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## EFFECT OF ROLE PORTRAYAL OF WOMEN IN ADVERTISEMENTS ON CONSUMER ATTITUDE

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### **Abstract:**

At the outset, there is a steady growth to reinvent all the forms of advertising communication to be closer to infotainment. In the history of advertising, the most revolutionary and dynamic modifications of any era are experienced by India. Advertisers have attempted to respond to various stereotypes to create more appealing role incumbents. The roles portrayed by women in advertisements have been the subject of much public criticism and some empirical research. This paper focuses on the effect role portrayal of Women in advertisements and examines its influence on consumer attitude.

**Key Words:** Advertisement, Consumer attitude, Women endorser, Brand recall, Purchase intent.

### **Introduction:**

Advertising on television is still one of the most efficacious way for positioning a product or brand, but ad spending is reaching to the digital realm and media companies are looking for ways to tackle this issue. TV advertising generates billions of dollars in revenue for the networks. A successful advertising campaign is a result of varied decisions, including frequency, reach of the ad shown and the level of engagement that the ad produces. Advertisers will continue to find ways to capture younger audiences who are progressively watching TV. Perhaps, in the steady market growth situations, it is easy for advertisers to treat Women endorser as a yardstick. Modern advertisers portray women as endorser to give an emotional connect with the brands thereby suggest the audience a component of likability

### **Rationale of the Study:**

Advertising, a powerful tool, provides a pitch for selling a product or service through media such as Radio, Press, movies, Television and now the Internet. Marketers, constantly search for new ways to communicate with consumers. Advertisers look for various components that create interest and grab attention of viewers towards ads. Portraying women in advertisements proves to be significant.

### **Research Objectives:**

1. To determine how role portrayal of women in advertisements influence consumer attitude.
2. To examine the influence of portraying women in advertisements on consumer buying behavior.

### **Hypothesis:**

H<sub>01</sub>: There is no association between endorser fit and endorser attraction.

H<sub>02</sub>: There is no relationship between type of endorser and characteristics influencing consumer attitude.

### **Methodology of the study:**

#### **Sample Size:** 54

A total of 54 student respondents aged 18-24 years of various colleges in the city of Hyderabad participated in the study. 32% (18) were Female, and 68% (36) were Male.

**Sampling Method:** Stratified random sampling method was used.

**Sample Units:** Students aged between 18-24 years.

**Research Instrument:** Structured Non-Disguised Questionnaire was used.

**Sources of data:** Internet, websites of companies, personal interviews, and journals were the main source of obtaining information about advertisements.

### **Analysis and Interpretation:**

H<sub>01</sub>: There is no association between endorser fit and endorser attraction.

**Endorser fit \* Endorser attracts Cross tabulation Count**

		Endorser attracts		Total
		Male	Female	
Endorser fit	Male	8	10	18
	Female	4	32	36
Total		12	42	54

Chi-Square Tests					
	Value	d f	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	7.714 <sup>a</sup>	1	.005		
Continuity Correction <sup>b</sup>	5.906	1	.015		
Likelihood Ratio	7.362	1	.007		
Fisher's Exact Test				.012	.009
Linear-by-Linear Association	7.571	1	.006		
N of Valid Cases	54				
a. 1 cells (25.0%) have expected count less than 5. The minimum expected count is 4.00.					
b. Computed only for a 2x2 table					
It is observed that p value is less than 0.05, thus the null hypothesis is not accepted and we can conclude that there is association between endorser fit and endorser attraction.					

		Correlations						
		Endorser fit	Influence positive feeling	Maintain long term relationship	Improve brand recall	Enhance brand recognition	Improve purchase intent	Effect buying decision
Endorser fit	Pearson Correlation	1	-.592**	-.478**	-.231	-.453**	-.414**	-.370**
	Sig. (2-tailed)		<.001	<.001	.094	<.001	.002	.006
	N	54	54	54	54	54	54	54
Influence positive feeling	Pearson Correlation	-.592**	1	.737**	.498**	.812**	.728**	.735**
	Sig. (2-tailed)	<.001		<.001	<.001	<.001	<.001	<.001
	N	54	54	54	54	54	54	54
Maintain long term relationship	Pearson Correlation	-.478**	.737**	1	.713**	.617**	.801**	.729**
	Sig. (2-tailed)	<.001	<.001		<.001	<.001	<.001	<.001
	N	54	54	54	54	54	54	54
Improve brand recall	Pearson Correlation	-.231	.498**	.713**	1	.425**	.636**	.761**
	Sig. (2-tailed)	.094	<.001	<.001		.001	<.001	<.001
	N	54	54	54	54	54	54	54
Enhance brand recognition	Pearson Correlation	-.453**	.812**	.617**	.425**	1	.771**	.604**
	Sig. (2-tailed)	<.001	<.001	<.001	.001		<.001	<.001
	N	54	54	54	54	54	54	54
Improve purchase intent	Pearson Correlation	-.414**	.728**	.801**	.636**	.771**	1	.816**
	Sig. (2-tailed)	.002	<.001	<.001	<.001	<.001		<.001
	N	54	54	54	54	54	54	54
Effect buying decision	Pearson Correlation	-.370**	.735**	.729**	.761**	.604**	.816**	1
	Sig. (2-tailed)	.006	<.001	<.001	<.001	<.001	<.001	
	N	54	54	54	54	54	54	54

\*\* . Correlation is significant at the 0.01 level (2-tailed).

H<sub>02</sub>: There is no relationship between type of endorser and characteristics influencing consumer attitude. It is observed that p value is less than 0.05 in all cases except improve brand recall. Thus we can conclude endorser fit has relationship with all except brand recall.

### Conclusion:

Advertisements that positively portray women, result in an increased likelihood of having a positive impact on long-term Brand Relationship as well as short-term behavior change. The role and portrayal of women in advertising can influence attitudes towards the evaluation of an ad.

### Recommendations:

Advertising messages should be ethical. Stereotypes should be avoided by the advertisers.

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**STUDY OF FEMININE CONSCIOUSNESS: SPECIAL REFERENCE WITH ANITA  
DESAI'S NOVEL CRY, THE PEACOCK**

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**Abstract:**

In fact, there cannot be and should not be any specific emphasis on time factors like feminism in postmodern literature. Because this fact of feminism in Indian writing continues to reflect for centuries together in the past. Because it remains a social reality in the Indian context like burning the bride, exploiting the condition to receive from a woman's side, beating, teasing, torture, and the ill-treatment of women, this reality has been reflected in literary work. Though it might not be a very frequent reality in literary expression in past. Anita Desai is a towering personality in the world of fiction who wrote several novels dropping messages about real-life situations in the life of men and women in this research article, the researcher tried to show feminine consciousness in Anita Desai's novel *Cry, the Peacock*.

**Keywords:** Alienation, Loneliness, Suffering, Injustice

**Introduction:**

Anita Desai, the youngest of the major women novelists, is more interested in the interior landscape of the mind than in political and social realities. She has written novels like *Cry, The Peacock* (1963), *Bye-bye Blackbird* (1971), *Where Shall We Go This Summer* (1975), *Fire on the Mountain* (1977), and *Clear Light of Day* (1980). In her novel *Cry, the Peacock*, she narrates the isolation of Maya symbolically presented through the peacock.

Desai is a towering personality in the world of fiction who wrote several novels dropping messages about real-life situations in the life of men and women. Her first novel: 'Cry, the Peacock' is a very remarkable novel about the untold suffering of a woman named Maya. The word 'Cry' symbolizes the cries of Maya who expects a happy relationship with her husband. But it does not happen so. Her husband's marriage failed. But he fails to understand her. so how the great writers in Indian writing have emerged and come off the surface indicating a very tragic situation in which women live. Most of the characters are victims of ill-treatment, insulting attitude of male towards feminine gender, cry and bond, love and respect from her husband and his relatives. While writing about the hidden injustice and inequality for women in society, Smt. Vidya Gahelot writes: "Men make houses and women make homes. Houses are made by hands but homes are made by hearts. If there is anything most beautiful in God's world, it is a woman. But unfortunately, a girl's birth is not as welcome as that of a boy. In the same way, in upbringing too, better care is taken of a boy than that of a girl even by the woman. She is a silent sufferer. She suffers from systematic social injustice because of her sex. (Gahelot, 20)

Feminism is a movement that started towards the end of the 18<sup>th</sup> century, continued till the 19<sup>th</sup> century, and finally took its shape in the 20<sup>th</sup> century. It fights for the rights of women. Since the beginning of the women's movement in the 19<sup>th</sup> century, many writers produced literature that was self-consciously feminist in tone, clearly espousing the ideals of female equality. One of the primary themes of feminist writing is its insistence on expressing and valuing women's points of view about their own lives and aspirations. The concern of feminist writing is to place women in the position of authority about their own lives and experiences, to hear and believe women's voices.

Anita Desai's first novel *Cry, the Peacock* is a very trendsetter novel in the field of psychological realism. It explores the main protagonist Maya's inner world and demonstrates her fear, insecurity, and strange behavior. Through it, the novelist depicts the world of alienation, loneliness, and suffering of the protagonist, Maya. It speaks the truth about conjugal disharmony, absence of personality, idealism, and a feeling of aimlessness in life. Maya is the central character in the novel. She is a very delicate woman by nature. She experiences psychotic reasons for alarm brought on by the predictions of an Albino priest about her inconvenient and conceivable passing four years of her marriage. Anita Desai presented different elements of feminism and feminine consciousness through her protagonist of the novel, Maya.

We can see different elements of feminism in this novel. The word, 'Feminism' seems to refer to an intense awareness of identity as a woman and interest in feminine problems. The subjugation of women is a central fact of history and it is the main cause of all psychological disorders in society. The recent form

of feminism that came into existence after the 1960s has become an evolving socio-political movement. It is a theoretical project, which aims at understanding the power structures in the society, male domination, social practices, and social institutions, which are instrumental in assigning a marginalized position to women.

Feminism has transformed the perception of life and literature. The agonistic definition, feminism is seen as the struggle against all forms of patriarchal and sexist aggression, such as oppositional definition projects feminism as the necessary resistance to the patriarchal power, logically then the aim of feminism as a theory of imagination becomes abolition of itself along with its opponents. The study shows feminism is a struggle for equality for women, an effort to make women become like men. Feminism is seen as the struggle against all forms of patriarchal and sexist aggression, such as the oppositional definition presents. Feminism is the necessary resistance to the patriarchal power, logically then it is a theory of imagination. In simple terms, feminism is the belief in social, political, and economic equality of the sexes, and the movement organized around the belief that gender should not be the pre-determinant factor shaping a person's social identity, or socio-political or economic rights. As Simone de Beauvoir put it: "One is not born, but rather becomes, a woman...it is civilization as a whole that produces this creature...which is described as feminine." (Beauvoir, 249)

In the late 18th century, Mary Wollstonecraft's *A Vindication of the Rights of Women* (1792) was perhaps the first positive assertion made by Western women regarding her definition of a phallogocentric society. It is one of the first works that can unambiguously be called feminist. Also, Margaret Fuller's *Woman in the Nineteenth Century* (1845) was the first American woman's representation of her uniqueness and limitations in a patriarchal system.

It, therefore, seems that feminism is very much relevant in the context of even modern times, irrespective of the claims of mankind that man has mounted the moon and within a few seconds the voice can reach the distance of thousands of miles from one man to another. The condition in which women live is unprotected from various angles. What are the probable women's security measures? The tragic incident which has occurred recently in Delhi (India) where a lady was raped on a bus and it resulted in her death which is known as the 'Nirbhaya Case' is a good example. Hence, every man must give freedom to women and stop exploitation.

#### **Conclusion:**

All these works are sensitive and touch the heart of the reader once you go through them. Such writers have contributed very greatly to picturing the real world of women's hearts. Therefore, even in postmodern literature, these books are extremely revealing and so we have only great prayers for these writers for their unimaginable literary power. They achieved zenith in this field.

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## WOMEN EMPOWERMENT THROUGH EDUCATION

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### Abstract:

“You educate a man; you educate a man. You educate a women; you educate a generation”-Brigham Young. Educated women can play a very important role in the development of the country. Education is milestone of women empowerment because it enables them to the challenges ,to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment and India poised to becoming superpower in recent years. Education of women is the most powerful tool to change the position in society. Women education in India has been a need of the hour, as education is a foundation stone for the empowerment of women. Education also brings a reduction in inequalities and functions as a means of improving their status within the family and develops the concept of participation

### Introduction:

*“The education and empowerment of women throughout the world cannot fail to result in a more caring ,tolerant, just and peaceful life for all ”*

- Aung San Suu Kyi

Education is milestone of women empowerment because it enable them to responds to the challenge to conform their traditional role and change their life. Now just some year away, this can become reality only when the women of this nation became empowerment .Education enables a women to become strong physically by giving her knowledge about good physical health, which would ultimately benefit her mental health Agrawal and Salve (2013) Each and every field like teaching , Nursing care, Social work , medicine, women proved to be better than men

Women empowerment means empowering women socially, economically and politically so that they can break away from male domination and claim equality with them. Its aim at increasing women's power in terms of their self reliance and internal strength to determine choices in life includes both controls over resources and over ideology. Women empowerment means not only greater external control but also growing inner capability as greater self confidence and inner transformation of one's consciousness that enable one to overcome external barriers to access resources and changing the traditional ideology for social ,economic and political development of women .empowerment is a multidimensional process, which should enable the individuals or a group of individuals to realize their full identity and power in all spheres of life.

Despite the progress made by the Indian women, the life of average Indian women from birth through infancy , childhood ,adolescence, marriage, motherhood is a long journey of battle against discrimination are deprivation that is due to socio-culture structure of the society that decides women's all round development .Hence the economic empowerment of women is essential for achievement gender equality in all spheres.

Empowerment is an ongoing and dynamic process, which enhances women's and any other marginalized and alienated groups ability to change the structure and ideologies that keep them subordinate .It is a process of making present power structure more inclusive , including all men and women , senior citizens, dalits ,indigenous people and people with disabilities (Bhasin and Dhar,1998). Empowerment is therefore clearly concerned with power and particularly with the power relations and the distribution of power between individuals and groups ( Kahlon, 2004, S Batliwala, 1994; 17.)

### Objectives Of The Study:

To know the need of education in women empowerment

To assess the present scenario of women empowerment in India

To know the constitutional provisions and Government effects for women empowerment To identify the importance of education for achieving women empowerment To study the impact of education on empowerment of women

### Methodology:

The present study is based on the collection of data secondary sources. Secondary data is obtained from various published and unpublished records, books, magazines and journals.

