welfare of women and girls in general.

Thirdly, gender roles and preconceptions have changed in rural communities as a result of women's engagement in PRIs. Women who participate in local government are viewed as role models and leaders, upending preconceived ideas about what women should and shouldn't do in society.

Yet, there are still a number of issues that must be resolved if PRIs are to further empower women. First off, despite being elected to PRIs, many women still encounter obstacles to their participation, such as a lack of education, money, and social conventions that prohibit women from entering politics. Second, discrimination and marginalization by male colleagues can prevent women from participating fully in decision-making processes in PRIs.

In conclusion, gender-sensitive policies, increased representation, and a shift in gender roles in rural areas are all benefits of women's empowerment through Panchayat Raj Institutions. To remove the obstacles that prohibit women from taking part fully in PRIs and to address the discrimination they experience, there is still a long way to go.

Women's place in Panchayat Raj organizations

The growth of women and the establishment of a society that values equality between the sexes depend on their empowerment in all domains, but particularly in politics. It is essential to the pursuit of peace, progress, and equality. The Indian democracy, which has been in existence for more than 50 years, has entered the next century. Nevertheless a sizable portion of women are still excluded from the political sphere. Without the equal and proportionate engagement of men and women at various levels of decision-making, there cannot be a real democracy or meaningful public participation in administration and development. The progress of women depends on women's participation in politics. In most communities across the globe, women's primary responsibility is to prepare meals. The modifications made to the Panchayati Raj Institution are a clear indication of the ePolitical system and decision-making process. Only by implementing appropriate efforts and steps for their empowerment could the goal of improving the socioeconomic status of women be accomplished. Women cannot be empowered until they are given enough representation in the political system. By establishing the provision for the largest number of women to link and associate with political activities even at the lowest level of political action, this purpose should be realized at the desired level. Thus, the policy of reservation in favour of women has been considered an important strategy to increase their involvement at the local level in recently implemented Panchayati Raj Institutions.

Since the beginning, panchayat has been the foundation of many Indian communities. The 73rd Amendment Act, popularly known as the Panchayati Raj Act, brought about the Panchayati Raj that Mahatma Gandhi always supported. With the designated seats for the SC and ST, this statute gives women a total of one-third of the seats. Also, it set aside one-third of all chairperson positions for women.

The role of women in the panchayat are:

- Participation in election
- Participation in rural development
- Participation in decision-making

- Agent of social revolution
- Reducing corruption
- Reducing violence against women
- Practising participatory democracy
- Reduction of violence against Dalits

Difficulties faced by women to represent in Panchayat Raj institutions are-

- Political intervention present in the panchayats
- Women are made to act as proxies for men
- Husband takes the intervention of the elected women and operates on her behalf
- Women in rural areas lack the awareness of the political; rights they possess
- All the negative public opinions
- Lack of education of women in the rural areas
- Lack of training courses for the women
- Violence against women to suppress them from acting their rights

The inclusion of women in Panchayat Raj institutions

Thus, one-third of the seats in the village panchayat are set aside for general, scheduled, backward caste women under the 73rd Amendment Act. People must voluntarily accept this accommodation for women and appreciate their equality with men in terms of standing in society. In order to further our fight for gender equality and participation in activities that promote mutual understanding, new policies need to be implemented.

The following initiatives have been implemented to promote the active engagement of women in Panchayat Raj institutions:

1. Efforts have been made to increase the number of women participating.
2. All elected officials must be at least literate in order to follow instructions and inform the people of the PR-Act.
3. To increase the larger engagement of women in these sectors and to educate women about governance, literacy is a very important component.
4. To improve women's communication and leadership abilities in order to improve travel.
5. Teach them to speak up and find ways to communicate with the local self-government to assert their rights under the panchayat system.
6. To inform women about the services and initiatives the federal, state, and local governments have provided for them.
7. To remove all cultural obstacles in order to empower and inspire people to accomplish great things.

One-third of Panchayat Raj seats are reserved for women.

By mandating a mandatory one-third reservation for women, clause (3) of article 243D assures women's participation in Panchayat Raj institutions. 20 Indian states have raised the percentage of women's reservations to 50% as of right now (the 20 states are Andhra Pradesh, Assam, Bihar, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Odisha, Punjab, Rajasthan, Sikkim, Tamil Nadu, Telangana, Tripura, Uttarakhand, and West Bengal).

Conclusion

Women have been given improved opportunity and are doing the duties assigned to them since the Panchayat Raj institution was established. Women now have a fantastic chance to get involved in politics and administration because to this statute. It provides a stage for them to advance their voices and be heard.

References:

- Ministry of Panchyat Raj 2008, A study of EWRs in Panchyati Raj Institutions.
- T.M Dak and B.M Purohit, Institute of Social Development, Udaipur, 2008, Study by Govt. of India, Planning Commission, Empowerment of women through participation in Panchyati Raj institutions: some structural impediments and training strategy.
- Prof. Ishrat Shamim and Dr. Ranjana Kumari, Gender and local governance-A new discourse in development, November 2002, paper submitted to South Asia Network of Economic Research Institute (SANEI). Road Map of the Panchyati Raj (2011-16): An All India Perspective, version Feb 2011, Ministry of Panchayati Raj, Govt. of India
- Women empowerment: debate on political representation, Political representation of women in India, paper online.
- Ministry of Panchyati Raj, A study on EWRs 2008, Indian women press corps. New Delhi.

A Study On Participation Of Women In Dairy Farming Special Reference Shrigonda Tahsil

Dr. Bhos Mukund Subhash

Assistant Professor, Department of Commerce
Shri Chhatrapati Shivaji Mahavidyalaya,
Shrigonda, Dist. Ahmednagar. Maharashtra - 413701

Abstract:

The study was conducted in purposively selected Shrigonda tahsil based on maximum number of women Milk Producers Co-operative Societies and private dairies. Shrigonda tahsil was selected based on maximum number of women. From shrigonda tahsil list of villages having maximum number of women Milk Producers Co- operative Societies and private dairies were prepared in descending order. Top six villages, Kolgaon, Kashti, shedgaon Belavandi, Mandavgan, Pargaon. The researcher selected 12 dairy farms from Shrigonda tehsil and used simple random technique thus making a total sample of 72. The data were collected by using questionnaire schedule. The results revealed that majority of the women dairy farmers participated in cleaning cowshed with disinfectants, selection of breeds and washing the cows. About half of the respondents were participated in selling of milk, followed by vaccination of animals. The characteristics namely education, income, dairy experience, livestock possession, mass media participation, social participation, extension participation and risk orientation had positive and significant relationship with participation of women in dairy farming.

Keywords: Dairy Farming, Woman's Participation, Self-Employment, Case Study

Introduction:

Indian economy is basically depends on Agriculture and it is the main occupation of rural area as majority of Indian population live in the villages. The growth of agriculture plays an vital role in economic and social upliftment of the rural people. The rural dweller depends directly or indirectly on agriculture for livelihood.

This represents a sustained growth in availability of milk and milk products for the growing population. Dairying has become an important secondary source of income for millions of rural households engaged in agriculture. The present investigation was undertaken to woman's review the situation of dairy farming in the Shrigonda Tahsil with the objectives to study various trends of milk production and socio-economic status of the dairy farmers.

Shrigonda is a town and Tehsil in Ahmadnagar District of Maharashtra. In India, a tehsil is a sub-division of a district that is responsible for the administration and revenue collection of a particular area within the district. It is an important part of the local governance structure, and plays a crucial role in the development and administration of its local community. Total area of Shrigonda tehsil is 1,603 km² including 1,517.17 km² rural area and 85.65 km² urban area. Shrigonda tehsil has a population of 3,15,975 peoples, out of which urban population is 31,134 while rural population is 2,84,841. Shrigonda tehsil has a population density of 197.1 inhabitants per square kilometre. There are about 65,644 houses in the sub-district, including 6,343 urban houses and 59,301 rural houses. When it comes to literacy, 66.94% population of Shrigonda tehsil is literate, out of which 73.33% males and 60.02% females are literate. There are about 112 villages in Shrigonda tehsil.

Scope of Dairy Farming:

1. India is one of the largest milk producers of the world. The demand of milk and milk product is increasing rapidly. There is immense scope of dairy farming in Shrigonda Tahsil.
2. This study can provide an excellent opportunity for self-employment of unemployed womens for dairy farming.
3. It is also an important source of income generation to small/marginal farmers and agricultural laborers.
4. The increasing cost of fodder products and its seasonal variability can be reduced by undertaking fodder cultivation.
5. The study is also confined in the improvement of production, maintenance, production cost and marketing of dairy products to enhance the economic status.

3. Problems or Need of Research Area:

- The expenses of feed, labor, maintenance, insurance, etc. are more than rate of milk provided by the milk distributors but women's participation maintain this condition.
- Fodder and feeding:
 - o Women's weak performance of local knowledge and research institute to identify suitable fodders, feeding schedules, feeding norms using locally available resources.
 - o Lack of knowledge regarding quality fodder among women farmers.
- Dairy Cattle health:
 - o From women farmers state veterinary services are not well managed particularly with respect to vaccination cover and disease diagnostic services.
 - o Less or no knowledge of women farmers regarding use scientific principles of animal management, cleanliness and hygiene on dairy farms.

Objective of the Study:

An observational Study on Women's Participation in Dairy Farming in Srigonda Taluka.

Procedure followed in data collection

The research study on participation of women in dairy farming was conducted in Shrigonda Tahsil district of Ahmednagar.

i) *Selection of villages*

A list of villages having maximum number of women dairy Farming in Shrigonda Tahsil. Major six villages Kolgaon, Kashti, Shedgaon Belavandi, Mandavgan, Pargaon in Shrigonda Tahsil were purposefully selected for the study.

ii) *Selection of respondents*

From each village, a list of dairy women was prepared and 12 dairy women were selected by using simple random sampling technique, thus making a total sample of 72. The data were collected with the help of Questionnaire schedule.

Participation of women in dairy Farming :

This study covers six villages of Srigonda taluka, in which the extent of participation of women in dairy Farming besides agriculture while peasants work in milk business, what kind of work women do, the extent to which women participate in the economic component of dairy Farming is discussed. . For this, various factors such as women's age, education, their family, land owned by them, annual income, experience in dairy Farming, feeding of cows and buffaloes, decision-making ability, etc. have been considered.

A large number of women above 35 years of age can be seen in this. They are also considered to have education up to primary, secondary and higher secondary. Also, small families separated are more common. Srigonda taluka is largely horticultural, but the area of land held by the farmers here is small, so many farming families are seen doing dairy Farming along with agriculture and there is significant involvement of women. A large amount of dairy Farming is done as an additional business to agriculture, in which the participation of women in feeding, managing, purchasing, rearing, and daily care of cows and buffaloes are very high.

Finding:

The results obtained from the analysis of the data collected have been presented under the following.

Extent of participation of women in dairy farming.

The data presented that majority of the respondents belonged to medium level of participation in dairy Farming.

Selection of breeds.

More than half of the dairy farm women participated in selection of breeds along with their husbands or other male members of the family.

Purchase of cows

A considerable percentage 70% of male members of the family participated in purchase of cows, followed by 30 % of the dairy farm women who participated in purchase of cows.

A Collection of dung and cleaning cow shed

Majority 60 % of farm women participated in collection of dung and cleaning cow shed with disinfectants. Whereas 25 % of dairy farm women participated in collection of dung and cleaning cow shed with disinfectants along with their husbands or other male members of the family. Only 15 % of labors were participated in collection of dung and cleaning cow shed with disinfectants.

Purchase/ collection of feed

About 70 % participated in collection of feeds along with their husbands or other male members of the family.

Washing of the cows

Majority of dairy farm women 85 % participated in washing of the cows. Whereas 45 % of farm women participated in washing of the cows along with their husbands or other male members of the family.

Watering

Majority of farm women participated in watering. Whereas 30 % of farm women participated in watering along with their husbands or other male members of the family.

Cleaning

Majority 65% of dairy farm women participated in cleaning. Whereas 35 % of farm women participated in cleaning along with their husbands or other male members of the family.

Milking of the cows

Nearly half 75% of dairy farm women participated in milking of the cows. Whereas 25 % of farm women participated in milking of the cows along with their husbands or other male members of the family.

Vaccination / Treatment of animals

About 35% of the dairy women participated in vaccination or Treatment of animals along with their husbands or other male members of the family. Whereas 65% of male members participated in vaccination of animals.

Selling of the milk

It is clear from the study that 30% of women participated in selling of the milk along with their husbands or other male members of the family. Whereas 70% of male members participated in selling of the milk.

Conclusion:

From all the above studies, it is concluded that women are very much involved in dairy farming, their significant participation is seen in every work of dairy farming. As a result, they have an important contribution to strengthen the financial system of the family to a large extent. It is seen that women are involved in all the activities like management, feeding, fodder, purchase, milking of cows and buffaloes.

References:

1. Nataraju, B. Y. A study on participation of women in dairy farming in chickmagalur district
2. Abdul Hai, Srivastava, R. M. And Singh, R. P., 2003, livestock Farmer's preference of communication media and their use by extension workers in tribal area of Bihar. Indian J. Extn. Edu. 39 (1 & 2)
3. AGARWAL, S. B., SINGH, C. B. AND JHA, S. K., 2007, Constraints in adoption of cross breeding technology in different regions of India. Indian J. Dairy. Sci., 60(5)
4. ANIL CHAUHAN, B. K., 2006, Prospects and Constraints of dairying in Rural Bengal: A case study. Indian Dairyman, 55 (12).

An Emphirical Study On Work Life Balance Of Women Employees In Banking Sector In India

Ms Shobhna Dangwar

Assistant Professor,

Smt Devkiba Mohansinhji Chauhan College of Commerce and Science,
Silvassa

Abstract

This paper has tried to study about the work life balance of women. Work-life balance is one of the most difficult situations faced by the women employees of today's era specially in the banking sector where the working hours are too long and work is extremely challenging. Women like the earlier days are not limited to the four walls of home. They now prefer to be financially independent due to increasing economic needs and social status. A major change in gender biasness and discrimination against women working in banks came with nationalization of Indian Banking sector in 1969. With new policies coming in, women working in banking sectors are now able to maintain a healthy work life balance. Even though there are no separate policies for women but women in banking jobs now accept sharing of workload and also, they get help from the colleagues. Work life balance is an ongoing issue that must be looked upon and taken care of, because ignoring this will lead to work life imbalances, causing degradation of family relationships because of poor or very less interaction with spouse, children, and other family members. Also, absence of work life balance will lead to missing of important family events. The inability to achieve work life balance will also cause low job satisfaction, increased absenteeism, low productivity, increased stress, conflicts in family and poor social relationships. There is need of research on this topic on a wider sample in order to achieve generalized results.

Keywords: Women employees, Banking personnel, Work-life balance, Work life imbalance, Professional Life, Banking Sector, Family.

Introduction

Women in early days did not have access to higher education, they were mostly confined to kitchen. The ladies were mostly either employed in farms, factories or some miser works. Due to lack of education, they were dependent on their husband's or father's money and had no financial freedom. With the development in economy, came the freedom of education for women too.

Educated women were more enlightened about their rights and careers. With knowledge

and brain power, which is way more important and needed than physical power, women were finally introduced to more choices in careers, equal to men, in every sector.

But with more and more women entering every field be it education, medicine, insurance, finance, bank or even research, their challenges too increased as they have to perform a lot of duties at home too. Specially after marriage their additional burdens on women of taking care of their children, in laws, husband, and other family member. A woman, no matter how successful she is in her career is also expected to take care of household chores. This makes it difficult for them to take the pressure of continuing their career path. Working women who are mothers who have to take up the challenge of taking care of their family and also the pressure of ever-increasing demands at work

Due to the contradictory demands of work life and personal life, the issue of work life balance has garnered more concern and discussions, as both the spheres of life for any individual is equally important. The problem is more common amongst the women employees. Women employees who have achieved work life balance achieves a feeling of contentment as they feel a fulfilling life both inside as well outside homes, they tend to experience least conflicts in their working life and personal life.

Now a days women are in every field and are not limited to household works. like old days men are not the only bread winners of family. Women no longer are confined to ordinary works but are also participating in working sectors in huge percentages. With changes in social, economics and social needs the role of women too has changed. The banking sector pose special threat to working women employees to have a healthy work- life balance due to long working hours as the working hours are too high and the jobs are more demanding.

This paper is an attempt to throw light on work life balance and imbalance.

Literature Review

As work life balance is one of the most important issues being faced by the working population specially women employees, so it has garnered increasing importance in the field of research work life balance impact both, productivity of employees at work place as well as performing household responsibilities.

A number of studies have been conducted in order to study the factors that affect work life balance of working women employees, and suggest measures to overcome this challenge.

In order to understand the work life balance of women properly and find the research gap the researcher has reviewed the following literatures.

Yadav and Dabhade (2013) in their study figured out the working environment of public sector banks for women employees and the perception that women employees have regarding the initiatives and policies of bank on their personal and professional life. The research paper suggests that work life balance is an ongoing process rather than a problem. The study suggests that work-life balance is not a problem to be solved. It is an ongoing issue to be managed.

Aggarwal (2015) conducted the study to find out the atmosphere for women employees in the public banking sector and what opinion does working women hold about the strategies, ideas, policies of banks and the effect of such policies on the lives of women employees.

Selvakumar (2016) in his studies has identified the factors that affects the work life balance

of bank employees and measures the level of work life balance of employees. **Tyagi (2016)** in his research paper analysed the socio- economic status of the women employees in both public sector banks as well as private sector banks. He also laid focus on measuring the work life balance of employees working in bank. **Sana (2017)** in her study focuses to find causes and consequences of imbalance on the basis of gender, demographics, level of the hierarchy at the organizational level, welfare policies, growth pattern, and family and societal to look at the challenges associated with managing professional and personal life of women employees of the banking sector. The study concluded that work life balance has become a quest for professionals of banking industries and also that women employee's work better when they do make time for family and personal interests.

Anithamary & Harini (2017) concludes that women in banking sector consider banking profession as a good sector for them in order to work for the nation to play their role in shaping a strong economy as well as country. The organizations need to adopt human resource strategies and policies to overcome the issues of the work life balances of women in the current business environment.

Scope of the Study

'The present study includes only women employees working in banking sector. The study tries to recognize various factors that affects work-life balance of women employees. Women Employees working in banks have been considered for the purpose of study.

Objective of the Study

The main objective of the research is to find out the factors lead to maintaining a balance between the family life and professional life of working women employees in banking sector.

Methodology

This study was conducted based on the observation that women, post liberalization era started taking up jobs in banking sector due to high pay scales and job security. However, banking jobs are highly demanding as it involves long working hours and time bound work. Most of the women joining at clerical or junior level do not reach to top level, as compared to the male coworkers. The major reason is that females give priority their family responsibilities. They are more focused towards performing their duties towards family and children over professional growth.

To conduct the research, researcher has used secondary data from various websites and published research journal

With the changing time and scenarios in family and social culture, Society and family members have also started accepting the equal rights of both the genders. Indian women are now placed at the top most positions of many major banks and they are proving themselves to be competitive, **Arundhati Bhattacharya first female chairman of SBI, Ranjana Kumar first women head of a public sector bank, Shanti Ekambaram head of consumer bank, Shikha Sharma Managing Director and CEO of Axis Bank, Shyamala Gopinath chairperson of HDFC are few to name among the women who reached apex positions in their banking career**

However women has to take care of one more aspect, that is, their home and personal life. On the other hand, for every woman there is one more background to manage, which is

home and personal life. Today with increasing demands at job, maintaining balance between work life and personal life needs a lot of attention. The pressures of the work or personal life can lead to physical and mental stress. According to various studies, it has been found that such situation affects person's health both physiologically and psychologically. Therefore, it is very important for employees to maintain a healthy balance between work and their private lives.

Work life imbalance

A lack in the work life balance of women employees can degrade the quality of their life. Relationships require time, nurturing and regular attention towards spouse, kids and family at large. Once such a gap causes damage, it will become difficult to be undone. It is difficult to repair broken relationships. The reason why many married couples have to go to counsellor is also, an unbalanced work life of the spouses. It is often more difficult and time consuming to repair relationships than take care of them on appropriate time and focus on the important aspects of family and relationship with family members. Work life imbalance leads to extreme anxiety, burnout, tensions, stress and psychological problems for women. It becomes further difficult and magnifies if both husband and wife are working and have old aged parents and children at home. This causes constant and prolonged worry among women and can cause psychological disorder, as they find little or no control over their lives and it keeps on diminishing the feeling of stability in them. This further creates a hopeless perception that they never have enough time with family as well as unhappy performance at work place because of lack of balance in life.

Such kind of mental stress will cause physical stress in women leading to various illness like headaches, gastritis, body ache, fatigue, blood pressure, cardiac problems, diabetes and other psychiatric problems. All these problems generate work life conflict among women employees, which results in - Increased Absenteeism, Reduced productivity, Reduced job satisfaction, Increased managerial stress, Damaged family and social relationship.

Conclusions

This paper tries to focus on work life balance and imbalance of women employees working in banking sector. Work-life balance is one of the biggest challenge and issue faced by the women employees of banks in 21st century. The role of working women has changed all over the world due to economic conditions and social needs. The nationalization of the Indian banking sector in 1969 served as the first major step to reduce gender discrimination against women in banking jobs. The changing family structure from joint family to nuclear family, increase the opportunities to the women to join the professional job in banking sector due to the highly paid salary offered, job security and a much better social status. The term 'Work Life Balance' was coined in 1956, 'work- life' and 'personal life' are two sides of the same coin. Achieving and creating a balance between the work and personal life is considered to be a work life balance issue. More than achieving it is also important to keep it maintained throughout the life. The women employees working in the banking industry are able to balance their work-life only if the employers are supportive and implement strategies and policies that promotes work life balance of women employees, as they are also tasked with the responsibility of their families.

The role and duties of a women at home is also to be understood by the employers

thereby giving full support and women-oriented policies like maternity leaves, flexible working hours, facility of work from home in case of family emergency and healthy work conditions, for helping the women employees at work.

References:

1. <https://www.businessnewsdaily.com/5244-improve-work-life-balance-today.html>
2. Aggarwal Nidhi (2015) - Work Life Balance in E- Age: A Study of Women Employees - International Journal of Computer Science And Technology, Vol. 06, Issue 01.
3. <https://www.betterup.com/blog/how-to-have-good-work-life-balance>
4. Anithamary C & M. Harini (2017) - A Study on Work-life Balance of Women Employees in Banking Sector with Reference to Coimbatore City - Indian Journal of Applied Research, Vol. 7, Issue 2.
5. <https://www.linkedin.com/pulse/work-life-balance-women-employees-rajesh-bhat>
6. Das Sangita & Shashi Mishra (2016) - A Study on Work Life Balance of Women Working in IT Sectors of Mumbai City - International Journal of Humanities and Social Science Invention, Vol. 5, Issue 9, PP.43-47.
7. Narayana M. S. & J. Neelima (2017) - Work life balance on women employees in banking sector: An empirical perspective - International Journal of Advanced Educational Research, Vol. 2, Issue 5, Pp.58-61.
8. Sana Hafiz (2017) - Work-Life Balance of Women Employees in Banking Sector-With Special Reference to Kota City – International Conference on Innovative Research in Science, Technology and Management,
9. Selvakumar M. (2016) -Work-Life Balance of Women Employees of Commercial Banks in Sivakasi, Tamil Nadu - Asian Journal of Managerial Science ISSN: 2249-6300 Vol. 5 No. 1.
10. Tyagi Jyoti (2016) -An Empirical Investigation on Work-Life Balance of Working Women in Banking Sector - <https://jagannathuniversityncr.ac.in>
11. Yadav R. K. and N. Dabhade (2013) - Work Life Balance amongst the working women in Public Sector Banks - A Case Study of State Bank of India -International Letters of Social and Humanistic Sciences, Vol. 7, pp. 1-22.
12. <https://www.forbes.com/sites/forbesbusinesscouncil/2022/10/12/support-is-the-work-life-balance-women-need/?sh=34fdbf252a2c>

Career Success of Women Academicians in Higher Education: An Analytic study of contributing Factors

Dr. K.Sangeetha

M.Com.,M.Phil.,Ph.D

Assistant Professor, The Research Centre of Commerce

Fatima College, Madurai, Tamil Nadu

Dr.Y.Fathima.,

M.F.C.M.B.A.,M.Phil.,Ph.D

Professor, School of Commerce, Jain Deemed to be university, Bengaluru, Karnataka

Introduction

Career success was distinguished as being composed of “extrinsic and intrinsic” factors. The extrinsic career success was referred as Objective measures of career success whereas the intrinsic career success was referred as subjective measures of career success. Objective career success refers to “success that is directly observable, measurable and verifiable” example salary, salary growth, hierarchical advancement, occupational status. The Subjective career success on the other hand defined as “ an individual’s reactions to their career experiences usually expressed or measured in terms of job/career satisfaction” examples sense of purpose, work life balance, state of deep satisfaction and the productivity associated with a fine balance of challenges and skills etc. Further many study reveals that demographic and sociological factors are the other important influencing factors of career success especially when it is related to women’s career development. Chusmir(1982) in her study she suggested that supportive family background, strong educational qualifications, later marriage etc are factors that enhance women’s career development. Powel(1983) he found that demographic variables such as age, gender and human capital and experience has positive influence in career development of women in higher education. Bashaw & Grant (1993) he pointed out some of the personal variables like parents education, parents work experience, parents status and spousal employment and status are associated with occupational aspiration and behavior. So the purpose of the study is to explore the Objective and Subjective Career Success of women academicians and the various demographic and sociological factors which influenced to reach the career success in their career development process.

Objectives:

- To explore the Objective and Subjective career success of Women Academicians in arts and science colleges in Madurai region.
- To know whether there is any association among Personal factors of respondents

with Objective and Subjective career success that would provide a better understanding about the career development of Women Academicians.

Methodology:

This study investigated the relevant objective career success factors like income, advancement, status etc and subjective career success factors like career satisfaction and job satisfaction. This study focused on the academicians holding Principals, Vice Principals, Dean, Controllers and Head of the department position in Government, Aided and Self finance Arts and Science colleges. The data was collected using five point scale and the reliability analysis were done in that Cronbach alpha value obtained is .95. The Census study has been followed it covers all the staff members from 33 colleges in Madurai region. The study covers 2 government colleges, 16 aided colleges and 15 self finance colleges totally data was collected from 308 staff members . The collected data was analysed by using tools like “T” test , One way ANOVA and Post hoc test. Objective and Subjective career success factors framed by Greenhaus Parasuram (1990) containing 8 items measured on 5 point Likert scale are used for collecting data.

Analysis and Interpretations

Table 1: Descriptive statistics details of Objective and Subjective career success.

S.no	Career Success	Mean	SD
1	Objective career success	19.6	3.7
2	Subjective career success	19.0	4.2

The above table shows mean value of Objective career success (Mean = 19.6) of women academicians is higher than Subjective career success (Mean = 19.0).

Hypothesis:

There is no significant association in the level of Objective and Subjective career success on the basis of various personal factors of women academicians.

Table 2: “T” Test Analysis of Objective and Subjective Career Success with Various Personal Factors

S. no	Factors	%	Objective Career Success				Subjective Career Success			
			t	Sig	Mean	SD	t	Sig	Mean	SD
1	Educational Qualification	57	3.598	.000**	18.8	3.7	5.158	.000**	18.2	4.1
	M.Phil P.hD	43			19.9	3.5			20.0	4.2
2	Fathers Educational Status		1.169	.243	Not Significant		3.412	.001**		
	Not a Degree holder Degree Holder	51 49							18.4 19.6	3.5 4.7
3	Mothers Educational Status		2.578	.011*			1.081	.280	Not Significant	
	Not a Degree holder Degree Holder	81 19			19.5 18.6	3.2 3.7				
4	Father’s Profession		5.220	.000**			.436	.663	Not Significant	
	Teaching Other	15 85			20.7 19.1	2.4 3.8				

5	Husband's Profession Teaching Other	32	.699	.485	Not Significant	3.526	.000**	19.9	4.4
		68						18.6	4.0
6	Medium of Instructions studied English Tamil	54	6.105	.000**	18.5	2.664	.008**	18.6	4.4
		46			20.3			19.5	3.9
					3.9				
7	First Generation Learner Yes No	28	.862	.389	Not Significant	2.382	.020**	17.9	3.6
		72						19.1	4.2
8	Status of Institution Autonomous Non Autonomous	67	.836	.404	Not Significant	3.375	.001**	19.4	4.1
		33						18.1	4.3
9	NET/SET Qualification Yes No	17	.728	.411	Not Significant	.616	.465	Not Significant	
		83							

The above T test Analysis table gives the following results

- 57 % respondents are M.Phil holders and 43 % respondents are Ph.D holders. Education Qualification of a respondents has a significant association with Objective and Subjective Career success. The Mean value shows Ph.D holders are highly associated with Objective career success (Mean=19.9) and Subjective career success (Mean 20.0) than M.Phil holders.
- 51% of respondent's fathers are not degree holders and 49% of respondents fathers are degree holders. Respondent's father's educational status has significant association with subjective career success of the respondents. The mean value shows the respondents whose fathers are degree holders (Mean=19.6) are highly associated with subjective career success than the respondents whose fathers are not a degree holder (Mean=18.4).
- 81% of respondent's mothers are not degree holders and 19% of respondents mothers are degree holders. Respondent's mother's educational status has significant association with objective career success. The mean value shows the respondents whose mothers are not a degree holders (Mean=19.5) are highly associated with objective career success than the respondents whose mothers are degree holders (Mean=18.6).
- 15% of respondent's father's are teachers and 85% of respondent's father's are in other profession. Respondent's father's profession has significant association with objective career success. The mean value shows the respondents whose fathers are in teaching profession (Mean = 20.7) are highly associated with objective career success than the respondent's whose fathers are not in a teaching profession (Mean = 19.1).
- 32% of respondent's husbands are in teaching profession and 68% of respondents husbands are in other profession. Respondent's husband's profession is significantly

associated with subjective career success. The mean value shows the respondents whose husbands are in teaching profession (Mean = 19.9) are highly associated with subjective career success than the respondent's whose husbands are not in a teaching profession (Mean = 18.6).