#### **Conceptual And Operational framework:**

In our country's economic growth as well as in becoming knowledgeable people, parents, and their family members. Education is milestone of women empowerment as only play a very dominant role. The growth of women's education in rural areas is very slow, suggesting that our country's still large women folk are illiterate, poor, backward and oppressed. Therefore, 'educating women' is a powerful tool that can change women's role in society by reducing inequality and acting as a way to improve their family status. For Indian women, literacy and educational level are growing, while the difference between male and female literacy rate can be seen in the following table.

**LITERACY RATE IN INDIA**

Year	Persons	Male	Female	Male-Female in Literacy Rate
1901	5.3	9.8	0.6	9.2
1911	5.9	10.6	1.0	9.6
1921	7.2	12.2	1.8	10.4
1931	9.5	15.6	2.9	12.7
1941	16.1	24.9	7.3	17.6
1951	18.33	27.16	8.86	18.3
1961	28.3	40.40	15.35	25.05
1971	34.45	45.96	21.97	23.93
1981	43.57	56.38	29.76	26.62
1991	52.21	64.16	39.29	24.87
2001	64.83	75.26	53.67	21.59
2011	74.04	82.14	65.46	16.68
2021	--	--	--	--

Source: Census of India 2011

According to 2011 census, the national average literacy rate is 74.04 per cent as against 18.33 per cent in 1951. In isolation this may look quite impressive., but the fact remains that even more seventy years after independence about 25 per cent of the population remains illiterate in India. As per census 2011, female literacy rate is 65.46 per cent as against 82.14 per cent for male. The so called past gains in women's education as reflected in the female literacy rate shows an increases from 29.76 per cent in 1981 to 65.46 per cent in 2011.

The increases in literacy rate was observed during ( 1981-2011) in respect of all persons, male and females has been higher recorded in comparison to earlier decades since 1951, except in case of males during 1951 1961. The gap in male-female literacy rate was reduced in 1991 and was further recorded in 2011

#### **Political Representation Of Women:**

By visualizing the importance of women the Government of India took special efforts to include women in field of development specially in the area of women's participation in policies and policy making. The 74<sup>th</sup> Amendment Act relating to Panchayat Raj is the milestone for the process of women participation in politics and policy- making women started taking active part in the rural policies. Now sincere efforts are on to bring women's reservation bill in the parliament. The following data explains about the representation of women's in the parliament since independence

**REPRESENTATIO OF WOMEN IN LOK SABHA -2019-1951**

LOK SABHA	YEAR	TOTAL NO. OF SEATS	NO.OF WOMEN MEMBERS	% OF TOTAL MEMBERS
First	1951	489	22	4.4
Second	1957	494	27	5.4
Third	1962	494	34	6.7
Fourth	1967	523	31	5.9
Fifth	1971	521	22	4.2
Sixth	1977	544	19	3.4

Seventh	1980	544	28	5.1
Eighth	1984	544	44	8.1
Ninth	1989	529	28	5.3
Tenth	1991	509	36	7.0
Eleventh	1996	541	40	7.4
Twelfth	1998	545	44	8.0
Thirteenth	1999	543	48	8.8
Fourteenth	2004	543	45	8.1
Fifteenth	2009	543	59	10.9
Sixteenth	2014	543	62	12.5
Seventeenth	2019	543	79	14.4

The representation of women in Lok Sabha has not crossed 15 per cent. In the first Lok Sabha, there were only 22 women constituting 4.4 per cent of the House. It increased marginally over the years except in the sixth Lok Sabha when the House had only 19 women members. In the 13<sup>th</sup> Lok Sabha there were 48 women members, however, in the 14<sup>th</sup> Lok Sabha, again the strength of women members has come down to 45. In 17<sup>th</sup> Lok Sabha will have the highest number of women members ever (78). They will account 14.4% of the entire strength of the lower house.

#### **Importance Of Women Education In India:**

Women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population.

#### **Constitutional And Legislative Provisions For Women Wmpowerment In India:**

**A).Constitutional Provision:** The constitution of India has given provisions for empowering women. Some of these are as follows;

1. Equality before law for all persons (Article-14)
2. Prohibition of discrimination on the grounds of religion, caste, sex or place of birth (Article-15) (1).
3. Special provisions to be adopted by the state in favor of women and children (Article-15(3))
4. Equal opportunity for employment to any office under the state (Article - 16), right to secure adequate means of livelihood for men and women equally (Article-39(a))
5. Equal pay for equal work for both men and women (Article-39(d))
6. Maternity relief (Article-42)
7. Promotion of dignity of women (Article-51(a))
8. Reservation of not less than one third of total seats for women in direct election to local bodies (Article-343(D)&343(T)).

**B).Legislative Provision:** The Government of India has also made specific laws to safeguard the interests of women and uplift their status in society. Some of them are as follows;

1. The Hindu Succession Act, 1956 which provides women the right to parental property.
2. The dowry Prohibition Act, 1961 which declares the taking of dowry an unlawful activity
3. Equal Remuneration Act, 1976 which provides the payment of equal remuneration with men for equal value of work.
4. The Criminal Law Amendment Act, 1983 which prohibits various types of crimes against women.
5. The Sexual Harassment of Women at Workplace Act, 2013.

These legal provisions would help women to gain socio-political empowerment.

#### **Obstacles to women empowerment:**

Violence; Violence is the prime factor which opposes women's empowerment. Physical emotional, mental, torture and agony are deep rooted in the society from ancient time which are responsible for decline in female sex ratio.

Gender inequality; Women empowerment is not only limited to economic independence of women; gender inequality is the other side.

Family restrictions; Illiterate guardians who are not willing to send their female children's to educational institutions.

Early marriages; Early marriages results in dropouts from school. Lack of awareness on female education is also one of its causes.



**Suggestion:**

- Awareness of girl education is essential whether girls from rural or urban. As paraphrased ‘educated mothers educated family’
- Change the system towards women based sex discrimination.
- Removal of gender inequality.
- Encourage the women actively participate in social and political issues.
- Spread the message that education of women is to build the strong women to create a incredible country
- Awareness needs to know the women are effectively good contributor of the socio- economic development of the nation.
- Education plays important role to enhance the quality of women’s and women’s increase the quality of knowledge that use in various fields where she survives.
- Motive all girls and a women belongs to rural areas and gives training to polishing their creativity.
- To make the women aware she should be encourage in every field.
- Change the mentality of the peoples who still neglects the women.
- Every women should have the liberty to live her life according to their choice.

**Conclusion :**

The women are an integral part in every society. But status and education of women are still backward than men. The Indian constitution has granted equal rights and status to all irrespective of cost, creed and gender. But in practice, women have been deprived of their constitutional rights in various ways. They are becoming victims of various social injustice ,and they are not being able to enjoy their due right and status in society. The education of women is the most powerful tool to change the position of society .Education also brings a reduction in inequalities and functions as a means of improving their status within the family. To encourage the education of women at all levels and for dilution of gender bias in providing knowledge and education ,established schools,colleges and universities even exclusively for women in the state. The education develops the idea of participation in government, panchayats,public matters etc,for elimination of gender discrimination.

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## FEMINISM IN THE POETRY OF W. B. YEATS

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Feminism is a movement began towards the end of 18<sup>th</sup> century, continued in the 19<sup>th</sup> century, and finally took its shape in the 20<sup>th</sup> century. It is a new approach to seek parable solutions to the critical problems of women. It throws light on excessive domination and interference of patriarchic socio-cultural set up giving less freedom to women. Critical problems of women existed all over the world and therefore women demanded equal rights and legal protection. Creative and critical feminist writers have harsh experiences of women from all fronts-personal, socio-economic, political and critical world. So feminist writers used 'writing' as a weapon to express the problems of women. W. B. Yeats was an exceptionally gifted writer with unusual talent who got Nobel Prize in literature in 1923. His poetry throws light on Feminism upto Certain extent. He shows affinity with women in his poems. He inherited this quality from his father. His father was very much sympathetic to women and their problems. Yeats was a person who struggled for women's problems both in his life and in his poetry.

W. B. Yeats worked with women, wrote about them, loved them and was motivated by them. Yeats' three major poems 'No Second Troy', 'Michael Roberts and the Dancers' and 'Crazy Jane' show that he is not basically a sexist. On the contrary, he was a progressive male living in the society where women were given ill-treatment. Through his writings he tried to liberate women from the bonds of repression and restrictions. When Yeats started his writing career in 1880, the social tempo was making appropriate advances for the rights of women. Women were inspired to be aware of their Sense of Freedom. W. B. Yeats' 'Crazy Jane talks with the Bishop' is a significant poem in the volume of 'Words for Music Perhaps'. The character of Crazy Jane is a poet's spokesperson describing life of sexual enjoyment. The character of Crazy Jane enjoys pleasure of flesh to the fullest extent. The language used by the poet is free bordering on the line of obscene expression. Bishop represents religious piety and Crazy Jane represents sensuality and physical joy. The Bishop advises her to follow religious path. The poet describes in the following lines:

I met the Bishop on the road  
And much said he and I  
'Those breasts are fallen now,  
Those veins must soon be dry;  
Live in a heavenly mansion,  
Not in a some foul sty

(‘Crazy Jane talks with the Bishop’ 1-7)

After listening to the advice given, she retorts him savagely. She says that physical life is also an important part of life which cannot be excluded from the frame of life. She boldly says:

But love has pitched his mansion in  
The place of excrement;  
For nothing can be sole or whole  
That has not been rent

The Bishop attempts to bring her attention on her degenerated organs of body without any physical charm. He suggests that she should devote her remaining part of life in the religious world. But she does not accept his suggestion. She says that the very organs of sex enjoyment, urination and excrement are very important to enjoy life. In fact, from the view point of studying feminism in Yeats' poetry, it is important on the part of readers to see how much is Yeats influenced by women in his personal life. Basically unlike many men of his time Yeats moved in circles sympathetic to emancipation of women. His best friends were all women. Maud Gonne is a good example to illustrate this point. She advocated emancipation of women. She was the feminist founder of 'Inghinidhe na heireann', a women's organization. She is found everywhere in Yeats' life, writings, thoughts and imagination. Yeats was deeply influenced by her fiery eloquence, multidimensional talent and above all her beauty. He says : "I am her wisdom and she is my innocence", he recorded in his diary, 'of old she was a Phoenix and I feared her, but now she is my child more than my sweetheart". (qtd. In Rai 17)

Yeats basically shows concern with women but he does not keep his eyes shut to see their weaknesses and vices. The poet like him, who cares for the suffering of women, can be very well said to be a feminist as revealed in the following lines:

With beauty like a tightened bow, a kind  
That is not natural in an age like this.

(“No Second Troy” 8-9)

‘Tightened bow’ suggests not only beauty but energetic determination and readiness to plunge into action and to be able to enact any risky task.

In ‘No Second Troy’ Yeats created a poem about women’s increasing social power and the ambivalence created by woman’s empowerment. ‘Why should I blame her that she filled my days? (1), the poet asks. The utterance shows Yeats’ great humility towards women. He felt that she was seeking her own freedom as has been expressed in the following lines:

..... She would of late  
Have taught to ignorant men most violent ways,  
Or hurled the little streets upon the great,  
Have they but courage equal to desire?

(Ibid. 2-5)

Yeats presents Maud Gonne in the role of a feminist. Such a woman creates new society with courage, vitality, desire and positive energy. It is because she has:

With beauty like a tightened bow, a kind  
That is not natural in an age like this,

Being high and solitary and most stern?

(Ibid. 8-10)

In the same manner, the poem ‘Leda and the Swan’ provides us interpretative stuff. This poem is in the form of sonnet. The following lines in the poem display Yeats’ unique genius and his power of combination of words:

A sudden blow : the great wings beating still  
Above the staggering girl, her thighs caressed  
By the dark webs, her nape caught in his bill,  
He holds her helpless breast upon his breast

(“Leda and the Swan” 1-4)

The sonnet is very picturesque showing dramatic presentation of the story of Leda and Swan taken from Greek mythology, Leda was the mother of mankind; Zeus or Jupiter appears to her in the form of Swan. The girl was bathing naked in a pond when a big bird Swan suddenly swooped down upon her and holded her nape with his beak and pressed her helpless breast upon his breast. He raped her. The poem provides ample scope for Yeats’ feminist interpretation. Elizabeth B. Cullingford is a great scholar who studied Yeatsian dimension to his literary Corpus. She says that rape is the subject of the poem. Rape is an important subject for feminists, because it encompasses both sexuality and domination in gender relations. For deeper feministic analysis and all the items of sexual harassment, victimization of woman is a focal point among feminist scholars. The condition of Leda is horrified as has been expressed in the following lines:

A sudden blow; the great wings beating still  
Above the staggering girl, her thighs caressed

(“Leda and the Swan” 1-2)

Interpretation of the story of Leda and the Swan in the light of deep study of post-colonialism becomes clear when we read between the lines. The staggering girl however afraid, still manages to stay on her feet, indicating resistance to the aggressor. In the light of feminism, post-colonial reading strategies and gender symmetry as a form of domination inherent to the western civilization makes the poem anti-colonial subtext. Elements of feminism are very forcefully and strongly expressed in the poetry of W. B. Yeats. So undoubtedly. We can say that he is a feminist writer.

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IMAGE OF STRONG WOMAN IN THE SELECTED NOVELS OF ANITA DESAI

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**Abstract:**

Indian English literature is replete with the writings about women, their plight, their agonies and their sufferings. Anita Desai has also dealt with the women who are single, widow, mad, and liberated in her novels. They are the sufferer at the hand of male dominated society, yet they have the central place in Anita Desai's novels. Though Anita Desai has described the inner climate of her protagonists in her novels, she has also described the pitiable condition of the household women. They are burdened, indented and silenced. But they struggle for their existence and try to explore their identity. They search the meaning of their lives and find out their own way to come out of the pathetic situation. They mirror the image of Indian women who are no longer subdued or muted but determined, ambitious and powerful. They have patience, courage and capability to face any situation. The present paper deals with Anita Desai's concern with the emancipation of woman which is reflected in each of her characters in her novels.

**Key words:** female characters, society, patriarchy, plight, Indian, strong image

**Introduction:**

Indo Anglian literature has provided Indian writers a golden opportunity to move closer to the global trend and tendencies. Anita Desai grabbed this opportunity and added a new dimension to Indo-Anglian fiction by concentrating on the exploration of the troubled sensitivity of her characters, especially, the women in particular. Her works are different from those of Indian women writers in English: Nayantara Sahgal, Kamala Markandaya and Ruth Prawer Jhabvala who mainly concern themselves with politics, East-West encounter and social themes respectfully. Anita Desai is interested in the psychic life of her characters. In her novels she portrays Indian women as marginalized character facing challenges and burdens imposed by patriarchal society. The female characters in her novels manage their precarious situation and stand up to a society controlled by men. They find different ways to assert their existence. Sometimes they fail but they try and struggle to establish their identity.

Desai's women remain within their orbits and protest against lack of diversity, injustice and humiliations. They seem to put individuality above everything else. Most of them are basically tragic characters and introverts. They fail to cope up with their surroundings. The themes that emerge in the novels of Anita Desai are women's suffering and women's emancipation and autonomy in patriarchal society and culture. In almost all her novels we see women are dislocated and displaced in the society and various attempts have been made by them to escape from the undesirable experiences they mostly encounter in the domestic sphere, by analyzing their experiences in the domestic sphere and the public sphere, we find that Desai's women characters struggle for independence, we observe that most of them have experienced various degree of self-determination but they are also haunted by the past memories and are isolated from the community. Thus, most of them are not able to achieve full liberation through their struggle against the dominant males. Besides, the roles and identity that the women characters in Desai's novels take are mostly defined by traditional values and societal structures upheld by Indian men. The women are confined to some social space because of a perceived threat from men. Men in these patriarchal societies play the role as the economic supporter to the family and they dominate the public sphere, while women's role is limited to domestic work and looking after the family members so they are positioned in the domestic sphere. All the novels represent a continuity of women's subjugation in the patriarchal society and the humiliation and suffering they have to undergo because of their confinement in the domestic sphere.

Anita Desai is one of those few Indian novelists in English who have tried to understand closely the predicament of their female characters try to discover and rediscover meaningfulness in life. These

characters are not normal but different from others. They do not find a proper channel of communication and thus become alienated and start brooding about their lives. All their wanderings and reflections finally bring them into new vistas of understanding, which they had formerly ignored or rejected. Most of her protagonist are alienated ones. The modern life, especially that of the middle- class women, is burdened with mental stress, unfulfilled aspirations and unsatisfied desire.

#### **Strong Female Characters in Anita Desai's Novels:**

Maya, the protagonist in *Cry the Peacock* is hyper sensitive young woman and the novel is the story of her plight in modern Indian society. She has been brought up under the excessive love, care and concern of her father. The extreme love on her father's side makes her behave abnormally in her later life. Maya's grief begins quite early in her life with her marriage to Gautama, a middle-aged lawyer. There is a vast difference in their ages that contribute to further conflicts between the two. Gautama's insensitive behavior towards Maya makes her feel lonely, isolated, neglected. She wants attention from her husband Gautama but unable to get it she searches her own way to get rid of it. Obsessed with the prophecy by an astrologer, she decides to kill her husband. She believes that her husband Gautama is already detached from the world, and if anyone of them has to go, then it should be her husband. Young emotional lady yearning for love and attention, commits suicide at the end of the novel. She faces the situation very boldly but when things come to her uncontrollable, she searches her own way to get out of it.

Monisha in *Voices in the City* is totally dissatisfied with her present so she adopts a strategy of escape into the past. So, she weaves a web of her own and remains imprisoned in its privacy. Monisha has scholarly achievements of high regards. She uncovers herself in minute subtleties. She turns to Gita in search of a philosophical guidance. She has her very own library which comprises of the works of art of various dialects. She feels alienated from her husband and ponders over the problems of attachment and detachment. At her in-law's house, uncles, aunties, nephews, nieces, cousins and parents - in law swarm around the house in four stories. Her husband Jiban doesn't understand the real meaning of their relationship. So, she withdraws herself from materialistic concerns of the family. Monisha is a touchy lady and can't comprehend the restrictions of customs. Thus, Monisha thinks that to live in such a nihilistic and absurd world, it is better not to live at all. Monisha lives an unblemished and unscarred life in the world, but when her conscience and soul to crush and swamp, she did not let the world touch it, instead flung it to the fire. Monisha escapes from the harsh realities of the patriarchal society. She endeavors to make everything smooth but when the situation goes beyond control she chooses her way of salvation,

The story of Sita in *Where Shall we go this Summer?* presents a struggle for new gender identity in patriarchal society. The central figure Sita's predicament is similar to that of Maya in *Cry, the Peacock* and Monisha in *Voices in the City*. Sita is married woman and has four children, but in a very picture of misery and dejection she feels herself to be a prisoner in a house which offers her nothing but crust of dull tedium. Sita is an emotional middle- aged woman saddled with four children. Disgusted with sweaty hustle and bustle of humdrum life and tortured by the 'Paranoic' fear of her fifth undesired pregnancy, Sita along with her two children leaves behind her husband in despair, runs away from Bombay and comes to Manori. Sita compromises with her life and becomes courageous enough to face life boldly with its ups and downs to take the rough with the smooth by connecting the inward with the outward, the prose with the passion, the individual with the society.

*Fire on the Mountain* has Nanda Kaul as its focal character. Nanda Kaul is one of those heroines who have suffered a life-time of unhappiness caused by a loveless marriage. At one time a university Vice Chancellor's better half, she had been the center of a little however extreme and occupied world. Throughout her life, Nanda has adjusted to the desires. She stands out by her calm effortlessness and nobility. She is a profoundly delicate woman, noble under all conditions. Despite the fact that life has not treated her reasonably, it has not succeeded in bowing her down completely. She handles her better half's extramarital undertaking with an uncommon elegance. To settle down at Carignano, she again attempts to live autonomy, on her own terms.

Anita Desai has tried to point out Bim as an ideal woman. She sacrifices her life for the sake of others. Though unmarried and young, she has high patience and forgiving quality. She has love for Raja, Tara and Baba-her brothers and sister. She feels humiliated by Raja's going away to Hyderabad and leaving her all alone with mentally retarded Baba and sick aunt Mira. But she carries all responsibility able handedly. Bim is an independent minded and self- assertive girl. She becomes a lecturer in History in Women's college in Old Delhi. Bim's character is shown as a very introspective kind of girl. She is a

heroine in the limited, domestic sphere of life. Her achievement is not spectacular, yet they deserve our admiration.

Sarla in Desai's *In Custody* accepts the routine life of a housewife. Sarla is Deven's wife and mother of his own son-Manu. She does not approve of Deven as husband as she is dissatisfied with his income and character. She is thoroughly unhappy. Sarla has her own aspirations, that of having kitchen equipped with appliances and luxury to invite her friend to the cinema. She is disconnected when she finds that Deven is going to meet his ideal, that is Nur, and that Deven is able to go to Delhi regularly. She cannot stop him nor complain. Sarla is downtrodden by heaviness of the limitation in her marriage. Sarla's complaints are justified as her husband does not give her any importance her solace. Deven keeps secrets from Sarla, endangering his personal intimate space. He doubts Sarla's understanding. Money is the backbone of their middle-class life and he depletes their savings, without the knowledge of Sarla. Deven betrays Sarla. Hence, she rejoices at any untoward event in Deven's life. Considering Deven to be her enemy, she enjoys knowing the latter is in trouble. The worry of Deven is a victory for her.

Uma, the protagonist of part I of the novel *Fasting Feasting* lives a changeless and confined existence in her parents' home. While her younger brother earns a scholarship to study in America and the younger sister moves to a fashionable and affluent life in Bombay, Uma's lack of success at school and in arranged marriages leaves her with little other options within the constraints of her household, community and culture. Uma is the main character in the novel as the story is told from her perspective. She is rebellious towards the societal norms and culture that her parents impose on her. She ran away from home because she did not want to drop out of school. Uma stands as a strong representative of the typical Indian girl. Through her character, readers are able to get a clear insight into what it means to be a girl in India. From the very first chapters, she is the one listening and following the orders of her parents and from then she becomes a follower instead of a leader, the listener instead of being the one who speaks. The birth of Arun brings the biggest blow in her life since she is asked to give up her education. She is then molded into marriageable being. Going to the convent school was an escape for her, an escape from the persistent commands of her parents and the household works. Education could also have been the passport to freedom. Uma, though a very subdued character obeys her parents, takes care her baby brother, and lives her life without making any complaint. But this does not mean that she is weak character as to live like this needs a great courage and patience which Uma has. It shows the strongness of her character and personality.

#### **Conclusion:**

Anita Desai holds a mirror of Indian society before the readers in the form of her novels. She makes aware the readers of the miseries of women, injustice done to them and the loneliness they have to face in the male dominated society. Yet they come triumphant out of these situations- sometimes by escaping and sometimes by exploring the meaning their existence. A close study of Desai's female characters reveal that they find the real world too harsh, unpleasant, difficult and too complex. They withdraw from reality into their inner world and search for ways and means of living through hostile world of sorrow, misery and suffering. Anita Desai's women are the real image of strong Indian women.

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STUDY ON “WOMEN EMPOWERMENT, IN THE STATE OF ODISHA” AND THE ROLE OF  
“MISSION SHAKTI”

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**Abstract :**

Mission Shakti, a Government of Odisha organisation, has been inexorably working for the gender equality and socio-economic, political empowerment of women in the State through its widespread network of women's self-help groups since its inception. The various projects undertaken by the Mission Shakti have brought about a significant change in lives of thousands of women residing in hundreds of villages in the state. The incomparable accomplishment, impressive journey with a strong grassroots presence has established Mission Shakti, in this state as most admired agent for social changes.

**Introduction :**

Since independence, one of the goals of our five-year plan has been to reduce poverty. Several approaches have been introduced to alleviate poverty. such as-

- Emphasis on economic growth.
- Sectoral growth.
- Backward region growth through area development.
- Wage employment.
- Self-employment and livelihood promotion.

India is an Agri economy but the sector is overcrowded. There is a vicious circle of low income, with low capital investment leading to low productivity and inadequate income; which in turn left with no surplus for capital investment. Searching for new employment avenues from the rural non-farm sector and urban informal sector is a must, was the major focus of our planner.

Prof. Mohammad Yunus of Grameen Bank, Bangladesh was a pioneer in showing that, the poor are bankable. If, banking is made easy, transaction costs to the poor can be reduced. Physical collateral is substituted with social collateral. The borrowers repay the small sum, frequently and easily. Livelihood support services are provided with credit. Serving the poor in this manner is called micro-finance which is the sustainable provision of – Credit, Saving, Insurance, and other financial services with a focus on poor households, who find it very difficult to access banks. The Govt. tried various means to get banks to lend to the poor, providing subsidies to BPL families, based on indigenous as well as other country experiences. In this line a good number of pilot projects were initiated by NGOs and MFIs in providing credit to the most vulnerable section of society. Since 1992 RBI allowed a pilot project for linking 500 such SHGs to banks for credit along with NABARD in a big way. In Odisha dream was realised through Mission Shakti.

**The genesis of Mission Shakti:**

Mission Shakti created under the Department of Women & Child Development in the state was established on the eve of International Women's Day, 2001 with clear objectives to socio-economically and politically uplift women by providing a skill, timely credit, and market linkage. The creation of new WSHGs, developing their capacity, handholding, and monitoring their overall performance, became a single point focus of Mission Shakti. Soon it became a silent revolution and proved to be a flagship programme of the Government. Once started, there was no looking back. From 2,48,689 WSHGs ( Women Self Help Group) in 2006-07, by 2020-21 it increased manifold to 6,02,013 WSHGs today comprising more than 70 lakhs women.

**Multi Dimensional approach of Mission Shakti:**

Dimension	Actions Pertaining to WSHGs
<b>Institution Building</b>	Under this Mission Shakti, mainly promote strong and viable multi-tiered institutions and collectives with strong values for women empowerment in Odisha. They do Formation of SHGs Once groups acquire stability, attempt is made to establish inter linkage between the various groups in a village and a village level committee was formed and support extended for socio-economic empowerment.
<b>Capacity Building</b>	Capacity building of WSHGs functioning at various levels in the state an ongoing process, is done by Mission Shakti in collaboration with other reputed Institutes.
<b>Financial Inclusion</b>	The SHG-Bank Linkage Programme is a Financial Inclusion initiative, aiming at ensuring



	<p>access to institutional credit( Public sector/ Private sector/RRBs and Cooperative banks) by WSHGs, thereby promoting sustainable livelihoods.</p> <p>At the <b>initial stage Seed Money</b> support of Rs. 15,000/- provided to each eligible SHG.</p> <p>Next level <b>Revolving Fund</b> financial support of Rs. 25 lakh per Block Level Federation (BLF) is being provided to all BLFs in two phases.</p> <p>They can avail loans upto Rs. 3 Lakhs at zero interest under Interest Subvention Scheme popularly known as, “Mission ShaKti Loan”.</p> <p>Financial Literacy and Credit Counselling (FLCC) programmes are organised at the village level for the members to educate and orient them about various Government schemes.</p>
<b>Livelihoods, Skill Development</b>	In collaboration with Odisha Rural Development and Marketing Society(ORMAS), Mission Shakti takes various livelihood initiatives and extends marketing support to WSHGs through both backward & forward linkages, identifying a cluster for production, value addition, packaging, labelling, certification, branding of the product, facilitating the bulk purchase of rural produces by establishing institutional/corporate tie-ups, retail outlets, and organizing exhibitions at National / State and District levels, etc.
<b>Livelihood Promotion</b>	Two Major activities covered i.e. Formation of new Producer Groups (PGs) from among the WSGHs & capacity building of the PGs Provisioning of working capital for the PGs.
<b>Market Linkages</b>	They ensures market linkage to SHG products across the state by identifying potential buyers, organise zone wise buyers and sellers meet, opens sales outlets(Mission Shakti Bazar), develop a digital market platform, provides Common Facility Centres and Aggregation and Processing Centre. Apart from these, they organises exhibitions inside and outside the state.
<b>ED training</b>	Rural Development and Self Employment Training Institute (RSETI) with Mission Shakti undertakes Entrepreneur Development training for members of WSHGs and makes them ready to manage a business by mitigating risk and registering profit.
<b>Gender Transformative Changes</b>	Issues around gender equality and social evils are taken up by Mission Shakti for public discussion, opinion is sought and political empowerment is assured for women.
<b>Policy Formulation and Advocacy</b>	Mission Shakti actively contributed in identifying the policy gaps and recommending suitable policy for women empowerment in the state. Initiate social transformation by enabling the women to collectively challenge the caste, class and gender inequalities and able to claim a rightful place in socio political arena in the state.