- 54% of respondents are studied in English medium in school and 46% of respondents studied in Tamil medium in school. The medium of instructions of respondents are significantly associated with both objective and subjective career success. The mean value shows the respondents who studied in Tamil medium (Mean = 20.3, 19.5) are highly associated with objective and subjective career success than the respondents who studied in English medium (Mean = 18.5, 18.6).
- 28% of respondents are first generation learners and 72 % of respondents are not a first generation learners. The result shows first generation learners are significantly associated with subjective career success. The mean value shows the respondents who are not a first generation learners are highly associated with subjective career success (Mean = 19.1) than the respondents who are a first generation learners (Mean = 17.9).
- 67% of respondents are working in autonomous colleges and 33% of respondents are working in non autonomous colleges. The result shows respondents college status are significantly associated with subjective career success. The mean value shows the respondents who are working in autonomous institutions (Mean = 19.4) are highly associated with subjective career success than the respondents who are working in non autonomous institutions (Mean = 18.1). The other factors are not significantly associated with career success.

Table 3 – “F” test Analysis of Objective and Subjective Career Success with Various Personal Factors

S,no	Factors	%	Objective Career Success				Subjective Career Success			
			F	Sig	Mean	SE	F	Sig	Mean	SE
1	Age	28	47.48	.000**	17.9	.21	23.63	.000**	17.4	.26
	Below 40									
	41-50	34			18.5	.30			18.9	.36
	Above 51	38			21.1	.21			20.3	.24
2	Income		108.67	.000**			15.51	.000**		
	Below Rs	54			17.5	.78			18.1	.24
	50,000	12			21.3	.41			20.1	.36
	Rs 50,001-	34			21.5	.21			20.2	.30
	Rs1,00,000									
	Above Rs									
	1,00,001									
3	Type of College		113.16	.000**			15.42	.000**		
	Management									
	Government	28			22.4	.21			19.8	.18
	Aided	40			21.1	.18			20.1	.21
	Self Finance	32			17.5	.16			18.2	.20

4	Mother's Profession Teaching Other Home makers	24	115.11	.000**	21.0	.22	11.52	.011*	18.3	.34
		5			18.2	.28			17.2	.42
		71			17.9	.31			16.8	.38
5	Marital Status Single Married Widow	10	12.15	.000**	19.4	.41	2.64	.072	Not Significant	
		88			19.2	.16				
		2			23.5	.36				
6	Parents Economic Status Upper Middle Lower	11	12.46	.000**	18.2	.42	4.70	.009**	17.3	.26
		64			19.7	.21			19.1	.36
		25			20.2	.20			21.1	.24
7	Experience Below 10 11-20 21-30 Above 31 years	8	29.93	.000**	18.2	.28	10.28	.000**	16.7	.46
		30			18.1	.22			19.1	.23
		32			20.2	.30			19.3	.38
		30			20.9	.35			20.1	.45

The above F test Analysis table gives the following results

- With regarding age the result shows respondents age is significantly associated with objective and subjective career success. The mean value shows the respondents who are above the age of 51 years (Mean = 21.1,20.3) are highly associated with both the objective and subjective career success than the age group of below 40 years (Mean = 19.9,17.4)and 41 to 50 years (Mean = 18.5,18.9).
- With regarding income of the respondents the result shows respondents income is significantly associated with both the objective and subjective career success. The mean value shows the respondents who earns income above Rs 1,00,001 (Mean = 21.5,20.2)are highly associated with both the objective and subjective career success than the respondents who earns below Rs 50,000 (Mean = 17.5,18.1)and Rs 50,001 to Rs100,000(mean=21.3,20.1)
- With regarding type of colleges in which the respondents are working shows the respondents who are working in different types of college are significantly associated with both objective and subjective career success. The mean value for the respondents who are working in government colleges (Mean = 22.4) are highly associated with objective career success than the respondent who are working in aided (Mean = 21.2) and self finance colleges (Mean 17.5). Similarly the respondents who are working in aided colleges (mean = 20.1)are highly associated with subjective career success than the government colleges(Mean = 19.8) and self finance colleges(Mean = 18.2).
- With regarding respondents mother's occupation the respondents whose mothers worked as a teachers are highly associated with both objective (Mean = 21.0) and subjective career success (Mean = 18.3) than the respondents whose mothers are working in other profession (Mean = 18.2,17.2) or a home makers (Mean = 17.9,16.8).
- With regarding marital status of respondents the mean value shows the respondents who

are widow (Mean = 23.5) are highly associated with objective career success than the respondents who are single (Mean = 19.4) and married (Mean = 19.2).

- With regarding respondents parents economic status the mean value shows the respondents whose parent's economic status is lower (Mean = 20.1, 21.2) are highly associated with both objective and subjective career success than the respondents whose parents economic status are upper (Mean = 18.2, 17.3) and middle (Mean = 19.7, 19.2).
- With regarding teaching experiences the result shows respondents teaching experiences are significantly associated with both objective and subjective career success. The mean value shows respondents whose teaching experiences are above 31 years (Mean = 20.9, 20.1) are highly associated with both objective and subjective career success than the respondents whose teaching experiences are below 10 years (Mean = 18.2, 16.7), 11 years – 20 years (Mean = 18.1, 19.1), and 21 years to 30 years (20.2, 19.3).

Recommendation :

- The analysis reveals that the respondents are of the opinion “I am satisfied with the success I have achieved in my career” has a lowest mean value among Government college managers, in the analysis of Subjective career success. Regular involvement in research and taking part of all kind of research activity will help them to gain better recognition from inside and outside the colleges and thereby the level of Subjective career success may increase.
- The mean values of Objective career success for Aided college managers are comparatively lower than Government college managers. Inculcating the positives and being able to accept the shortcomings always provides a scope for improvement which is very essential in the long run. Being passionate gives the lot of positive motivation at the work place.
- Women managers should take advantage of as many varied experiences and professional development opportunities as possible at younger age to improve Objective and Subjective career success.
- Self Finance category managers attainment of Objective and Subjective career success are less that should be focused in future by giving good salaries to sustain the dignity of vocation by not doing exploitation with them with overloaded work and lesser amount of salaries.
- Conducive environment can bring a high level of career changes. So all the management of institution must take responsibility to facilitate the needs such as income, promotion, mentoring system, career development program for the faculties in order to achieve career success.
- Subjective career success can be enhanced for the Government college managers by providing space to improve new skills using internet facility in college which enable them to access the new form of teaching methodology like e- content, ICT enabled teaching, smart room classes etc.

Conclusion :

Although academia is a fertile ground for women to develop their career, striving

towards academic excellence is not a plain sailing. It is full of excitements, challenges and hurdles before they can reach the highest echelon in academia, i.e. the professoriate. Despite the small number of woman professors compared to men in the academia, there has been an increase in the percentage of woman professors during the last decade. As shown, much of career development evolves from identified personal factors however, the influence of these factors are situational and an outcome of chance and circumstance.

References :

- Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York: W.H. Freeman and Company.
- Bashaw & Grant R..R “The incorporation of women into higher education: Paradexical outcomes sociology of education” *Journal of Career development Quarterly* volume348, 1994,p .187-196
- Chusmir, L. H. “Characteristics and predictive dimensions of women who make nontraditional vocational choices”. *The Personnel and Guidance Journal*, 62 (1983) 43-47.
- Dines .Y.Shine “Women’s career success: A factor analytic study of contributing Factors” *Journal of career development*,Volume 17,1993.
- Greenhaus, J. H., Parasuraman, S., & Wormley, W. (1990). Effects of race on organizational experiences, job performance evaluations, and career outcomes. *Academy of Management Journal*, 33, 64-86.
- Nabi “ Career success of women academics in south Africa”,*International journal of man power*, Volume 24,2003.
- Powell, G.N.”The effect of the proportion of women on salaries: The case of college administrators” *Research Institute for the Built and Human Environment*, University of Salford(2004).

The Role of Women empowerment and Gender Equality for Sustainable Development in India

Dr. Koel Roy Choudhury

SIES(Nerul) College of Arts, Science and Commerce(Autonomous)
Koperkhairane, New Mumbai, Dist: Thane, Maharashtra 400709

Abstract

The objective of this paper is to understand the role of women empowerment and gender equality in achieving the Sustainable Development (SD) in India. The paper is based on secondary sources and official Government reports. In India, the concept of Sustainable development has been adopted by the Government as the path of economic development. The three pillars of sustainable development are economic development, social development, and environmental protection. Women play an important role in achieving Sustainable development in the country. It is important to empower women in Indian society and work towards gender equality for women to actively participate in achieving SD.

Key words: Sustainable Development, Women empowerment, Gender equality

Introduction

The topic of women empowerment and gender equality is an important issue for Government and policy makers across the globe as gender inequality is widespread in all societies. In developing countries like India, the issues of gender inequality is widespread as compared to developed countries. In India, Government has initiated several measures to reduce gender inequality within the Indian society and improve empowerment of women. Though this has helped in reducing gender inequality and improve women empowerment, there are several challenges faced by women in Indian society. As the Country has embarked on its journey towards higher growth, the question of its sustainability with respect to gender inequality remains. Hence this research paper studies the link between the concepts of women empowerment, gender inequality and sustainable development(SD) and the important role women empowerment and gender equality plays for ensuring the sustainable development of the country.

Introduction of terms:

Women's empowerment refers to women's power to take important decisions in life. Empowerment is considered as crucial for women to realize their rightful position in household and the community in which they live. Women empowerment is about the right of women to take life determining choices regarding education and employment. Another related concept

and equally important topic is that of gender equality. The goal of gender equality is the non-discrimination of any individual based on one's gender. Both concepts are interlinked and are necessary pre-condition for sustainable development in the country.

Sustainable Development:

The concept of sustainable development has emerged due to changes in opinion on what constitutes growth and development. Earlier development was just about higher GDP growth. Now, Government strives to achieve SD. Sustainable development is about growth combined with social development and environmental protection. It is development where efforts is made to satisfy the needs of the present generation without compromising the resources available for the future generation. SD is based on three important pillars: economic growth, social development and environmental protection. Even India has taken SD seriously and set goals and targets for its achievement. For sustainable development, equality of opportunity for all has to be provided including women. It is rightly pointed out by UN Women (2014) that creating a society based on sustainability is not possible without the contribution of women in the society.

Without the active inclusion of women in country's development, it will retard the country's efforts to develop and neither can that growth be termed as inclusive. Studies have shown that despite efforts made by Government across the world to attain gender equality, inequalities exists in economic, social and environmental dimensions in society. Like any developing country, India faces similar kind of scenario. Having recognized the negative impact of gender inequality, Government has been proactive in introducing policy initiatives to ensure that all citizens irrespective of gender, caste, income benefit equally from economic development so that it has a long term positive impact on sustainability.

Therefore, the main theme of the paper is to study the role of women empowerment and gender equality as an important steps towards achieving sustainable development in India. The paper discusses different dimensions of women's empowerment and its impact on sustainable development. The paper explores the role of governance, women's rights, and safety in attaining empowerment. The reason comes from the fact that women empowerment is closely interrelated to the three pillars of SD. There is a close relationship and interdependency among women's empowerment, gender equality and SD.

Three Pillars of SD and women's empowerment

a) Economic growth

According to OECD, economic growth as one of the pillars of sustainable growth is unachievable without the active role of women in the country. India is today one of the fastest growing economies in the world. However, data related to labour market in India reveals that women's labour force has not been properly utilized. Even though there are several initiatives made by the government to improve labour force participation of women, the economic opportunities available to women and their participation in labour force is less. There are several social and economic reasons including the household responsibility, issues of safety and security. Moreover, women suffer from lack of accessibility to higher education, skill development, training, credit facility, financial resources and access to modern technology. There is also limited participation of women in higher level managerial roles requiring different skills and qualifications. For higher economic growth, women have

to be encouraged to actively participate by entering the job market in large numbers. It is difficult to achieve higher economic growth with only half the population in the country consisting of males. For SD, women should be encouraged to enter the labour market in large numbers by using their qualifications and skills.

The base of women empowerment in any country including India is their active participation in economic growth of the country as it empowers them to realize their potential, creativity and become active participant in the development process of the country. If women are not given their rightful place in society, then country cannot progress at the expected rate. Valuing women's role is instrumental in rescuing families from life of poverty and improve their economic welfare. According to OCED, 2008 it is well known that one of the factor that inhibits poverty reduction and hinders economic growth is the failure to recognize the women's work in economic growth. Women also contribute indirectly to society by actively participating in decision making process through governance.

Political participation and Governance

An important pre-requisite for sustainable development is political participation and good governance. There is a strong affirmation that for achieving the three pillars of sustainable development, government intervention is important. Accordingly, good governance is essential for social development and environmental protection. Therefore, it is argued that SD requires a well-established political system protecting the rights of all. Role of women is integral in establishing a quality political system that is accountable and transparent and makes efforts to protect the interest of the marginalized segments of the society. Without the active participation of women, achieving sustainable development is impossible. However, the ground reality is that women across the world especially in underdeveloped countries faces political exclusion. In India, we witness mixed results in improving women representation in political decision-making process. While at local administration level, the representation of women has improved, yet we find low representation in cabinet Ministries at National level as well as Lok Sabha and Rajya Sabha. This proves that Women's representation is not uniform across various levels of government. Though several measures have been taken to empower women politically, yet the ground reality is that women is underrepresented in political decision-making process. Ensuring equal representation of women at all levels of political and economic decision making is indispensable to obtain all-inclusive solution to various political and social issues in the country. It is evident that any decision making in the country that equally protects the interest of women cannot be taken by the mostly male dominated political system. Protecting the rights of women and ensuring political empowerment of women is needed to achieve the sustainable development. This fact is important that women play an equal role in shaping the decisions that have long term impact of the growth of the country. Therefore, one of the dimensions of women's empowerment is increasing women's participation in political affairs. This provides women with the necessary skills to bring the positive political change required for achieving SD. SD requires all stakeholders to work together including some of the marginalized segments of the society.

b) Social Development

Social development is a key pillar for SD and social transformation of any society is not possible without the active involvement of women. Even though India has observed

commendable efforts in social development like health and education, yet it has a long way to go before we achieve the social development witnessed in developed countries. In this context, the article explores the important role that women play in helping to achieve the social development of the country like controlling population, maintaining healthy family and educating their children. Education has an important role to play as an instrument of women's empowerment. The education of women in society is important for social development of the country. The data in India reveals that though enrollment of women has increased at levels of education, there still exists gender gap in education. The access to education is hindered in India by several factors like attitude of families towards girl's education and lack of basic infrastructure in schools. Health is another aspect of social development. Health along with education has a strong impact on productivity and efficiency levels in the society and hence on SD. Health issues have negative impact on productivity and increase human costs. India is one of the countries which still has high level of maternal mortality rates in spite of strong efforts made by Government in this direction. There is a positive co-relation between the educating women and improvement of family welfare. Education and maintaining of health of women is therefore important for social development and for SD. Education women also plays an important role in encouraging women to enter the labour force of the country, There is a need to remove cultural and social bias against women so that they can be seen equal to men and fully contribute towards the development of India. Promotion of women's rights and gender equality in Indian society is needed for eliminating deep rooted gender bias against women.

Safety and security:

Safety and security of women is vital for women to enter labour market and contribute to development. Freedom is the core of the development process. For women to lead a life of dignity and to achieve women's empowerment, work face discrimination needs to be tackled along with security at workplace.

c) Environmental protection

The third pillar of SD is environmental protection. The environment provides the natural resources required for the country's economic development. The SD of a nation is based on resources obtained from its environment Hence protection of the environment is important for long term development of the country. Hence the environment deserves equal attention under SD. Given the vast natural resources that India possess, conserving the environment becomes a matter of necessity in India. Principle 20 of the Rio Declaration highlights the important role that women plays in conservation of environment. There full participation is therefore essential to achieve SD. Women are active participants in preserving the environment and addressing environmental issues. In India, women with their invaluable knowledge of natural resources have been the torch bearer for protection of nature and fighting climate change. Women understand better than men the role of sustainable consumption in preserving the nature. They play an important role in using environmentally friendly products. This proves that empowering women with greater decision-making power in household and at community level is necessary for environmental protection.

Conclusion

The idea of SD is multidimensional. It incorporates economic and social development

along with environmental protection. This study concludes that though Indian women consists of half of the country's population; they do not enjoy the equal status that they deserve. Only when there is women's empowerment that full use of their potential for economic, social and environmental development can be realized.

References:

1. Bayeh, E. (2016). The role of empowering women and achieving gender equality to the sustainable development of Ethiopia. *Pacific Science Review B: Humanities and Social Sciences*, 2(1), 37-42
2. Gulati, S. (2014). Women's Empowerment: A Select Bibliography. *Indian Journal of Public Administration*, 60(3), 741-754.
3. OECD, 2008. Gender and Sustainable Development: maximizing the economic, social and environmental role of women: A Report to the United Nations Commission on Sustainable Development (UNCSD).
4. UN, 2007. Indicators of Sustainable Development : Guidelines and Methodologies, United Nations, New York.
5. Warth, L., & Koparanova, M. S. (2012). *Empowering women for sustainable development* (pp. 1-26). Geneva, Switzerland: United Nations Economic Commission for Europe.

Role of Self-help Groups and Micro-finance in Empowering Women

Dr. Saudah Khatri

Assistant Professor, Department of Commerce
Jai Hind College, A road, Churchgate.

Abstract

Microfinance serves as a specialized banking service targeted at unemployed or low-income individuals and groups who lack access to conventional financial services. It has gained international recognition as a contemporary approach to combat poverty and facilitate rural development. Particularly when implemented through Self Help Groups (SHGs), microfinance has proven effective in alleviating poverty, empowering women, and raising awareness, thereby contributing to the sustainable progress of nations. The primary focus of microfinance centers on women's empowerment, and this research investigates its role across three dimensions: psychological, social, and economic. Conducted in the Greater Mumbai region, the study utilizes both primary and secondary data sources, with primary data obtained through a field survey and secondary data derived from reports and documents from NGOs. The analysis demonstrates a gradual improvement in all three empowerment factors among rural women. Remarkably, some respondents express their desire for additional training sessions in income-generating activities, believing that such programs would enable them to further develop their skills and talents. Consequently, engaging in microfinance through SHG initiatives results in a clear enhancement of psychological well-being and social empowerment for rural women.

Keywords: Microfinance, women's empowerment, Non-Governmental Organization, Self Help groups

Introduction

Microfinance refers to providing financial services to individuals with low incomes, including consumers and self-employed individuals, who have traditionally lacked access to mainstream banking and related services. Microcredit, a part of microfinance, aims to serve those considered "unbankable" by regular banks due to their insufficient collateral. Its primary goal is to bring credit, savings, and essential financial services to millions of people who are too poor to be served by traditional banks. Microcredit is particularly suitable for individuals with entrepreneurial potential, as it enables them to save money, borrow funds, and obtain insurance, ultimately empowering them to become self-sufficient.

Globally, a considerable number of microcredit institutions and agencies prioritize serving women in developing countries. This strategic focus is based on observations and experiences that highlight women as low credit risks, with higher loan repayment rates and a greater tendency to utilize borrowed funds for the benefit of their entire families. Additionally, microcredit is recognized as a means to elevate the socioeconomic status of women, challenging traditional gender and class norms. By granting women access to credit, microfinance opens doors to break free from traditional gender roles, fostering economic independence and social recognition.

Objective of the Study

- To study the performance of SHGs in Greater Mumbai region.
- To study the problems women members face in SHG.
- To analyse the freedom women members, get in SHG.

Scope of the Study

The study will be important as it throws light on micro finance and SHGs effectiveness in reducing poverty, empowering women and creating awareness which finally results in sustainable development of the nation.

Research Methodology

Sources of Data: The study is undertaken in areas of Greater Mumbai region. Both primary and secondary data's are used. Primary data is enumerated from a field survey in the study region. Secondary data is collected from NGOs' reports and other documents.

Sampling Method: Cluster sampling and area sampling is followed. Since the members are large in number they are divided by groups and randomly selected for data collection.

Sample Size: 50 samples have been collected for the research from all the Self-help groups

Hypothesis

Hypothesis I: Difference in Income

H_0 - There is no difference in income of respondents before and after joining SHG.

H_1 - There is difference in the income of respondents before and after joining SHG.

Hypothesis II: Role of micro-finance in reducing poverty

H_0 - Micro finance has not played an important role to reduce the poverty of the people.

H_1 - Micro finance has played an important role to reduce the poverty of the people.

Data Interpretation and Analysis

Through a structured questionnaire the responses of 50 individuals were recorded in order to find out their views. The Analysis is as follows:

1) Gender

It comprises of Male and Females. In the above analysis the gender frequency is 100% comprising of Females.

2) Age

Age is an important factor; the different age groups are as follows. In the above analysis

the age composition is as follows:

Table 1 Age Group of respondents

Age Group	Frequency	Percentage
a. 18 to 25	3	6
b. 26 to 39	23	46
c. 40 to 59	15	30
d. 60 and above	9	18
Total	50	100%

c) Educational qualifications of the respondents

Around 3 respondents have completed elementary education, 10, 7, 5 & 25 have completed Primary, secondary, HSC and Graduation respectively.

d) Reduction in poverty level

Majority of the people (90%) feel that micro-finance has reduced their poverty to a great extent.

Hypothesis II proved:

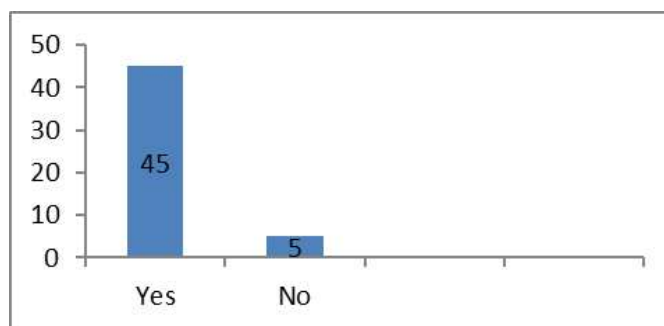
This proves our first set of alternate hypothesis that “Micro finance has played an important role to reduce the poverty of the people”. Majority of the people feel that it has greatly benefitted them. This proves our alternate hypothesis.

e) Maintenance level of family by women

Out of the 50 respondents, 45 people believe that they were able to maintain their family after starting their business ventures.

The following figure explains the response of the people:

Figure 2 Maintenance level of family by women

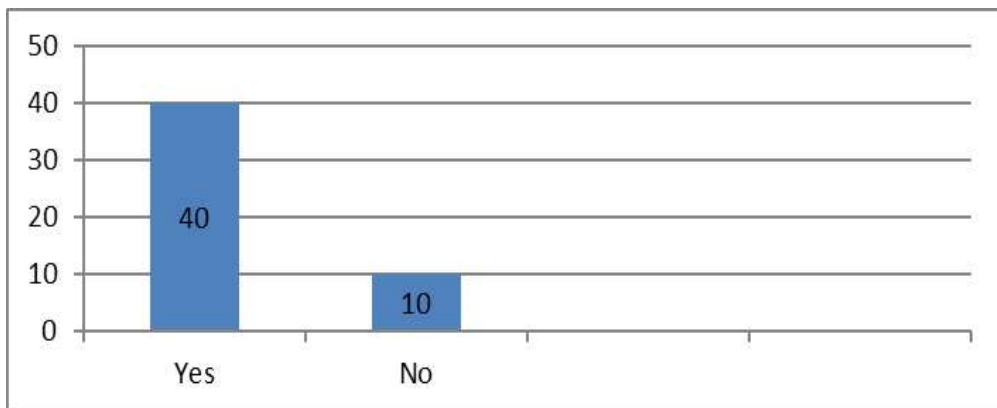


f) Role of decision making in their homes?

Out of the 50 respondents, 40 people are play a vital role in making decisions for themselves.

The following figure explains the response of the people:

Figure 3 Role in decision making



The above chart explains that 40 (around 80% of the people) play an important role in decision making.

g) Do you think micro finance has helped in increasing income?

Out of the 50 respondents that were surveyed around 48 people feel that micro-finance has helped greatly in increasing the income of the women. The following chart explains the views of the respondents:

Hypothesis I Proved: The above chart proves the hypothesis that there is difference in the income of respondents before and after joining SHG.

Findings

Based on the structured questionnaire administered to 50 respondents, the findings are as follows:

- All respondents agreed that microfinance instilled courage and self-confidence in them, leading to improvements in their skills and self-worth.
- Microfinance has been found to enhance the literacy level of rural women and raise awareness about children's education among a significant number of respondents.
- Active participation in microfinance programs resulted in an improved awareness of the environment for the majority of respondents. Additionally, a large number of respondents acknowledged that microfinance directly contributed to economic development, leading to happiness and peace within their families.
- Women who joined Self Help Groups (SHGs) and accessed microfinance reported significant economic and social empowerment, with 92 percent indicating a reduction in poverty levels.
- The self-help group environment was perceived positively, as there were no issues or pressures from leaders or other members, and women were given complete freedom to express their opinions.
- However, it was noticed that most women were unaware of the various trainings organized by the NGO. To address this, the NGO should actively engage in training sessions for all women members, providing them with valuable knowledge about income-generating activities.

Research Limitations

- Due to lack of time it was not possible to make use of various statistical tools in analysing the responses of the sample.
- The study is confined to the areas of Greater Mumbai. Hence the results may not be applicable to rural area SHG members
- The data was collected only from those who engaged in income generating activities.

Conclusion

In conclusion, the Self-Help Groups in urban areas are demonstrating commendable performance. The study findings indicate that microfinance primarily brings about psychological and social empowerment, rather than focusing solely on economic empowerment. The impact of microfinance is noteworthy, as it fosters confidence, courage, and skill development, leading to overall empowerment of the SHG members. They feel comfortable and supported within their groups and under the leadership. This encourages active participation in various social welfare activities with strong cooperation. During interactions with the respondents, it becomes evident that some members expect the NGO to organize more training sessions focused on income-generating activities. They express the desire to enhance their skills and abilities by engaging in diverse training programs.

References

1. S. P. Gupta (2009) - "Statistical methods", Thirty eight revised Editions, Sultan Chand & Sons Publishers, New Delhi.
2. C.R Kothari (2007) - Research Methodology Methods & Techniques, Second Edition, New age International publishers, New Delhi.
3. Manjula Bolthajjira Chengappa. "Micro-Finance and Women Empowerment: Role of Nongovernment Organizations
4. K. Rajendran and R.P. Raya (2010) Impact of Micro Finance - An empirical Study on the Attitude of SHG Leaders.
5. Ranjula Bali Swaina and Fan Yang Wallentin (September 2009) Does microfinance empower women Evidence from self-help groups in India.

Attitude of Sports Students towards Entrepreneurship in Higher Education

Dr. Veena

Assistant Professor of Commerce,
Govt. P.G. College, Sector-16A, Faridabad, Haryana-121001

Mr. Vimal Prakash

Assistant Professor of Physical Education,
Govt. P.G. College, Sector-16A, Faridabad, Haryana-121001

Dr. Sushma Rani

Associate Professor, Department of Commerce
Hansraj College, University of Delhi, Delhi-110007

Abstract

The connection between sports and entrepreneurship is a fresh and rapidly developing research area. Sports activity is an activity under which students are learning by doing. There is limited literature available on the attitude of sports students studying in higher education towards entrepreneurship in India. In this paper, the researcher tried to know the attitude of sports students studying in higher education in sports-related knowledge, entrepreneurship education, and future intentions regarding entrepreneurship. The research is based on primary data which was collected from different government colleges of Haryana state during the calendar year 2022. It is found that sports students have enough knowledge and skills related to exercise and specific sports whereas they are less aware of entrepreneurship, micro, small, and medium enterprises (MSMEs), and related government schemes. However, the interest of sports students may be boosted in entrepreneurship by providing them with entrepreneurial education and support.

Keywords: MSMEs, Sports, Entrepreneurship, Education, Training, Business.

Introduction

Today entrepreneurship is considered a growth and development force of any economy. It is considered a driving force for the growth of economic development (Shane & Venkataraman, 2000). The significance of entrepreneurship has been recognized since the 15th century (Schumpeter, 1912). Entrepreneurship may be considered an important tool to solve the problem of the high rate of educated unemployed youth which has become a concern for educational institutions and the Government (Odia, 2013). It is noted that there is an

average and upward relationship between the development of entrepreneurial skills and entrepreneurship education (Vakili, 2016). According to Rae *et al.* (2011), as part of their degree program, all undergraduate students must acquire entrepreneurial confidence, attitude, innovative thinking, social and communication skills, as well as entrepreneurial experience. The necessity for small business has substantially increased due to the country's high 'graduate unemployment' rates at present, and the development of entrepreneurial skills is being given more attention all across the educational sector (Jones *et al.*, 2011). Sport entrepreneurship is dynamic and has an impact on the market and society of the country. Sports teams and events encourage the growth of a community by promoting participation in sports and their associated activities. Sports teams collaborate with neighborhood businesses and government organisations to build stadiums and publicize sporting events (Borgese, 2007). Attention has been focused on entrepreneurship education, particularly at the post-secondary level, in light of the need to equip existing and future workers with the skills demanded by the new economy (Urevbu, 2018).

It was suggested that non-business students who have entrepreneurial ideas but lack knowledge should be taught entrepreneurship (Hynes, 1996). Hockey, tennis, football, badminton, and kabaddi have all experienced an exceptional expansion in the Indian sports business, which was previously only associated with cricket (Sharma, S., 2019). It was observed that many individuals had begun playing E-sports when the country was placed under lockdown, and the demand for E-sport-related accessories also experienced an unexpected boost with such a great rise in the Esports Industry. Several dimensions of the Esports industry need to be understood (Gomez, K., & Raizada, S., 2020).

The latest report of IMARC Group published on Dec 30, 2021, titled '**India Sports and Fitness Goods Market: Industry Trends, Share, Size, Growth, Opportunity and Forecast 2022-2027**', presents that in 2021, the Indian market for sports and fitness equipment was worth US\$ 1,934 million. Sports and fitness items include a range of equipment, supplies, gear, monitoring instruments, clothing, and apparel needed for participating in sports and fitness activities. They can be separated into player goods and game goods based on their intended usage. Balls, nets, racquets, sticks and bats, footwear, clothes, and training tools are a few of the often-purchased items. A significant section of the population in India finds employment in the sports business, which requires a lot of labour. Due to their increased quality and effective performance, the sporting and fitness products made in the nation are becoming more and more well-known throughout the world. Previously, only hockey sticks, cricket bats, and other balls were considered sports products. Currently, Small and Medium Enterprises (SMEs) produce the majority of sports and fitness products. They continue to make investments in the R&D of cutting-edge items for both experts and novices.

Review of Literature

Hardy, (1996) proposes that entrepreneurship offers a unique perspective on the study, and sports and further research may be conducted on sports from an entrepreneurial perspective.

Jones, P., & Jones, A. (2014) Due to the opportunity for an entrepreneurial career option and the shortage of other options, the majority of students stated that they were interested

in an entrepreneurial career in a sports-related area.