#### Achievements of WSHGs in Odisha :

As groups gain experience in thrift and saving with utter discipline, they are motivated to take up income-generating activities suitable to their local demands, expertise, marketability, or schemes available by different departments of Government. In collaboration with the Department of Energy, Directorate of Animal Husbandry & Veterinary Services, Directorate of Horticulture, Directorate of Fishery, Department of Agriculture and Farmer empowerment, Department of Food Supply and Consumer Welfare Department, Department of Forest, etc. Directorate of Extension Education. The Directorate of Extension Education (OUAT) provides skill-based training for livelihood support to the members of WSHGs.

Mission Shakti's WSHGs, functioning in 30 districts, in Odisha are doing commendable jobs by undertaking various income-generating activities such as Paddy Procurement, Electricity Metre Reading, Billing, and Collection of Charges, Pisciculture, Goatry, Poultry, Dairy, Production of Tribal jewellery, Woodworks, Terrecota products, coir items, constructing toilets under Swachha Bharat Abhiyan, supplying Preschool Uniform, does Tailoring, Cultivation of vegetables, Turmeric, Ginger, Mushroom, supplying meals to hospital, mid-day meals to Schools, running Aahar Center, Common Service Centre, PDS, Kerosene dealership, Conservation of forest and afforestation, weaving Sambalpuri handloom sarees, preparing Dal, Badi, Papad, Pickle, Millet Ladoo & other eatables, Chatua ( Nutrious powder) and Spices, distribute sanitary Napkins in convergence with the National Health Mission, Running E Auto services under Mission Shakti Gramin Paribahan Yojana, etc.

#### Special Milestones achieved during COVID-19

During COVID-19 lockdowns in the state Mission, Shakti family did a commendable job saving innumerable lives and sustaining the livelihoods of millions in Odisha, through countless empowered women.

- They have distributed more than 8.5 million cooked meals through the free kitchen center managed by them in Odisha's gram panchayats, ensure an adequate supply of dry rations and vegetables in the mobile

van, distributed lakhs of masks free of cost to the poor and vulnerable sections of society, organised awareness drives and pledges as part of the “Mo Jivan” Programme..

- They donated more than Rs 37 lakh to the Chief Minister’s Relief Fund in Odisha which affirms our faith in the concept that, “ if you are not part of the problem you can’t be part of the solution ”.

#### **Problems and Solutions:**

Amidst many restrictions and social taboos, the rural women SHGS in the state are functioning. Family pressure, lack of required support, absence of group dynamics, lesser involvement in economic activities, and less understanding of the market are a few identified problems more or less faced by the moment. Compare to the number of SHGs functioning in the district only a certain percentage are engaged in livelihood activities. Rest are in the lending business. In certain places, there is a diversion of funds for consumption which hampers the true spirit of sustainability. If the fund is used for intra-credit activities without having an effective livelihood linkage it may lead to indebtedness instead of generating income for the sustainable economic development of the members. Still, there are many silver lines in the cloud. So rest of the SHGs should get more exposure and should learn from experience sharing.

- Proper and timely motivation should be given to take up income-generating activities by providing required skills, finance, and market linkages.
- Production of the finished product should start with the identification of demand.
- Matching the footsteps with other state experience tie-up should be made with AMAZON, and Flipkart like online partners for wider exposure of products, apart from the practices taken up in the state.
- Micro insurance converges should be extended to SHG members.

#### **Conclusion:**

Over the last two decades, Mission Shakti has succeeded in wide-scale social upliftment. Its intervention has successfully brought thousands of households out of poverty. SHG leader Pramila Bisoi's representation in Parliament shows political upliftment of womenfolk in the state. It has made Odisha, a land of equal opportunities irrespective of gender, where women are empowered to live in the spirit of cooperation, with dignity, and enjoy economic prosperity. There are many success stories in every nook and corner of the state, which speak loud and affirm our faith in this, “Experiment” taken up for women empowerment and gender equality.

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ALICE MUNRO'S DEEP HOLES: A FEMINIST OVERVIEW

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**Abstract:**

Deep Holes is a story written by a Canadian short story writer Alice Munro. This paper aims to scrutinise the story from a feminist angle and derive various notions of how a woman is subjugated in a modern society, the role she has been given, the space she is confined to, the body she is identified with leading to her objectification and the biases she experience at various levels.

**Keywords:** Feminist, Subjugation, Role, Space, Objectification, Bias.

**Introduction:**

The story begins with a family picnic which includes Sally, her husband Alex, two sons Peter and Kent and a daughter of 6 months Savanna. They decide to go on a place that suits Alex's study and a lot of patriarchal dimensions are seen. Until Kent falls into a deep hole, is gravely injured but saved. Kent, who grows radically and, on the surface, mysteriously estranged from his family. Although a bit of a loner. He is basically an ordinary boy when he goes off to college one day, eager to pursue a career and science. Then, suddenly, although sort of a snobby loner, he decides to temporarily drop out to work at Canadian Tire and hang out with the guys for a couple months. However, he then just literally disappears altogether. He eventually sends a cryptic letter home, full of cliché-ridden bits of spiritualism and self-help can't. He declares that he can't live like his parents and preaches to them. A several years later when Sally finally gets to meet Kent after years, she discovers that he has altogether changed and is no more the son that she nurtured.

**Themes :**

The story very well depicts how a woman is accustomed to a role given by the society. A role that demands her to be in service forever, in service of family. A very perilous angle to it is well portrayed in the story as Sally is a mother and a wife constantly thinking about the needs of other family members. This generally is considered a very typical attribute of all the Women but that's exactly where subjugation lies. When it comes to doing household chores, in the majority of household the task still falls on the women folks. Not just the men, but many women, in conservative households, believe that doing household chores is the duty of a daughter-in-law. Such assumptions only lead to marital discord and daily quarrels when wives "fail" to match such expectations. Household chores are meant to be shared as a responsibility, and not dumped on someone because of their gender. It's not as if the burden of household work exclusively falls on women only in rural areas. Most women who live in urban set-ups face it too. Women may have successful careers and even helps at disposal, but they still find themselves to be in-charge of good housekeeping. It's not as if men don't help with tasks like washing clothes or dusting the house, but their contribution is still smaller and always made into a big deal.

Eventually this leads us to another prominent debate in gender studies that is the public and private domain. In liberal political thought, the notions of public and private were conceptualised in connection with the relationship of individual with the state. Initially, the operation of the state was limited to the activities of the public sphere. Thus, it excluded the abuse and problems committed in the sphere of the private. More so, the opposition and distinction between public and private was taken as natural, trans-historical, and trans-cultural within liberal political thought. The public sphere encompasses the domains of business, economy, politics, and law and the sphere of the private encompasses domestic domains of family which have been the basis of women's subordination. This distinction is more complex because it goes beyond the simple division of two forms of social activity which take place separately. Within gender studies, the interest in the private/public dichotomy emerged due to its gendered nature— association of masculinity with the public on one hand, and the association of femininity with the private on the other hand. Feminist writers have engaged with this debate in varied ways. Some have given an anthropological account while others have taken a historical account of the origin of public/private dichotomy. The feminist criticism of this dichotomy centres around questions such as where and why this dividing line is being drawn between these spheres and whether there is a need to draw this line and so on. Feminist criticism in this sphere has varied in different phases of feminist struggle. Broadly, the demand for equal

rights for women and men within family and the political domain has been an essential feature of feminist struggle.

Liberalism viewed the concept of private and public in opposition to each other. Therefore, the existing social inequalities in the private sphere have never been considered in the domain of public. The claims about political equality, universal suffrage, and civil liberties are completely associated with the social activities of the public sphere. Feminists in the past questioned these structures of public and private as problematic and political in nature. They viewed the separation of the two spheres as the patriarchal face of liberalism. Other than liberal feminism, all other feminists explicitly disagree with the liberal conceptions of public and private and viewed the social structure of liberalism as a politically contested arena; hence the debates over equal rights may not begin with the private/public distinction. Further, feminists such as Firestone, Ortner, Eisenstein and others questioned whether civil society, which acts outside the liberal state, was a part of the private or the public domain. Liberalism has seen the distinction of the private and public domain in terms of the representation of social reality and the bourgeois, dominant nature of the liberal state. Feminists argue that liberalism is based on the structure of patriarchy and growing class relations. Therefore, they describe this conception as patriarchal-liberalism i.e. freedom of expression is the product of patriarchy and capitalism. Accordingly, opposition between the public and private sphere reflects the unequal relationship between women and men.

At various instances in the story, one might also find objectification of Sally. Objectification is a notion central to feminist theory. It can be roughly defined as the seeing and/or treating a person, usually a woman, as an object. A lot of instances in the story hints towards the common objectification of woman or her body parts and how society perceives it to be a normal thing. Two of such instances are as follows:

*".... Of course, Alex believed that Kent had started that nonsense not because he was really thirsty but because he was crudely excited by the sight of Sally's breast."*

*"Savanna has fallen asleep, her lips slack around the nipple. With the boys out of the way, it's easier to detach her. Sally can burp her and settle her on the blanket, without worrying about an exposed breast. If Alex finds the sight distasteful—she knows he dislikes the whole conjunction of sex and nourishment, his wife's breasts turned into udders—he can look away, and he does."*

Immanuel Kant's views on sexual objectification have been particularly influential for contemporary feminist discussions on this topic. Kant thought that sexuality is extremely problematic when exercised outside the context of monogamous marriage, arguing that in such instances it leads to objectification. He characteristically writes in the *Lectures on Ethics* that "sexual love makes of the loved person an Object of appetite; as soon as that appetite has been stilled, the person is cast aside as one casts away a lemon which has been sucked dry. ... as soon as a person becomes an Object of appetite for another, all motives of moral relationship cease to function, because as an Object of appetite for another a person becomes a thing and can be treated and used as such by everyone"

In her book *Femininity and Domination*, Sandra Bartky uses Marx's theory of alienation to explain the objectification that results from women's preoccupation with their appearance. A feature of Marx's theory of alienation is the fragmentation of the human person, this "splintering of human nature into a number of misbegotten parts". For Marx, labor is the most distinctively human activity, and the product of labor is the exteriorization of the worker's being. Under capitalism, however, workers are alienated from the products of their labor, and consequently their person is fragmented. Bartky believes that women in patriarchal societies also undergo a kind of fragmentation "by being too closely identified with their body, their entire being is identified with the body, a thing which has been regarded as less inherently human than the mind or personality." All the focus is placed on a woman's body, in a way that her mind or personality are not adequately acknowledged. A woman's person, then, is fragmented. Bartky believes that through this fragmentation a woman is objectified, since her body is separated from her person and is thought as representing the woman.

Like Kant, anti-pornography feminists Catharine MacKinnon and Andrea Dworkin take inequality to be tightly linked to objectification. In the eyes of both these feminists and Kant, there is the powerful objectifier on the one hand, and on the other hand there exists his powerless victim. Due to their unequal power, the former objectifies the latter.

MacKinnon, however, holds that the connection between men's use of pornography and women's objectification is not simply a causal one. She has famously claimed that pornography involves "sex between people and things, human beings and pieces of paper, real men and unreal women". And, as a

result for MacKinnon, “the human (women, in particular) becomes a thing.” Men’s consumption of pornography, then, is constituted of women’s objectification.

Even assuming that pornography does indeed pass the message that women are object-like to its consumers, however, it has been suggested that pornography is not special with respect to sustaining gender inequality and women’s objectification. The idea that women are mere objects/tools is reinforced through parental pressure, television, popular novels, music videos, and fashion. What we need to do, is change our society, in a way that women’s subjectivity will be acknowledged. We should not see pornography as the primary cause of women’s objectification. Sexual objectification is often caused by social inequality, but there is no reason to believe that pornography is the core of such inequality.

A similar view has been put forward by Ronald Dworkin, according to whom: “It might be odd that feminists have devoted such energy to that campaign (the campaign for outlawing pornography) No doubt mass culture is in various ways an obstacle to sexual equality, but the most popular forms of that culture—the view of women presented in soap operas and commercials, for example—are much greater obstacles to that equality than the dirty films watched by a small minority”

Finally, the story also sheds light on the biases perception towards the in the education system in a form of distinction between hard science and soft science. The hard science and soft science are terms used to denote a comparison between scientific fields and social sciences in academics. Munro points out how hard science is always associated with the male characters while soft sciences with the female ones.

#### **Conclusion:**

These notions which Munro tried to showcase through Deep Holes are psychologically ingrained deep in the contemporary society, no matter how much we pretend to be modernised. Society always finds a way to subjugate a woman which in a modern world becomes very difficult to even recognise but can be found in deeper levels of family culture if studied meticulously.

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**WOMEN AND ENVIRONMENTAL MOVEMENTS IN INDIA FOR CONSERVATION  
OF NATURE**

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**Abstract:**

The growth of population and advancement of technology, aggravates the exploitation of natural resources. As a result, the quality of environment deteriorating continuously. Hence, it is important to protect our environment and choose the better methods of conservation for the sustainability of our environment. It is quite familiar that since ages women are directly connected with environment. Women always play a predominant role towards collecting fuel wood, fodder, water conservation of soil, mainly in rural and hilly belt of India. History shows various environmental movement in India like Bishnoi movement, Chipko movement, Save Narmada Movement, Social forestry program, Save Silent valley movement etc, where women played a significant role for the conservation of environment. As the women are physically and mentally involved with nature so without the participation of women in conservation and preservation of natural resources can't be done. Hence an attempt has been made to assess the role of women in conservation of environment in India.

**Key Words: Environment, Movement, Conservation, Women**

**Introduction:**

Environment is our surroundings. All biotic and abiotic components are part of environment. Many environmental movements are witness of conservation of nature. The main concept of environmental movement is a "type of social movement that involves each individuals' groups and coalitions that observes a common interest in environmental protection and to bring about changes in environmental policies and practices" (Tong Yanki, 2005). There are few reasons behind the environmental movements in India like i) false developmental policies of Government ii) varied socio-economic reasons iii) degradation or destruction of environment. The role of women in conservation of environment is extremely important. Following are few important environmental movements in India led by women. All information has been collected from previous paper published in different journals, magazines and different online sources.

**Environmental Movements In India:**

**Chipko Movement:**

Women and Environmental protection can be traced back in 1731 AD, in Khejrali village of Rajasthan. Around 260 years back a large group of Bishnoi Community in Rajasthan, under the leadership of Amrita Devi, protest to save trees from being cut on the order of king of Jodhpur. The trees were untouched because of the strong protest by women of the villages. Moreover, after this incident the king gave a strong royal verdict preventing the cutting of trees from all Bishnoi villages.

Gaura Devi is the founder of the modern Chipko Movement, (1973) in Chamoli district Gopeshwar village, Garhwal division of Himalaya. This movement was organized by Chandi Prasad Bhatt and was led by Gaura Devi, Bachhi Devi and Sundarlal Bahuguna. Simmon company a sports good manufacturer arrived Gopeshwar to cut ash tree, villagers were not happy for that and each women hugged trees tightly. The rural women understood that deforestation had a direct impact on their life. But Simmon Company had put their point that men can get a job as a construction workers and other sectors too. This news had spread very fast in nearby villages and many more women joined in this movement to save the forest. Finally, the loggers opted to leave the forest. The method of hugging trees to protect forest become popular under the leadership of Gaura Devi. The main slogan of the Chipko Movement was 'Ecology is permanent economy'

**Save Narmada Movement:**

Save Narmada movement is an anti-dam movement towards building a number of dams on Narmada River funded by World Bank. The river flows through the three states namely Madhya Pradesh, Maharashtra and Gujarat. A barrage on Narmada River near Bharuch, mentioned in 1<sup>st</sup> Irrigation Commission of India 1901. As the region mainly formed with black alluvial soil, so it was not considered suitable for flow of irrigation from the point of view of investment. Right from the inception Narmada



valley project was held in controversy. The struggle and fight against the Narmada movement began when the people to be displaced by construction of Sardar Sarovar Dam. Save Narmada Movement is also called as (NBA) 'Narmada Bachao Andolan'. NBA is the most powerful anti-dam movement started in 1985 under the leadership of Medha Patkar. It is a premium project which will fetch a huge amount of revenue and people will get job. But there was a big fight and agitation from the local people due to the displacement of around 3,20,000 people. They were worried about their resettlement or rehabilitation. World Bank withdraw this project due to strong protest from NBA, but the case continued in supreme court.

**Navdanya Movement:**

Navdanya movement began in 1984 to promote biodiversity conservation, organic farming and the process of seed saving. This is India's largest organic movement. This movement was led by Ms. Vandana Shiva, an environmentalist activist. Navdanya began as a program of Research foundation for Science, Technology and Ecology (RFSTE). 'Navdanya' means nine crops which symbolize protection of biological and cultural diversity. The main philosophy of Navdanya: food is not a commodity which produced with toxic and chemical fertilizer, food is life it should grow such a way which can takes care of earth and can regenerate soil and biodiversity. The members of the Navdanya movement are mainly women farmers from various parts of the country. Navdanya has helped to set up 150 community seedbanks across 22 states in India to support cultivation of crops from native living seeds.

**Renowned Indian women environmentalist:**

History of India reveals that women are integral part of nature. They have a strong bonding with nature and think about sustainable development. Following are few Indian women who had great contribution towards the environmental movements and environmental protection.

**Amrita Devi:**

Around 260 years back Amrita Devi had protest against the built of a palace of king of Jodhpur, Rajasthan. This was the 1<sup>st</sup> instance of women trying to protect nature. Amrita devi sacrificed her life but large-scale protest was recorded by the local villagers. People believed that, after this incident king of Jodhpur was never asked villagers to supply timber. Bishnoi community always known for its love for nature and Amrita Devi belonged to Bishnoi Community.

**Gaura Devi:**

Gaura Devi, the leader of the Chipko Movement, who encouraged and motivated the rural women to hug the trees and prevent it from not being cut. Gaura Devi was head of the Mahila Mandal Mal. The lumbermen entered the forest to cut the trees for sports goods but she confronted with them. Many other women joined with her. Each women hugged one tree and finally the lumberman surrendered and left.

**Medha Patkar:**

Medha Patkar an eminent environmentalist. She is known for active participation in NBA or Narmada Bachao Andolan, an anti-dam movement. The proposed Sardar Sarovar Dam on the river of Narmada would have displaced around 3,20,000 people. This movement was began under her leadership for better rehabilitation. She took up many of the time fasting as a mark of the peaceful protest. Medha Patkar won 'Right Livelihood Award' in 1991, which is popularly known as Alternate Nobel Prize for her work.

**Vandana Shiva:**

Vandana Shiva is a renowned environmentalist, eco feminist, physicist, philosopher Gandhian follower. She is well known for her work to conserve forest and local bio diversity. She has authored many books namely: Staying Alive Ecology and Development, Making Peace with the Earth, Monocultures of the Mind, Biopiracy and Soil Not Oil: Environmental Justice in an Age of Climate Crisis. She has served as an advisor and Streeting Committee Member of many national and international bodies. She mainly promotes biodiversity in agriculture to increase the productivity.

**Sunita Narain:**

Sunita Narain is another prominent environmentalist and General Director of Centre for Science and Environment. She has begun her work in 1980s. She is the member of Prime Minister Council's for Climate Change and National Ganga River Basin Authority. Her research interests are mainly in climate change, forest resource management and water related issues. In 1985 she has edited State of India's Environment report. She has been awarded with Padma Shri in 2005 and received the IAMCR in Climate Change Communication research in Action Award.

**Sugathakumari:**

Sugathakumari is an environmentalist and poet and most of her writing she has dedicated to the nature. She played a prominent role in environmental and feminist role in Kerala. She was the founder of Prakriti Samrakshana Samithi and was actively participated in Silent Valley Movement. Silent valley movement is the, movement against the protection of evergreen forest in Palakkad district of Kerala.

#### **Tulsi Gowda:**

Tulsi Gowda is an environmentalist from Karnataka. She has planted more than 30,000 saplings and looks after the forest department. She doesn't have any formal education but still has made immense contribution in conservation of environment. Due to her extensive knowledge of forest, she is known as 'Encyclopedia of Forest'. She has the ability to identify varied species of trees, no matters its location. She has been awarded with Padma Shri in 2021. She has received Indira Priyadarshini Vriksha Award, in 1986 for her work in seed development and conservation, afforestation and wasteland development.

Conclusion: Women and their relation with nature is an age-old practice. Biodiversity of nature should be preserved at any cost. In the name of the economic development, exploitation of nature will create problem for human being. Women understood since ages the crisis of earth and that's the reason they always fought to preserve and conserve nature. Today's world due to faster growth of population creating harm on nature. Women can play a major role in controlling the population too which indirectly reduce the problem of destruction of nature. As women are practically close to nature so they realize better the environmental issues. Hence, it is necessary to understand the views and importance of women in planning and projection to protect the environment.

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## THE ROLE OF MEDIA IN WOMEN EMPOWERMENT IN INDIA

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### **Abstract:**

God made man and woman. He bestowed some qualities on man such as physical strength and some on woman like beauty, grace and sensitivity so that they complemented each other rather than compete with each other. However, man (generically used for human), the superior most creation of god almighty went a step further and created his own angularities. He mistook physical strength as a mark of superiority and started dominating the fair sex. And that's how we came across behaviours that gave birth to the teams like patriarchal society and male chauvinism. In certain societies, these behaviours went to such an extreme that women became exploited, tortured and imprisoned being.

**Keywords:** Women, Kali, empowerment, patriarchal societies

### **Introduction:**

Ironically, our land - a land where a woman is worshipped as goddess Durga and Kali, folklores eulogise Sita, Radha and Meera, brave hearts such as Rani Laxmibai of Jhansi and Ahilyabai of Holkar are born, poets and laureates such as Sarojini Naidu, Mahasweta Devi and Amrita Pritam have embellished the literary richness, Indira Gandhi has lorded over the country of 1 billion for years ( the then population figure) and mother or Ma, Mai, Aai, Amma, Mata as she may be affectionately called is most respected, a woman has experienced much relegation to an inferior position. Some of the quaint, old, archaic and redundant practices such as Sati Pratha (burning of the widowed female in her husband's pyre), Dowry, child marriage etc actually made the daughters a burden and their birth - a tragic event. The girl became such a burden that the effort was to palm her off to her future husband as soon as possible without investing in her grooming or education! And it's not as if with the increase in awareness, modernisation, technology or education, the condition of woman improved much. In fact, the modern medical techniques were used for determination the gender of the foetus and female foetus was aborted. This malpractice became so prevalent that in some male dominated patriarchal societies such as Punjab, Haryana and parts of western UP, man to woman ratio became extremely distorted. Stories of 3-4 brothers in Punjab and Haryana marrying a woman and that too from Kerala have been often heard.

### **Discussion:**

Coming to the theme on the role of media in woman empowerment, we are all aware of the clout or impact that the media carries in today's communication age - be it press, social media, electronic media or any other form of communication. Only yesterday, I saw a video clipping of a suave, educated and rather petite looking woman in Lucknow, who unleashed a barrage of slaps on a poor hapless cabbie, who braked hard as this woman came in front of his Taxi and who actually saved her from any accident or injury! This Bollywood hero type woman displayed her empowerment, rather raw power, albeit in a negative sense. As this incident was fresh in my mind and shook me to the core, I thought of bringing it up here in this treatise, which is all the more proof of gender equality. A woman need not always be petite, shy, demure and delicate, like every man need not be chauvinistic, aggressive, and insensitive or perpetrator of excesses on a woman.

While considering the theme of the role of media on woman portrayal, there are certain points that readily come to mind:

There is stance by marketing experts that the showing of women in advertisement appeals mass and creates interest to at least buy the product once. This is true in the sense that women is converted as the commodity to sell the product. The biggest obligation that media has in woman empowerment is not to commoditise woman by necessarily making skimpily or provocatively dressed females as cover girls. There's a fine line between a sex object and an aesthetic beauty and the media need to understand this. The media must stop demonising men and showing women as hapless, helpless victims, if there's seriousness about woman empowerment. Now-a-days, many of television serials are focused on how women are both victimized and exploiters. Media must highlight gender related issues with seriousness and sincerity and not with chutzpah! Cases of rape, molestation, burning, atrocities, and discrimination

against women are sad realities that need to be highlighted with seriousness and not as hot items that are TRP boosters. Serials and daily operas are definitely powerful exhibits on the mindset of the society, especially on women mindset as they are majority of viewership. It is neatly reflection of the societal trends.

Our society is slowly and surely on the way of women domination which is undercurrent. Men have been victimizing now. The recent divorce between Aamir Khan and his second wife Kiran Rao was so much hyped, especially in social media, mainly to show a much married Aamir in negative light. To me, credit should be given to Kiran on her decision to chalk out an independent path, notwithstanding the celebrity status of her husband and sharing of a common legacy in the form of their son with him!

Though this recommendation also, like the above may sound a bit against the motion on the treatise I am writing, but I take it as a positive for long term empowerment. Why glorify achievements by a woman? Be her Kamala Harris, Kiran Mazumdar Shaw, PV Sidhu, Mary Kom, Mirabai or for that matter Madam Curie, Indira Gandhi or Golda Meir - they have been all great achievers with their achievements outshining those by anyone else and not mere women shining in domains that are reserved for men! Why do we stare at any woman achiever with astonishment?

A woman has to be given space and treated as per her abilities and qualifications. Needless snooping into her personal affairs - marriage, children, live-in relationships, career ambitions etc. are unbecoming a character of a matured social media!

Media needs to pitch in for flagrant social issues that are necessarily viewed with a different outlook - legalising sex trade, resuming dance bars and floor shows, making professions such as massage and bartending respectful for women will go a long way in letting the women earn with dignity irrespective of the profession they are in, simultaneously addressing a large number of social issues that are associated with the above!

Clichéd thought of having respectful attitudes towards certain feminine roles viz. goddess, mother, sister, daughter and seeing the roles of girlfriend, wife, companion with amorous eye should be laid to rest at least by media.

#### **Conclusion:**

If we have to build a modern, proud and progressive India, we have to empower our women. As a matter of fact, mere lip service or symbolic clichéd woman empowerment has to be replaced with a sincere acknowledgment of the reality that the god has made both the genders equal and complementary.

A concluding word! The reality of the need for woman's empowerment need not be slave to any enabling factor- government, media, society et al. It will happen when we start thinking differently and our hearts reconcile to the concept of a woman being equal - in every respect.

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**A STUDY ON WOMEN EMPOWERMENT IN INDIAN ECONOMY**

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**Abstract:**

As per the topic concerned Empowerment of women is one of the essentially part in the process of uplifting the economic, social and political status of society in large, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. Women empowerment involves the building up of a society in large, and also the political environment, wherein women can live without the fear of oppression, exploitation, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure. Women constitute almost 50% of the world's population but as compared to India it has shown unbalanced sex ratio whereby female's population has been comparatively lower than males. As far as their social status is concerned, they are not treated as equal to men in all the places. Still certain area are there where females are not having their own freedom. In the Western societies, the women have got equal right and status with men in all walks of life. But gender disabilities and discriminations are found in India even today. Thus this paper will focus on the place of women in the society of India which is having effect on the economy of the country. The one difference the women make is she changes the mind set of male by proving her self in all walks of her lives.

**Keywords:** Women Empowerment, Educational Rights, Discrimination in Society, Socio-Economic Status

**Introduction :**

Women has always constituted the important role in the of Indian society. No doubt the Rig Vedic Women in India enjoyed high status in society as their condition was good. Even the women were given opportunity to attain high intellectual and spiritual standard. But from enjoying such free and esteemed positions in the Rig-Vedic society, women started being discriminated since the Later-Vedic period in education and also her rights were withdrawn from her. Indian society doubts that we are in the middle of a great revolution in the history of women. The voice of women is increasingly heard in Parliament, courts and in the streets. While women in the West had to fight for over a century to get some of their basic rights, like the right to vote, the Constitution of India has given women equal rights with men from the beginning . The Ancient and medieval status of women in modern Indian society regarding Equality, Education, Marriage and Family life, Race and Gender, Religion and Culture is maintained or deteriorated.

During the Vedic Age wife was put in an esteemed position. She was considered as half of the man, his trust friend, companion in solitude, father in advice and the rest in passing the wilderness of Life. Also she was the care taker of children's and family members. The women were provided opportunity to attain high intellectual and spiritual standard. There were many women Rishis during this period. There was no sati system or early marriage. But from enjoying free and esteemed positions in the Rig-Vedic society, women started being discriminated since the Later-Vedic period in education and other rights and facilities. Child marriage, widow burning or sati, the purdah and polygamy further worsened the women's position The Indian cultural tradition begins with the Vedas. It is generally believed that the Vedic period is spread over from 2000 BC to 500 B.C. Vedic women had economic freedom. Some women were engaged in teaching work. Home was the place of production. Spinning and weaving of clothes were done at home. Apart from that Women also helped their husbands in agricultural work. The Medieval period Period proved to be highly disappointing for the Indian women, for their status further started diminishing during this period. Medieval India was not women's age it is supposed to be the 'dark age' for them. The Ancient and medieval status of women in modern Indian society regarding Equality, Education, Marriage and Family life, Race and Gender, Religion and Culture is maintained or deteriorated. The Rig Vedic Women in India enjoyed high status in society. The women were provided opportunity to attain high intellectual and spiritual standard. But as the time passed it became very worst situation where women were not considered important and her earning by stepping out side was a great issue in the society.