Goldsby, Kuratko & Bishop, (2005) suggests that further research is needed to understand how physical fitness affects entrepreneurial outcomes. Students of physical education and sports should be enrolled in entrepreneurship courses to gain the requisite knowledge and skill to run these kinds of sports-related businesses.

Arogundade, (2011). Although entrepreneurship is an essential part of sports it is hardly known how various types of entrepreneurship encourage innovation. The development of Entrepreneurship through education has drawn attention on a global level. Several efforts have been undertaken to develop entrepreneurship spirit through research and by involving entrepreneurship courses in Educational Institutions of learning and Entrepreneurship Research Centers.

Ratten, (2011) Due to the intrinsic similarities between sport and entrepreneurship, people, businesses, and governments are now expressing their interest in how sport may be utilised to foster innovation and entrepreneurship. This theory is known as “sport-based entrepreneurship,” and it has quickly gained recognition as a significant research area within the field of entrepreneurship and innovation management.

Kurczewska et al., (2017) Interest of educators is increasing in entrepreneurship education as they believe that it can improve employment opportunities for students. It was recommended that sports organizations involvement should be enhanced in entrepreneurial activities due to its positive effect on their performance. The sports industry needs to understand the dynamics of business and entrepreneurship education can provide a way for the sports industry to understand these dynamics by focusing on intellectual inquiry.

Pittaway and Cope, (2007) Education in entrepreneurship may inspire a person to learn more about how to start a business in the sports industry. Exposure to various types of information is necessary to foster a positive atmosphere for entrepreneurial learning.

The Objective of the Study

1. 1.To analyze the attitude of sports students towards sports knowledge and entrepreneurial education.
2. 2.To analyze the attitude of sports students towards future intentions regarding entrepreneurship.

Research Methodology

This paper is based on primary data. A semi-structured data collection method was used to enable the research to explore the theme namely the attitude of sports students studying in higher education towards entrepreneurship. First, a sample of 500 sports students was taken to ask whether they want to become successful athletes or to do the job or want to do their own business. It is found that only 20 percent of sports students i.e. 100 students showed their interest in business and were selected for further study about their attitude towards entrepreneurship and entrepreneurship education during the study. The sample was taken on a random basis from 15 government colleges of Haryana. The questionnaire was prepared in such a way that the reliability of the answer can be checked easily. The researcher focused on a qualitative perspective to achieve the objective. For this purpose, some open-ended questions were also included. The questionnaire includes questions namely, i.e. introductory, knowledge, and attitude towards entrepreneurship. All interviews were undertaken on a face-

to-face basis at colleges to remove any confusion regarding any questions.

Result and Discussion

Respondents were asked whether they were working part-time somewhere for earning and what they wanted to do in the future. In response to this question, 30 percent of the respondents replied in favour of the statement and accepted that they were doing part-time sports-related jobs like fitness gym coach, sports coaching in a variety of sports, yoga instructor, fitness trainer cum dietician, and personal trainer. Several students emphasized the importance of the experience of these types of employment before entering into the sports business. Some comments are as follows:

“I am working in a gym in Faridabad and due to that I can use much of the exercise which is being taught by my sports teacher and it helps to earn money by doing a part-time job along with my study. My ambition is to open my Gym in Faridabad”. (Student no. 54).

“I am working as a fitness trainer and it gives me satisfaction because I am earning a good amount. It gave me direction to do a business in sports related field.” (Student no. 20).

“I think I can earn more by doing a sport-related business such as manufacturing of cricket items instead of a sports job.” (Student no. 14).

“I am working as a yoga instructor and I can establish a sport-related business if my college provides education to become a businessman.” (Student no. 76).

“I am working as a fitness trainer and dietician because of my sports teacher. In the future, I may establish a nutrition-related business under the guidance of my sports teacher.” (Student no. 42).

These statements reveal the significance of related work experience which can help the athletes to choose their career as entrepreneurs. The students were asked a total of eleven questions in two segments. In the first segment, six questions were asked regarding their attitude toward sports knowledge and entrepreneurial education mentioned in table-1. Out of eleven questions, five questions were asked in the second segment which was related to the attitude of sports students towards future intentions regarding entrepreneurship mentioned in Table-2.

Table 1: Attitude of Sports Students towards Sports Knowledge and Entrepreneurial Education (In percentage)

Question	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I have acquired specific skills and knowledge by participating in sports activities.	0	0	0	25	75
I am confident to teach these sports activities/exercises to others.	5	24	9	36	26
I know some successful sports entrepreneurs.	60	15	6	12	7
I know about the schemes of the Central/State Government for the establishment of MSMEs to motivate entrepreneurs.	80	5	5	4	6
University/College is providing any sports entrepreneurship education/ training.	43	57	0	0	0
I am interested in sports entrepreneurship-related education/training at University/ College level.	5	6	14	16	59

Source: Author's work

Table 1 displays results in a percentage of the total respondents. Since all sports students are learning by doing, therefore, all respondents were having skills and knowledge of related sports activities. In response to the question, 62 percent of sports students accepted that they have acquired specific skills and knowledge by participating in sports activities and have the confidence to teach these sports activities/exercises to others. However, the remaining 38 percent of respondents don't have the confidence to teach others despite having knowledge and skill in sports activities/exercise. Further, questions were asked whether they had any information regarding some successful sports entrepreneurs. The result was very poor on this query as 81 percent of respondents do not know this. Table-1 shows that only 10 percent of students know about the schemes of the Central/State Government for the establishment of MSMEs to motivate entrepreneurs. When queried regarding whether University/College is providing any sports entrepreneurship education/ training, no positive response was received. When asked whether they are interested in sports entrepreneurship-related education/ training at University/ Institute level, 75 percent of students responded positively. This reveals that more in-depth entrepreneurial training is required.

Table 2: Attitude of sports students toward future intentions regarding entrepreneurship
(In percentage)

Question	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I want to get prior experience by doing a job before starting a business.	7	20	48	8	17
I can start sports related business if proper guidance and education/training are provided to me.	0	10	20	20	50
I am planning to start a business within 2-5 years after your graduation.	8	8	33	31	20
I can invest 5-10 lakh rupees to start a sports item business.	82	8	5	2	3
I will start a sports-related business if I get a mortgage-free loan from a bank.	10	6	33	19	32

Source: Author's work

Five further questions were asked to investigate the attitude of sports students toward future intentions regarding Entrepreneurship. In response to the first question mentioned in Table-2, 25 percent of students accepted that they want to do part-time jobs to get experience before starting a business. Further, a question was asked whether they would like to start sports related business if proper guidance and education/training will be provided to me, favorable statement was recorded in the form of strongly agree and agree as 70 percent of students considered that they would like to start their own business in the sports field. This shows that more entrepreneurial education/training, as well as increased entrepreneurial experience and confidence, are required to do successful business. Table-2 reveals that 51 percent of respondents show their interest to start a business within 2-5 years after completing their graduation. They told that they want some experience and training after higher education and before entering into business. When asked if they would be able to invest 5 to 10 lakh

rupees to start a business of sports items, the results were not seen as favorable, only 5 percent of respondents were capable to invest this much amount in business and 95 percent of respondents were not in a capacity to invest this amount. It reveals that students studying in government colleges belong to rural areas and their families are not financially sound. However, 51 percent of sports students told that they will start a sports-related business if they get a mortgage-free loan from a bank which shows that finance is a big issue for sports students to start a business because they mostly belong to rural backgrounds.

Conclusion

Sports students studying in higher education have skills and knowledge of sports-related activities but less knowledge about how to start a new sports-related business. These students want to do a job before starting a sports-related business to enhance their experience and knowledge. It is concluded that education/training regarding sports entrepreneurship is hardly available in Colleges/Universities of India for sports students. However, research shows that the interest of sports students can be enhanced to start sports-related businesses after providing education/training in entrepreneurship. Universities should take appropriate steps to conduct annual short-term training on entrepreneurship for sports students in collaboration with the Ministry of MSMEs or related organisations and may include entrepreneurial education as a subject in each semester of every stream. The government may establish an incubation cell in each government educational institute to facilitate students to give information regarding MSMEs, the benefits of MSME schemes, and mortgage-free loans to start a new venture. Some business modules may be developed by big business houses and they may be offered through the Government to athletes to become entrepreneurs.

References:

- Adeogu, W., & Adeyeye, A. (2012, July). Entrepreneurship in sports and physical education in Nigerian universities: Challenges and prospects. In *Entrepreneurial Education and Sustainable National Development. Lagos: Proceeding of Lagos State University Faculty of Education international conference*
- Arogundade, B. B. (2011). Entrepreneurship education: An imperative for sustainable development in Nigeria. *Journal of emerging trends in educational research and policy studies*, 2(1), 26-29.
- Borgese, A. (2007), "Are sports entrepreneurs born or made?", The Sports Supplement, Vol. 15 No. 2, available at: <http://thesportdigest.com/archive/article/are-sports-entrepreneurs-born-or-made>.
- Cardella, G. M., Hernandez-Sanchez, B. R., & Sanchez-Garcia, J. C. (2021). Entrepreneurship and sport: a strategy for social inclusion and change. *International journal of environmental research and public health*, 18(9), 4720.
- David, P. (1999), "Children's rights in sports: young athletes and competitive sports: exploit and exploitation", The International Journal of Children's Rights, Vol. 7 No. 1, pp. 53-81.
- Goldsby, M. G., Kuratko, D. F., & Bishop, J. W. (2005). Entrepreneurship and fitness: An examination of rigorous exercise and goal attainment among small business owners. *Journal of Small Business Management*, 43(1), 78-92.
- Gomez, K., & Raizada, S. (2020). Preferences and future of gaming and E-sports in India. *Annals of Tropical Medicine and Public Health*.
- Hardy, S., & Pope, S. (1996). Entrepreneurs, organizations, and the sports marketplace. *The new American sports history*, 341-365.
- Holt, D. T., Rutherford, M. W., & Clohessy, G. R. (2007). Corporate entrepreneurship: An

empirical look at individual characteristics, context, and process. *Journal of Leadership & Organizational Studies*, 13(4), 40-54.

- Hynes, B. (1996), "Entrepreneurship education and training – introducing entrepreneurship into non-business disciplines", *Journal of European Industrial Training*, Vol. 20 No. 8, pp. 10-17
- IMARC Group published on Dec 30, 2021, titled "**India Sports and Fitness Goods Market: Industry Trends, Share, Size, Growth, Opportunity and Forecast 2022-2027**," retrieved on 30.12.2022 from <https://www.imarcgroup.com/indian-sports-fitness-goods-market-rising-focus>
- Jones, A. and Jones, P. (2011), "Making an impact: a profile of a business planning competition in a university", *Education and Training*, Vol. 53 Nos 8/9, pp. 704-721.
- Jones, P., & Jones, A. (2014). Attitudes of Sports Development and Sports Management undergraduate students towards entrepreneurship: A University perspective towards best practice. *Education+ Training*.
- Jones, P., Jones, A., Williams-Burnett, N., & Ratten, V. (2017). Let's get physical: Stories of entrepreneurial activity from sports coaches/instructors. *The International Journal of Entrepreneurship and Innovation*, 18(4), 219-230.
- Kurczewska, A., Kyrö, P., Lagus, K., Kohonen, O., & Lindh-Knuutila, T. (2017). The interplay between cognitive, conative, and affective constructs along the entrepreneurial learning process. *Education+ Training*.
- Odia, J., & Odia, A.A. (2013). Developing entrepreneurial skills and transforming challenges into opportunities in Nigeria. *Journal of Educational and Social Research*, 3(3), 289-298
- Pittaway, L. and Cope, J. (2007), "Entrepreneurship education: a systematic review of the evidence", *International Small Business Journal*, Vol. 25 No. 5, pp. 479-510.
- Rae, D., Penaluna, A. and Dhaliwal, H. (2011), "Higher education and graduate enterprise in the new era", *Graduate Market Trends*, Winter
- Ratten, V., & Babiak, K. (2010). The role of social responsibility, philanthropy, and entrepreneurship in the sports industry. *Journal of management & organization*, 16(4), 482-487.
- Ratten, V. (2011). Sport-based entrepreneurship: towards a new theory of entrepreneurship and sport management. *International entrepreneurship and management journal*, 7(1), 57-69.
- Schumpeter, J. (1912). *Theorie der Wirtschaftlichen Entwicklung*. Duncker & Humblot, Leipzig.
- Shane, S., & Venkataraman, S. (2000). The promise of entrepreneurship as a field of research, *Academy of Management Review*, 25(1), 217–226.
- Sharma, S. (2019). A Copyright Incentive for Promoting Aesthetic Sports in India. *ESLJ*, 17, 1.
- Teixeira, A. A., & Forte, R. P. (2009). *Unbounding entrepreneurial intents of university students: a multidisciplinary perspective* (No. 322). Universidade do Porto, Faculdade de Economia do Porto.
- Urevbu, A. (2018). The missing link in Nigerian Education: Creativity in our global society and today's school curriculum. 3rd Valedictory Lecture at the University of Benin on 18th October 2018.
- Vakili, F., Tahmasebi, N., Tahmasebi, S., & Tahmasebi, D. (2016). Role of education in entrepreneurship development. *Journal of Ecophysiology and Occupational Health*, 16(3/4), 78-87.

Unlocking Potential: Women's Empowerment and Equal Education for Societal Progress

Ms. Pooja

Assistant Professor in Commerce,
Aggarwal College Ballabgarh, Faridabad)

Abstract

This research paper delves into the intricate relationship between women's empowerment and equal education as catalysts for driving transformative societal progress. Recognizing the pivotal role of education in shaping individuals and communities, the study explores how empowering women through education leads to broader advancements across various dimensions. This research paper delves into the multifaceted concept of women's empowerment, focusing on its correlation with social status and equal opportunities for education. The paper explores various dimensions of women's empowerment, analyzes its impact on achieving social equality, and examines the role of equal educational opportunities in fostering empowerment. Through an in-depth review of existing literature and case studies, this paper seeks to highlight the interconnectedness between women's empowerment, social status, and educational access, while advocating for policies and initiatives that promote gender parity and women's advancement in all spheres of life, thus fostering a more equitable and empowered society.

Keywords: *Women empowerment, equal education, societal progress, gender equality and equal opportunities*

Introduction

In an era marked by global advancements and aspirations for social equity, the relationship between women's empowerment and equal education stands as a cornerstone for fostering transformative societal progress. This research paper embarks on a comprehensive exploration of this pivotal connection, aiming to unravel the intricate ways in which empowering women through education serves as a catalyst for broader advancements across various dimensions of society. Women Empowerment: Achieving Social Equality and Equal Educational Opportunities" sets the stage for the study by providing context, relevance, and the scope of the research. It outlines the significance of women's empowerment in contemporary society, highlights the interconnectedness between empowerment, social equality, and education, and introduces the objectives of the paper. This section aims to capture the reader's attention,

establish the importance of the topic, and provide a roadmap for the subsequent sections of the paper.

Objectives

1. To critically examine the concept of women's empowerment and its various dimensions, including economic, political, social, and educational empowerment.
2. To analyze the relationship between women's empowerment and social equality, highlighting how empowering women can lead to improved recognition, influence, and participation in societal structures.
3. To explore the barriers and challenges that hinder women's access to equal educational opportunities.
4. To investigate the impact of education on women's empowerment, focusing on how education can enhance women's economic prospects, decision-making abilities, and overall well-being.

Women's Empowerment and Social Status

It delves into the intricate interplay between empowerment and social recognition, illustrating how these dynamics contribute to an improved status for women:

- **Enhanced Social Recognition:** As women become empowered, they challenge traditional roles and expectations, gaining visibility for their contributions and capabilities. This can lead to increased acknowledgment and respect from society, bolstering their social recognition beyond conventional roles.
- **Influence and Participation:** Empowered women are better positioned to engage in decision-making processes at various levels, enabling them to influence societal norms, policies, and practices. This active participation can elevate their social status as they exert their voices and opinions.
- **Breaking Stereotypes:** Empowerment equips women to break free from limiting stereotypes and biases, thereby altering perceptions about their abilities and roles. This shift in perception can positively impact how society views and values women.
- **Economic Empowerment:** Economic empowerment through education and employment opportunities can lead to financial independence, providing women with greater control over their lives and decisions. This, in turn, can elevate their social status within their families and communities.
- **Educational Attainment:** Access to education, a key aspect of empowerment, can open doors to knowledge, skills, and perspectives. Educated women are more likely to engage in meaningful conversations, contribute to intellectual discourse, and command respect for their informed viewpoints.

Equal Opportunities for Education

The paper underscores the significance of ensuring equitable access to education for women while shedding light on the hurdles and obstacles they encounter in their educational pursuits:

- **Importance of Equal Access:** The section emphasizes that education is a fundamental

right and a powerful tool for personal and societal development. Equal access to education for women is essential for breaking the cycle of gender-based inequalities and promoting social progress.

- **Gender-Based Discrimination:** The paper discusses how deep-rooted gender biases can lead to discriminatory practices, limiting women's access to quality education. Societal norms that prioritize male education or perpetuate traditional gender roles can hinder women's educational opportunities.
- **Socioeconomic Barriers:** Economic constraints, including poverty and lack of resources, can disproportionately affect women's access to education. The section explores how financial challenges can prevent girls and women from enrolling in schools or pursuing higher education.
- **Cultural and Social Norms:** Cultural expectations and social norms may discourage or restrict women's educational aspirations. Early marriages, caregiving responsibilities, and cultural beliefs about women's roles can hinder their ability to access and complete education.
- **Geographical Constraints:** Rural or remote areas may lack adequate educational infrastructure, making it difficult for women to access schools or pursue higher education. Limited transportation options and distance to educational institutions can be significant barriers.
- **Safety and Security Concerns:** The paper highlights how safety concerns, including issues related to commuting to school and harassment, can deter girls and women from pursuing education, particularly in environments with inadequate security measures.

Impact of Education on Empowerment

This section examines how education serves as a transformative force, empowering women and fostering positive changes across various dimensions:

- Education equips women with valuable skills and knowledge, enhancing their employability and income-earning potential. By expanding their access to diverse career opportunities, education enables women to attain financial independence and contribute to their families' economic well-being.
- Educated women are more informed and better equipped to make informed decisions, not only for themselves but also for their families and communities. Education empowers women to actively participate in crucial life choices, thereby increasing their agency and influence.
- The section discusses how education contributes to improved health outcomes for women and their families. Educated women tend to have better understanding of health practices, family planning, and nutrition, leading to healthier lifestyles and well-being.
- Education challenges gender stereotypes and biases, empowering women to demand equal rights and challenge discriminatory norms. As educated women assert their rights, they contribute to reshaping societal perceptions and advocating for gender equality.
- Education provides a pathway for social mobility, allowing women to rise above

their circumstances and achieve upward social mobility. This, in turn, leads to a positive impact on the overall development of communities and societies.

- An educated female population contributes to increased political engagement and representation. Education enables women to voice their opinions, stand for leadership roles, and participate in democratic processes, thereby influencing policy decisions.

Case Studies and Examples

Here are a few case studies and examples from different regions that exemplify the positive impact of women's empowerment and equal educational opportunities on societal progress:

- **Rwanda:** Following the Rwandan genocide in 1994, women in Rwanda were actively included in post-conflict reconstruction efforts. The country's commitment to gender parity in politics and education has resulted in a significant increase in women's representation in parliament, as well as improvements in healthcare and education indicators.
- **Bangladesh:** The Grameen Bank, founded by Muhammad Yunus, pioneered microfinance initiatives that empowered women by providing them access to financial services. This empowered women to start and grow small businesses, contribute to household income, and uplift their families out of poverty.
- **India (Kerala):** The state of Kerala in India has achieved impressive gender development indicators through its focus on education and healthcare. Investments in female education have led to increased literacy rates, reduced fertility rates, and improved maternal and child health outcomes.
- **Malala Yousafzai:** Malala's advocacy for girls' education in Pakistan and beyond exemplifies how education can empower young women to challenge oppressive norms and advocate for their rights. Her story has inspired global awareness and action for equal educational opportunities.
- **Norway:** Norway's focus on gender equality in education and the workforce has led to one of the highest rates of female labor force participation and women in leadership positions. Equal access to education and supportive policies have contributed to this success.
- **Nepal:** The "Save the Girl Child, Educate the Girl Child" campaign in Nepal has contributed to improved gender equality in education. This initiative raised awareness about the importance of educating girls and led to increased enrollment and retention rates for girls in schools.

Policies and Interventions

The research paper examines current approaches and proposes strategies to promote women's empowerment and equal access to education. The paper analyzes the impact of legal reforms that promote gender equality, such as laws against gender-based discrimination and quotas for women's representation in decision-making bodies. Existing policies that prioritize gender-responsive curriculum development, teacher training, and school infrastructure are evaluated for their effectiveness in creating an inclusive educational environment. The research paper discusses interventions that engage local communities and

traditional leaders to challenge gender norms, emphasizing the importance of their support in enabling girls' and women's education. The integration of technology, such as online and digital education platforms, is examined for its potential to enhance women's access to education, particularly in remote or underserved areas. The section highlights the significance of creating safe and secure learning environments, addressing safety concerns and gender-based violence that can discourage girls from attending school.

Conclusion

The research paper underscores the ongoing commitment required to advance women's empowerment, social equality, and equal educational opportunities. It emphasizes the need for continuous efforts from governments, civil society, and international organizations to sustain and amplify initiatives aimed at empowering women and providing them with equal educational opportunities. The paper suggests adopting a holistic approach that addresses the multifaceted barriers to women's empowerment and education, considering economic, social, cultural, and political dimensions. The paper identifies areas for future research, such as exploring innovative educational models, assessing the long-term impact of women's empowerment programs, and investigating the role of technology in expanding educational access. Ultimately, the paper concludes by reiterating the crucial role of women's empowerment and equal educational opportunities in achieving a more equitable, inclusive, and prosperous society. It calls for a united commitment to advancing these goals and lays the foundation for continued research, advocacy, and policy development in the field.

References

1. Sudha, T., & Reshi, I. A. (2023). UNLEASHING THE POWER: EMPOWERING WOMEN FOR A STRONGER ECONOMY. *International Journal of Educational Review, Law And Social Sciences (IJERLAS)*, 3(3), 826-833.
2. Tiwari, P., & Malati, N. (2023). Role of Training in Women Empowerment: An Empirical Analysis: Women Empowerment. *Journal of Technical Education and Training*, 15(1), 234-245.
3. Jayarani, D., & Sudha, T. (2023). DIMENSIONS OF GENDER (IN) EQUALITY IN INDIA-A COMPARATIVE STUDY AMONG STATES OF INDIA. *Journal of Accounting Research, Utility Finance and Digital Assets*, 1(4), 382-392.
4. JAMAL, B., NIAZI, S., ARSHAD, R., MUHAMMAD, W., MANZOOR, F., KHAN, M. H. N., & NASEEM, A. (2023). ADDRESSING GENDER DISPARITIES IN EDUCATION: EMPOWERING GIRLS THROUGH EDUCATION IN PAKISTAN. *Russian Law Journal*, 11(12s).
5. Rathor, V. Women Empowerment in The English Novels Since the Beginning. *Women Empowerment: Various Dimensions*, 250.
6. Shoukat, A., Abdullah, M., Qamri, G. M., & Ghauri, T. A. (2023). Breaking Barriers, Building Bridges: Economic Freedom and Women's Empowerment. *iRASD Journal of Economics*, 5(2), 377-391.
7. Alsaad, R. I., Hamdan, A., Binsaddig, R., & Kanan, M. A. (2023). Empowerment sustainability perspectives for Bahraini women as entrepreneurs. *International Journal of Innovation Studies*, 7(4), 245-262.
8. Reshi, I. A., Sudha, T., & Dar, S. A. (2022). Women's Access to Education and Its Impact on Their Empowerment: A Comprehensive Review. *MORFAI JOURNAL*, 1(2), 446-450.

Sports, Innovation and Their Impact on Entrepreneurship: A Study of Review of Literature

Dr. Veena

Assistant Professor of Commerce,
Govt. P.G. College, Sector-16A, Faridabad, Haryana

Mr. Vimal Parkash,

Assistant Professor of Physical Education,
Govt. P.G. College, Sector-16A, Faridabad, Haryana-121001

Ms. Monika, M.Com,

Govt. P.G. College, Sector-16A, Faridabad, Haryana-121001

Abstract

In today's era sports entrepreneurship is growing in importance as a field of business research. It is an increasingly new and interesting area which is becoming a source of discovery and the investigation of potential for academics. It can't be denied that sports has its global implications and due to this sports and advancements of technology have opened the door to entrepreneurs. Sports and its innovation have immensely influenced entrepreneurship in recent years. The ever-evolving world of sports has sparked countless entrepreneurial endeavours, from the invention of advanced sporting equipment to the development of cutting-edge technologies enhancing athlete performance. These advancements have not only revolutionized the sports industry but also created new business opportunities for entrepreneurs who can identify gaps and cater to the changing needs of athletes and sports enthusiasts. Overall, the synergy between sports, innovation, and entrepreneurship has undoubtedly shaped modern society's approach towards athletic performance while facilitating economic growth in various industries. In this paper we have tried to find how sports and advancement in technology gives birth to entrepreneurship. For this a systematic and comprehensive evaluation has been done on the previous researches. This study has its 3 main pillars i.e. relationship between sports and innovation, how sports creating economic and social value and sports factors that contribute to entrepreneurship.

Keywords: Sports, innovation, technology, entrepreneurship

Introduction

One of the most globally diversified industries in the world, the sports sector directly and indirectly employs a sizable number of people. Researchers in entrepreneurship and sport management must continue to pay attention to the sports business given its importance

to the global economy (V. Ratten, 2012). The term “sport entrepreneurship” can be used to describe a creative approach taken by a group or a person in the context of sports. Another use is using business tactics to alter how individuals and organisations involved in sports work. By paying more attention to business operations like marketing, advertising, donations, and corporate identity, organisations involved in sports may become more entrepreneurial. (Ranjeeth et. al, 2023). Sport is more than just social interaction and competitiveness. When a task aims to enhance or exhibit one’s physical health or psychological well-being, it may be also referred to as sports (Council of Europe, 2001).

According to Crossan and Apaydin (2010), innovation is often defined as the adoption of a novel concept or behaviour. Jones et al. (2017) contend that people’s investments in sports entrepreneurship provide them with an avenue to innovate in this field. In recent years technology has become so advanced, many revolutions occurred which gave birth to the innovation.

Research Methodology

This study has been done on the basis of systematic and comprehensive literature review of the sports and its relationship with entrepreneurship. To reach the conclusion, data has been collected from the online websites, research papers, newspapers, and other journals.

Objectives : The main focus of this study

1. To find out the relationship between sports and entrepreneurship.
2. Which sports factors affects the entrepreneurship
3. How Sports Entrepreneurship creates economic and social values.

Significance of the Study

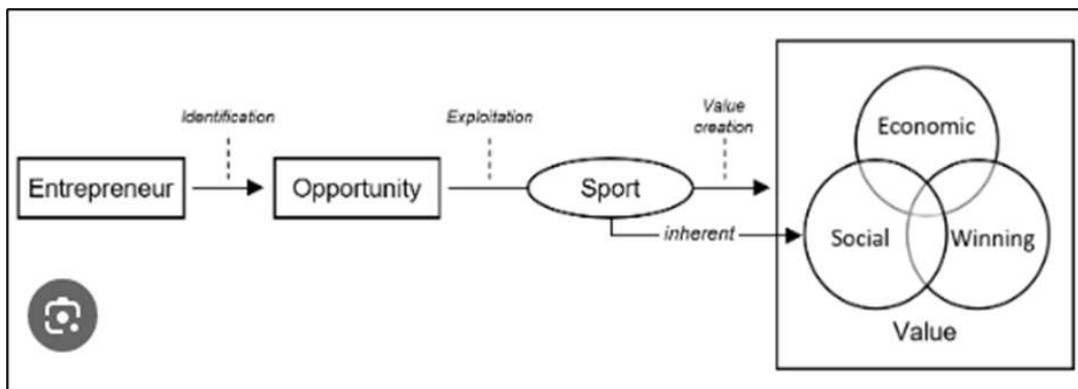
There are several ways to characterise sports entrepreneurship. Any creative endeavour with a sporting goal is considered to fall within the broad concept of sports entrepreneurship. Since sports entrepreneurship is a relatively new area, understanding what the term actually implies is crucial. In this study, sports entrepreneurship is defined as a collection of values that affect an organization’s or a person’s inclination to establish novel activities. (V. Ratten, 2012). If we talk about how sports, innovation and entrepreneurship related there are some points discussed:

Review on Sports and Innovation

In a particular, innovation means applying new ideas, new concepts and new methods etc. which creates the value for people. Innovation can be the combinations of new or existing knowledge according to “Schumpeter”. In the global world both small and large businesses must respond swiftly to the shifting market conditions. As a result, slow or unresponsive sports enterprises are more likely to display poor performance (Ratten, 2020). Sports innovation has been having a favourable effect on society as a whole. Innovation has long been appreciated for enhancing the reputation of nations, companies, and countries as well as for improving the health and amusement of people by means of sports (Atilgan et. al, 2020). Entrepreneurship in sports involves identifying opportunities to create new products or services that enhance the athlete’s performance, fan experience, or overall industry. Innovation in sports can come in the form of new equipment, training methods, or even digital platforms that connect fans and athletes.

Innovation in sports can also inspire entrepreneurship outside of the industry. For example, wearable technology designed for athletes has led to the development of similar products for healthcare and fitness industries. The lessons learned from entrepreneurship in sports can be applied to other industries, creating a ripple effect of innovation and growth. Further new equipment's, materials and technologies, new ways of experiencing games, sport simulations, VR training and innovative data analytics' techniques in performance, fitness, training measurement now have been used in the sports industry which led development of sports and entrepreneurship.

Review on Sports creating economic and social value



Source: *Sport Entrepreneurship: Definition and Conceptualization (Jones et al 2022)*

In the above picture, it can be seen that value creation can be in the form of economic or social or some kind of achievement. When an entrepreneur identify an opportunity in the continuously changing environment and if he exploits that opportunity in the sport sector, then inherently he creates some kind of values because sports is a highly demanding and profitable sector in the world now.

In terms of economic value, by sponsorship, ticket sales, and merchandise sales, sports generate revenues to the economy. Also it offers various job opportunities in various sectors like advertising, broadcasting, event management etc. In the last few decades it sports sector has attracted tourists and thereby increasing more spending to the economy. Small firms in the sports sector should also be taken into account. These companies include privately held sports facilities with a large workforce and micro firms that pay owners a little amount in exchange for their part-time job in the sports industry (Janarthanan et.al., 2023)

In terms of social context, sports can bring communities together and promote social cohesion and gives a healthy environment. It can also provide opportunities for individuals to develop skills, build self-esteem, and improve their physical and mental health. Sports can also be used as a tool for social change and promoting social justice.