**Women Empowerment :**

Empowerment is about change, choice and power. In short it is the freedom to live their own lives. It is a process of change by which the individuals and groups with little or no power gain the power and ability to make choices that affect their lives. Women empowerment is a stage which a stand for their own power so women in order to understand her rights and to perform her responsibilities towards oneself and others in a most effective way.

According to K. Sayulu, G. Sardar & B Sridevi, (2005) "Women empowerment is any process that provides greater autonomy to women through the sharing of relevant information and provision of control over factors affecting their performance".

#### **Importance of Women Empowerment :**

Women empowerment is such a continuous and dynamic procedure which gives women the interest in making their own choice in financial matters and social lives in the general interest and improves their capacities to change the process and condition that keep them at a high. There are lot of amendments made for women safty. In the Amendment of 73rd which spoke about the exertion for women's empowerment which was supported by the state also the 33% seat in Panchayats at workplaces were saved for ladies. Reservation in the Panchayats was viewed as a noteworthy milestone during the time spent empowering women in India. Empowerment of women is an essential part for maintaining economic development of the nation about 50 percent of the population comprises of ladies. Women's empowerment is important as their considerations and their value system lead to the improvement of a decent family, great society and eventually a decent country. It has been acknowledged worldwide that country's advancement is not thinkable without women's empowerment. The worldwide efforts towards women's empowerment have made a similar situation in India likewise where the empowerment of women has received importance on the nation's advancement agenda. Since women empowerment depends not only on economic determinants but on social factors also, Government of India has brought fourth-three dimensional strategy of social empowerment, economic empowerment and provision for gender equality. The Government has taken a few activities including projects and strategies to guarantee this present system's success. Many such Act and Law's has been initiated to women for the Protection of Women from Domestic Violence and so the Domestic Violence Act, 2005, has been come up. Next is the Immoral Traffic Prevention Act, the Prenatal Diagnostic Techniques Amendment Act, 2003, Sati Prevention Act, Beti Bachao Beti Padhao Scheme. Various plans actualized under The Ministry of Women and Child Development like Swayamsiddha, Support for Training and Employment Program (STEP) and so on., Rashtriya Mahila Kosh (provides small scale credit), Kishori Shakti Yojana, Nutrition Program for pre-adult young ladies, are the couple of out of numerous means attempted by the Government to improve financial status and gender equality. The ultimate aim is to make the gender stand on equal rights. Womens too should be treated well and should be given their own rights. Then only the countries economic will increase. Working ladies lodgings have additionally been set up to help working ladies in increasing financial power and further their societal position. Strengthening legal system to eliminate discrimination against women and mainstreaming gender perspective in development process are the main objectives of women empowerment.

#### **Women Empowerment In Indian Economy :**

We have seen that women and men have different preferences, and that the household does not efficiently bargain to choose the actions that maximize the household's utility, suggesting that women and men will have different policy preferences. First, women will prefer policies that better reflect their own priorities. Since they are particularly concerned about child health and nutrition, they should prefer policies that will help them achieve these objectives. Second, women should be in favor of policies that will increase their bargaining power within the household, that is, policies that improve their situation in cases of divorce, and policies that increase their productivity in everyday work or improve their chances to access the labor market. In practice, we do see that women and men have different preferences over policies.

Investing in women's economic empowerment is intrinsic to achieving the Sustainable Development Goals (SDGs). It sets a direct path towards gender equality, poverty eradication, and inclusive economic growth. Yet despite the important progress that has been made in these areas, large gender gaps in economic opportunities and outcomes still remain across all countries and regions. Therefore, in the context of the 2030 Agenda, UN Secretary-General Ban Ki-moon announced the first-ever High-Level Panel for Women's Economic Empowerment. The Panel, comprised of influential leaders from various fields of government, business, academia, and civil society, made action-oriented

recommendations on how to improve economic outcomes for women in the context of the Global Goals for Sustainable Development, promoting women's leadership in driving economic growth, and galvanizing political will power.

Post the UN Women's Executive Director's consultation with the representatives of various informal sector constituencies in 2019 in India, an Expert Working Group (EWG) on Women's Economic Empowerment was constituted to develop a National Roadmap to contextualize the recommendations of the Report of the High Level Panel on Women's Economic Empowerment to the Indian context. Chaired by the Self Employment Women's Association (SEWA) Bharat and co-chaired by UN Women's Office for India, the EWG came up with the contextualized recommendations identifying key advocacy and programmatic priorities for strengthening the rights of women workers in the informal sector in India.

#### **Government Schemes for Women Empowerment**

- Beti Bachao Beti Padhao Scheme.
- Working Women Hostel.
- One Stop Centre Scheme.
- Women Helpline Scheme.
- Mahila E-Haat.
- Mahila Police Volunteers.
- STEP (Support to Training and Employment Program for Women) .
- SWADHAR Greh.

#### **Conclusion :**

As per the topic it has been concluded that women are a part of our society. They play a very crucial role in our society as per the environment it has been observed the conditions are changing in 21<sup>st</sup> Centuries . The importance of women is given to them by removing restriction and making her live freely by choosing the right path of her life. It makes lot of difference to our society when a women is educated and economically independent it is having its direct effect on the economy has a whole. India has made Various laws and regulation for the purpose of women's protection. It has become the need of the hour for educating a women and making her liable to stand in society by making her economically independent and also saving her from unwanted harassments.

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## HUMAN RIGHTS OF WOMEN UNDER PREVENTIVE DETENTION: A CRITIQUE IN THE LIGHT OF WOMEN EMPOWERMENT

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### **Abstract:**

Detention of Women in a criminal justice system can seldom be a gender sensitive issue. With respect to detention of women there are well established guidelines in Indian legal system as well as international principles given by United Nations are required to be observed by the State parties. Every woman even though she is an offender of crime, the basic human rights of women are required to be protected when she is under custody. This research paper focuses on the analysis of plight of women under custody when they are taken under Preventive detention. There are several fundamental rights which are violated by the detaining authorities prominent among them are right to life and personal liberty, freedom of speech and expression and right to legal representation by the lawyer. Merely on the subjective satisfaction of detaining authorities' numerous women are detained on the ground that their act might affect the public order hampering the public safety and tranquility. The researcher is going to analyse the cases wherein in recent years how various State governments and Central government have approved the Preventive detention of women during exercising the right to protest just because they had a political dissent.

**Keywords:** Human rights, Criminal Justice system, Women rights, Preventive Detention

### **Introduction:**

The human rights of detained women whether it may be under punitive detention or preventive detention is a vital issue to be discussed with respect to international standards in the form of CEDAW- Convention of elimination of discrimination against Women, UN Standard Minimum Rules (SMR) for treatment of Prisoners 1955, UN Rules for treatment of women Prisoners, (Bangkok Rules), 2010, UN SMR for treatment of Prisoners, Nelson Mandela Rules, 2015, and domestic legislations especially Criminal Procedure Code, V.R. Krishna Iyer Committee (1987) and Supreme Court guidelines to protect rights of women prisoners 2006. (R D Upadhyaya v State of AP). Protection of these rights when it comes to essential requirements and facilities to women who form the part of Vulnerable group is to be taken into consideration when they are under custody. Special provisions in this relation are already there in our legal as well as judicial system. But when it comes to its implementation, whether they are really implemented efficiently, the answer is in negative. It can be witnessed by various case studies done by National commission for women, different non-governmental organizations working in this field and other related institutions.

The Law Commission of India which is a non-statutory body constituted by the Government of India. The various Law Commission have been able to make important contribution towards the advanced development and codification of law of the country. Law commission's Report no. 135 of 1989 submitted by the National Expert Committee on Women Prisoners at the behest of the Minister of State, Department of Youth Affairs and Sports, Women and Child Development examined the two issues arising out of the Report Vol. I relating to women under detention.

First issue was relating to Nari Bandigriha Adalats in the nature of mobile judicial camps. It recommended that Nari Bandigriha Adalats be held in the nature of mobile judicial camps as an immediate modality for rendering speedy redress to women in custody, the mobile adalats or court is required as an immediate as well as instant corrective step. Such camps and courts should be held urgently and routinely in social welfare and mental health custodial institutions also to clear the backlog of pending cases, and to render speedy justice. The mobile adalats should be conducted on a district-wise-or cluster basis so as to cover all prisons and non-prison custodial institutions. Its objectives should be to provide speedy justice. However, the working of these Adalats is really a questionable topic.

The second issue dealt with the critical assessment of the efficacy and relevance of various legislations bearing on women's status in custody and their criminality should be undertaken by the Law



Commission.<sup>1</sup> The request made for a critical assessment of various legislations regarding women in custody and their criminality would involve a scrutiny of provisions scattered in several statutes, which are concerned with women in custody, including women in relevant institutions. It would seem that analysis of these statutory provisions involves a study of the enactments like Code of Criminal procedure, 1973 in so far as it contains provisions concerned with women in custody, Indian Penal Code, where it deals with sexual offences against women in custody, Code of Civil Procedure, 1908 provisions regarding women in custody, Probation of Offenders Act, 1958 in so far as its provisions are silent as regards any special consideration to be given to women first offenders, and also includes provisions in any other law on a subject matter within the Union List or the Concurrent List, which are especially concerned with the arrest and detention of women.

#### **Recent instances of Human rights violations of women under preventive detention:**

##### **Protest of the Citizenship Amendment Act (CAA)**

Citizenship Amendment Act was recognized in 2019 by the Central Government, providing a citizenship opportunity for six religious minorities from Afghanistan, Bangladesh, and Pakistan who entered India before 2015. However, Muslims were not included in the list. The decision of religious rights to Indian citizenship flashed extensive dissents throughout the country, some of which were led by Muslim women, and concluded with a harsh police response. In response to this, in 2019, more than 1,100 persons had been arrested and 5,558 had been placed in preventive detention inclusive of female detainees. The United Nations had directed India to release activists detained for opposing the Citizenship Amendment Act (CAA) stating that “authorities should promptly free all human rights defenders who are presently held in pre-trial custody without adequate evidence, frequently solely on the basis of comments they made criticising the discriminatory nature of the CAA”. Gulfisha Fatima, Safoora Zargar, Asif Iqbal Tanha, Devangana Kalita, Natasha Narwal, Khalid Saifi, Meeran Haider Shifa Ur Rehman, Sharjeel Imam, and Akhil Gogoi and Dr Kafeel Khan were among individuals named in the UN statement. Many of the individual cases listed above contain prominent claims of human rights violations, torture, and abuse. It was witnessed that bail was rejected to these protestors on the ground of “counter-terrorism or national security laws, as well as procedural police authorities.” However, the Hon’ble judiciary released them due to lack of material evidences after these people suffered the lacuna in criminal justice system and mental and physical agony faced by them and their family members.

1. Safoora Zargar case: The M.Phil student at Jamia Milia Islamia and a student activist was arrested on April 10, 2020 on charges of blocking a road and obstructing traffic during the anti-Citizenship Amendment Act (CAA) protests in Delhi. However, she was granted bail but was rearrested under the Unlawful Activities (Prevention) Act (UAPA) on conspiracy charges over the North-East Delhi riots that earmarked the beginning of 2020. The Hon’ble Delhi High Court granted bail to the Safoora Zargar on “humanitarian grounds” upon certain provisional conditions as she was pregnant. In this case Solicitor general appearing on behalf of the Delhi Police, opposed the bail plea of Safoora Zargar and argued that “39 deliveries have taken place in Tihar jail over the last 10 years”. He further added that it should not be forgotten that she was denied bail four times before and now, she was granted bail on “humanitarian grounds” considering her state of pregnancy. Such attitude towards the female Detenue by the executive is really a worrisome issue, but it is the judiciary which upheld the situation and protected her human rights.
2. Devangana Kalita and Natasha Narwal: In another incident in May 2020, the Delhi Police arrested Devangana Kalita and Natasha Narwal of Pinjra Tod organisation, for their participation in the CAA protests in Delhi. Hon’ble Delhi High court granted these two student activists bail, a day after they were arrested. However, the Special Investigation Team (SIT) of the Delhi Crime Branch made submission seeking their arrest again “on charges of attempt to murder, rioting and criminal conspiracy”. They were sent to 14-days judicial custody after arrest by the Special Cell under UAPA for alleged conspiracy behind the February riots in North-East Delhi.<sup>2</sup> However, later on they were released after more than 10 months wherein the process involves the pitiful plight of our criminal justice system uncovered in some respects which has reflected negligible respect for human rights, rule of law, justice and fairness.
3. Gulfisha Fatima: In similar instance one MBA graduate Gulfisha Fatima was arrested for her alleged connection with the northeast Delhi riots of February 2020. Her Habeas Corpus petition was rejected by

<sup>1</sup> <https://www.advocatekhoj.com/library/lawreports/womenincustody> visited on 30/04/2022.

<sup>2</sup> <https://feminisminindia.com/2020/07/03/pinjra-tod-uapa-police-arrest-safoora-zargar-natasha-narwal/>

the Delhi high court. The Delhi police alleged that the riots were “premeditated” to take place when then US president Donald Trump was in Delhi. However, the Wire, a print media has analysed how such planning was impossible considering the timeline of the announcement of Trump’s visit.<sup>3</sup>

If we look at the above incidents, it is evident the way government authorities are dejected on dissent, the right to peacefully protest and the freedom of expression. The question is how can women student activists or women’s organizations be a threat to the State so much, that it is willing to go against “humanitarian” codes of conduct during a pandemic to charge and arrest women and place them in detention. Autocratic regimes worldwide are known to be intolerant of dissent and exert their force on women, as they are perceived to be dangerous if not tamed, controlled or silenced. Starting from the old ladies of Shaheen Bagh to the young ones like Safoora Zargar, Kalita, Narwal, Gulfisha Fatima etc.. women have fundamental right to protest, that was suppressed by the authorities is a sheer violation of human rights treaties.<sup>4</sup>

4. In another case, while hearing the application filed by a man whose sister was arrested on April 9 for allegedly being involved in the anti-CAA and NRC protest at Jafarabad in northeast Delhi, she was granted bail by the Hon’ble court but was not released from jail and the family came to know that another FIR has been lodged against her for alleged anti-national activity under the Unlawful Activities Prevention Act (UAPA) but she was not presented before the special judge as requisite under the NIA Act. The plea sought direction to the authorities to produce the woman before the High court and to satisfy the court that her custody was not illegal. It also sought her release from the jail.<sup>5</sup> Such incidents reflects the abuse of powers by detaining authorities to overwhelm the political dissents.

5. Situation of Jammu and Kashmir women:

In the J&K valley, since 2019 according to estimates, police have booked 2,364 people under UAPA. As per the reports numerous women especially the photojournalists had to fear while reporting anything against the Government.

In April 2020 Masrat Zahra, a journalist was arrested under the Unlawful Activities (Prevention) Act or UAPA, for posting some of her previous work on social media. Police had accused her for “glorifying terrorism” and indulging in “anti-national activities”. Such acts attract the fear in the mind of young and educated women journalists that they might be booked under draconian law and she refrains from posting anything on social media that might put her in trouble. This is something which is anti-women empowerment and requires a serious attention.

On May 11 2020, Naseema Bano a 57-year-old woman booked under UAPA was released on medical bail after spending more than 11 months in jail. In 2017, Bano’s photo sitting beside her militant son and holding an assault rifle went viral on social media in Kashmir. Her family believes the photograph was the reason she was booked under UAPA. According to the report, she was active, vociferous and resilient woman, who couldn’t only do household chores but took an active part in farming, but her condition had deteriorated in jail. Her eyesight has weakened, and her high sugar level has made her teeth fall. It wasn’t only her who was suffering during her jail time, but her whole family was also distressed.<sup>6</sup>

Such Preventive detention laws are really a draconian one which empowers the state to detain anyone without a charge for almost one year, that too, without that person being tried in a court or convicted which violates the precious human right of personal liberty. In this case her human right to physical as well as mental health was also violated due to mental agony caused to her because of such criminal justice system.

#### **Conclusion:**

After witnessing several instances in our country, especially the ruthlessness of police department during the lockdown, it’s high time that our police machinery should be more sensible towards women

<sup>3</sup> <https://thewire.in/law/delhi-riots-court-dismisses-gulfisha-fatima-tasleem-ahmeds-bail-plea>

<sup>4</sup> Ibid 2

<sup>5</sup> <https://www.tribuneindia.com/news/nation/hc-seeks-delhi-polices-reply-on-plea-claiming-womans-custody-under-uapa-as-illegal-87485>

<sup>6</sup> <https://thewire.in/rights/how-uapa-abuse-is-affecting-womens-aspirations-in-kashmir>



detention. United Nations Women report in 2012 titled as “Progress of the World’s Women: In Pursuit of Justice” mentions about the statistics from 39 countries show that the presence of women police officers correlates positively with reporting of sexual assault, which confirms that recruiting women is an important component of a gender-responsive justice system. Even in our country, 2018 “Status of Policing in India” report about the attitude towards the police which says that there is a robust belief that combatting is generally a male occupation and that the police force is a male domain and therefore inapt to the female personality.<sup>7</sup> Such kind of societal attitude requires a broad mindset in this modern era, wherein on the one hand we are discussing about the women empowerment and on the other, the State which is obliged under International standards as well as to abide by the constitutional morality to observe right to equality and provide safeguards to women, it is seen to suppress their fundamental and basic human rights in the form of freedom to speech and expression, right to protest, right to individual liberty and protection of women against discrimination. It is admitted that no doubt that the State is under a mandate to protect national security and maintain public order, but at the same time it should be quite vigilant while approving the preventive detention orders given by detaining authorities with respect to the vulnerable group consisting of women though empowered in other respect, but criminal justice system needs a revisit. Preventive detention legislation thus should have specific provisions for detention of women. Special safeguard should be provided to them apart from constitutional provisions.

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<sup>7</sup> <https://feminisminindia.com/2020/07/03/pinjra-tod-uapa-police-arrest-safoora-zargar-natasha-narwal/>



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## GENDER DISPARITY IN TEACHER EDUCATION: THE EXPERIENCE IN WEST BENGAL

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### Abstract:

The Present study was designed to investigate the reasons for gender inequality in teacher training colleges in West Bengal. The sample of the study was comprised of 100 graduate students & 100 post-graduate students enrolled at three(3) teacher training colleges and three heads(3) of teacher training institutions working in Paschim Medinipur district of West Bengal. Two instruments were used to collect data. Questionnaire and Interview were designed for the students and the heads of teachers training institutions. It was recommended to increase the social and economic status of teachers to ensure male participation in teaching profession for balance society.

**Keywords:** Gender, Inequality, Disparity, Experience, Teacher Training.

### Introduction:

The term Gender indicates male or female. It is a person's self awareness of belonging to male or female category. There is a psychological perception about the gender that male and female are different by birth. This difference is important but sometimes persons tagged with the term face some hindrances. Gender biasness is one of the most embarrassing factors in the society. (Lingam, (2004).

In the present context there are several measures have been made for the availability of equal rights and opportunities. But in the past there was a view that male members of the family should be made educated, they should be given more opportunities for their education as the male are thought to be attaining employment and contributing in the maintenance of the family. Now the viewpoints have been changed. The mentality of the communities has been changed. Now they are also thinking about the education of the girls giving them the equal opportunities in acquiring the education. Both boys and girls can play the equal role in contributing to the family wellbeing. Finally as they are getting support from their parents they are making themselves capable of having quality education. (Hyde, (1981).

Govt. as well as pvt. Organizations are taking many initiatives like scholarship to make the student teachers involve in the teacher training education. It has also unique values and people are interested keeping in mind about their abilities. Here come the intrinsic motivation and also the extrinsic motivation in choosing the profession. Desire to do something for the betterment of the society, working with the children, working for the development of the nation, love for the society are some of the intrinsic factors which motivates to be interested with the profession.

### Hypothesis:

- There is significant difference in the enrolment of teachers training education between male and female students.
- Male students are less interested in opting teaching profession.
- Categorically there is significant difference among the students of teachers training education.

### Methodology:

The study was conducted with the help of both primary and secondary data. Both qualitative and quantitative data has been used for the hypothesis testing. A sample of 100 graduate students & 100 post-graduate students enrolled at three(3) teacher training colleges and three heads(3) of teacher training institutions working in Paschim Medinipur district of West Bengal. A questionnaire for students and structured interview for heads of teachers training institutions were developed to collect data. The student's questionnaire was designed to measure student's opinion and attitude towards teaching profession. For the Heads of the Institutions Interview was conducted reflecting on the social, economic and emotional and personal reasons why students are reluctant to join teaching professions and the possible measures to cope up with the situation.

## Answer the following questions

Name..... Age ..... Sex.....   
 Income..... Rural ..... Urban ...

- 1) Are you interested to pursue the B.Ed. course by heart?  
**Ans:**
- 2) Is there any one in your family who completed his/her B.Ed.?  
**Ans:**
- 3) Are your parents agree with your choice of profession?  
**Ans:**
- 4) Is there anyone who motivates you to be a teacher?  
**Ans:**
- 5) Are your parents agree to bear the expenses of the B.Ed. course?  
**Ans:**
- 6) Is it your aim in life to be a teacher?  
**Ans:**
- 7) Is anyone in your family teacher by profession?  
**Ans:**
- 8) What is your family income?  
**Ans:**
- 9) Why are you going through the B.Ed. course?  
**Ans:**
- 10) Why do you want to be a teacher?  
**Ans:**
- 11) Does your mother support you for your choice?  
**Ans:**
- 12) How are you feeling in pursuing this B.Ed. course?  
**Ans:**

**1. Student enrollment in the B.Ed. colleges of Paschim Medinipur and Purba Medinipur in the last four academic years.**

YEAR	COLLEGES	STUDENTS ENROLMENT	IN TAKE
2016-2018	Kharagpur vision academy	97	100
2017-2019	Kharagpur vision academy	100	100
2018-2020	Kharagpur vision academy	100	100
2016-2018	Institute of Education, Holdia	100	100
2017-2019	Institute of Education, Holdia	98	100
2018-2020	Institute of Education, Holdia	100	100
2016-2018	Vidyasagar Teachers Training institute	94	100
2017-2019	Vidyasagar Teachers Training institute	90	100
2018-2020	Vidyasagar Teachers Training institute	98	100

**2. Category wise Students Enrolment during last three years (2016-18, 2017-19, 2018-2020) in Kharagpur vision academy.**

YEAR	GEN	SC	ST	OBC	MUSLIM	Total		Ratio	Female student For Per 100 Male students
						MALE	FEMALE		
2016-2018	63	9	4	14	7	50	47	1:0.94	94

<b>2017-2019</b>	72	8	2	8	10	42	58	1:1.38	138
<b>2018-2020</b>	80	7	3	5	5	16	84	1:5.25	525
<b>TOTAL</b>	215	24	9	27	22	108	189	1:1.75	175

**3. Category wise Students Enrolment During last three years ( 2016-18,2017-19,2018-2020) in Institute of Education, Haldia.**

YEAR	GEN	SC	ST	OBC	MUSLIM	Total		Ratio	Female student For Per 100 Male students
						MALE	FEMALE		
<b>2016-2018</b>	68	29	1	1	1	24	76	1:3.17	317
<b>2017-2019</b>	67	25	0	2	4	26	72	1:2.77	277
<b>2018-2020</b>	69	25	2	4	0	19	81	1:4.26	426
<b>TOTAL</b>	204	79	3	7	5	69	231	1:3.35	335

**4. Category wise Students Enrolment During last three years (2016-18, 2017-19,2018-2020) in Vidyasagar Teachers Training institute**

YEAR	GEN	SC	ST	OBC	MUSLIM	Total		Ratio	Female student For Per 100 Male students
						MALE	FEMALE		
<b>2016-2018</b>	70	20	2	1	0	49	45	1:0.92	92
<b>2017-2019</b>	53	22	2	11	2	55	35	1:0.64	64
<b>2018-2020</b>	60	24	7	8	1	49	51	1:1.04	104
<b>TOTAL</b>	183	66	11	20	3	153	131	1:0.86	86

**5. Total Student enrolment distinction on the basis of gender, Minority community groups and area.**

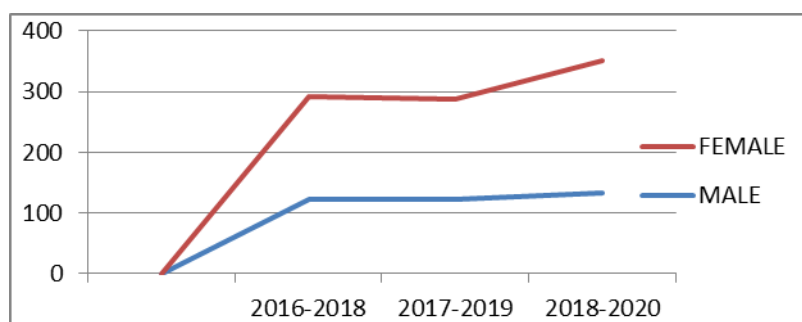
Year	GENDER		MINORITY GROUPS				AREA	
	GENERAL							
	MALE	FEMALE	SC	ST	OBC	MUSLIMS	Urban	Rural
<b>2016-2019</b>	264	338	169	23	54	30	38%	62%

**6. Male & Female Category wise Students Enrolment During last three years (2016-18, 2017-19,2018-2020)**

YEAR	MALE	FEMALE	Male: Female
<b>2016-2018</b>	123	168	1:1.36
<b>2017-2019</b>	123	165	1:1.34
<b>2018-2020</b>	134	216	1:1.61
<b>Total</b>	380	549	1:1.44

**Hypothesis Testing:** From the above table 2, 3,4 and 6 it is proved that There is significant difference in the enrolment of teachers training education between male and female students and Male students are less interested in opting teaching profession. Categorically there is significant difference among the students of teachers training education. At present form the data collected from the three aforementioned colleges it is

clear that ratio between male and female is 1:1.44 that is enrollment of female students 144 for per 100 male students. If we minutely look into the aforementioned table it is evident that female students enrollment in the B.Ed. course is significantly increasing day by day on the other hand male students are losing interests in opting B.Ed. course.



#### Heads of Institutions responses:

From the interview with the heads of the institutes it has been come to the notice that there are several factors which are responsible for the difference in girls students enrolment in teacher training education. Girls students are more interested towards the teaching profession.

#### School Infrastructure:

The school infrastructure is regarded as significant in the formation of suitable and amiable learning environment and in the pursuance of academic goals. With the availability of adequate infrastructural facilities the girls feel secure and motivated towards the profession where as in the past there was not proper infrastructure in most of the institutions. Govt.'s different initiatives for the upliftment of the environment of the schools are also another concern regarding this.

#### Education of the Parents :

Parents' education is another factor which influences the children's education. In the past the literacy rate was very low for which most of the parents do not know the value of education. But the literacy rate has been increased day by day and parents are becoming more conscious. They have understood the fact that it is only education that can bring change in the society. When the parents are well educated they think that their children should be made more educated and efficient leading to the well being of the society and nation.

There are many other factors which help in the promotion of girls choice in the teaching profession.

#### Discussion:

From Table 1 it is clear that in Kharagpur Vision Academy in the academic year 2016-18 only 97% seats were filled up but in the next two academic years 100% seats were filled up. In the same way in Institution of Education, Haldia in academic session 2016-18 100% seats were filled up but in the very next year it was only 98%. But in Vidyasagar Teachers Training college it was 94%, 90% and 98% in the three respective academic years 2016-18, 2017-19, and 2018-20.

From table 2 it is evident that in Kharagpur Vision Academy in the 2016-18 only 47% girls were enrolled in the B.Ed. which increase to 58% in 2017-19 and later it turned to 84% in 2018-20. It proves that every academic session girl's enrollment has been increased enormously in 2017-19 it increased 11% and in 2018-20 it has increased 26%.

In Table table 3 shows that in Institute of Education, Haldia the girls enrollment has been increased from 76% in 2016-18 to 81% in 2018-20 where as table 4 shows that in Vidyasagar Teachers Training Institution girls enrolment in the B.Ed. has been increases from 45% in 2016-18 to 51% in 2018-20. Hence it is proved that girls are gradually becoming more interested towards the teacher training education as well as the teaching profession. Another important factor is that 62% students are from the rural areas indicating that girl students in the rural areas are not lagged behind the urban students.