Review on Sports Factors Contributing to Entrepreneurship

There can be various factors like being proactive, creativeness, competitive aggression and willingness to take risks, can be the dimensions which contribute to the entrepreneurial will. (Lumpkin and Dess, 1996). Due to the unpredictable nature of professional sports, taking risks may take on a special significance. Sports achievements and match results are

hardly ever predictable in a professional manner. Risk-taking additionally shown a favourable strong connection to athletic performance. Risk is viewed by experts as a defining characteristic of sports. However, risk must be managed from a managerial standpoint be handled with care (Hammerschmidt et. al, 2019). Other factors which imparts entrepreneurial mind-set into the sportsperson can be:

- Resilience: Being resilient help entrepreneurs to conquer their setbacks and challenges.
- Adaptability: Being adaptable to the changing needs and requirements is a necessary condition for businesses. If a person is adaptable to the changing environment, he can be a successful entrepreneur.
- Time management: Sports require sportspersons to manage their time effectively between training, competitions, and other commitments. This time management can translate into entrepreneurship, where entrepreneurs need to manage their time effectively between various tasks and responsibilities.
- Discipline: Sports require sportspersons to follow a strict training regimen and maintain discipline in their diet and lifestyle. This discipline can translate into entrepreneurship, where entrepreneurs need to maintain discipline in their work habits and decision-making.
- Focus: This focus can translate into entrepreneurship, where entrepreneurs need to stay focused on their vision and not get distracted by short-term gains.
- Strategic thinking: Entrepreneurs need to develop strategies to succeed in the market.
- Team work: Sports provide opportunities for sportsperson to network with coaches, teammates, and other professionals in the industry. This networking helps in entrepreneurship, where entrepreneurs need to network with investors, mentors, and other professionals in the industry.
- Innovation: Sports often involve the use of new technologies and techniques to improve performance. This innovation can translate into entrepreneurship, where entrepreneurs need to innovate to create new products and services.
- Goal-setting: Sports require sportspersons to set goals and work towards achieving them. This goal-setting mind set can translate into entrepreneurship, where entrepreneurs need to set goals and work towards achieving them.
- Leadership: Sports require sportspersons to lead their team towards a common goal. This leadership can translate into entrepreneurship, where entrepreneurs need to lead their team towards achieving their vision.

Conclusion

In conclusion, several factors within the world of sports contribute to the development of an entrepreneurial mind-set. So much innovations in the technology has now been creating too much opportunities to the future entrepreneurs. Thus this all contribute to economic, social, mental and physical growth of the citizens and the whole economy. In our paper, a special focus has been given to those factors of sports which directly affects the entrepreneurial skills. However, Sports and entrepreneurship are seemingly disparate realms, yet their intersection reveals intriguing principles that fuel innovation and success. Several factors within the world of sports contribute to the development of an entrepreneurial mind-set.

Firstly, the competitive nature of sports and the drive to win serve as a catalyst for entrepreneurial endeavours. Sportspersons constantly seek ways to outperform their opponents, fostering a mind-set of continuous improvement and innovation. The importance of teamwork and collaboration in sports mirrors the essence of entrepreneurship. Just as sportspersons rely on their teammates to achieve victory, entrepreneurs rely on their team and network to turn ideas into reality. Furthermore, the ability to adapt to changing situations is a crucial skill in both sports and entrepreneurship. Athletes constantly adjust their strategies during games, while entrepreneurs are adapt to change in their business models in response to market shifts. Lastly, the passion and dedication required to excel at sports often translates into the determination needed to overcome challenges and cultivate a successful entrepreneurial venture. A sports person lifestyle, habits, rules and regulations always affects its entrepreneurial skills, which can convert it into a successful entrepreneur.

References

1. Cardella, G. M., Hernandez-Sanchez, B. R., & Sanchez-Garcia, J. C. (2021). Entrepreneurship and sport: a strategy for social inclusion and change. *International journal of environmental research and public health*, 18(9), 4720.
2. Fayolle, A., Basso, O., & Bouchard, V. (2010). Three levels of culture and firms' entrepreneurial orientation: A research agenda. *Entrepreneurship and Regional Development*, 22(7-8), 707-730.
3. Hammerschmidt, J., Eggers, F., Kraus, S., Jones, P., & Filser, M. (2020). Entrepreneurial orientation in sports entrepreneurship-a mixed methods analysis of professional soccer clubs in the German-speaking countries. *International entrepreneurship and management journal*, 16, 839-857.
4. Ranjeeth, P., Baranidharan, K., Suganya, T., Selvakumar, N., Aranidharan, T., Christopher, I. & Janarthanan (2023). Sports Business Opportunities in Entrepreneurship: A Study. *International Journal of Research Publication and Reviews*, 4, no 3, pp 2440-2445.
5. Wales, W. J., Covin, J. G., & Monsen, E. (2020). Entrepreneurial orientation: The necessity of a multilevel conceptualization. *Strategic Entrepreneurship Journal*, 14(4), 639-660.
6. Lumpkin, G.T. and Dess, G.G. (1996) 'Clarifying the entrepreneurial orientation construct and linking it to performance', *Academy of Management Review*, Vol. 21, pp.135-172.
7. Jones, P., Ratten, V., & Hayduk, T. (2020). Sport, fitness, and lifestyle entrepreneurship. *International Entrepreneurship and Management Journal*, 16, 783-793.
8. Pellegrini, M. M., Rialti, R., Marzi, G., & Caputo, A. (2020). Sport entrepreneurship: A synthesis of existing literature and future perspectives. *International Entrepreneurship and Management Journal*, 16(3), 795-826.
9. Hayduk, T. (2020). The future for sport entrepreneurship. *Sport Entrepreneurship and Public Policy: Building a New Approach to Policy-making for Sport*, 135-152.
10. Vanessa, R. (2012). Sport entrepreneurship: challenges and directions for future research. *International journal of entrepreneurial venturing*, 4(1), 65-76.
11. Hammerschmidt, J., Kraus, S., & Jones, P. (2022). Sport entrepreneurship: Definition and conceptualization. *Journal of Small Business Strategy*, 32(2), 1.
12. Atilgan, D., & Kayabasi, A. (2020). Effect of innovation in sports. *Different Approaches to Sport Sciences*, 37.
13. Tükel, Yalçın. (2020). Sports Entrepreneurship. *Different Approaches to Sport Sciences*(pp.143-163) https://www.researchgate.net/publication/344339115_SPORTS_ENTREPRENEURSHIP

Problem of Women in Rural India

Dr. Prashant M. Patil

Associate Professor and Head, Dept. of Commerce,
Late Dr. Haribhau Admane Arts & Commerce College, Saoner.
Dist. Nagpur

Abstract

The women in Indian villages play number of roles that include looking after the more needs of the family members, contributing in home confirm income producing activities (e.g., animal husbandry, agricultural activities) and doing jobs outside the home. Women stand in patriarchal India is reduced to good daughters, good wives and mothers. Wife hood and motherhood are commonly accepted as key roles for women in an Indian society and by those suggestions they should not follow any different profession. Especially this once required by higher education or specialized training, which make them, lose focus on main household duties. Patriarchal system in an Indian society also means that the family unit is based on the joint household structure, where only one male is a head of house. Usually this role does belong to a father. He does make choice in terms of marriage alliance, both daughters and sons, decision about buying and selling properties, and maintaining family property day-today life. In terms of domestic arrangement, the elder woman in a family is in charge.

Key words: Problem, Rural, Women in India.

Introduction

India is a country of villages as the mainly of its population spend their life in villages and extensive remote areas. The motivating feature is that every part of the country though linked with the cities now; however, still possesses its own unusual traditional attitude. Also most of the rural population are still lacking of modern life like education, electricity, proper drinking water, health care, sufficient transportation, etc. But the lack of education in many of the rural straps of India is proving terminal and acting as the background powdered for social problems, evils and flagging the way to anti-social activities. Women execute multilateral role in the Indian society i.e., as a mother, wife, daughter and service provider to the society. In spite of the fact that the women's involved contribution to the country's development is equal to that of men, still they experience a number of limits that detain them from understanding their potential for growth. It was against this background that the government's all over the world felt the need to prioritize the interests of women and their participation at every stage of the development process. A woman is a person who accepts challenging role to meet her personal needs and become economically independent. In fact

often women in India are deprived of their fundamental right to dignity also leave alone the question of gender equality. The present paper explores the questions central to women's development in India that is fundamentally patriarchal in nature. The article attempts to grapple with the few challenges faced by the women in India like the Sanitation issues, educational beliefs, community customs, etc. The objective of the paper is to evolve strategies to empower women who are as human beings as men are.

Life of Rural Women in India

India is a country of contradictions. On the one hand, women are worshiped as deities, without whose blessings, work cannot be initiated. On the other hand, crimes against women and girls are increasing day by day in India. It is sad that in many cases, the perpetrators are known to the victims. The perpetrators could be among relatives, neighbors, friends etc. This increasing mistrust can create havoc in the Indian societal pattern. The patriarchal norms are so entrenched in the Indian society that it is very difficult to pull oneself out of this conundrum. When girls are born in most Indian families, they are not welcome, at times, even by their mothers. They lament that a son could have been a real asset for the family. Upbringing of girls is an expensive affair, where there is only loss as the girl gets married off and will serve the grooms' family throughout her life. In India, the life of a woman changes a lot after marriage. She leaves her parents' house after marriage and starts living with the groom's family. Since childhood, she is socialized into thinking that she has to take up the food habits, dress, rituals etc of the new family. So, happily or grudgingly, she evolves her identity according to the demands of the groom's family and the groom

Research Methodology

This research paper is basically descriptive and analytical in nature. In this paper attempt has been taken to analyze the problems of women in rural India. The data used in it is purely from secondary sources according to the need of this study.

Problems and challenges Faced by Women in Rural India

Against this background, a research has been shown to know the various problems faced by a woman in rural India i.e., mainly the villages. The main objectives of the study are to know the various social, psychological, economic and health problems of the women. The major victims of the issues that are present in the rural India are the women. Rural Indian Women are facing a lot of problems.

Personal

In India as a developing country women work more hours daily, carrying out family responsibilities such as cleaning, cooking, bringing up children along with concentrating on their income generating activities. Such family responsibilities prevent them from becoming successful entrepreneurs. ex: a choice between family and career.

Social

The biggest problem of a woman entrepreneur is the social attitude and the constraints in which she has to live and work. Despite constitutional equality, there is discrimination against women. In a tradition-bound society, women suffer from male reservations about a woman's role and capacity. In rural areas, women face resistance not only from males but also from elderly females who have accepted inequality.

Gender Discrimination

Gender Discrimination is very common in many villages of India especially in the states of Rajasthan, Haryana and Uttar Pradesh. Gender discrimination implies giving a superior position to men due to the prevailing mindset of Patriarchal society in India. Due to Gender Discrimination, women are kept confined to their households and not allowed to participate in any activities like elections, discussions, participating in major festivals, etc.

Financial

When it comes to financing, women in developing nations have little access to finance because they are concentrated in poor rural communities with few opportunities to borrow money. Lack of access to credit is still worsened by a lack of information on where credit can be sought and requirements for loans. Women and small entrepreneurs always suffer from inadequate financial resources and working capital. They lack access to external funds due to the absence of tangible security and credit in the market. Women also generally do not have property in their names.

Child Marriage

Though Child Marriage is a completely illegal practice in India according to law, the reality is far from good. According to the National Statistical Organization, around

47% of women in India are married before the age of 18. This problem is graver in villages due to the prevalent illiteracy and lack of awareness among the women. This also has continued as a never-ending tradition in India.

Marketing Challenges

Because of inefficient arrangements for marketing and selling their products, women entrepreneurs are often at the mercy of the intermediaries who pocket large chunks of profit.

Lack of proper sanitation

Women in rural India today face a problem of getting even the basic sanitation facilities. They are the victims of open defecation and also the diseases which are caused by it. Women are sometimes even prohibited from using the public toilets which are constructed by the government.

Managerial Challenges

Often high cost of production undermines efficiency and restricts the development of women enterprises.

Domestic violence

Women in rural India are sometimes so illiterate that they become victims of domestic violence every day in their homes. Alcoholism of the spouses sometimes even worsens the situation. She is treated like a slave and her upbringing stops her from questioning her spouse or in-laws.

Competition

Many of the women enterprises have imperfect organizational setup. They have to face severe competition from organized industries and male-centric entrepreneurship.

Lack of Mobility

One of the biggest handicaps for women entrepreneurs is mobility or traveling from

place to place. Women on their own also often find it difficult to get accommodation in smaller towns.

Dowry

Women are given inferior status because they are considered to be a burden for the parents. This is mainly due to the dowry practice that is rampant in the rural parts of India. There is not a denial of the fact that dowry as the practice even exists in Urban and semi-urban regions but the women in urban areas are educated and alert enough to tackle the issue which is not the case for rural Indian women

Educational

In India, literacy among women is very low. Due to lack of education, the majority of women are unaware of technological developments, marketing knowledge, etc. Lack of information and experience creates further problems in the setting up and running of business enterprises.

Low Ability to Bear Risk

Women have comparatively a low ability to bear economic and other risks because they have led a protected life.

Low Need for Achievement

Need for achievement, independence, and autonomy are the prerequisites for success in entrepreneurship. However, women are often found (and limited) to be only proud of the achievements of their parents, husbands, sons, etc.

Other

In addition to the above problems, inadequate infrastructure, shortage of power and technical expertise and other economic and social constraints have retarded the growth of women entrepreneurship in India.

Conclusion

Rural women are key agents for development. They play a catalytic role towards success of transformational economic, environmental and social changes required for sustainable development. But limited access to credit, health care and education are among the many challenges they face. These are further aggravated by the global food and economic crises and climate change. Empowering them is essential, not only for the well-being of individuals, families and rural communities, but also for overall economic productivity, given women's large presence in the agricultural workforce worldwide. Any developmental process is the expansion of assets and capabilities of rural women to participate in, negotiate with, influence, control, and hold the institution accountable that affect their lives. Skill development among rural women is the need of the hour so as to make them confident, self-reliant and to develop in them the ability to be a part of decision making at home and outside. Indeed, it may not be wrong to say that still rural women are the most disadvantaged and neglected section of the society for they are economically backward. Therefore, there is a need on the part of the government and civil society to enable improvement in the quality of life of such vulnerable sections of the Indian population. More importantly the developmental process in India should give priority to welfare schemes and programme meant for scheduled castes and scheduled tribes including women. These are the people who are economically backward; therefore, there is a need for sincere efforts on the part of the government to help improve the quality

their life. The Social Assessment for the training and skill development clearly reflected that rural landless (mostly SCs and STs) form an integral part of poverty-ridden and marginalized groups. By empowering rural woman through education can thus enable them to live with dignity and self-reliance cutting across the barriers of customary biases and prejudices, social barrier of caste, class, gender, occupation and institutional barriers that prevent them from taking actions to improve their state both at the individual and collective level. Therefore, free education and necessary and employable skill development programmes must be launched for rural students and women so as to make them self-reliant and economically independent. Furthermore, right to vote is meaningless unless rural women are made aware, educated and imparted skills to understand the order of the day and this can bring change in their lives, in the family and lastly transform the holistic tribal landscape of India, through education, legal awareness, and socio-economic independence. Thus, there is no doubt that the rural women can acquire any developmental milestones (skills) only through education and thus can change their own destiny.

References:

1. All-India Report on Evaluation of NREGA: A Survey of Twenty Districts Prepared with Financial Support and Research Inputs from Programme Evaluation Organization (PEO), Planning Commission By Institute of Applied Manpower Research, Delhi , 2009.
2. International Women's Day 2012-Empower Rural Women-End Poverty And HungerUnleashing The Potential Of Rural Women', International Labour Organization, Geneva, 1-2
3. Merin S. Thadathil and Vineeth Mohandas, Impact of MGNREGS on Labour Supply to Agricultural Sector of Wayanad District in Kerala,' Agricultural Economics Research Review, vol. 25, no.1, January-June 2012, 155
4. Pankajam G., Lalitha, N. ' Women problem and Rural Development ProgrammesGandhigram Experience,' in Samanta, R.K., (ed.), Rural Women: Issues, Opportunities and Approaches, The Women Press, Delhi, 2005, 44-45.
5. Rao, K. Hanumantha, Kanth, G. Rajani, Dheeraja C., Summary of Proceedings and Recommendations, National Institute of Rural Development, Hyderabad Workshop on "Strategies and Instruments for Payment of Wages in MGNREGS" Aug. 1-3, 2012

Breaking Barriers: Empowering Women through QR Codes and Digital Inclusion

Mr. Surajkumar Dubey

Research Scholar (Dept of Commerce)

Research Centre: Shivaji Mahavidyalaya, Dhanora Road,
Gadchiroli- 442605, Maharashtra Affiliated to Gondwana University

Abstract

In this research paper, we examine how QR codes and digital inclusion have the potential to empower women and overcome barriers that hinder their progress. We address gender disparities and limited access to resources and opportunities faced by women. QR codes can play a significant role in promoting gender equality by enabling women to participate in social and economic activities. To address challenges such as digital literacy and affordability, collaborative efforts among governments, NGOs, the private sector, and communities are essential. The paper advocates for utilizing QR codes to achieve gender equality, empowering women in various areas, and emphasizes the need for ongoing exploration and implementation of QR code initiatives.

Keywords: Breaking barriers, Empowering women, QR codes, Digital inclusion, Gender equality

Introduction

In the digital age, technology plays a vital role in communication, information access, and business. However, women, particularly in underserved communities, still face barriers in benefiting from digital resources. Empowering Women through QR Codes and Digital Inclusion addresses this gender gap using QR codes to enhance accessibility and digital literacy. This initiative empowers women by providing skills and tools to thrive in the digital world, recognizing their potential and breaking obstacles hindering their participation. QR codes enable women to access crucial information and opportunities, promoting financial inclusion, healthcare access, education, and entrepreneurship. By advocating for digital inclusion, this transformative project aims to unlock women's potential, bridging the gender gap in technology and promoting gender equality.

Research Objectives

1. Explore QR codes' potential in empowering women through enhanced access to financial services, healthcare, education, and entrepreneurship and examine QR code initiatives' impact on women's economic empowerment, health, education, and

entrepreneurship.

2. Identify successful QR code implementations empowering women in various sectors and analyse challenges in QR code-based initiatives for women and propose overcoming strategies. Contribute to gender equality and digital inclusion knowledge to inform future research and policy efforts.
3. Investigate stakeholder roles (government, non-profits, private sector) in supporting women's empowerment through QR codes and provide recommendations for policymakers and organizations to leverage QR codes and digital inclusion for women's empowerment.

Research Gap

Existing research on gender inequality, digital inclusion, and women's empowerment lacks a specific focus on the role and potential of QR codes in breaking barriers for women. More contextual research is needed to understand the challenges and opportunities in implementing QR code initiatives for women's empowerment in India. Additionally, limited research exists on how intersectionality affects women's experiences with QR codes and digital inclusion. Exploring the influence of factors like socioeconomic status, age, location, and disability can inform more inclusive strategies.

Research Methodology

This study is based on secondary research, analysing existing literature, studies, reports, and relevant sources, such as scholarly articles, books, government reports, organizational publications, and online resources. The research aims to understand the current state of digital inclusion, the role of QR codes, and women's empowerment in different contexts. All references are included in the reference section.

Research Outcome

Women's current digital inclusion level and barriers in accessing and using digital technologies.

Limited access to digital infrastructure hinders women's inclusion, influenced by affordability, rural availability, and cultural restrictions. Societal norms and gender stereotypes impact women's access to digital technologies, discouraging their usage and skill development.

The digital skills gap, particularly among marginalized women, limits their ability to access information and online services. Online harassment and safety concerns deter women's engagement in digital spaces. Underrepresentation of women in technology fields leads to gender bias in product design and content. Lack of relevant and localized content further marginalizes women's digital participation.

Potential of QR in empowering women by enabling access to various services.

QR codes enable women to access mobile banking services, make digital payments, and engage in e-commerce activities, especially in areas with limited banking infrastructure. Scanning QR codes provides women with instant access to healthcare information, appointment scheduling, telemedicine consultations, and health-related resources. QR codes on educational materials enhance educational opportunities for women, especially in remote or underserved areas. Women can easily share information about their businesses, products, and services by incorporating QR codes into marketing materials or product packaging. QR

codes linked to professional profiles or networking platforms facilitate networking and mentorship opportunities for women. QR codes simplify access to government schemes and social services, providing women with information on eligibility criteria, application processes, and benefits.

Impact of QR code-based initiatives on women's empowerment

QR codes enable women to access financial services, make digital payments, and engage in e-commerce, fostering economic empowerment and business growth. Scanning QR codes provides women with immediate access to healthcare information, appointment scheduling, telemedicine consultations, and health resources, leading to improved health outcomes. QR codes on educational materials facilitate interactive learning experiences, online courses, and educational platforms, empowering women to access quality education and acquire new skills. QR codes in marketing materials or product packaging enable easy sharing of business information, promoting women-owned businesses and creating opportunities for entrepreneurship and growth.

Best practices and successful case studies

Digital Financial Inclusion: M-Pesa in Kenya: M-Pesa, a mobile money transfer service in Kenya, has empowered women through QR codes, enabling digital financial inclusion. *Healthcare Access: Pink QR Codes in India:* The Pink QR Code initiative in India improves healthcare access for women. *P. Education and Literacy: QR Codes for Literacy in South Africa:* QR Codes for Literacy in South Africa enhances education for women and girls. *Government Services: Digital ID and QR Codes in Estonia:* Estonia's digital ID system utilizes QR codes to provide seamless access to government services for citizens, including women. *Mahila E-Haat:* Mahila E-Haat is an online platform launched by the Ministry of Women and Child Development in India. *Swachh Bharat Mission:* QR codes in public toilets provide women with information on cleanliness, water availability, and hygiene facilities. *Janani Suraksha Yojana (JSY):* QR codes track services provided to pregnant women under the JSY scheme, ensuring accountability and efficient implementation. *Digital Payments:* The government's push for digital payments, including the UPI system, empowers women by making transactions more accessible and convenient. *Educational Initiatives:* QR codes in textbooks provide additional learning resources, interactive content, and practice exercises, improving educational outcomes and women's access to quality education.

Challenges and limitations associated with implementing QR code-based initiatives.

Develop tailored digital literacy programs for women, offering training and ongoing support. Collaborate with stakeholders to improve affordability and accessibility of digital devices and internet connectivity. Involve women in the design and implementation of initiatives to address socio-cultural barriers and promote gender equality. Enhance user trust and confidence by providing transparent data privacy and security information. Establish partnerships, monitoring, and evaluation mechanisms for sustainable and scalable impact. A multi-stakeholder approach involving governments, NGOs, private sector, communities, and women is essential for creating empowering digital ecosystems that benefit women in various sectors.

Role of stakeholders

Stakeholders, including government agencies, non-profit organizations, and the private

sector, have vital roles in promoting and supporting QR code-based initiatives for women's empowerment: **Government Agencies:** Develop policies and regulations to promote women's digital inclusion and support QR code initiatives. Allocate resources for digital infrastructure, literacy programs, and women's empowerment initiatives. Facilitate collaboration and knowledge-sharing among stakeholders. **Non-profit Organizations:** Advocate for QR code initiatives, raise awareness, and seek funding support. Provide digital literacy training, skill development, and mentorship for women. Implement and support QR code initiatives in collaboration with communities. **Private Sector Entities:** Contribute technological expertise in QR code technology and digital infrastructure. Offer financial services and digital payment solutions using QR codes, promoting economic inclusion. Invest in CSR initiatives that promote digital literacy and women's economic empowerment. Collaboration and partnerships among these stakeholders are essential to maximize the impact of QR code initiatives for women's empowerment.

Recommendations

To effectively utilize QR codes and digital inclusion strategies for women's empowerment, stakeholders can consider the following recommendations: Conduct a gender-sensitive needs assessment to tailor QR code initiatives and inclusion strategies according to women's specific challenges. Foster partnerships with government agencies, non-profit organizations, private sector entities, and communities to pool resources and expertise. Prioritize digital literacy programs covering basic digital skills, QR code usage, online safety, and entrepreneurship for women. Invest in expanding digital infrastructure and connectivity, especially in underserved areas. Address online safety concerns by providing data privacy training and mechanisms to tackle harassment and abuse. Support women's entrepreneurship and economic empowerment through QR code-based financial services. Engage communities and stakeholders in decision-making for cultural relevance and sustainability. Establish mechanisms for monitoring, evaluation, and continuous improvement of QR code initiatives. Encourage sharing of best practices and lessons learned through conferences, workshops, and publications. Embrace innovation and adapt to evolving technologies for the effectiveness of QR code initiatives.

User Of Information

- Policymakers and Government Agencies
- Non-Profit Organizations and Development Agencies
- Private Sector Entities
- Researchers and Academics
- Women's Rights Organizations and Activists

Conclusion

Breaking Barriers: Empowering Women through QR Codes and Digital Inclusion promotes gender equality and women's empowerment using QR codes and digital strategies. QR codes offer versatile tools, enabling access to financial services, healthcare, education, and entrepreneurship. Collaboration among stakeholders is vital for successful initiatives, emphasizing gender sensitivity and resources. Future efforts should focus on understanding

gendered impacts and designing inclusive strategies considering intersectionality, while ensuring ethical and privacy considerations for responsible QR code use.

References

Web Sources:

- Digital Empowerment Foundation. (n.d.). Women and Digital Inclusion. Retrieved from <http://www.defindia.org/women-and-digital-inclusion/>
- Digital Skills Observatory. (n.d.). Empowering Women through Digital Skills. Retrieved from <https://digitalskillsobservatory.org/empowering-women-through-digital-skills/>
- GSMA Connected Women. (n.d.). Digital Inclusion for Women. Retrieved from <https://www.gsma.com/mobilefordevelopment/programme/connected-women/digital-inclusion-for-women/>
- National Mission for Empowerment of Women (NMEW). (n.d.). Retrieved from <http://nmew.gov.in/>
- Ministry of Electronics and Information Technology (MeitY). (n.d.). Retrieved from <https://www.meity.gov.in/>
- United Nations Women. (n.d.). Empowering Women through Digital Inclusion. Retrieved from <https://www.unwomen.org/en/news/in-focus/digital-inclusion>

Books:

- Bray, F. (1997). Technology and Gender: Fabrics of Power in Late Imperial China.
- Chen, T. M., & Wang, D. D. (Eds.). (2013). Technology, Gender, and History in Imperial China: Great Transformations Reconsidered.
- Gibson, R., & Römmele, A. (2015). Digital Citizenship and Political Engagement: The Challenge from Online Campaigning and Advocacy Organisations.
- Pasque, P. A., & Strickland, S. R. (Eds.). (2019). Empowering Women in Higher Education and Student Affairs: Theory, Research, Narratives, and Practice from Feminist Perspectives.
- Powell-Jackson, T., & Cardona, C. (Eds.). (2012). Empowering Women through Information and Communication Technologies: New Opportunities and Challenges.
- Roy, D. (Ed.). (2020). Digital India and Sustainable Development: Perspectives, Challenges, and Opportunities.
- Saxena, N., & Dixit, S. (Eds.). (2020). Digital Technology for Women Empowerment: Challenges and Opportunities.

Managing Emotional Distress: A Strategic Perspective

Seema Mahlawat

Associate Professor, Dept of Commerece, Gurugram University

Nikita Khatana

Research Scholar, Gurugram University

Ritu

Research Scholar, Gurugram University

Mahesh

Research Scholar, Gurugram University

Abstract

Most people struggle at some time in their lives to maintain the harmony between their obligations in the social, familial, and professional realms. People develop coping mechanisms to assist them in dealing with difficult events and settings because the strain and strains connected with one area of life might spread to another. The study is descriptive in nature. It includes the types of stress associated with human lives, the effect of stress, and their curation strategies.

Keywords: Stress among employees, Stress management, Stress effects on human

Introduction

Stress is the feeling of tension, whether it's in our mind or body. It can happen when something makes us frustrated, angry, or nervous. Stress is our body's way of reacting when we face a challenge or something demanding. Sometimes, in short bursts, stress can be good, like when it helps you avoid danger or meet a deadline. However, if stress sticks around for a long time, it can harm your health. Stress management involves using techniques and programs to help you handle stress better. This includes identifying what's causing stress and taking positive steps to reduce its impact. Stress is a widespread issue within organizations. Work-related stress is a significant challenge that many employees grapple with, often likened to a formidable adversary that affects their well-being. Consequently, the topic of stress is

gaining increasing significance with more and more companies recognizing its importance in the workplace. Identifying stress at the right time and implementing measures to manage it among employees is crucial. Stress can lead to a range of physical and mental symptoms and these symptoms differ from person to person based on their unique circumstances. They can encompass physical health problems and even depression. Stress essentially stems from an individual's reaction to something unsettling in their environment, and its effects are a result of this interaction.

Definition of Stress

Author

Definition

Palmer, 1989

Stress is the “psychological, and behavioral response by an individual when they perceive a lack of equilibrium between the demands placed upon them and their ability to meet those demands, which, over a period of time, leads to ill health”

Lahey, 2004

“Any event or circumstance that strains or exceeds an individual ability to cope is called stress”

Types of Stress

1. **Acute Stress:** This is the quick and short-term stress experienced when having an argument with someone close or doing something thrilling and new. It actually helps you deal with risky situations and can be quite normal for everyone at times. Everyone encounters at some point in their life, triggered by recent or anticipated stressful situations. It can manifest as either a positive or negative experience and tends to emerge rapidly when unexpected or alarming events occur. Typically, acute stress diminishes quickly, either naturally or once the stressful situation has passed.
2. **Chronic Stress:** Chronic stress is the kind that sticks around for a while. It can happen if dealing with money troubles, an unhappy marriage or ongoing work issues. When stress lasts for weeks or even months, it's considered chronic. Sometimes, you might get so used to it that you don't realize it's a problem. If you don't find ways to handle chronic stress, it could lead to health issues.

Literature Review

Hemamalini et al. (2018). A quantitative approach was employed to collect and analyze data in this study. The participants were Postgraduate students, and they were asked to complete questionnaires. The findings revealed that nearly 40% of these students experience stress for various reasons. These reasons include difficulties in obtaining support from faculty members, anxiety about examinations, struggling to grasp the subject matter, and feeling increased stress regarding their academic performance. Furthermore, the study found that there is no significant difference in the experience of stress between genders. Both male and female students equally face the impact of stress on their academic performance. To address these stress-related challenges, it is suggested that various stress-reduction techniques should be introduced and made available to students. Additionally, incorporating stress management courses into the student's extracurricular activities could be beneficial in helping them cope

with and alleviate stress.

Daniel (2019). The objective of this study was to explore how job-related stress impacts employee performance. The findings of this research unequivocally indicate that negative stressors have an adverse effect on employee performance. Through an extensive examination of various stress factors and a comprehensive review of existing literature, the study successfully accomplished its goal. This underscores the conclusion that stress indeed has a detrimental impact on employee performance.

Raizada & Saxena (2019) - The study suggested reducing stress in students' daily lives is crucial for their well-being and academic success. Managing stress not only enhances mood but also strengthens the immune system, promotes a longer, healthier life, and increases productivity. Learning effective stress management techniques is essential, as it's an investment that pays off in numerous ways. Stress management can be a lifesaver, preserving both your health and your relationships.

Yasmin et al. (2020) this study reveals that students are experiencing severe levels of stress, and this stress is on the rise over time. It's crucial to recognize that stress in students is influenced by a range of factors, including academic, environmental, social, and health-related issues. Among these factors, academic pressures stand out as the most significant stressors. Therefore there is a pressing need for targeted interventions aimed at significantly reducing the burden of stress on students. These interventions should encompass adjustments in teaching methods and college environments to better meet the needs of students.

Adams et al. (2021). The COVID-19 pandemic has brought about unexpected challenges for many families, and as a result, parents are experiencing higher levels of stress. This study aimed to track how parent stress has changed over time, comparing the period before the pandemic with two points during the pandemic. Additionally, it delved into the specific stressors affecting parenting and looked at strategies parents used to cope with these challenges during COVID-19. The research found that parent stress increased significantly during COVID-19 and has not yet returned to pre-pandemic levels. This highlights the pressing need for more robust mental health resources and support systems. Public health efforts should also focus on addressing stressors unique to parenting and promoting effective strategies for managing the difficulties that come with it to reduce their negative impact.

Khandelwal & Chahar. (2020). The aim of this study was to understand and measure stress levels among college students, identify how they cope with stressors, and pinpoint the causes of stress in this group. The research involved 100 college students, ensuring representation across various age groups, ranging from 18 to 25 years, to capture a wide range of perspectives on stress and stress management. The study employed a simple random sampling method. The findings from this research highlight the importance of implementing effective stress management strategies early in the college experience. Such strategies are essential for promoting a balanced and stable life among college students.

Effect of Stress on Health

1. **Heart Disease:** People with high levels of stress, often known as "Type A" personalities, are more prone to heart problems and high blood pressure. Stress directly affects the heart by increasing heart rate and blood flow and releasing cholesterol and triglycerides into the bloodstream. It can also lead to unhealthy behaviors like

smoking and overeating further increasing the risk of heart issues. For individuals with pre-existing heart conditions, sudden emotional stress can trigger serious cardiac problems, including heart attacks.

2. **Asthma:** Stress can worsen asthma symptoms. Studies even suggest that a parent's chronic stress may increase the risk of their children developing asthma especially when combined with other factors like air pollution or maternal smoking during pregnancy.
3. **Obesity:** Stress often leads to the accumulation of abdominal fat. This is because stress increases the hormone cortisol which can promote fat storage in the abdomen. Abdominal fat is associated with higher health risks.
4. **Diabetes:** Stress can negatively impact diabetes in two ways. Firstly, it can lead to unhealthy behaviors such as overeating and excessive alcohol consumption, which can worsen diabetes. Secondly, stress appears to directly increase glucose levels in individuals with type 2 diabetes.
5. **Headaches:** Stress is a well-known trigger for headaches, including tension headaches and migraines. The tension and muscle contractions associated with stress can lead to head pain.
6. **Depression and Anxiety:** Chronic stress is closely linked to higher rates of depression and anxiety. Stressful work environments, especially those with high demands and low rewards, can significantly increase the risk of developing depression.
7. **Gastrointestinal Problems:** While stress doesn't directly cause ulcers, it can exacerbate them. Stress is also associated with other gastrointestinal issues like chronic heartburn (GERD) and irritable bowel syndrome (IBS).
8. **Alzheimer's Disease:** Some studies suggest that stress may accelerate the progression of Alzheimer's disease. It may contribute to the formation of brain lesions associated with this condition.
9. **Accelerated Aging:** Stress can impact how our bodies age. Research has shown that individuals under high stress levels can exhibit signs of accelerated aging at the DNA level, potentially aging for 9 to 17 additional years compared to those with lower stress levels.

Techniques Used For Managing Stress In Employees

- **Take a Break:** Set aside five or ten minutes during your day to simply sit quietly and do nothing. Stressed Human beings should pay attention to the sounds surrounding them, emotions, and any tension in the body, like the neck, shoulders, or chest. This practice although sometimes challenging can effectively slow down your heart rate and lower blood pressure, counteracting the common effects of stress.
- **Find Humor:** Keep something nearby that can make you laugh. Whether it's a collection of your favorite comic strips or a funny voicemail from a loved one, having access to sources of humor can help lift your spirits. You can even take a moment to think about watching your favorite comedy show on television.
- **Listen to Music:** A study conducted in Australia found that when two groups of students were asked to prepare an oral presentation those who worked in silence

experienced increased blood pressure and heart rates due to stress. In contrast, the group that listened to calming music, like Pachelbel's "Canon in D Major," showed steadier measurements and reported feeling significantly less stressed.

- **Physical Activity:** Regular physical activity has well-documented benefits for a healthy life, including reducing the risk of hypertension, heart disease, diabetes, and some cancers. However, many college students (aged 18-25) are more interested in social media than engaging in physical activity. In fact, most of them don't even engage in 30 minutes of physical activity per day. Research has shown that incorporating physical exercises and stretching into their daily routines can help relieve stress and promote muscle relaxation.
- **Meditation:** Meditation is a valuable tool that involves focusing on a single thought and maintaining a passive mindset. This practice can effectively reduce stress by allowing individuals to concentrate on one task at a time. Another technique known as mindfulness emphasizes awareness, focused attention, the absence of excessive thoughts, and non-judgmental acceptance.
- **Discussing and Sharing Emotions:** Creating an open space for college students to talk about and share their inner emotions related to stress is essential. Encouraging them to ask questions and providing constructive suggestions for problem-solving can be immensely helpful. Research shows that when college students confide in someone and express their emotions, it can aid in coping with stress and returning to a normal, less stressful state.
- **Learning to Say "No":** Start by self-assessing your capabilities and boundaries. Recognize what you can realistically handle without becoming overwhelmed. This self-awareness is key to effective stress management and prioritizing responsibilities. It's perfectly acceptable to decline additional commitments when you feel stretched thin. Overcommitting can lead to heightened stress levels. Learning to say "no" when necessary is an important skill.
- **Cultivating a Positive Attitude & Harnessing Your Mind's Power:** Your mindset plays a pivotal role in managing stress. Cultivating a positive and proactive outlook, even during adversity, can significantly reduce stress. Practice gratitude and focus on solutions rather than dwelling on problems.
- **Emphasizing Relationships:** Building and maintaining healthy relationships can be a powerful stress buffer. Connect with friends and family who provide emotional support. Sharing your feelings and concerns with trusted individuals can alleviate stress.
- **Embracing Joy and Balance:** Hobbies and activities that genuinely bring you joy are excellent stress relievers. These activities serve as a healthy outlet for relaxation and happiness. Find time for activities you love.
- **Balancing Life Demands:** Strive for balance in your daily routine. Allocate time for relaxation, exercise, and self-care. Avoid excessive work or obligations. A balanced life is essential for stress reduction.
- **Open Communication & Expressing Your Feelings:** Instead of bottling up emotions, share your concerns with a trusted friend, family member, or therapist.

Open communication can provide emotional relief and lead to constructive problem-solving.

- **Avoiding Alcohol and Smoking Temporary Solutions:** While alcohol and smoking may offer temporary relief from stress, their effects are short-lived. Over time, these substances can contribute to increased stress and overall health problems. Seek healthier coping mechanisms.

Conclusion

The paper aims to describe the negative effects of stress on human health. The findings of the study include a variety of characteristics and qualities that people can prefer to manage their mood when under stress. Stress has become an indispensable part of human life and managing it is the need of the hour. Stress is a common occurrence throughout the entirety of the human lifespan. It has been a part of everyone's history as well as the history of humanity. One of life's unique qualities is stress, which has been so extensively discussed in literature and the arts throughout history. The complexity of the human social, personal, and ecological environment, the many and concurrent ways in which people deal with environmental challenges, and the variety of ways in which people exhibit stress are to blame for the expanding presence and inclusivity of stress in human society.

References

1. Adams, E. L., Smith, D., Caccavale, L. J., & Bean, M. K. (2021). Parents are stressed! Patterns of parent stress across COVID-19. *Frontiers in psychiatry*, 12, 626456.
2. Daniel, C. O. (2019). Effects of job stress on employee's performance. *International Journal of Business, Management and Social Research*, 6(2), 375-382.
3. Hemamalini, R., Ashok, V., & Sasikala, V. (2018). A Study on Stress Management and its Impact among Students. *International Journal of Academic Research in Economics and Management Sciences*, 7(3), 101-110.
4. Khandelwal, K., & Chahar, B. (2020). A Study of Stress Management Strategies Adopted by College Students in Jaipur City. *Journal Of Critical Reviews* ISSN- 2394-5125vol, 7.
5. Raizada, D. A. K., & Saxena, N. (2019). Stress Management: Tools Techniques & Strategies with Reference to Happiness. *International Journal of Research in Advent Technology*, 7(5), 141-146.
6. Yasmin, H., Khalil, S., & Mazhar, R. (2020). COVID 19: stress management among students and its impact on their effective learning. In *ternational technology and education journal*, 4(2), 65-74

Consumer Awareness towards Healthy and Diets Food Products: A Conceptual Overview of Current Scenario

Priyanka

Research Scholar(Department of Commerce and Management,
Baba Mastnath Universit), Asthal Bohar, Rohtak (Haryana)

Dr. Hema Singla

Associate Professor(Department of Commerce and Management,
Baba Mastnath University) Asthal Bohar, Rohtak (Haryana)

Abstract

This present study aims to understand how consumers perceive towards healthy diets. In the present research paper efforts have been towards earlier theories related to consumer perception towards healthy diets from theoretical review. In the current study, the researcher has used a descriptive design and attempted to understand perception of consumers towards healthy diets. Various studies on the subject matters were reviewed and the findings of the various research articles showed that the consumers are aware about healthy products. They are conscious about healthy products. However, different consumers have different perception regarding healthy diets. There is really demand for healthy and diet food products in the society. Most of people are looking for healthy and diet foods irrespective of their age and income.

Keywords: *Consumers, Diet, Healthy, Perception.*

Introduction

Food is necessary for us, which is a nutrient-rich substance, for the growth of our body and it is possible to carry out our everyday tasks. Food is a necessity for all living things to survive in the environment. It gives nutrition to our body's trillions of cells, enables their efficient function, quickens biological processes, and is helpful in healthy and long live growth. Eating healthy food is necessary for maintaining our health and well-balanced diet. When a diet food product has all the elements necessary for our bodies in the proper quantity without added fats, we recommended to it as being balanced. The main sources of food are plants and animals. Our food pyramid's main producers are plants. All living things eat plants, either directly or indirectly.

Healthy and Diet Food at a Glance

Our capacity to fully appreciate life is influenced by the types of meals we choose to eat.

The feeling that a person gets from eating a good, pleasant meal is the most visible positive consequence of food. Our health is also affected over the long run by our food. After covid 19 people are becoming more aware about their health and they are using healthy and diet food products. So research is required to aware people about their health and so that they can live more fruitfully. It has only just been clear how crucial nutrition is to addressing the many societal, environmental, and economic problems the globe faces. Maintaining a balanced diet helps to prevent malnutrition throughout life.

Requirement of Healthy and Diet Foods Products

The decline in human health was a major factor in influencing consumers to think about organic food while making good food choices. In addition, most individuals today tend to eat healthily due to their dread of the majority of frequent ailments. Early teenagers showed a clear concept of what defines a healthy diet, according to qualitative assessments. Younger households and women give organic food a higher priority and buy it. Women with children aged 30 to 45 who have a lot of disposable cash buy organic food. Additionally, Govindnasamy's research demonstrates that customers are willing to pay a premium for organic goods. Even while consumers are highly aware that the food they eat affects their health, they do not always state that they are willing to give up their favourite foods in order to enhance their health. They do not want to give up the enjoyment of what they eat until they are aware of the strong relationship between their diet and health. This condition is referred to as "optimistic bias." The success of nutritious food is dependent on a number of interrelated aspects, including the degree of care for general health and specific medical issues, according to this research.

Statement of the Problem

According to some researchers, understanding customer perception entails examining their interests and preferences. Purity plays a crucial role in satisfying the requirements of consumers from the perspective of a healthy diet because it establishes genuine convictions. Organizations have the chance to develop for the purpose of meeting societal requirements at the time when consumer interests and preferences start to emerge. Therefore, organizational commitment is necessary to advance in the direction of satisfying customer demand for healthy and diet food products as well as organizational development and progress.

Review of Literature

Lusk (2019) contends that consumers view health as a subjective concept that varies from person to person. There was broad consensus that each person's needs decide whether a food is healthy for them. Words like:-fat, nutrition, natural, diet, sugar, calorie, and organic were most frequently cited when respondents were asked to elaborate on what it meant for a food to be referred mainly as healthy.. The opinion of consumers on whether a particular food can be regarded as healthy versus whether this is a quality of one's general diet was also fairly evenly divided. Zhengyang (2013) in their study to identify the factors that influence consumers' purchase plans, including food-related lifestyles, attitudes towards buying organic fruits, subjective norms, and perceived control noticed that the predictors were significantly affecting buyers' intentions. The food was discovered to be associated with achieving particular life ideals. Their plans to buy organic food are positively influenced by a lifestyle that includes food. In some ways, consumers who give their food more thought will be more

likely to buy organic food.

Chincholkar (2016) conducted a study both secondary and primary research suggests that the nutraceutical business is prepared for a significant shift. According to researcher India's future is in the nutrient rich food sector appears bright, for both producers and consumers, thanks to rising health awareness, a move towards preventative healthcare, and greater regulatory clarity. Because consumers are aware about their health and interested in health and diet food products

Jayasurya (2016) in her research mentioned that one of the major objectives of the research is to determine whether there is a genuine desire among consumers for healthy food. Analyzing research results reveals that there is a real demand for healthy and diet food in society. Because they have awareness of the negative effects of fatty and popular foods on the market, consumers anticipate healthy food. However, throughout the research, it was emphasized how important taste is in relation to food. People continue to select foods and drinks based on taste and price, which is consistent with the findings of the 2012 American food and safety study. However, when it came to making the choice to purchase food, respondents ranked price as a very minor consideration even the fourth most minor consideration. The anticipation of a healthful diet, when it comes to customer expectations for the caliber of healthy foods, three key variables, among others, are most crucial. Flavor, great nutrition, vitamins, and a lack of sugar, oil, and MSG are some of these ingredients. There is an issue with the lack of wholesome meals. Most of the buyers mentioned that there is no place to purchase healthy meals from the current supplier. In Solanki and Jain (2017) asked the respondents in their research if their specific issues with RTE food, such as the high price, poor quality, taste, etc., had been resolved, would they buy it? And the majority of them consented to buy it. At last, it can be concluded from the aforementioned research study that people (single, live alone, or belong to a household) where both the husband and wife work consume ready-to-eat food. Still, Ready to eat food producers must engage in numerous marketing initiatives to spread awareness of their goods, gain market share, and keep up product quality while lowering prices.

Duarte *et. al.* (2021) in their research have mentioned that people who, for the most part, view food as essential or very important believe that it plays an important role in their lives. Despite a rise in the number of healthier alternatives on the market, most respondents, regardless of gender, continue to choose the more conventional options. Women were more inclined than males to choose healthier alternatives when making purchases. People who choose healthier options typically shop at normal supermarkets rather than specialty shops like the Barn, where they may be aware that the costs may be higher.

Research Gap

For a thorough literature assessment, previous research books and a number of databases have been consulted by the researcher. There is a tendency of research on the various consumers aspects. However, there hasn't been much research on the issue that what the consumers think of about healthy diet. Therefore, there is gap in research. Accordingly the very topic has been selected for knowing the perception of the consumers towards healthy diets.

Research Methodology : Objectives of the Study

The primary goal of the study was to know Consumer Awareness towards Healthy and

Diet Food Products in Current Scenario.

Research Techniques

Since, the present study is conceptual in nature, so the methodology used in the study is based on reviewing various research studies, articles, dissertations (Published/unpublished), text books by various authors in different geographical areas, online libraries, google scholar, health magazines, newspaper, research websites. According interpretations have been drawn and conclusion has been made.

Findings

After going through number of studies, research articles and texts books on the issue, it has been found that the perception of the different consumers is different towards healthy diets. The consumer demand for healthy and diet food products have effect on all sectors of food processing and manufacturing demand is also affected by their lifestyle. The consumers are aware of negative effects of fatty foods available in market so they anticipate healthy food. People are aware about healthy products however due to certain reasons they are hesitant to use these products.

Recommendation:-

In this way, fresh and exciting development opportunities are emerging for agricultural businesses that are prepared to adapt to changing consumer demands and to serve a burgeoning market. More high-quality promotions, the introduction of small-quantity packs, easy accessibility in retail stores, and price reductions are all accessible to customers. The expansion of the study to a larger social groups will be fruitful for consumers expecting healthy foods.

References

1. Boustani & Guiné (2020). Food choice motivations and perception of a healthy diet in a developing Mediterranean country, 485-495.
2. Chincholkar (2016). A Study on Consumer Behaviour towards Health and Dietary Supplements in Mumbai City. *Indian Journal of Applied Research*, 6(3), 243-244.
3. Duarte *et.al.* (2021). Healthy eating as a trend: consumers' perceptions towards products with nutrition and health claims. *Revista Brasileira de Gestão de Negócios*, 22(1), 1-17.
4. Jayasuriya, Nisha. (2016). Sri Lankan Consumer Attitudes towards Healthy Meals. *Journal of Marketing and Consumer Research*. 24. 69.
5. Lusk (2019). Consumer Perceptions of Healthy and Natural Food Labels. *Corn Refiners Association*. 1-73.
6. Solanki & Jain (2017). A Study On Consumer Buying Behaviour Towards "Ready To Eat Food Industry", *Xviii Annual International Conference Proceedings*, P-277-284.
7. Zhengyangzi Fang (2015). An Analysis of Consumption and Purchasing toward Organic Fruits: *Cross-Countries Study between China and France*. Master Thesis. Linnaeus University, 1-70.
8. Dietary Supplement Health and Education Act of 1994 ("DSHEA"), https://ods.od.nih.gov/About/DSHEA_Wording.aspx

Websites:

9. 1. Dietary Supplement Health and Education Act of 1994 ("DSHEA"), https://ods.od.nih.gov/About/DSHEA_Wording.aspx
10. 2. https://en.wikipedia.org/wiki/Dietary_supplement
11. 3. http://www.nuffoodsspectrum.in/inner_view_single_details_print.

Gender Inequality In India: A Burning Problem

Dr Sunil Baliram Gaikwad

(Honorary Professor)

Dept.Of Management Science,

Subharti Vivekanand University Merrut Uttar Pradesh.

Abstract

Gender equality is the fifth major development goal in the Sustainable Development Goals, which has also been given an important place in the Millennium Development Goals. Gender inequality is not the problem of one society or one country; Rather it is one of the major problems of the whole world. If seen in India too, gender inequality is clearly prevalent in educational, social, economic, political and different dimensions. Be it family, school, place of employment, religious place or any other institution; Gender inequality is always present in some form or the other. Indian society is one of the oldest civilizations of the world. It has its own culture, customs and social system. In Indian society, mainly women and men are seen as genders. Along with this, transgender or transsexual is also being accepted as a third gender.

The gender equality that is talked about in the Indian society is mainly based on men and women. The status of women in Indian society has not always been very good. The participation of women in public, social, family, political or economic sphere has been negligible. Women have been marginalized in Indian society since ancient times. The role of women has always been as housewives and their capabilities and competencies have been seen only within that scope. A woman stays at home and completes all the household chores, takes care of parents and children; This mindset has always existed. Women's work is never equated with productivity; The situation is even worse in rural areas.⁴

Introduction

In the Global Gender Gap Report 2022 presented by the World Economic Forum, India has been placed at 135th position out of 146 nations of the world. This report shows the poor condition of gender in India in various indices. The status of the gender gap was measured by the World Economic Forum on indicators such as political participation, gender in technology and leadership roles, gender in the labor force, availability and access to healthcare, and inequality in health education and income.

According to Professor Bhavani Rao, addressing gender inequality is an important issue, but priority areas in this area also remain. Any discussion of gender inequality also needs to include men and boys.

With women now playing an important role in disaster management and emergency response, underestimating women will not work at all. A closer look at the status of women's empowerment reveals that women and youth activists have pushed the government to enact better laws over the past few decades. In this, right from father's property, divorce, adoption to sexual abuse are defined in a specific way. Along with this, efforts have been made to speed up the judicial process. Despite such efforts, women's experience shows that they have not been given the same rights as men. This contradiction has been seen in the BBC survey. The declining female birth rate in India shows that even today the desire to have a boy is still greater than that of a girl. As per the 2011 statistics, it is regrettable to mention that this sex ratio is the lowest since India's independence

Objectives:

1. To study the burning problem like gender inequality.
2. To understand the status of women regarding education, political empowerment, health and life style, Social Values and workplace atmosphere

Methodology:

Study is based on Secondary data has been collected from Government publications, reports, text books, Articles, Papers, Journals, and Magazines etc.

The status of gender in India can be understood on the basis of the following indices-

1. Availability of economic participation and opportunities

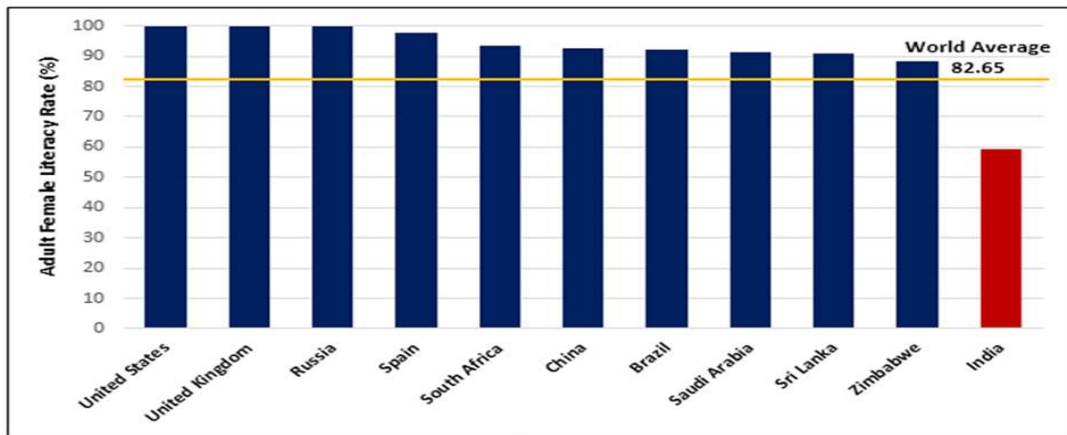
In the Global Gender Gap Report published by the World Economic Forum in 2022, India has secured 143rd place out of 146 countries in the world on the basis of economic participation and availability of opportunities. This figure shows the appalling status of gender in economic participation and availability of opportunities in India. In India, especially if women and men are compared, the participation of men in the economic system is more. The traditions or system that has been going on since ancient times is patriarchal. The main work of men is considered to be earning money. Right from birth, his socialization system is such that he is always prepared to earn income or wealth in the family.

If we talk about employment opportunities, then the inequality of opportunities between women and men can be clearly seen in the Indian economy. According to the data published in the Annual Bulletin of the Periodic Labor Force Survey for 2019-20, the participation of men in the total labor force stood at 56.8 percent. While there only 22.2 percent of women remained there. If we talk about income in urban areas, then women get more opportunities than men. Talking about the field of employment, women mostly participate in construction, hospitality, communication, storage, etc. in urban areas, while on the other hand, in rural areas, they participate in agriculture, animal husbandry, construction, etc. But the total number of female Talking about the hours of labour, she is more than the men and accordingly the salary she gets is also less. The reason is that she does not get paid for the domestic work done by women or for the work done for family agriculture and animal husbandry. While the income of agriculture and animal husbandry is mostly earned by men.

2. Education

In the World Economic Forum 2022 report, the availability of education has placed India at 107th position on the basis of gender gap. In the Indian social system, discrimination between boys and girls can be done on the basis of the opportunities of education available to them. Girls are not taught much, even if taught, they are made to study through ex-students or private students or through distance education. Along with this, more opportunities are

given to boys instead of girls in vocational courses. Much attention is paid to their education. Girl students are sent to traditional courses like teacher, nurses to study. While in other professional courses, difference can be seen in the level of availability of education among the girls of Hindu religion and Muslim religion.



Source : Literacy rate, adult female (% of females aged 15 and above). Source: World Bank

In above Table, When compared with the rest of the world, the female literacy rate is considerably low in India at around 60 percent, which is 22 percentage points below the world average. The figure below shows the stark difference in India's female literacy is not only with the developed countries but also with middle- and lower-income countries like Sri Lanka and Zimbabwe.

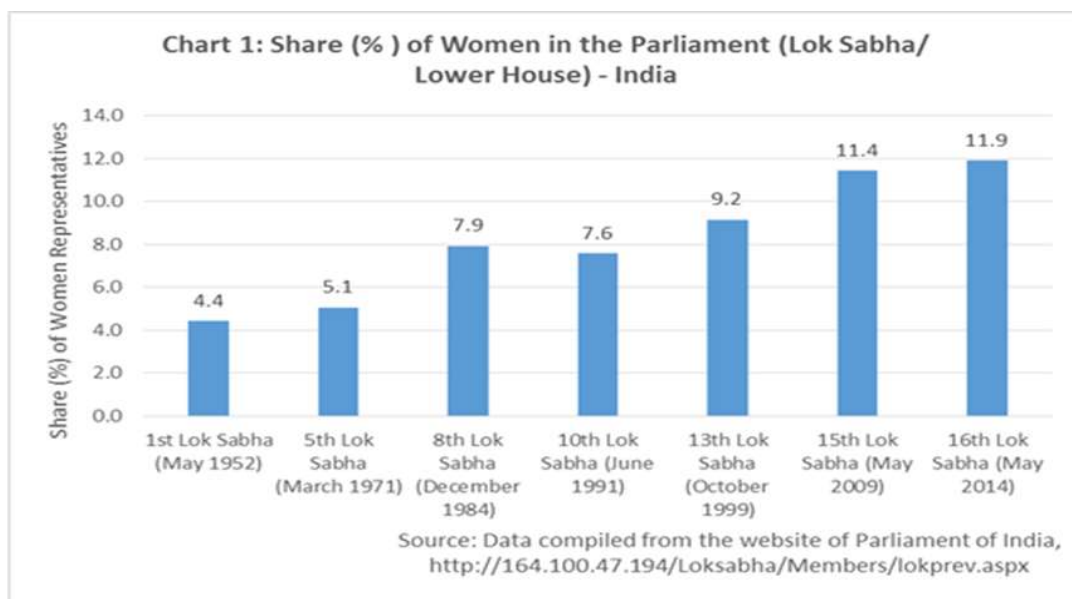
3. Health And Lifestyle

The World Economic Forum has placed India at the 146th position out of 146 nations on the basis of gender gap in health and livelihood in the Gender Gap Report 2022 and this shows the pathetic condition of gender gap in health services available in India. . Women's health has not been given much importance in India since ancient times. Women need more health care and protection than men. Regular vaccination, menstrual cycle and health, fertility, health during pregnancy, anemia etc. are many such problems in which women need special care. The physical structure and biological characteristics of women are such that they require health protection and care more than men. Although there has been a lot of focus on health services in India, there is limited awareness among women about women's health, especially reproductive problems. Also they are unaware of the services provided by the government. Even if they are aware of the health services available, they are not accessible to them. They have to depend on men to access health services.

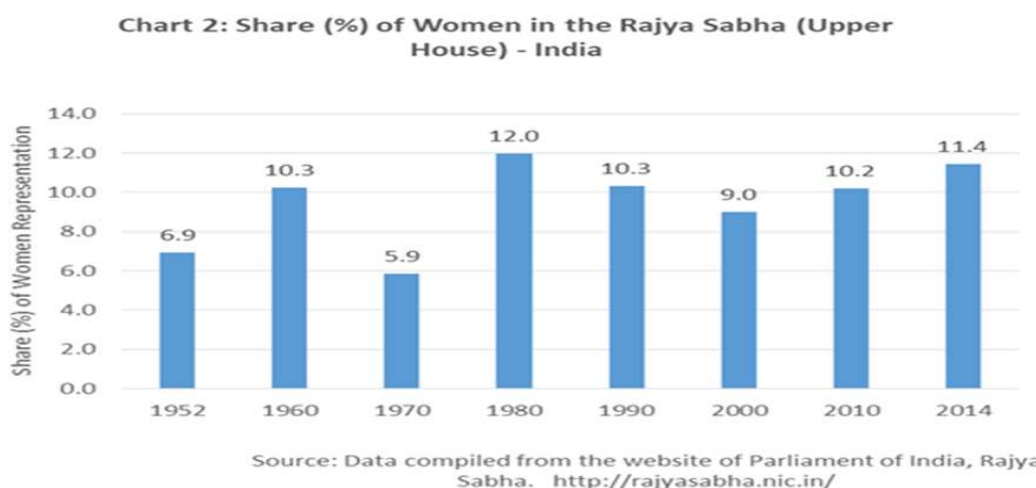
4. Political Empowerment

Due to women's reservation in Indian politics, the number of women has increased, but they are not able to represent fully, only a few examples like Indira Gandhi, Pratibha Patil, Murmu are heard in the corridors of politics. Even if a woman gets elected in a political body, the real representation is done by her husband, father or brother.

The entry of women into politics is also not that easy. Unless the men of that woman's family have vested interests of their own. Most women politicians are patronized somewhere, in one way or the other by men active in politics.



Between the First Lok Sabha (1952) and the Sixteenth Lok Sabha (2014) women's representation has increased from 4.4 per cent to 11.9 per cent. Similar trend of low representation of women is also observed in the Rajya Sabha (Upper House) during the entire period of post-independence era. Women's representation in Rajya Sabha has increased from 6.9 per cent in 1952 to 11.4 per cent in 2014. Again, these figures are substantially lower compared to the global average of **22.9 per cent** and **Asian average of 16.3 per cent of women representatives in Upper House**. Considering the share of women (49.5%) in the total population of India, their representation in Parliament represents a skewed statistic, which does not befit the world's largest democracy.



5. Social Values

Social values in India are constructed in such a way that they create the most obstacles in achieving gender equality. From birth till death, the life of women is governed by that unwritten social constitution, which always keeps her on the margins. The first example is of female

feticide; Meaning that if the unborn child is a girl in the womb, then it is killed in the womb itself. He is not allowed to enter the world at all. If a girl child is born, then discrimination can be clearly seen and understood in the behavior of the family members, the practices regarding birth, the way of her upbringing, clothes, food, likes and dislikes.

Important decisions like education, initiation, marriage etc of that girl child are taken by the men of the house only and the funny thing is that in those decisions the mother of the girl child, who herself was deprived of her rights, she also has to make those decisions to that girl child. compels to obey. Veil practice, harassment in in-laws, disrespect from husband, domestic violence, serving the family, not going out alone without being asked, decision and initiative of sex, family planning, access and rights to property and resources, etc. are many such problems. In which women are always backward from men and these problems are seen in different forms at different levels in different castes in Indian society.

6. Workplace

If women's income participation is seen in the Indian perspective, then mostly women are found doing forced labor in domestic work, family agriculture or animal husbandry. By begar here is meant such work, in which the woman gives her full participation with full devotion, but in return she is not paid for it. Most of the tasks are of such a nature that they are not directly related to productivity.

If a woman is educated and tries for a job, then first of all the job opportunities are limited for her. The scope of work for women is also limited. Then the work culture and environment of the work place is not gender friendly. There is no equality in the opportunities for promotion. It is very difficult for a male colleague to accept female leadership. Along with taking care of household chores, children and family members, if the woman also goes to the office, then the situation becomes even more critical. Security is also a big question mark in itself while reaching the workplace and reaching home from the workplace. There is also a huge disparity in the wages received for work. Sexual violence against women at the workplace has also become a cursed disease.

Suggestions for Gender Equality in India

1. Faith in the values of the Constitution

It is clear in the Preamble of the Indian Constitution that in no way the residents of India shall be discriminated on the basis of gender. They should get the right to freedom, justice and equality of opportunities and collective efforts will have to be made by all classes to follow this basic spirit of the constitution in letter and spirit.

2. Gender Policy

The policies made for social and economic development of India should also be gender based. Efforts should be made to make education, health, employment and economic policies gender friendly and oriented towards gender equality. It is important that gender-based policies should not only be formulated, but their implementation should also be done in the same spirit with honesty and integrity.

3. Citizenship

Women also need to be established as a citizen. Men are able to exercise the rights enshrined in the spirit of the Constitution because of their being citizens of India. Women also have the same status of citizenship, but they do not use them. Therefore, it is necessary that women should also be established to exercise the same rights related to citizenship. Here the matter is not limited only to men and women. Rather, transgender, cisgender and

other genders also have to be established as citizens of India, so that they can exercise the rights related to the citizenship of India.

4. Inclusive Environment

For gender equality, it is most important that an inclusive environment should be created in the entire nation. Economic field, political field, social field, home, family, caste, religion, institution, work place, not considering gender in various forms, considering a person, a citizen, an environment has to be created for its universal development. Everyone should have the right to work and there should be equality in everyone's work, there should be a sense of equality in pay and gender-friendly environment should be created.

5. Social equality

India is a country of different religions, castes, communities and every religion, caste community has its own system. It is most important for gender equality that this social system should be made gender friendly. Because birth, socialization, education, marriage, practices, customs, all these are governed by the caste-society. If equal rights, equal opportunities are provided to gender at the social level, then gender inequality can be stopped.

6. Family and Community

From the beginning of a person's life till his death, his family, neighborhood and his community live with him and the first and most profound influence on a person is that of the family and community. If the family and community start seeing, understanding and treating gender with equality, then this problem of gender inequality will end by more than half.

Conclusion

In the Indian society too, slowly, along with male and female, transgender, cisgender etc. types of gender are being accepted. If gender-based inequality is seen, then inequality can be seen between men and women in India at the political, social, family and economic level and this inequality extends to deep roots. For gender equality, it is necessary that along with government efforts, gender policies, inclusive environment, social, family and community level behavior change should also be done.

It is impossible to achieve the global goals of sustainable development without achieving the goals of gender equality.

References

1. Cunningham; W. (2011) Measuring the Economic Gain of Investing in Girls: The Girls Effect Dividend, World Bank Policy Research Working Paper, World Bank, 401.
2. Davis; S. (2011) Recession and the Costs of Jobless, Brooking Pgoers on Economic Activity Vol-2, pp.72.
3. Juesse; F. (2020) Decomposing Gender Wage Gaps A Family Economic Perspectives, Institute of Labor Economics DPNO-13601-IZA, pp.23.
4. Misa; T. J. (2011) Gender Codes: Why Women are Leaving Computing, JohnWilly & Sons pp.113.
5. World Economic Forum (2022) The Global Gender Gap Report, 2022.
6. Periodic Labor Force Survey Bulletin (June 2020).
7. World Economic Forum (2020) Future Jobs Report, 2020.
8. UNDP and UN Women (2020) COVID&19, Global Gender Response Tracker: Global Footsheet, Version 1, 2020.
9. <https://www.oxfamindia.org/blog/women-representation-political-decision-making-catalyst-achieving-gender-equality>

The Study of Challenges and Problems Faced by Working Mothers in Sangli City

Mrs. Sneha Vaibhav Chhatre

Assistant Professor, Department of Accountancy,
Chintamanrao College of Commerce, Sangli. (Maharashtra)

Mr. Rahul Vijay Gotpagar.

Academic Advisor, Department of Commerce,
Chintamanrao College of Commerce, Sangli. (Maharashtra)

Abstract:

Motherhood is a gift from a nature when a woman becomes a mother she has go through many mentally and physically situations. Mother is a big responsibility. This responsibility is being carried out well from the beginning but now along with this responsibility, she now works shoulder to shoulder like a man at a time she faces many challenges and problems. She faces many difficult managing between Motherhood and work. It's required support from all but in developed country India. Working mothers have faced many things like Monopoly of man, Inequality of distribution of work, Mentality of the society, Organisation policy, Manager Support. In this paper we have studied different fields, different occupations and reviewed problems and challenges faced by working mothers.

Keywords – Motherhood Penalty, Breastfeeding, Stress, Work Life Balance.

Introduction -

Traditional women only take care of the house only. Now in the 21st century, working mothers are participating shoulder to shoulder in the development of India, but at the same time they are fulfilling their household responsibilities. Women leaving the house for many reasons Financial Independent, Self-respect and Self-esteem. She faces many challenges & problems.

Being a mother is a difficult responsibility. Every mother has to do many things for same time. After becoming a mother, she has to go through many mentally & physical situations. In India, a developing country, we can see the monopoly of men, unequal distribution of work, mentality of society, motherhood penalty, attitude of organisation, lack of sensibility in people behaviour etc. many challenges faced by working mothers. She has been facing difficulties for managing between motherhood & work

Objectives -

1. To study problems and challenges faced by working mothers
2. To observe the stress faced by working mothers.
3. To study the management of motherhood and work.

Research Methodology-

A mixed methodology – qualitative and quantitative method of data collection is used for study of this paper. A primary and secondary data is also used for analysis of this paper. Total 30 samples as Working Mothers have been collected through convenient sample survey method. This samples having different characteristics as well as element which is applicable for proper study.

Following are some challenges –

1. Guilt/ Stress

Woman is part of society along with man. She also has dreams and aspirations but women have to bear loads of household work and duties because of undistribution of work. In that case she faces difficulties in managing work with motherhood. In that case she gets stressed. She felt guilty about her child. She didn't take time properly.

2. Difficulties in maintaining work life balance. -

Due to the monopoly of men, inequality in work, she faces Challenges and Problems to maintain balance between work & motherhood. That case society expectations she is perfect all time.

3 Taking leave for children: -

Children's health is the 1st priority of all mothers. She has taken time off when the child needs it.

4. Difficulty in making choice-

It is a big task for a mother to choose one thing between house or children or work.

5. Community/society perspectives-

India is male dominated country. Therefore, there is an approach that mothers alone should carry all the responsibilities of the children. A she also because of this she 1st priority of working mother to take care of the house rather than fulfilling her many dreams.

6. Difficulties to breastfeed their baby-

WHO recommends exclusive breastfeeding for 6 months. Breastfeeding contributes to the well-being of both mother and child, but New mothers who have to get back to work Breastfeeding become a challenging task due to lack of location facilities inside the organisation.

7. Motherhood penalties -

Motherhood penalty Syska Group's Executive Director Jyotsna Uttamchani describes "Motherhood penalty motherhood penalty means New mothers don't just face bias and comparison with men but other women because new mothers are less productive & mothers a less competent & committed other than another mother."

Profile of the Participants

Age of participate	18-30	52%
	31-45	40%
	45-50	8%
Work profile	Domestic helper	4%
	Private job	90%
	Govt job	2%
Income	5000-20000	64%
	20001-50000	32%
	50001-100000	4%
Experience	1-2	20%
	3-5	56%
	6-10	24%
No. Child	1	44%
	2	52%
	3	4%
Start work after delivery	4 month-6 month	8%
	6 month-1 year	36%
	Above 1 year	56%
Breastfeeding to child	6 month	14%
	6 month to 1 year	12%
	After 1 year	34%
What is the main reason for working?	Financial Needs	52%
	Self esteem	24%
	andself respect	20%
	Career oriented	
	Financial Need and Enrichment	

From the data analysed being presented for 30 respondents of area in different occupations. In the above chart see that 52% participate between the ages of 18-30. 40% participate between the ages 31-45. More than 90% participants do work private jobs. 4% participate as working domestic helper. 64% participate with income between 5000-20000.32% participate income between 20001-50000. 4% participate in income between 50001- 1000000. We have studied working mothers from different sectors and with different incomes in Sangli area.44% have one child. 52% participate have two children & also 56% participate are working join duty after 6 months. 36% participate in working join duty 6 months to 1 year of delivery. 8% participants in working join duty 4 months to 6 months. 34 % breastfeeding to child above 1 year.12% breastfeeding feeding to child to 6m-1 year. Breastfeeding wellbeing to mother

and child but most mothers faced problems of lactation. Most participate main reason of work is financial needs (52%). 24% participate motivate work for self-esteem and self-respect and 20% .participate main reason is career oriented.

Table 2.0

Do you face any difficulties in managing Motherhood and work?	Yes	72
	No	24
	Sometimes	04
Do you feel stress fulfilling responsibilities?	Yes	92
	No	8
Who is helping your child rearing?	Spouse and relatives	80
	Made at home and daycare	20
Have you divide your work with your spouse?	Yes	32
	No	68
Do you get time to spend quality time with children?	Yes	52
	No	24
	Sometimes	24
Do you face any social negative thoughts when you are a working mother?	Yes	64
	No	20
	Sometimes	16
Do you face Motherhood penalty	Yes	52
	No	24
	Sometimes	24
Do you get support from your family?	Yes	80
	No	16
	Sometimes	04
Do you get facilities in your organisation?	Yes	72
	No	28
Have you taken vacation for your children?	Yes	84
	No	04
	Sometimes	12
Have you had money deducted from your salary /wages etc. ?	Yes	52
	No	28
	Sometimes	28
Have you been denied promotion because you are a mother?	Yes	36
	No	60
Get a time for yourself	Yes	36
	No	48
	Sometimes	16
Do you feel you are missing out on any work opportunities because of your motherhood?	Yes	80
	No	20
Has motherhood affected your confidence at work?	Yes	29.2
	No	70.8

Data Analysis-

Above chart shows 72% of working mothers face difficulties managing between

motherhood and work. 24% of working women mothers face difficulties managing between motherhood and work sometime. 92% feel stress fulfilling responsibility of household & child responsibilities falls on women. 68% participate face unequal distribution of work. More than 50% working women mothers get time with child. 24% participate do not get time with child. 64% of working. Mothers face social negative thoughts. 16% of working mothers sometimes face sometime Social negative thoughts. So, working mothers feel guilty and face stress. 24% face motherhood penalty. 80% participate support from family. 84%. Working mother taken vacation for child because of first priority of child health 12% working mother taken vacation for child. Therefore money deducted from the working mother's Salary & wages. (52%) 48% of working mothers do not get time for self. So she feels stressed about all things. 72.7%, getting facilities in the organisation. 72% of working mothers do not feel they are missing any opportunities because of motherhood and working mother do get time for yourself & health create problem because of inadequate sleep.

Overcome the Challenges and Problems-

1. Develop relationship between with your partner.
2. Maintain Cardinal relationship between relatives Or Siblings
3. Do not pressure yourself.
4. Make good relationships with your colleagues and Superiors
5. Neglect the social mentality.
6. She is a man so she can't be perfect all the time.
7. Availability of location facilities inside Organisation for breast feeding & child care etc.
8. Flexible time hour.
9. Support from organisation and manager.
10. Liberal organisational policies regarding leave.
11. Organisation must modified policies Oriented to Working mother
12. Organisation can allow its working mothers to work from home in Case- of emergency.

Conclusion:

Most working mother face many difficulties and challenges to manage motherhood & work because most of the working mother don't support from social perspective similar unequal division of work, strict organisation policies and regarding leave. Breastfeeding contributes to the well-being of both mother and child. But for new mothers to get back to work, breastfeeding becomes a challenging task because of non availability of lactation facilities inside the organisation. There are dynamics and frequent challenges faced by working mothers such as Work pressure, timely return of work and working environment affected, so working mothers feel stress. Positive approach of society and each stakeholder will pave way for success in managing motherhood and work.

Reference:

1. Kadale, P. G., Pandey, A. N., & Raje, S. S. (2018, July). Challenges of working mothers: balancing motherhood and profession. *International Journal of Community Medicine and Public Health*, 2905-2909.
2. Ms, A. (2019). Challenges faced by working Mother for Maintain WLB-in Indian Context. *International Journal of Engineering sciences and Computing*, 21223-21225.
3. Prabha, D. G. (2019). Challenges and Problems of a Working Woman. *International Journal of Innovative Research and Advanced studies (IJIRAS)*, 118-119.

Shifting Technology, Migration and Conditions of Work amongst the Vadar Community: A Study of Female Labour in Navi Mumbai's Quarries

Ms. Aarti Janardhan Khodke

PhD Research Scholar,(Women Studies)

Tata Institute of Social Sciences, Mumbai, Maharashtra

Abstract

This study is focusing on shifting technology, migration and conditions of work amongst the Vadar community, one of the denotified tribes of Maharashtra. This community is mainly identified in different regions in India with different names like Kala Vadar, Mati Vadar, Jati Vadar and Jati etc. Vadar community is predominantly located in Andhra Pradesh, Karnataka and Maharashtra. Specifically in Maharashtra, it is categorised into three main sub-groups such as Gadi Vadar, Patharvat Vadar and Mati Vadar. For this particular research paper, the researcher has only selected Gadi Vadar who was engaged in traditional quarry work. The study attempts to find out the everyday life struggle of Vadar women due to the ban on quarries by the government 2017. The paper looks into the impact of technology on the livelihoods of Vadar women and the factors that force them to migrate. The socio-economic status of women within the Vadar community has been marginal and they still struggle for their basic needs like food, shelter and education. The paper explores the everyday life struggle of Vadar women. The concept of citizenship plays an important role in the life of a Vadar woman. Therefore the paper also aims to find the aspects that affect the Vadar community in the context of education and health and to analyse the relative impact of the stigma of criminality in relation to women from the Vadar community.

Keywords: Denotified Tribe, Vadar Community, Gender, Labour & Stigma of Criminality, Stone Quarry Work, Citizenship Entitlement etc.

Introduction

Women play a vital role in the Indian economy. Therefore the contribution of Vadar women in labour for the economy in the history of India has been immense. However the relationship between gender and labour issues only gained attention in the post-independence period through the engagement of the feminist movements. The present research is an attempt to explore women in a denotified tribal community called the Vadar community that has received fairly less attention in scholarship in India.

Indian society is based on caste hierarchy and people belong to certain castes. Around six thousands and more, caste and community are found in India. Their living also depends on their tradition, culture, language and occupations also defined according to their caste and tribe identity (Rathod, 2012). There are other invisible groups demarcated geographically from the rural and urban areas which are called nomadic and denotified tribal communities (Lashkar, 2013). There are 198 denotified and 313 nomadic tribes in India. In Maharashtra, there are 14 denotified tribes and 28 nomadic tribes. Vadar community is one of them (Jadhav, 2013). The main occupation of Vadar community is traditional work which includes stone cutting, mine work, stone engraver, digging, and housing construction etc.,.

The Vadar community is not an homogeneous entity and these differences are also seen in their language, Dressing style, occupation, marriage system, festivals. The social events of the Vadar community are also different than other communities. Vadar community people are identified by different names in India such as, kala Vadar, jati Vadar, patharvat Vadar, jati etc. From the entire community to select gadi wadar women who contributed their labour for providing goods and services to the other community people. The Vadar community migrates from one place to another place in search of livelihood.

These community women are involved in agriculture labour and they lost their labour in the agriculture field because of the use of the technology. Therefore, women started to practice nomadism in the cities (Pisal, 2014). Here in this study women largely situated in stone quarries of Navi Mumbai but due to the ban on stone quarries of Navi Mumbai women again started losing their labour and economic source from the stone quarries. These are the responsible factors that forced Women to search for another option instead of stone work. Women started to be involved in other fields for their income such as, Companies work, Bigari work, Construction work, Manual scavenging and domestic work. Where they still suffer due to the stigma of criminality. In 1871 the criminal tribe act was passed on the fallacious understanding of caste system where the Vadar concluded criminal tribe but further in 1952 on the basis of Ayyangar committee report community decriminalized and called Denotified tribe (Bokil, 2002; Raghvan, 2016). Because of this act women suffer from the stigma of criminality in the context of Gender and Labour.

Major Objectives of the study

1. To study the socio-economic condition of Vadar women in the quarry of Navi Mumbai and their condition of work
2. To understand the health status, health seeking behaviour and nature of educational opportunities available to the Vadar women in the quarry of Navi Mumbai.
3. To find out what role is played by the state of Vadar women in the stone quarries of Navi Mumbai.
4. To explore the History of stone quarries work and shift to the quarry industry.

Methodology

The nature of the research project demanded a Qualitative approach and exploratory research design. The researcher used Qualitative research methodology for this proposed research. Open-ended questions were formulated to collect data from the Respondents.

Open ended questions were formulated to collect data from the respondents. Interview method was used to collect data from the women of the Vadar community. Interviews were

conducted among other stakeholders using semi-structured interview guides. The interviews were collected from Quarry owners, Stakeholders(Ngo) and from Asha workers.

Selection of Respondent/Participants

The researcher purposely selected 8 stone quarries of Navi Mumbai. This study has selected 15 Vadar women participants who have been doing work into the stone quarries of Navi Mumbai. I choose this site because the gadi Vadar community is largely seen to live in the stone quarry surroundings.

Age group: for this study, decided to collect data from the age group of Vadar women 18 years old and above. Because with age narratives and experiences also change and that need to be captured.

Results and Discussion - Voices of Vadar Women

When Vadar women were asked to give their views and opinions on their everyday life struggles and challenges after the ban on stone quarries by the government. Women shared their views and experiences openly. Shashikala & Shamlal a Widow woman aged 70 and belongs to Gadi Vadar community and living in the She shared her experience about her childhood working structure of stone work. She said that in her childhood days she worked with her parents. At that time when drought was happening in India like the drought period of the 19th century. Her parents collectively dig the stone from the open grassland and her mother breaks that stone from the use of hand with their traditional equipment such as, hammer, and "chhani". They trade or sell these stones by the use of traditional bullock carts. But further due to globalization this community women started losing their employment. Where this community was owner of the stone quarries. Use of technology in stone work women started losing their jobs in quarries and shifted their labour into other stone quarries where they work as laborers.

Sharda, 59, shared her experience after the death of her husband. She lost her husband in the blast. She said that her husband died due to blasting in the quarry of Raigad. But the owner of the quarry did not give her any compensation for her loss. She argues that owners only need labour for exploitation after loss they don't even think about remaining family. Suman, a 38 age married woman, shared her views on being caste and tribe. She said that in current situation she worked in the onion companies. Where other women don't have food from her Tiffin because of the stigma of eating pig. Where the other women do not even take their drinking water.

Vishal Ghorpade, age 30 CLC(coordinator of Community learning center), works with denotified women. He said that Vadar women are facing the problem of stigma of criminality. He shared his experience while handling the legal issues of Vadar women. He said that one of the females of the Nerul who lives in the Baban Seth quarry. After banning quarrying she started work in the domestic sector. One of her owners where she was doing domestic work filed a complaint against Vadar women on the basis of stolen gold. After the investigation that women found innocent. According to the coordinator, the Vadar community is identified as they do regularly fight without any reason. So if any cases that happened state authority like police come to investigate women who belong to the quarry community. Because they know all identified tribal communities live in the stone quarries of navi mumbai. Largely, Banjara and Vadar.

Scope and Limitation of the study

This study will contribute in the formulating the policy and laws related with the labour issues of Vadar community women and their everyday life struggle specifically in Maharashtra in general and India in particular. The geographical location is one limitation whereas the study only focuses on Maharashtra and experiences that belong to this region only. Being an outsider of the caste of the community was a big challenge for me. But somewhere the Dr. Babasaheb Ambedkar and feminist perspective helps me to reach out to my study. Being an educated woman this is my responsibility to give voices to the Vadar women which is unheard of in the last decade.

Findings & Conclusion

According to the views of participants, the women of the Vadar community contribute their labour for the Indian economy from colonial history. Where the women contributed their labour for the rural as well as urban economy. But their contribution did not gain attention in mainstream academia. The community women contributed their skill for making old skill based things such as, Temple, Fort, Caves, Old administrative Building, Church, Hospital, institute etc., the things that all are made by the use of stones. Because of technology and globalization the community shifted into the capitalist to labour class.

Technology forces them into other fields like agriculture. Here in the agriculture field women again lost their employment due to technology and women started to migrate to the cities. The community women largely migrated from different regions of Maharashtra Like, Buldhana, Latur and Jalana. Vadar women who live in the stone quarries on navi mumbai still suffer for their daily necessities such as food, housing, clothes, Health and Education. Because of lack of education and no access to land women practice nomadism where they access labour. Because of the migratory status women suffer for their basic rights. As the young girls of this community lack access in education. Vadar community has 2 percent reservation in the state of Maharashtra under VJNT. but due to lack of documents community girls are unavailable the benefits. Also after banning quarries male started to migrate to the other cities for searching livelihood and in the absence of husbands, women fulfilled the responsibilities of the housing economy.

Therefore women face the dual burden of caste and tribe. Due to the history of belonging to denotified tribal communities. Women still suffer because of the criminal tribe act 1871. And in the traditional rural society women are considered untouchable and they go through the stigma of untouchability as well. After banning queries it was very difficult for women to handle financial responsibilities as women started taking loans from local microfinance on the basis of high interest rate. All of the study data shows that the contribution of Vadar women for the country's economy is getting neglected. With all this women still suffer their basic needs because of poverty. Because of lack of citizenship entitlement like, caste certificate, Domicile, last but important like, lack of ration card. Forced to women that suffer more for food. This study will be the contribution as an educated woman to give voices of Vadar women in the existing literature.

References

- Rathod, M. (2012), "Gunhegar Jamti Kayda ani Parinam" Aurangabad, Nirman Sanstha pune, Ashmak, Dr. Ambedkar Marathwada vidyapith.

- Lashkar, V. (2013), "The Wadar community: A denotified tribe of Maharashtra in India : An Ethnographic Study, Maharashtra", journal of anthropological survey of India 62(2), p.g 867-883.
- Jadhav, B. (2013), "Katha Kateri Kumpanachi", anubandh Prakashan, p.g 001-328.
- Pisal, A. (2014), "A study on Socio-economic status of Vadar Community", IOSR journal of humanity and social sciences, volume no.19, issue 7, Ver.III, P.g 37-43 www.isorjournal.org
- Bokil, M. (2002), "Denotified and Nomadic Tribes (A perspective), Economic and Political weekly, Retrieved from <https://www.jstor.org>.
- Bokil, M & Raghavan, V. (2016) "Women and children as victims of offenders : the case of Denotified Tribes in India, Springer International Switzerland, p.g 759-790.

Legal Perspective Of Rights Of Sexual Workers In India: Issues And Challenges

Dr. P.R.L. Rajavenkatesan

Associate Professor (Senior),
VIT School of Law, VIT, Chennai

Abstract

The right of the sex workers has been the matter of debate for the past 25 years and ensuring the rights of the sex workers both under the Constitution of India and other special legislations. The Supreme Court of India also has passed various orders time and again to ensure the rights of the sex worker but still the issues are not solved. In this paper, the legal perspectives of the rights of the sex workers in India and contemporary issues for the same are discussed in detail.

Keywords: Arrest, Constitution of India, Right to dignity, Rehabilitation and Sex Workers.

Introduction

Right to dignity has been considered as basic human rights. Human rights jurisprudence in India has acquired a constitutional status due to Supreme Court of India through Articles 14, 19 and 21 of the Constitution of India. Moreover, human decency and dignity has been elaborated under Article 21 of the Constitution of India and affirmed by the Supreme Court of India. It is also pertinent to note here that sex workers rights are also considered equal with other human being and basic protection of human decency and dignity extends to sex workers and their children. The Supreme Court of India had passed an order for the welfare of children of sex workers also. In this case SC held that innocent women entered in the flesh trade due to poverty and rich communities exploit them and harvest at their misery and ignominy in an organised gangsterism particularly with police nexus and further said that women found in the flesh trade ought to be viewed more as victims of adverse socio economic circumstances rather than as offender in our society and equal important to be given to children of the sex workers and also steps to be taken for the welfare of the children to live with dignity and not to continue in foul of social environment and also protection and rehabilitation by the society with both hands open to bring them into the mainstream of social life without pre-stigma affixed on them for no fault of her/his.

Legal and Judicial Perspectives of Rights of Sex Workers in India

Budhadev Karmaskar v. State of West Bengal is a historic judgement which paved the way for ensuring the rights of sex workers. The fact of the case is as follows: Shrimati Chayay Rani Pal alias Buri aged about 45 years was a sex worker in area of Jogen Dutta Lane

in Kolkata, India. On the above-mentioned date, she was sleeping in front of her room near the staircase on the second floor of the building. The accused person came to the second floor and suddenly tripped upon the deceased following which a noisy altercation took place. Then kicked the deceased person with fists and legs and assaulted her which left her bleeding profusely. In result of which she fell down on the floor, then accused dragged her by hair and pushed her head against the wall. In this case Asha Khatun who was a maidservant present at the time of incident raised the alarm because of which other inmates also gathered and saw the deceased being mercilessly beaten by the accused namely Budhadev Karmaskar. After this incident, the arrested fled from the scene and victim was rushed to the hospital by inmates where she was declared dead and accused also was arrested by the police. The defence side argued that statement made by the eye witness should not be admitted as confession statement and further stated that none of the area residents was summoned as witness where the offence was said to have been taken place. On the other side, the prosecution argued that it was proved beyond reasonable doubt that deceased was mercilessly beaten up by the accused person by way of using his fists and leg and submitted the medical report made by the doctor in which reason for cause of death was specifically mentioned that it happened because of injury. In this case the trial court convicted the accused person under Section 302 of Indian Penal Code and sentenced him to life imprisonment. Later, the Calcutta High Court also upheld the conviction and sentence imposed by the trial Court. The appellant went for an appeal before the Supreme Court but it was dismissed by stating that we find no reason to disbelieve the testimony of the eye witnesses and it was corroborated by the medical evidence also that the appellant-accused has committed murder in a brutal manner of a helpless women and deserve no sympathy from this Court. As per as this case is concerned apart from dismissing the appeal filed by the appellant, the Supreme Court said that prostitutes also have a right to live with dignity under Article 21 of the Constitution of India since they are also human beings and their problems also need to be addressed and it is an appropriate time that both Central and State Governments through Social Welfare Board should prepare schemes rehabilitation of sex workers(prostitutes) all over the country and directed to prepare the scheme for giving technical/vocational training to sex workers and sexually abused women in all cities in India and to prepare the detailed road map for the same.

Again in 2022 the rights of the sex workers was reminded due to the steps taken by the Supreme Court of India because of the order passed by this Court on 19.07.2021, a panel was constituted with Mr.Pradip Ghosh as the Chairman of the Panel, Mr.Jayant Bhushan, Senior counsel, Usha multipurpose Co-operative Society through its President/Secretary, Durbar Mahila Samanwaya Committee through its President/Secretary, and Roshni through Ms.Saima Hasan with the following references: 1.Prevention of trafficking; 2. Rehabilitation of sex workers who wish to leave sex work and 3. Conditions conducive for sex workers who wish to continue working as sex workers with dignity but the third reference was modified by an order dated 26.07.2012 by saying that conditions conducive to sex workers to live with dignity in accordance with the provisions of Article 21 of the Constitution of India. Later, it was informed by the concerned authority to Supreme Court that whatever recommendations suggested by the panel were considered and draft legislations was published to tune with the recommendation of the panel but till date nothing has happened even though recommendations were made in the year 2016 itself. It is also important to note here that until the comprehensive legislation is passed, we are exercising our power conferred under Article 142 of the Constitution of India to issues the appropriate directions that what the Supreme Court said

categorically while hearing the case.

In this regard, the Court has also affirmed the rehabilitation measures suggested by the panel as follows: 1. There should be equality of treatment and equal protection of law to sex workers 2. If an adult sex worker is participating with consent, police must not torture the sex workers and to refrain from interfering or taking any criminal action 3. It is also matter of concern that if any sex workers affected by way of sexual assault to be treated victim and must provide medical assistance immediately without any delay whatsoever 4. The police officers should keep in mind that whenever they go for a raid on any brothel unless and until sex work is happening by way of compulsion and forced by someone, police officers should not arrest, penalise or harass the sex workers as voluntary sex work is not illegal and only running the brothel is unlawful. 5. It is also right time that law enforcement agency and police officers must be sensitised about the rights of sex workers as they enjoy all basic human rights and other rights guaranteed under the Constitution of India to all citizens and treat them with dignity and not to abuse them both verbally and physically. 6. It is not only the responsibility of the police and others but also press council of India should come forward to issue the appropriate guidelines for the media to take utmost care and responsibility while revealing the identity of sex workers during arrest, raid or latter on regarding rescue operations whether they are accused or victim, their identity should not be revealed or disclosed etc., 6. If sex workers take all precautionary steps for their health and safety such as use of condoms etc., should neither be construed as offences or not seen as evidence of commission of an offence. 7. The opportunity must be given to the sex workers and their representative by the Central Government and the State Governments regarding all decision making processes such as program for sex workers, planning, designing and reforms in law for the sex workers and periodical awareness must be conducted through National Legal Services Authority, State Legal Services Authority and District Legal Services Authority for educating the sex workers about their rights vis-à-vis the legality of sex work and duties, obligation of the police officials. During the trial proceeding before the Court of Law, it was also brought to the notice that Aadhar Cards are not being issued to sex workers as they were unable to produce the proof of their residence. In this regard, Court issued the notice to Unique Identification Authority of India (UIDAI) and sought its suggestions in respect of waiving the requirement of proof of residence for the sex workers to enable them to get an identity by the issuance of Aadhar cards. In result of which, UIDAI said that sex workers whose names are listed in National Aids Control Organization (NACO), can be issued Aadhar Cards provided a 'proforma certificate' is submitted by a Gazetted Officer at NACO or the State Health Department certifying the particulars of the applicant. After considering all the above, the Supreme Court of India directed that Aadhar Cards shall be issued to sex workers on the basis of a proforma certificate which is issued by UIDAI and submitted by the Gazetted Officer at NACO or the Project Director of the State Aids Control Society along with Aadhar enrolment form/ application and there should not be any breach of confidentiality in the process including assignment of any code in the Aadhar enrolment numbers that identify the card holder as a sex workers. It is also pertinent to note here that time and again both Supreme Court and High Courts of various states passed an order to pay the compensation to the accused persons/ victims provided harassment is done by the police officers.

Conclusion

The right of the sex workers and their children must be considered as matter of important in the society. The Madras High Court also has recently discussed about plight of the sex

workers. In this case accused filed the Criminal Original Petition under Section 482 of Code of Criminal Procedure Code, 1973 for the records and quash the First Information Report registered by the Anti Vice Squad, Central Crime Branch, Chennai as the case has been filed under sections 3(2) a, 4(1), 5(1) a & 5(1) d of the Immoral Traffic (Prevention) Act, 1956 and 370 A (2) of the Indian Penal Code, 1860. The fact was that the petitioner was also present along with the sex workers when the police party headed by the Inspector of Police raided a massage centre and petitioner counsel argued that even if the entire allegations are taken together, no offence is made out and further submitted that doing sex work is not illegal and only running a brothel is illegal. Learned counsel further submitted that the sex workers are engaged in prostitution on their own volition and not due to any inducement, force, or coercion and therefore such acts are not liable for prosecution under Section 370 of the Indian Penal Code. The Court held that any sex worker, being an adult and indulging in sexual act with his/her own consent the police authorities should refrain from acting against such individuals. That being the case, the petitioner not being alleged to be a person coercing the sex worker to commit the sexual act, continuing the first information report against the petitioner is nothing but a futile exercise and would serve no purpose. From the above, it can be understood that still the plight of the sex workers is not solved. Therefore, Central Government and State Governments should take all the possible steps to bring a comprehensive legislation for the protection of rights of the sex workers.

References

1. Art. 21 of the Constitution of India - Protection of Life and Personal Liberty; No person shall be deprived of his life or personal liberty except according to procedure established by law.
2. Budhadev Karmaskar v. The State of West Bengal & Ors Criminal Appeal No(s). 135/2010-19.05.2022, 2022 LiveLaw (SC) 525.
3. Budhadev Karmaskar v. State of West Bengal Criminal Appeal No. 135 of 2010, Supreme Court of India.
4. Francis Coralie Mullin v. Administrator, Union Territory of Delhi (1981) 1 SCC 608.
5. Gaurav Jain v. Union of India (1997) 8 SCC 114
6. <https://sherloc.unodc.org/cld/case-law-doc/traffickingpersons/crimetype/ind/> (last accessed on 13.08.2023).
7. Maneka Gandhi v. Union of India (1978) 1 SCC 248.
8. Pushpinder Kumar alias Pushpinder Singh alias Tinku v. State of Punjab CRM M 35730-2023 and date of decision 26.07.2023 Punjab and Haryana High Court.
9. Raghuvir Singh v. State of Uttaranchal Criminal Misc. Application (C-482) No. 2324 of 2019, High Court of Uttaranchal.
10. Sec. 164 of the Code of Criminal Procedure, 1973.
11. Sec. 357C of the Code of Criminal Procedure, 1973; Guidelines and Protocols: Medico-legal care for survivor/victims of sexual violence issued by the Ministry of Health and Family Welfare- March 2014.
12. Sec. 354 C of Indian Penal Code, 1860 which makes voyeurism as a criminal offence.
13. The Immoral Traffic (Prevention) Act, 1956.
14. Udhaya Kumar v. The State rep. By The Inspector of Police Anti-Vice Squad-II Police Station Chennai CCB CrI.O.P.No. 10334 of 2022.

Women Empowerment Through Physical Education And Sports: Policies And Enhancement

Prof. Sangita R. Bamode

Director of Sports and Physical Education

Vivekanand Mahavidyalaya, Bhadrawati, Dist. Chandrapur. (M.S.)

Abstract

The present paper attempts to investigate the popularity of women empowerment in India the usage of numerous signs and symptoms and signs and symptoms primarily based totally absolutely totally on statistics from secondary sources. The have a take a observe famous that girls of India are specifically disempowered and that they experience exceedingly decrease popularity than that of fellows no matter many efforts undertaken via way of way of government. The Women in Sport Movement is turning into a international phenomenon; and rightly in order women embody 1/2 of the worldwide population. Change has been slow, however, and masses of long-reputation traditions remain. However we consider that there may be terrific capability for the popularity quo to be challenged with disruption, and extrude on the systemic level. Gender hole exists concerning get right of get right of entry to schooling and employment. Household preference making strength and freedom of motion of girls range drastically with their age, schooling and employment popularity. It is observed that popularity of unequal gender norms via way of way of girls are notwithstanding the truth that winning withinside the society. More than 1/2 of the girls bear in mind accomplice beating to be justified for one motive or the different. Fewer girls have very last say on the way to spend their earnings. Control over coins earnings will growth with age, schooling and with location of residence. Women's publicity to media is likewise an entire lot a whole lot much less relative to guys. Rural girls are more prone to home violence than that of city girls.

Keywords: Women empowerment, statistics, government, women's publicity, violence

Introduction

There is also a large gender gap in political participation. The Gender Equality Directive is enshrined in the Preamble, Fundamental Rights, Fundamental Duties and Directive Principles of the Constitution of India. The Constitution now not only enshrines equality for women, but also empowers the state to take incredible measures for women. In the framework of a democratic country, our laws, improvement policies, plans and programs aim at the position of women. development in large areas. Since the Fifth Five-Year Plan (1974-1978), there has

been a remarkable shift in technology to women's issues, from wellness to healing. In extreme modern times, the empowerment of women has been recognized because the truth is a crucial thing to determine the popularity of women. The National Commission for Women enforced a law passed by parliament in 1990 to protect women's rights and prison rights. The 73rd and 74th Amendment of the Constitution of India (1993) provided for reservation of seats in Panchayats and Municipal Departments near us, which lays a strong foundation for his participation in the formulation of wishes. to close levels. In maximalist societies, participation in sports activities was mostly male. However, in recent years, supporters of girls' sports activities have confirmed that girls are also ready for this and that they have their place in the world of sports. Since 1866, when a major player in the women's ball game changed bases at Vassar College, athletes have taken their sports stories to heart (Sandoz & Winans, 1999). Even without strong achievements, the girls had to show that they are ready for sports activities.

Today we see a significant number of girls now participating not in minor sports played in the best way, but also in sports that require high quality professionalism and skill. The slow but steady growth of girls among elite Olympians can be exploited to improve the quality of girls' athletic performance (Bennette, Howell, & Simri, 1983). But when the girls started knocking on the door of the sports world, they faced a lot of opposition. Since the popularity of girls in the game no longer shows a constant, upward trend in record times, it has gone through several peaks and valleys for a long time - for example, in women's sports there are more famous heroines and cases where there are girls. who are considered unworthy mothers (Lutter & Jaffee, 1996). Over the years, maximum goals for girls' sports participation have been subjective in nature, often based on the sentimental thesis that girls are inherently delicate and fragile in appearance (Klafs & Lyon, 1978). As far as India is concerned, the principle of gender equality is enshrined in the Constitution and shows its place in the Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The constitution does not currently guarantee women's equality, but it authorizes states to take first-class measures in favor of women. Historically, the image of an Indian woman was inspired by their past practices. There is evidence that women in the Vedic period were given the most memorable position in society (Seth, 2001). They had the right to education and were not required to live celibate lives or devote their entire lifestyles to the pursuit of knowledge and self-realization. A married woman did all the work and sacrifices apart from her husband. They acquired information from various fields together, be it astrology, geography, veterinary medicine, or perhaps martial arts. There were cases where women took details in wars and battles. They were incredibly formal inside and out. The enormous reputation of the woman gradually declined due to several socio-political changes, especially at some level during the Middle Ages. The need for equality for the Indian woman began to gain momentum at some levels of colonial rule. Eminent social reformers and statesmen like Raja Ram Mohan Roy, Annie Besant, Sorojini Naidu and Ishwar Chandra Vidyasagar have done selfless efforts to arouse the interest of women in their fame and have had great achievements in eradicating several social evils along with sati pratha or child marriage. and polygamy. In addition, they encouraged widow marriage and women's education. The reformers succeeded in developing the foundations of women's development and they strived for equality. Indian society has changed from traditional to modern over time. Because of this, women turned out to be free and aware of many lifestyle techniques. Because they are able to completely break the traditional barriers, which meanwhile

have been set up by the conventions of society and are difficult for the patriarchal machine, although on a limited scale.

Women and Sports

The Women in Sport movement is becoming an international phenomenon; and it's true, girls make up 1/2 of the world's population. However, changes were slow and long-standing traditions were abundantly preserved. However, we believe that there may be qualitative capability at the systems level that can be used to challenge the status quo through disruption and expansion. Given the recognized benefits of physical activity, exercise and play for individual fitness, and particularly the protective benefits against cardiovascular disease (CVD), such a disruption could have significant implications for public fitness in India. The United States, where the burden of cardiovascular disease in the Indian subcontinent is underestimated, but where the incidence of cardiovascular disease may be among the highest in the world. Therefore, we would like to propose some key questions that emerged from a workshop on attractive games for girls in India to explore possible cooperation opportunities in this field.

Public Support for Women's Sport and Equity

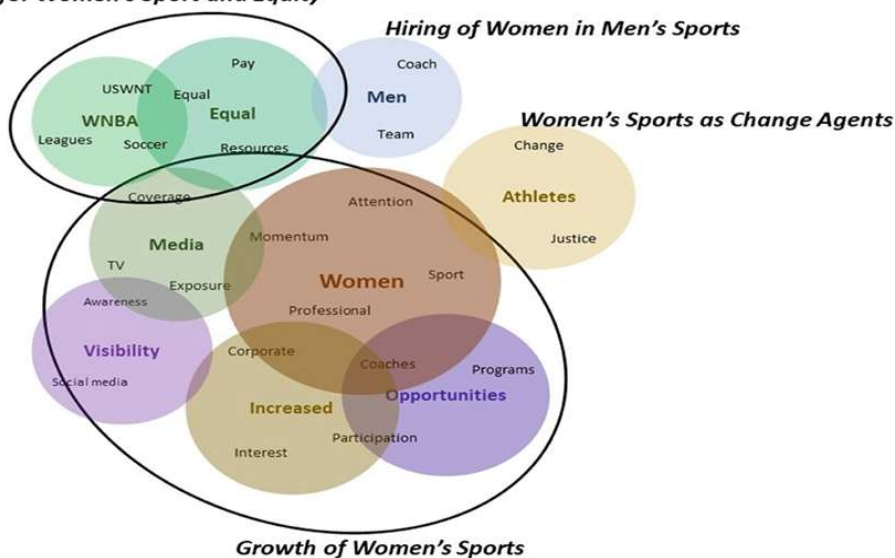


Fig-1 Growth of Women in Sports

Women empowerment through sports

Since most sports today are equally accessible to both sexes, sports results are often surprising. The differences between the world records of men and women are not so great, fluctuating within 15 percent. This raises new questions for science, especially sports, is this the result of real biological differences between the sexes and where is the border between physiology and pathology? Adolescent girls and boys have comparable physical abilities, they usually play in the same teams and compete with each other until the age of 10 (Iirimaa and Ott, 200). Puberty causes significant differences between the sexes due to the different sexual functions of the hormones and the presence of testosterone and estrogen and

progesterone. In particular, it refers to the more complex reproductive system of women. Despite identical mechanisms of adaptation to physical activity, sexually mature females and males have inherited anatomical and physiological differences that are reflected in body composition, aerobic capacity and muscle strength. A woman's physique is characterized by a lower total mass, a lower percentage of muscle tissue and an increasing percentage of body fat.

The girls' game panorama is evolving at a fast pace globally, evidenced with the aid of using the variety of expert girls' leagues which have emerged in latest years and the increase within the variety of lady athletes competing internationally. Supporting this time table has been a push from authorities, game and different stakeholders to inspire greater girls and women take part in game and lively recreation. Studies display that girls and women face a selected variety of participation obstacles, which might also additionally constrain their participation. Such obstacles may be may be addressed via coverage and programming intervention, in which dedication from authorities and different applicable stakeholders exists. The Indian Government and industrial stakeholders have indicated hobby within the girls's game time table, from each a industrial and mass participation standpoint. Yet, mass game participation among Indian girls and women stays confined and possibilities exist for increase and extrude. In order for extrude to arise within the lady game participation panorama, in India, participation obstacles and possibilities for increase, require interest and action. While a few international locations have made development in advancing the girls' game time table, large paintings stay globally, and in India in particular. Women do lead, they may be competitive, and that they have lots to provide the converting face of game. Yet globally ladies continue to be below represented as coaches, administrators, and officers in any respect ranges of competition. The patriarchal subculture of game and the marginalization of ladies in the game place of business go away ladies feeling unsupported and isolated. Women constitute 49.5% of the worldwide populace but are handled as a minority institution in game; however, this minority institution refuse to stay or be silenced and are making themselves extra visible. The popularity quo wishes to be challenged with disruption and alternate on the systemic stage required.

Women represent 49.5% of the global population however are treated as a minority group in recreation; but, this minority group refuse to live or be silenced and are making themselves greater visible. The reputation quo desires to be challenged with disruption and change at the systemic level required.

National policies

The National Policy on Empowerment of Women followed in 2001 states that " All sorts of violence in opposition to ladies, bodily and mental, whether or not at home or societal levels, together with the ones bobbing up from customs, traditions or widely wide-spread practices will be treated efficaciously on the way to cast off its incidence. Institutions and mechanisms/schemes for help may be created and reinforced for prevention of such violence, together with sexual harassment at paintings region and customs like dowry; for the rehabilitation of the sufferers of violence and for taking powerful motion in opposition to the perpetrators of such violence. A unique emphasis can also be laid on programmers and measures to address trafficking in ladies and girls." Under the Operational Strategies, the Policy presents:

- Strict enforcement of applicable felony provisions and rapid redressal of grievances with unique awareness on violence and gender associated atrocities;
- Measures to save you and punish sexual harassment at paintings region and safety of lady's people withinside the organized/unorganized sector
- Crime in opposition to ladies - their incidence, prevention, investigation, detection and prosecution to be reviewed often in any respect Crime Review fora on the Central, State and District levels.
- Women's Cells in Police Stations, Women Police Stations, Family Courts, Mahaila Courts, Family Counseling Centers, Legal Aid and Nakaya Panchayats to be reinforced and improved to cast off VAW and atrocities in opposition to ladies.

Conclusion

Society is especially biased to recognize the wishes of a male child for education, vitamins and various opportunities. The main motive behind such thinking is the notion that a male child inherits the extended family in India, except in Meghalaya. Women often internalize the traditional idea in their actions as natural, therefore they cause injustice. Technology for women empowerment in India has many limitations. Social norms and one's kinship circles in a growing country like India embody and maintain the subordinate image of girls. One such norm is the persistent desire for a son after the birth of a female child, which occurs in almost all societies and communities. The maintenance of that desire has been strengthened rather than weakened, and the greatest overt evidence of this is found in failing relationships (Seth, 2001).

References

1. Blumberg, R.L. (2005): "The economic empowerment of women for the magic potion of development?" Paper presented at the 10th Annual Meeting of the American Sociological Association, Philadelphia
2. Bardhan, K. and S. Klasen (2000): "Revisions to the UNDP Gender Development Index", Journal of Human Development, Vol.1, pp. 191-195.
3. Barkat, A. (2008): "Women Empowerment: A Key to Human Development.", <http://www.goodgovernance.org>, accessed on 20 April 2008 at 16:30.
4. Chattopadhyay, R. and E. Duflo (2001): "Women's Leadership and Policy Decisions: Evidence from a National Randomized Trial in India", Indian Institute of Management, Calcutta and Department of Economics, MIT and NBER
5. Adler, P., & Kless, S. (1992). Socialization to gender roles: Popularity amongst basic college boys and girls. *Sociology of Education*, 65, 169-187.
6. Atkinson, R. L. (1996). *Introduction to psychology*. twelfth Ed. Harcourt Brace College Publisher.
7. Bennette, B. L., Howell, M. L., & Simri, U. (1983). *Comparative bodily training and sports*. 2 nd Ed. Philadelphia, USA: Lea and Febiger.
8. Calderon, J. F., & Gonzales, E. (2004). *Methods of studies and thesis writing*. Mandaluyong City, Philippines.

Issues and Problems of Scheduled Caste women

Dr Manoj Pawar

Assistant Professor

Matoshri Anjanabai Mundafale College of Social Work, Narkhed , Nagpur

Abstract

The situation of Scheduled caste women empowerment in India needs special attention. They are one of the largest socially segregated groups anywhere in the world, and make up 2% of the world's total population. Scheduled caste women empowerment constitutes half of the ca. 200 million Scheduled caste population and 16.3 of the total Indian female population. However, Scheduled caste women empowerment has to deal with them more often. Women are discriminated against not only by people of higher castes, but also within their own communities. Men are dominant in communities. Women empowerment are active in large numbers in the movement but most leadership positions in the organizations, local bodies and associations have until now been held by men.

Keywords : women empowerment, leadership, Challenges, **Attitude of dominant castes, Workplace violence**

Introduction

Scheduled caste women have been deprived of economic, civil, cultural and political rights for decades. Social exclusion is worshiped only in their fifth. Scheduled caste women are not only victims of caste discrimination, but also suffer inhumane atrocities like rape, murder, forced abduction and nude parades. There are always reports of deaths due to starvation in various parts of the country. We always find that Dalit women die earlier than non-Dalit women.

According to 'Turning promises into action: Gender equality in the 2030 agenda' published by the United Nations Women, Dalit women in India go into labor on average 14 years and 6 months earlier than upper caste women.

The International Dalit Solidarity Network has divided violence against women into nine categories. Of these 9 episodes, 6 depend on their caste-based identity and three on gender. They have to face many things like sexual violence, abuse, beating in the name of caste. Among gender issues they face female feticide, sexual violence due to child marriage and domestic violence. If we go deeper, we can see that Dalit women who are almost invisible in the society face different levels of discrimination. Having to reach the labor market early to support the family. Usually getting light work. For example, picking up mail by hand.

The government has passed laws twice to break this practice. Today 7-8 lakh people do this job. 95% of them are women. Dalit women occupy the first place in cases of domestic violence with 24.6 percent. The proportion of scheduled caste women is 18.9 percent in this regard. Other Backward Class women constitute 21.1 percent and upper caste Hindu women belonging to other categories are 12.8 percent.

According to the 2016 report of the National Crime Records Bureau, the highest number of cases against Dalits are against Dalit women. All these naturally throw them out of the mainstream and remain as invisible citizens at the social level.

Crimes against Scheduled Castes

According to the National Crime Records Bureau (NCRB), there were 223 crimes against Scheduled Castes in 2015, up from fewer than 50 (per million people) in the previous 10 years. Rajasthan has the poorest track record among the states and despite Bihar consistently being in the top 5 states for crimes against Scheduled Castes. Many sociologists have contested the idea that the economic growth of Dalits could reduce crime against them. The majority of crimes against Dalits go unreported because of fear of retaliation, police notification, inability to pay bribes sought by police, etc.

The **National Crime Records Bureau in its 2017** annual report stated that 40,801 crimes against SC/STs took place in 2016. However, a report in *The Wire* adds that many crimes, including those where the alleged offender was a public official, would be recorded under “other IPC sections,” thus reducing the number of crimes reported under the SC/ST Atrocities Act.

Challenges faced by Dalit Women

1. Violence:

Dalit girls experience violence at a younger age and more frequently are compared to women from other caste. **The National Family Health Survey** found that 33.2% of scheduled caste women have been physically harmed by the age of 15. The figure is 19.7% for women in the other group. **Every 15 minutes a crime is committed against a Dalit and approximately 6 Dalit women are raped every day.**

The ongoing violence is mainly due to the perception of impunity of the ruling castes. The root cause of all the oppression faced by Dalits is mainly the perpetuating caste system. Dalits are murdered, beaten, and shunned from society but little coverage is given by the media. Minimal reportage leads privileged and ignorant people into believing that casteism doesn't exist in India anymore.

2. Attitude of dominant castes:

Traditionally the dominant castes have a mind-set that they can do anything with Dalits girls and they will get away with it. The discrimination faced by Dalit women at the cost of the Brahmanical obsession with “purity and pollution” has had a detrimental effect on all the dimensions of development. Even today Dalit women along with their families are commonly clustered in segregated hamlets at the edge of a village or Mohalla's in one corner of the village with devoid of civic amenities, drinking water, health care, education, approach roads etc. Their exploitation in the name of devadasi practice and other similar practices makes them subject to violence and discrimination.

The UN Special Rapporteur on violence against women has noted that Dalit women

face targeted violence including rape and murder by the state actors and powerful members of the dominant castes used to inflict political lessons and crush dissent within the community.

3. Cases withdrawn and lack of justice:

Very often cases are withdrawn and witnesses turn hostile due to pressure of outside the system and without adequate protection given to them. In India, sanctioned impunity on behalf of offenders is a major issue and the police frequently deny or purposefully neglect and delay Dalit women's right to legal aid and justice. There is a consistent pattern of delays in filing reports and irregularities in criminal proceedings that lead to widespread impunity and serious obstacles to justice for Dalit women.

4. Workplace violence:

The migrants Dalit women more vulnerable to occupational injury due to the risky workplaces compounded with a lack of labour rights protection measures render. When sub-contracting issues arise for short-term workers, it becomes more difficult for them to claim compensation for workplace injuries. Dalit women are the most vulnerable to abuse and exploited by employers, migration agents, corrupt bureaucrats and criminal gangs. Slavery trafficking led to mass migration of Dalit women.

5. Political power does not help:

When Dalit women gain political power and are elected as Sarpanch. They are then often unprotected from social power that condone violence and discrimination against them.

6. Failure of policies:

The policies are inadequate to reduce the disabilities in the past and to bridge the gap between them and the rest of Indian society. Even today, Dalit women continue to suffer from a high degree of poverty, gender discrimination, caste discrimination and socio-economic deprivation.

Government Initiatives to Scheduled Caste Development

· Protection of Civil Rights

The Untouchability (Offences) Act, 1955 was passed in accordance with Article 17 of the Indian Constitution and it stipulates that anybody who violates the untouchability laws faces a maximum term of six months in jail as well as a fine or both. Violation including prohibiting someone from visiting public temples or places of worship or from obtaining water from holy lakes, tanks, wells, etc. and other public sites are punishable under this Act.

· The 'Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013'

The government has given to the elimination of dry latrines, manual scavenging and the rehabilitation of manual scavengers into other occupations high importance. The act forbade the building of dry toilets and the use of human scavengers to physically clean dry latrines. It also prohibits the building or upkeep of unhygienic restrooms. It any person who violates the law's ban on hiring or engaging in manual scavenging work faces a year in jail then a fine of Rs.50,000, or both. To prohibits someone from taking on or working a hazardous cleaning job for a septic tank or sewer. The Act's offences are included both cognizable and non-

bailable.

· **The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989**

The Act's goals are to provide justice to these groups via proactive initiatives and to allow them to live in society with dignity and self-esteem, free of fear, violence or oppression. Punishment for atrocities committed by words whether it written or spoken or by any other means that dishonor any late person held in high regard by members of the SC/ST is imprisonment for a term not less than six months but not less than five years with a fine.

Measures needed for Dalit Women

1. If providing education and awareness to the scheduled castes in order for them to take use of the many privileges available to them. Workers who have been rescued from manual scavenging are being rehabilitated and a system for tracking the nutritional status of SCs and STs. This idea calls for the district administration to do the monitoring on their own or with the assistance of volunteer organizations.
2. It is important to recognize and develop talent among boys and girls from SC and to train them in special talent schools and this will allow them to compete on an equal footing with the rest of society.
3. Sensitization of public officials to the need of treating all people fairly and equally. Huge expenditures would be required in upskilling and educating Dalits and the government will need to generate a large number of new employment opportunities in the official sector while also eliminating obstacles to job creation.
4. Increasing the availability of stable wage jobs for women is imperative to prevent socio-economic exploitation.
5. It is important to combine social and cultural transformation with an economic alternative by reforming the Sensible Labor Act to provide an exit option for Dalit women trapped in the system.
6. **More investments** will be needed in up skilling and educating women and also government needs to create an abundance of new jobs within the formal sector and lowering barriers to job creation.
7. **To increase availability of stable-wage jobs for women, it is important to prevent their socio-economic exploitation.**
8. **It is only possible by promoting the idea of gender equality and uprooting social ideology of male child preferability with bridging the deep-rooted biases through sustained reconditioning situation.**
9. It is more important that they should be given decision-making powers and also given position in governance.
10. To increase the effective participation of women in the politics of India the **Women Reservation Bill** should be passed.

Conclusion :

Today in the 21st century we have a lot of discussions and debates on issues like women's empowerment and equal justice, equal opportunities, but the situation of scheduled caste women has not changed much. Scheduled caste women have been

deprived of economic, civil, cultural and political rights for decades. Social exclusion is always cast from other communities. Scheduled caste women are not only victims of caste discrimination, but also suffer inhumane atrocities like rape, murder, forced abduction and naked parade. The Prevention of Atrocities Act of 1989 amended and strengthened the legal provisions punishing acts of violence or humiliation against Dalits and tribals. Article 15 of the Constitution states that no citizen of India shall be discriminated against on the basis of religion, race, caste, sex or place of birth. But this community has always faced discrimination so there is a need for change in the situation of these women.

Dalit women in India are situated at a very crucial juncture right, they have to cross three thresholds simultaneously: class, class and patriarchy. These are the three hierarchical axes of social structure which are crucial to the understanding of gender relations and the oppression of Dalit women. The attitudes of upper caste should be changed through the employment of local panchayat level officials who will ensure that rights, legal requirements and communal areas are available to all. The police need to be sensitized to take proper notice of the violation of Dalit rights and take strict action instead of turning a blind eye. Dalit is afraid to report such crimes for fear of repercussions from the society in which they live. Such barriers need to be strengthened and removed and it should be done by National Commission for SCs etc. Schools, college administrations, staff and students need to be sensitized to effectively bring about attitudinal change through education and textbooks

References:

1. Gatade Subhash, (2018) Why do Dalit women live less than others? Senior Journalist 21 February
2. <https://www.bbc.com/marathi/india-43138268>
3. <https://www.nationalindianews.in/opinions/why-people-silent-on-the-incidents-of-rapes-with-sc-st/?lang=mr> Ankur Sethi 2018
4. <https://prepp.in/news/e-492-issues-faced-by-scheduled-castes-social-justice-notes>
5. <https://www.insightsonindia.com/social-justice/issues-related-to-sc-st/scheduled-caste/>

Women Education and Its Impact on the Economic Growth and Development

Dr. Kotra Balayogi

Assistant Professor (Teacher Education)
Unity College of Teacher Education, Dimapur, Nagaland –

Abstract

According to Swami Vivekananda “The best thermometer to the progress of a nation is its treatment of its women.” And the progress of a society depends upon the participation of women in every walk of a human life hence the discrimination of men and women should be removed to create scope for women participation and engagement. India has been developing fast, but not always equitably/inclusively and the biggest issue is the empowerment of women. Across the world, educating and empowering women has proven time and again to be the catalyst for rapid socio-economic growth and development. Women are undoubtedly the foundation of the basic unit of society and the family. Even in traditional roles they demonstrate great innovation, skill, intelligence, hard work, commitment, etc. and If harness all these attributes effectively, India’s growth can be more inclusive and equitable. The education of women is therefore key, when we educate and empower one woman, we set off a chain reaction that transforms the life of her family and the community she lives in. Mahatma Gandhi said “if you educate a man, you educate an individual, but if you educate a woman, you educate a whole family.” And social change is possible through education hence women’s education has to be paid special attention. Through education women not only educate herself but her education gives a positive social and economic growth of the family as well as the society. it is an essential thing for any nation to educate their female population. The present study discusses on promoting education among women which helps them understand their individuality to refrain from any exploitation. India promoted women education since last many decades it helped them improve their knowledge which made them self-depend, stronger, confident, etc. Education is important for both male and female because it brings equality in the twenty first century society towards nations economic growth and development.

Keywords: Development, Education, Growth, Students, Teachers, Teaching, Women

Introduction

When girls are educated their countries become stronger and more prosperous and if you educate a man, you educate an individual, however if you educate a woman, you educate a whole family (Jawaharlal Nehru). In India during pre and early period of British era the condition of women education was not good and history reviled that India was deeply influence by the complex peripheral system which deprived women folk from their basic rights to

education. on that time a few of educational institute were allowed to women for education. Soon, after independence has been changed and various social and political reform movements started for education of women and it was a revolutionary change. Women empowerment has been issuing since forever but it was in the late 20th century and education of women has a positive effect on the economic growth and development of the family as well as the society. Skills and knowledge of women gets enhanced with education which in turn increases their productivity in labour force and this contributes towards an economic development of the nation. Educated women are able to be more productive members of the society and help raise a better generation too, women are an integral part of society, and educating them means educating the entire society. Women play a pivotal role in nation building and in India, the female literacy rate is lower than the male literacy rate. An educated woman has the skills, information and self-confidence that she needs to be a better parent, worker and citizen. An educated woman is, for example, likely to marry at a later age and have fewer children. Cross-country studies show that an extra year of schooling for girls reduces fertility rates by 5 to 10 per cent. And the children of an educated mother are more likely to survive. An educated woman will also be more productive at work and better paid. Indeed, the dividend for educational investment is often higher for women than men. Studies from a number of countries suggest that an extra year of schooling will increase a woman's future earnings by about 15 per cent, compared with 11 per cent for a man.

Objectives of the Study

- To study the significance of women education in India
- To highlight about the benefits of education for women
- To assess the challenges to women education
- To know the recent position of women education in India
- To discuss the role of women education for economic growth and development

Methodology

The present study is mainly established on secondary data which are gathered from renowned research articles, journals, position papers, etc. and are all related to "Women Education and Its Impact on the Economic Growth and Development."

Women Education towards Economic Growth and Development

Women's education leads to significant social development and some of the most notable social benefits include decreased fertility rates and lower infant mortality rates, and lower maternal mortality rates. Women's education has cognitive benefits for women as well. Improved cognitive abilities increase the quality of life for women and also lead to other benefits. Cognitive abilities also translate to increased political participation among women. Educated women are more likely to engage in civic participation and attend political meetings, and there are several instances in which educated women in the developing world were able to secure benefits for themselves through political movements. Evidence also points to an increased likelihood of democratic governance in countries with well-educated women. There are also benefits relating to the woman's role in the household. Educated women have been found to experience less domestic violence, regardless of other social status indicators like employment status. Women with an education are also more involved in the decision-making process of the family and report making more decisions over a given time period. In value of increasing a woman's agency, having women play a more active role in the family also brings about social benefits for family members. In a household where the mother is educated,

children and especially girls are more likely to attend school. In households where a mother is not educated, adult literacy programs can indirectly help to teach mothers the value of education and encourage them to send their children to school. There are also a number of other benefits for children associated with having an educated mother over an educated father, including higher survival rates and better nutrition. Both individuals and countries benefit from women's education. Individuals who invest in education receive a net monetary gain over the course of their lifetime.

According to Harry Patrinos, lead education economist at the World Bank, "the profitability of education, according to estimates of private rate of return, is indisputable, universal, and global." The principle holds particularly for women, who can expect a 1.2% higher return than men on the resources they invest in education. Providing one extra year of education to girls increases their wages by 10-20%. This increase is 5% more than the corresponding returns on providing a boy with an extra year of schooling. Although investment in women's education is not present everywhere, David Dollar and Roberta Gatti have presented findings that show that this decision, along with other failures to invest in women are not "an efficient economic choice for developing countries" and that "countries that underinvest grow more slowly." Looking holistically at the opportunity cost of not investing in girls, the total missed GDP growth is between 1.2% and 1.5%. When looking at different regions, it is estimated that 0.4–0.9% of the difference in GDP growth is accounted for solely by differences in the gender gap in education. The effect of the educational gender gap is more pronounced when a country is only moderately poor. Thus, the incentive to invest in women goes up as a country moves out of extreme poverty. In addition to total economic growth, women's education also increases the equitability of the distribution of wealth in a society. Increased women's education is important for achieving this as it targets the impoverished women, a particularly disadvantaged group. There is also evidence that lower gender disparity in educational attainment for a developing country correlates with lower overall income disparity within society.

Conclusion, Discussion and Summary

Women's education is the most powerful tool for changing their position in society. India's future depends highly on women education since women are the first teachers of their children, who represent the nation's future. Ignoring the education of the women would be adding to the ignorance of the nation's bright prospects. Rural areas have a very slow rate of women's education. Therefore, it is evident that still a large number of women in our country are illiterate, poor, backward, or exploited. Women who are uneducated can't properly care for the family and children, thus weakening the next generation. In an educated family, women can maintain responsibility, instil good morals in children, contribute to the social work, and all of this would put them in the path of socially and economically healthy nations. Educating a man only enables a man to become educated, whereas educating a woman enables the whole nation to become educated. Lack of women's education weakens the powerful segment of society. Therefore, women should be given the same education rights as men and not treated as inferior. Empowerment includes the action of raising the status of women through education, raising awareness, literacy, and training. Women's empowerment is all about equipping and allowing women to make life-determining decisions through the different problems in society.

Conclusion

Women Empowerment is a burning issue all over the world. Different policies have been

formulated for the empowerment and development of women in our country at different times. Women's Empowerment could only be accomplished if their social, educational and economic status is improved. The top preference should be given to the education which is the real issue. Development plans should be constructed to remove female illiteracy and creating skills & capability among women for empowering them to flourish in the 21st century. In a highly populated country like India with expensive universal education, women education becomes more essential. Women's education has been found to be a highly effective factor in reducing fertility rates and enhancing human capital. Directly and indirectly, education of women increases income per capita, which in turn increases economic growth. It is important for economic growth to reduce fertility rate and population growth in order to increase income per capita, and make it easier for governments to provide better infrastructure, health care, and education. In summary, investments in women's education combined with a higher human capital will stimulate economic growth and development thereby attracting foreign direct investment.

References

1. A. Aicha El (2016), Impact of Women's Education on the Economic Growth: An Empirical Analysis Applied to Morocco, Algeria, Tunisia, and Egypt, International Journal of Social Sciences and Education Research, 2(3), DOI: 10.24289/ijsser.279039
2. B. A. Rouf (2015), Role of Education in the Empowerment of Women in India, Journal of Education and Practice, www.iiste.org, 6(10), ISSN 2222-1735 (Paper) ISSN 2222-288X (Online)
3. Bhat R.A. (2015), Role of Education in the Empowerment of Women in India. Journal of Education and Practice, 6(10), 188-191
4. Ghosh, Ratna (2015). "Women's Empowerment and Education: Panchayats and Women's Self-Help Groups in India". Policy Futures in Education. 13 (3):294–314.
5. J. Dr. Anjana & S. Dr. (Mrs.) Sadhana (2018) Women Education in India: An Analysis, Research on Humanities and Social Sciences www.iiste.org ISSN 2224-5766 (Paper) ISSN 2225-0484 (Online), 8(13)
6. O. Hakan, O.C.Zar & S.V. Zehra(2015), Effects of Female Education on Economic Growth: A Cross Country Empirical Study, Educational Sciences: Theory & Practice, 15(2), pp 349-357, DOI 10.12738/estp.2015.2.2351
7. R. J. Augustus (2015), Challenges Empowering the Women Education in India, Shanlax International Journal of Education, 4(1), pp-48-51, ISSN: 2320 –2653
8. Stromquist, Nelly P. (2015). "Women's Empowerment and Education: linking knowledge to transformative action". European Journal of Education. 50 (3): 307–324
9. S. P. Agrawal; J. C. Aggarwal (1992). Women's Education in India: 1986-1987. Concept Publishing Company. p. 31. ISBN 9788170223184.
10. Suguna M. (2011). Education and Women Empowerment in India. International journal of Multidisciplinary Research: VOL. 1. Issue 8. 2.
11. V. Victoria A. (1998), Women's Education in India, Women of the World, International Programs Center, pp-1-5, WID/98-1

Role Of Political Party On Womens Leadership And Challenges

Dr. Sattar Khan

1/25 Budhha nagar, P.Y.Thorat Road
Govandi, Mumbai-400043.

Abstact

India has a multiparty system with seven registered parties at the national level. Therefore, political parties have tried to reach women voters. The Congress was in power until the 1990s, with the IMC moving away from welfare politics while other parties made increasing womens participation central to its party agenda. Through the National Federation of Indian Women, the issue of gender inequality has been advocated, including addressing the issues of women. From 1980 to 1970, 4.3% of candidates and 70% of electoral races had no women candidates, but after 2013, this situation is seen to be changing. Fifty percent of women candidates were given opportunities but still there are many obstacles for women to participate in politics such as race for political office, illiteracy, burden of housework, discriminatory attitude towards women as leaders, many restrictions are imposed on women, also the government of India gives reservation to Dalits and scheduled castes, but when they When women are elected and serve as officials, they face oppression and discrimination.

key words : womens in national parliament, women leadership, challenges.

Introduction

India has a multi-party system with the 7 registered parties at the national level. The three largest parties in India are the Indian National Congress (INC), the Bharatiya Janata Party (BJP), and the Communist Party of India (CPI). Political parties have increased outreach among women voters as India's party system has become more competitive. This has included the creation of women's wings in the largest parties. The BJP's wing is the BJP Mahila Morcha, the INC's wing is All India Mahila Congress, and the CPI's wing is the National Federation of Indian Women. Women's involvement in political parties is tied to the increasing demand for equal rights. The INC held power until the 1990s. As the INC moved away from welfare politics, other parties arose to challenge the INC using poverty as the center of their agenda. The INC regained power in 2004 with the help of women's participation. The INC has increased women's participation by instituting a 33% quota for women in all levels of the party. In June 2009, the INC nominated a woman to become first speaker of Lok Sabha, and also supported

the election of Pratibha Patil, India's first female president. Women were involved in the early establishment of the BJP. The BJP has encouraged greater representation of women by developing women's leadership programs, financial assistance for women candidates, and implementing a 33% reservation for women in party leadership positions. BJP has received women's support by focusing on issues such as the Uniform Civil Code to extend equal rights to women and men regardless of religion. They have also spoken out against violence against Indian women. The CPI has also supported gender inequality issues including addressing issues of violence *nikita ekta ullu* through the National Federation of Indian Women. Women's participation in political parties remained low in the 1990s with 10-12% membership consisting of women. Indian women have also taken the initiative to form their own political parties, and in 2007, the United Women Front party was created, and has advocated for increasing the reservation of seats for women in parliament to 50%. Women only govern four of India's political parties. From 1980 to 1970, 4.3% of candidates and 70% of electoral races had no women candidates at all.] As of 2013, it has been reported of the members of parliament 11% were women in Lok Sabha and 10.6% in Rajya Sabha

50:50 Female Candidates

In 2019 Indian general election, Naam Tamilar Katchi from Tamil Nadu fielded 50 per cent women candidates in the total 40 Lok Sabha seats. It was the first party in India offered equal number of seats to men and women. And in the 2021 Tamil Nadu Legislative Assembly election also they followed the same 50:50 ratio by offered 117 seats to women in the total of 234 assembly constituencies

Facts and figures: Women's leadership and political participation

Women's equal participation and leadership in political and public life are essential to achieving the Sustainable Development Goals by 2030. However, data show that women are underrepresented at all levels of decision-making worldwide and that achieving gender parity in political life is far off.

Women in executive government positions

As of 1 January 2023, there are 31 countries where 34 women serve as Heads of State and/or Government . At the current rate, gender equality in the highest positions of power will not be reached for another 130 years .Just 17 countries have a woman Head of State, and 19 countries have a woman Head of Government . First-time compiled data by UN Women show that women represent 22.8 percent of Cabinet members heading Ministries, leading a policy area as of 1 January 2023. There are only 13 countries in which women hold 50 percent or more of the positions of Cabinet Ministers leading policy areas. The five most commonly held portfolios by women Cabinet Ministers are Women and gender equality, followed by Family and children affairs, Social inclusion and development, Social protection and social security, and Indigenous and minority affairs.

Women in national parliaments

Only 26.5 per cent of parliamentarians in single or lower houses are women, up from 11 per cent in 1995 .Only six countries have 50 per cent or more women in parliament in single or lower houses: Rwanda (61 per cent), Cuba (53 per cent), Nicaragua (52 per cent), Mexico (50 per cent), New Zealand (50 per cent), and the United Arab Emirates (50 per cent). A further 23 countries have reached or surpassed 40 per cent, including 13 countries in Europe,

six in Africa, three in Latin America and the Caribbean, and one in Asia. Globally, there are 22 States in which women account for less than 10 per cent of parliamentarians in single or lower houses, including one lower chamber with no women at all. At the current rate of progress, gender parity in national legislative bodies will not be achieved before 2063? Women hold 36 per cent of parliamentary seats in Latin America and the Caribbean and make up 32 per cent of parliamentarians in Europe and Northern America. In Sub-Saharan Africa, there are 26 per cent of women legislators followed by Eastern and South-Eastern Asia with 22 per cent, Oceania with 20 per cent, Central and Southern Asia with 19 per cent and Northern Africa and Western Asia with 18 per cent of women Members of Parliament

Women in local government

Data from 136 countries shows that women constitute nearly 3 million (34 per cent) of elected members in local deliberative bodies. Only two countries have reached 50 per cent, and an additional 20 countries have more than 40 per cent women in local government. Regional variations are also noted for women's representation in local deliberative bodies, as of January 2022: Central and Southern Asia, 41 per cent; Europe and Northern America, 36 per cent; Oceania, 32 per cent; Eastern and South-Eastern Asia, 28 per cent; Latin America and the Caribbean, 25 per cent; Sub-Saharan Africa, 25 per cent; Western Asia and Northern Africa, 18 per cent.

Expanding participation

Balanced political participation and power-sharing between women and men in decision-making is the internationally agreed target set in the Beijing Declaration and Platform for Action. While most countries in the world have not achieved gender parity, gender quotas have substantially contributed to progress over the years. In countries with legislated candidate quotas, women's representation is five percentage points and seven percentage points higher in parliaments and local government, respectively, compared to countries without such legislation. There is established and growing evidence that women's leadership in political decision-making processes improves them.. For example, research on panchayats (local councils) in India discovered that the number of drinking water projects in areas with women-led councils was 62 per cent higher than in those with men-led councils. In Norway, a direct causal relationship between the presence of women in municipal councils and childcare coverage was found. Women demonstrate political leadership by working across party lines through parliamentary women's caucuses even in the most politically combative environments and by championing issues of gender equality, such as the elimination of gender-based violence, parental leave and childcare, pensions, gender-equality laws, and electoral reform.

Challenges to women's participation

The level and forms of women's participation in politics is largely shaped by cultural and societal barriers in the form of violence, discrimination and illiteracy.

Sexual violence

Martha Nussbaum highlighted a significant barrier to women's capability of participating in politics to be the threat of violence. Sexual violence in India is exacerbated by issues of education and marriage. Women are sexually abused. Child marriage, domestic violence and low literacy rates have lowered Indian women's economic opportunities and contributed to

sexual violence in India. A 2011 study found, "24% of Indian men have committed sexual violence at some point in their lives, 20% have forced their partners to have sex with them. 38% of men admitting they had physically abused their partners." Widespread sexual violence is attributed to the fact that violence within marriage is not against the law, and sexual violence goes largely unpunished. Martha C. Nussbaum states that "In the larger society, violence and the threat of violence affects many women's ability to participate actively in many forms of social and political relationship, to speak in public, to be recognized as dignified beings whose worth is equal to that of others."

Discrimination

Although the Constitution of India removed gender inequalities among caste and gender, discrimination continues to be a widespread barrier to women's political participation. A 2012 study of 3,000 Indian women found the barriers in participation, specifically in running for political office, in the form of illiteracy, work burdens within the household, and discriminatory attitudes towards women as leaders. Discriminatory attitudes manifest in the limitations presented to Indian women including low access to information and resources. Women rely on receiving information from family or village members, typically men. Women also lack leadership experience due to the fact they are burdened with household duties. The burden of household duties is a significant reason why many Indian women do not participate. Unlike men, there are fewer opportunities for women to get involved in organizations to gain leadership skills. There is little public space for them as men have dominated the political arena for many years in India. Discrimination is further perpetuated by class. Dalit women, of the lowest caste in India, are continually discriminated against in running for public office. The Government of India requires reservation of seats for Dalits and Scheduled Castes, but women suffer from abuse and discrimination when serving as elected officials. Dalit women experience harassment by being denied information, ignored or silenced in meetings, and in some cases petitioned to be removed from their elected position.

Illiteracy

India is only the largest illiterate populations. In January 2014, the United Nations reported 25.6 percent of all adults in India are illiterate. Literacy among Indian women is 65.46%, which is much lower than literacy among men reported at 82.14%. Illiteracy limits the ability of women to understand the political system and issues. Problems with exploitation, such as women being left off of voters list, have been reported as illiteracy limits the ability of women to ensure their political rights are exercised. Martial concerning political participation stated, "Because literacy is connected in general with the ability to move outside the home and to stand on one's own outside of it, it is also connected to the ability of women to meet and collaborate with other women. Studies conducted by Niraja Jayal and Nirmala Buch found women are "persistently mocked and devalued in the panchayats if they are illiterate." Nussbaum also found literacy can play a key role in the dignification and independence of women in politics by giving them access to communications, such as memos and newspapers, they can become better informed on political issues.

Conclusion

To overcome issues of discrimination and violence, women's organizations have focused on the empowerment of Indian women. Empowerment is tied to the support of family and

improved status within the household, which is undermined by the threat of domestic and sexual violence. Socio-economic conditions, such as poverty and illiteracy, prevent the entrance of women into running for public office, and even voting. Inability to understand the rules of Panchayat Raj undermines the self-confidence to participation in public office. Empowerment of Indian women can also occur through "bridging gaps in education, renegotiating gender roles, the gender division of labour and addressing biased attitudes" Women can also be empowered to participate by family, and when familial support is present they are more likely to run for office.

References

- A Framework for Developing Gender Policies for Political Parties, International IDEA 2016.
- Effective party assistance: stronger parties for better democracy, International IDEA 2007.
- Gender in Political Parties' Strategic Plans, International IDEA 2019
- Gender and Party Politics , Norris, P. and Lovenduski, J (Thousand Oaks, CA: SAGE Publications, 1994; Publications Ltd, 1994)
- IPU Parline 2020: Monthly Ranking of Women in National Parliaments 2020
- Press release: Twenty-five years after Beijing Declaration, the world "cannot afford" so few women in power, UN Women 2020 .
- Third Committee (A/66/455 and Corr.1)] 66/130. Women and political participation

The Role of Women Entrepreneurs in Rural India in an AI Era

Dr. Pankaj Balwantrao Chaudhari

Department of Commerce & Business Administration

Dr. Ravindra T. Borkar

HOD, Department of Management & Commerce

Mahatma Gandhi Antarrashtriya Hindi VishwaVidyalaya, Wardha

Abstract:

The role of women entrepreneurs in rural India has gained significant prominence in recent years, given its potential to drive economic growth, create employment opportunities, and foster social development. With the advent of the AI era, women entrepreneurs in rural areas face new opportunities and challenges as AI technologies offer innovative solutions to overcome traditional barriers. This paper explores the evolving role of women entrepreneurs in rural India in the context of the AI era. It delves into the impact of AI adoption on their businesses, examining the ways in which AI empowers them to make transformative strides in diverse sectors. The study also identifies key measures to support and strengthen women entrepreneurs in leveraging AI for sustainable growth and success, fostering inclusive development in rural India. Through a comprehensive analysis of existing literature, case studies, and expert insights, this research sheds light on the critical role women entrepreneurs play in driving change and innovation in the AI-driven landscape of rural India.

Keywords: Women entrepreneurship, Rural India, Economic growth, Employment opportunities, Social development, Artificial intelligence (AI), Technology adoption, Traditional barriers, Impact of AI, AI era, Mixed methods approach, Qualitative data, Quantitative data, Gender equality

Introduction

Women entrepreneurship has long been recognized as a catalyst for economic growth and social development across the globe. In India, where socio-economic disparities and gender inequalities are prevalent, the emergence of women entrepreneurs has played a significant role in empowering women and driving local economies. The AI era offers unprecedented potential for women entrepreneurs to leverage technology and overcome the constraints of geography and resources. Through AI-powered solutions, they can access global

markets, connect with customers beyond local boundaries, and compete on a level playing field with their urban counterparts. Additionally, AI can assist women entrepreneurs in identifying niche markets, streamlining supply chains, and making data-driven decisions for sustainable growth.

This research paper aims to contribute to the existing literature by shedding light on the untapped potential of women entrepreneurs in rural India and the transformative impact of AI in driving their success. By identifying challenges and offering recommendations, this study seeks to inform policymakers, development agencies, and stakeholders about the crucial role of women entrepreneurs in the AI era and the need for targeted support to create a thriving ecosystem for rural women-led businesses.

Women Entrepreneurship in Rural India:

Historical Overview: Women Entrepreneurship in Rural India

Women's participation in economic activities and entrepreneurship has a long history in India, and rural women have played significant roles in various income-generating pursuits within their communities. Historically, women in rural areas were engaged in traditional occupations such as agriculture, dairy farming, handicrafts, and small-scale businesses. However, their entrepreneurial activities were often confined to the informal sector and limited by societal norms and economic constraints.

Opportunities and Challenges for Women Entrepreneurs in the AI Era:

Access to AI Technologies and Infrastructure:

Opportunity: The AI era presents women entrepreneurs with access to advanced AI technologies, tools, and infrastructure that can revolutionize their businesses. Cloud-based AI platforms, open-source frameworks, and AI-as-a-Service offerings have lowered the barriers to entry and allowed startups to leverage AI without significant upfront investments.

Challenge: However, not all women entrepreneurs may have equal access to these technologies and infrastructure. Access to resources, especially in developing regions or for entrepreneurs with limited financial means, can be a challenge. Ensuring equitable access to AI technologies is crucial for enabling women entrepreneurs to compete on a level playing field and seize opportunities in the AI-powered business landscape.

Examples of Collaborative Initiatives:

- a. **Mentorship Programs:** NGOs and private companies can collaborate to establish mentorship programs that connect experienced professionals from the private sector with aspiring women entrepreneurs. Mentors can provide guidance, industry insights, and networking opportunities to help women navigate the challenges of starting and growing their businesses.
- b. **Access to Resources:** NGOs can partner with private companies to provide women entrepreneurs with access to essential resources, such as funding, technology, and market insights. Private companies can offer grants, in-kind support, or access to their networks to facilitate business growth.
- c. **Capacity Building Workshops:** Jointly organized capacity-building workshops and training sessions on AI technologies and entrepreneurship can empower women entrepreneurs with the skills and knowledge needed to leverage AI in their businesses effectively.

- d. **Networking Events:** NGOs and the private sector can organize networking events and conferences that bring together women entrepreneurs, investors, and industry experts. These events provide valuable opportunities for women to showcase their AI-driven innovations and establish beneficial connections.

Corporate Social Responsibility (CSR) and AI-driven Social Impact Projects:

Private companies, especially those with significant AI capabilities, can make a positive social impact by incorporating AI-driven initiatives into their corporate social responsibility (CSR) strategies. Such projects can address various societal challenges and contribute to the empowerment of women entrepreneurs.

Examples of CSR and AI-driven Social Impact Projects:

- a. **AI for Social Good:** Private companies can dedicate resources to develop AI applications that address pressing social issues, such as healthcare accessibility, education, environmental sustainability, and women's economic empowerment. These AI solutions can directly benefit women entrepreneurs and underserved communities.
- b. **AI Education and Training:** Private companies can invest in AI education and training programs for women in rural and disadvantaged areas, equipping them with the necessary skills to participate in the AI economy and fostering a diverse talent pool in the tech industry.
- c. **Women-focused Incubators:** Private companies can establish or support incubators specifically focused on women-led startups, providing mentorship, funding, and access to AI technologies to nurture their growth and success.
- d. **AI for Financial Inclusion:** AI-powered financial solutions can be developed to improve financial inclusion for women entrepreneurs, enabling access to credit and financial services in underserved regions.

Recommendations for the Future

Integrating AI Education and Training in Skill Development Programs:

To promote AI literacy and enable women entrepreneurs to embrace AI technologies effectively, governments, NGOs, and private companies should collaborate to integrate AI education and training into existing skill development programs. This integration can be achieved through:

- a. **Curriculum Development:** Develop AI-focused modules within skill development programs, covering AI fundamentals, applications, and practical implementation.
- b. **Training of Trainers:** Train instructors and facilitators in AI concepts, tools, and best practices to ensure high-quality AI education delivery.
- c. **Online Learning Platforms:** Create accessible online AI learning platforms that offer self-paced courses to cater to diverse learning needs.
- d. **Certification Programs:** Offer recognized certifications for completing AI training to enhance employability and credibility for women entrepreneurs.

Promoting Digital Literacy among Rural Women:

To bridge the digital divide and empower rural women to leverage AI technologies, concerted efforts should be made to promote digital literacy. This can be achieved through:

- a. **Community-Based Digital Centers:** Establish community centers with internet access,

- computers, and training facilities to offer digital literacy workshops.
- b. **Mobile Technology Adoption:** Promote the use of mobile devices to access information, educational content, and AI tools that cater to the needs of rural women.
- c. **Local Language Support:** Ensure that digital literacy materials and AI resources are available in local languages to enhance accessibility and comprehension.
- d. **Awareness Campaigns:** Conduct awareness campaigns to emphasize the importance of digital literacy and the potential benefits of AI adoption in rural areas.

Creating AI Incubation Hubs in Rural Areas:

To encourage AI-driven entrepreneurship in rural regions and foster innovation, the establishment of AI incubation hubs in rural areas can be a game-changer. This can be achieved through:

- a. **Government Support:** Provide funding and incentives to support the setup and operation of AI-focused incubation hubs in rural communities.
- b. **Access to AI Infrastructure:** Ensure that these incubation hubs have access to essential AI technologies, tools, and data resources.
- c. **Mentorship and Training:** Facilitate mentorship and training programs, connecting women entrepreneurs with experienced AI experts and industry professionals.
- d. **Networking and Collaboration:** Encourage collaboration between AI incubation hubs, academic institutions, and private companies to foster a robust AI ecosystem.

8.4 Encouraging Public-Private Partnerships for AI-driven Initiatives:

To amplify the impact of AI-driven initiatives, it is essential to foster collaboration between the public and private sectors. This can be achieved through:

- a. **Joint Funding Initiatives:** Encourage joint funding efforts between governments, NGOs, and private companies to support AI projects with social impact.
- b. **Data Sharing and Collaboration:** Facilitate data sharing partnerships, while ensuring data privacy, to fuel AI research and development for societal benefits.
- c. **CSR-Backed Initiatives:** Encourage private companies to integrate AI-driven social impact projects into their corporate social responsibility strategies.
- d. **Government Incentives:** Offer incentives to private companies to engage in AI-driven initiatives that support women entrepreneurs and underserved communities.

By implementing these recommendations, we can create a more inclusive and equitable AI landscape that empowers women entrepreneurs, promotes digital literacy, fosters rural innovation, and harnesses the transformative potential of AI for the betterment of society as a whole.

Conclusion

The research paper explored the opportunities and challenges for women entrepreneurs in the AI era, with a particular focus on rural areas. It showcased case studies of exemplary women entrepreneurs embracing AI in diverse sectors, including agriculture, e-commerce, and healthcare. The paper also highlighted the role of government initiatives, NGOs, and the private sector in supporting women entrepreneurs and promoting AI adoption. The findings indicate that AI presents significant opportunities for women entrepreneurs to transform their businesses and contribute to social and economic development. However, several challenges,

such as access to AI technologies, gender gaps in tech education, and funding barriers, must be addressed to ensure an inclusive and thriving entrepreneurial ecosystem.

The research paper underscores the crucial role women entrepreneurs play in rural India's economic growth and development. Women's empowerment in entrepreneurship can lead to improved livelihoods, reduced gender disparities, and enhanced social inclusivity. The integration of AI technologies in rural sectors opens up new avenues for women entrepreneurs to innovate, create sustainable businesses, and contribute to the overall prosperity of their communities. Women entrepreneurs in rural India bring unique perspectives and innovative solutions to address local challenges, making them vital drivers of positive change in their respective domains. Moreover, by incorporating AI technologies, these entrepreneurs can drive productivity, efficiency, and sustainable practices, benefiting not only their businesses but also the broader rural communities. Empowering women entrepreneurs in rural India through AI adoption is not only an economic imperative but also a pathway to sustainable and inclusive development. By leveraging AI technologies and embracing collaborative efforts, we can unlock the untapped potential of women entrepreneurs, leading to a brighter and more prosperous future for rural India in the AI era.

References:

1. Anwar M., Li S. (2021). Spurring competitiveness, financial and environmental performance of SMEs through government financial and non-financial support. *Environ. Dev. Sustain.* 23, 7860-7882. doi: 10.1007/s10668-020-00951-3 [CrossRef] [Google Scholar]
2. Brush C. G., Cooper S. Y. (2012). Female entrepreneurship and economic development: an international perspective. *Entrep. Reg. Dev.* 24, 1-6. doi: 10.1080/08985626.2012.637340 [CrossRef] [Google Scholar]
3. Bendavid, Eran; et al. (May 2016). "Abstinence Funding Was Not Associated With Reductions In HIV Risk Behavior In Sub-Saharan Africa". *Health Affairs*. 35 (5): 856-63. doi:10.1377/hlthaff.2015.0828. PMID 27140992.
4. Hu W., Xu Y., Zhao F., Chen Y. (2022). Entrepreneurial passion and entrepreneurial success: the role of psychological capital and entrepreneurial policy support. *Front. Psychol.* 13, 1-23. doi: 10.3389/fpsyg.2022.792066, PMID: [PMC free article] [PubMed] [CrossRef] [Google Scholar]
5. Roomi M. A., Parrott G. (2008). 'Barriers to development and progression of women entrepreneurs in Pakistan', *the J. Entrep.* 17, 59-72. doi: 10.1177/097135570701700105 [CrossRef] [Google Scholar]
6. "Working Together for an AIDS-Free Future for Girls and Women". www.pepfar.gov. Archived from the original on May 5, 2018. Retrieved May 4, 2018.
7. "U.S. Spent \$1.4 Billion To Stop HIV By Promoting Abstinence. Did It Work?". NPR.org. Archived from the original on May 2, 2018. Retrieved May 4, 2018.
8. Webography:
9. www.live.worldbank.org
<https://live.worldbank.org/events/spring-meetings-2023-empowering-women-entrepreneurs-leaders>
10. <https://www.ncbi.nlm.nih.gov>
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC9894095>



सत्राची फाउंडेशन, पटना

शोध, शिक्षा एवं प्रकाशन की समाजसेवी संस्था

यह संस्था -

- साहित्यिक सम्मान देती है।
- शोध पत्रिकाएँ प्रकाशित करती है।
- पुस्तकें प्रकाशित करती है।
- सेमिनार आयोजित करती है।
- राजभाषा/राष्ट्रभाषा सेवियों को प्रोत्साहित करती है।
- शोधकर्ताओं को स्तरीय शोध के लिए प्रोत्साहित करती है।
- नेट/जे.आर.एफ. के अभ्यर्थियों को निशुल्क मार्गदर्शन देती है।
- हिन्दी साहित्य के शिक्षार्थियों को प्रतियोगी परीक्षाओं के लिए तैयार करती है।