#### Conclusion:

From the study it has come to notice that the previous trend has been changed a lot. In the present context girls are not lagged behind the boys in teacher training education. Socio economical condition has been changed and the conventional mentality of the parents has also been changed. Girls are feeling secured in opting this profession. They have come out of the traditional situation. Girls are further ahead of

the boys in the career. Hence it is proved that boys are less interested in teaching profession than the girls indicating a great difference in the teacher training education.

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## GENDER DISCRIMINATION: A MAJOR ISSUES

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### **Abstract:**

Gender discrimination still stable it not totally finished from the society. It since many years ago, in India, women were considered as an oppressed section of the society and they were neglected for centuries. The birth of the son is being celebrated while the birth of a daughter is filled with pain. Gender inequality is the social phenomenon in which men and women are not treated equally. The treatment may arise from distinctions regarding biology, psychology, or cultural norms prevalent in the society. Some of these distinctions are empirically grounded, while others appear to be social constructs. Studies show the different experiences of genders across many domains including education, life expectancy, personality, interests, family life, careers, and political affiliation. Gender inequality is experienced differently across different cultures and also affects non-binary people.

**Keywords:** Gender, inequality, discrimination, equality

### **Introduction:**

Gender inequality is discrimination on the basis of sex or gender causing one sex or gender to be routinely privileged or prioritized over another. Gender inequality still exists in India within the households, workplaces and in larger society.

Gender equality is a fundamental human right and that right is violated by gender based discrimination. Gender disparity starts in childhood and are right now limiting the lifelong potential of children around the world – disproportionately affecting girls.

In certain developing nations like India, gender inequality starts manifesting itself very early, a girl child starts facing discrimination right from the womb and it ends in female foeticide. Female child is treated inferior to male child and this is deeply engraved in the mind of the female child. This is more predominant in India as well as other lesser developed countries. A male child is considered a blessing and his birth is celebrated as opposed to a female child where her birth is not celebrated and is considered more of a burden. The 2011 Indian census shows that there are 940 females per 1000 boys.

In modern society gave the importance to the education of son. They consider about educating a boy is seen as an investment as they are expected to earn and provide for their ageing parents. Whereas, an educated girl will have a higher dowry expense because they need an educated partner. It is also believed to be a waste of resources to educate a girl child as she will eventually get married and be a homemaker. If a family cannot afford to educate all their children, the male child will get preference.

### **Review of Literature :**

1. D. Amutha, St. Mary's College, Tuticorin (2017), stated in the research article "The Roots of Gender Inequality in India". This paper is trying to bring out the factors that are responsible for gender inequality and suggests measures to eradicate this problem.
2. Zulfqar Ashraf wani and Prof. Ruchi Ghosh Dastidar (2018), focused on "Gender inequality – A Global issue". They stated that the targeted respondents in the present study are equal in terms of education and earning capacity. Obviously, the present study does not find gender inequality in education and income at the root level. But inequality between men and women in several aspects like improving educational qualifications, chance of earning additional income, ownership of assets, economic liberty, saving and investment trends, etc. can be observed to a considerable extent. The existence of gender inequality among the so called equals questions the notion. Education improves the socioeconomic status of women as education is believed to be an important avenue for bringing about social change and gaining entrance into prestigious occupations

### **Objectives of the Study :**

The following are the objectives of this paper

1. To state the causes of gender inequality.
2. To study how to promote gender equality.

### **Research Methodology:**

According to the objectives of the study, the research design is of descriptive in nature. Available secondary data was extensively used for the study. This paper uses an exploratory research technique based on past literature from respective journals, reports, newspapers and magazines covering wide collection of academic literature on gender discrimination.

### **Causes of gender inequality:**

Gender prejudice and resulting gender discrimination begin in childhood. From the moment they're born, girls and boys face unequal gender norms regarding expectations and access to resources and opportunities, with lifelong consequences in their homes, schools and communities. Here are 10 causes of gender inequality

#### **1. Uneven access to education:**

Around the world, women still have less access to education than men. 25% of young women between 15-24 will not finish primary school. That group makes up 58% of the people not completing that basic education. Of all the illiterate people in the world,  $\frac{2}{3}$  are women. When girls are not educated on the same level as boys, it has a huge effect on their future and the kinds of opportunities they'll get.

#### **2. Lack of employment equality:**

Overall globe, only 6 countries in the world give women the same legal work rights as men. In fact, most economies give women only 75% the rights of men. Studies show that if employment became a more even playing field, it has a positive domino effect on other areas prone to gender inequality.

#### **3. Job segregation:**

One of the causes for gender inequality within employment is the division of jobs. In most societies, there's an inherent belief that men are simply better equipped to handle certain jobs. Most of the time, those are the jobs that pay the best. This discrimination results in lower income for women. Women also take on the primary responsibility for unpaid labor, so even as they participate in the paid workforce, they have extra work that never gets recognized financially.

#### **4. Lack of legal protections:**

According to research from the World Bank, over one billion women don't have legal protection against domestic sexual violence or domestic economic violence. Both have a significant impact on women's ability to thrive and live in freedom. In many countries, there's also a lack of legal protections against harassment in the workplace, at school, and in public. These places become unsafe and without protection, women frequently have to make decisions that compromise and limit their goals.

#### **5. Poor medical care:**

In addition to limited access to contraception, women overall receive lower-quality medical care than men. This is linked to other gender inequality reasons such as a lack of education and job opportunities, which results in more women being in poverty. They are less likely to be able to afford good healthcare. There's also been less research into diseases that affect women more than men, such as autoimmune disorders and chronic pain conditions. Many women also experience discrimination and dismissal from their doctors, broadening the gender gap in healthcare quality.

#### **6. Lack of religious freedom:**

When religious freedom is attacked, women suffer the most. According to the World Economic Forum, when extremist ideologies (such as ISIS) come into a community and restrict religious freedom, gender inequality gets worse. In a study performed by Georgetown University and Brigham Young University, researchers were also able to connect religious intolerance with women's ability to participate in the economy. When there's more religious freedom, an economy becomes more stable thanks to women's participation.

#### **7. Racism:**

It would be impossible to talk about gender inequality without talking about racism. It affects what jobs women of color are able to get and how much they're paid, as well as how they are viewed by legal and healthcare systems. Gender inequality and racism have been closely-linked for a long time.

#### **8. Societal mindsets:**

It's less tangible than some of the other causes on this list, but the overall mindset of a society has a significant impact on gender inequality. How society determines the differences and value of men vs. women plays a starring role in every arena, whether it's employment or the legal system or healthcare. Beliefs about gender run deep and even though progress can be made through laws and structural changes, there's often a pushback following times of major change. It's also common for everyone (men and



women) to ignore other areas of gender inequality when there's progress, such as better representation for women in leadership. These types of mindsets prop up gender inequality and delay significant change.

**Promote Gender Equality:**

Gender equality is a basic right for all people, including both girls and boys. Based on this understanding, Save the Children believes that it is critical to directly address gender discrimination and gender inequality in order to ensure that no harm comes to children, and to advance our vision for a world where every child attains their equal right to grow up healthy, educated and safe.

A focus on gender equality is essential to close inequality gaps and ensure that we reach every last child, including those who are most vulnerable. Gender inequalities intersect with and exacerbate other factors contributing to vulnerability, including age, race, socio-economic class, gender identity, geography, health status and ability.

To build a more equal, inclusive future, free from gender discrimination, we need to start in childhood. Thanks to supporters like you, Save the Children reaches hundreds of millions of children every year, promoting gender equality and empowering girls, right from the start.

**Steps to improve gender equality:****1. Make a longer shortlist when recruiting:**

Gender inequities can be inherent in informal recruitment processes, particularly in male-dominated industries.

**2. Remove the gender pay gap:**

The gender pay gap measures the difference in average earnings between male and female employees.

**3. Use skills-based assessments:**

Employers in the UK are encouraged to [use skills-based assessments and structured interviews](#) when recruiting, to reduce the risk of unfair bias.

**4. Have women mentor men:**

Another way to improve gender equality in the workplace is by letting women mentor men. Mentoring in the workplace can prove invaluable in helping an employee progress their career. The benefits of junior business women having a mentor to help break the barriers they face are well documented.

**5. Make work-life balance a priority:**

Improving work-life balance can benefit both men and women.

**Conclusion:**

Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable future. In modern age, humanity needs both men and women to continue. Thus, inequality will get us nowhere. To conclude the gender inequality article, we need to get rid of the old-age traditions and mentality. We must teach everyone, especially the boys all about equality and respect to every woman. It requires quite a lot of work towards changes the mentality of each & every person but it is possible. We can work together and achieve equal respect and opportunities for all genders alike.

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## WOMENS' PARTICIPATION ON ENVIRONMENTAL SALVATION IN CHENNAI CITY

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### Abstract :

The environment has a significant role on human wellbeing and the survival of life on the planet Earth. The environment and the country's natural resources are constantly being strained by the country's growing population and technological growth. Over-exploitation of the country's resources, such as land, water, and fuel, has led in resource deterioration. As a result, natural resource conservation is important. Women were excluded in all main areas of social life prior to the 18th and 19th centuries, as they were thought to have no function in environmental salvation and promotion. However, after the word had spread, they consciously exercise their rights and responsibilities while also being mindful of their surroundings. This study has attempted to raise awareness about environmental destruction. A women has to take a lot of efforts demanding for improved natural resource salvation and environmental preservation. Every woman must also be involved in the planning and promotion of resources and the environment. As a result, an attempt has been made to examine the role of women in environmental salvation and promotion.

**Keywords:** Women, Environment, Salvation.

### Introduction :

The word "environment" is derived from the French word "environner," which meaning "to surround." Water, air, and land, as well as their interrelationships with humans, other living organisms, and property, make up the environment. Women are the ones who play a crucial role in managing natural resources on a family and societal level and are mostly affected by environmental deterioration. Women manage water, fuel, and food in communities all across the world, as well as forests and agricultural land. Many researches on women and the environment have found that women play important roles in natural resource management and are key contributors to environmental salvation, Restoration and conservation. Women have been considered as powerful icons of nature throughout history. As a result, a woman acts as a group bearers and protectors of life, as those who lead the way in environmental salvation and promotion.

### Role Of Women In Environmental Salvation:

Women play crucial roles in connection to their natural surroundings in all locations and civilizations around the world. Women are particularly sensitive to environmental changes or risks since they are often dependent on existing natural resources for food, fuel, and shelter. Because women's work typically involves managing natural resources, biodiversity, and ecosystems, their viewpoints and experiences are critical to sustainable development legislation and actions at all levels, ensuring a healthy world for future generations. Women in developing countries are primarily responsible for the management and conservation of their families' resources. Whole communities rely on women since they are the primary careers for children, the elderly, and the sick. For example, their traditional and generational knowledge of biodiversity provides medicines, nutritional balance, and agricultural rotation systems to communities.

### Rationale Of The Study:

Women's lives and the lives of their families can be severely impacted when drought, unpredictable rainfall, or severe storms disrupt access to these fundamental supplies. Natural disasters, in fact, disproportionately affect women, reducing female life expectancy rates and killing more women than males, according to studies. Women make up slightly over half of the world's population, but they feed the majority of it, particularly in developing countries' rural areas. According to the Food and Agriculture Organization, women produce between 60 and 80 percent of food in underdeveloped nations, while females only control 2% of land globally. Women have been more visible as their role in environmental management has expanded.

**Objectives Of The Study:**

- To understand women's awareness and participation on Environmental salvation.
- To study the challenges and risks faced by women while conserving the environment.

**Review Of Literature:****P. Mago, 1Dr. I. Gunwal (2021)<sup>1</sup>**

has attempted a study on "role of women in environment conservation". The study stated that growing population and technological advancement are putting a strain on the environment. Over-exploitation of the country's natural resources like land, water, fuel etc. has resulted in degradation of resources. 70% of Indian population is directly dependent upon natural resources. The study concluded, it is utmost important to conserve and promote the natural resources and environment. Women play a critical role in managing natural resources on family and community levels.

**V. Hemalatha Devi (1994)<sup>2</sup>**

the present paper covered the "role of women in environmental protection". It states that women in India spend a major part of their time in indoor conditions and they tend to contribute more on environmental protection and promotion. Environmental quality is considered as an important parameter in assessing the quality of life. Women are exposed to environmental pollution while performing these duties. The Legal battles that are faced by women in India to protect the environment are noted in this study.

**Methodology Of The Study (Data Sources)**

**Primary Sources:** This data include both qualitative and quantitative data.

**Research Approach:** Survey method

**Research Instrument:** Structured Questionnaire

**Type of Questions:** Open-ended and Close-ended questions

**Secondary Sources:** The secondary data was collected from journals, internet, reports and publications.

**Sampling Technique:** The sampling method used was Simple Random Sampling because the respondents chosen for filling the questionnaire were chosen randomly from the area of study which was Chennai city.

**Sample Design:**

This study group was chosen based on the ease with which the sample could be obtained as well as the possibility that women might take part in conserving the environment in Chennai city. To analyze women's participation on environmental salvation in Chennai city, Weighted Average Analysis, Ranking Method and Percentage method are utilized for data analysis.

**Data Analysis And Interpretation****Table 1.1**

To show the demographic profile of women's' participation on Environmental salvation in Chennai city, Percentage Method is used.

**Table Showing Demographic Profile of Respondents**

Particulars	Demographic Profile	Frequency	Percentage
Age	21-30	82	82.0
	31-40	9	9.0
	41-50	5	5.0
	Above 50	4	4.0
Marital Status	Married	58	58.0
	Unmarried	42	42.0
Occupation	Student	8	8.0
	Private employee	40	40.0
	Government employee	15	15.0
	Home maker	15	15.0
	Self employed	22	22.0
Monthly Income	10,000 to 20,000	53	53.0
	20,000 to 30,000	15	15.0
	30,000 to 40,000	14	14.0
	40,000 to 50,000	4	4.0
	More than 50,000	14	14.0
Total		100	100.0

**Source: Primary Data**

**Interpretation:**

Table 1.1 shows the Demographic Profile of respondents where majority (80%) of the respondents belong to the age group of 21-30. Also, (58%) of the respondents are married and (40%) of respondents are

private employees and (22%) were self employed and (15%) were government employees in Chennai city. (53%) of respondents belong to monthly income of 10,000 to 20,000.

**Table 1.2**

**Objective-1 To understand women's awareness and participation on Environmental salvation.**

To understand women's awareness and participation on Environmental salvation percentage Method is used.

**Table showing women's awareness and participation on Environmental salvation**

Particulars	Awareness And Participation	Frequency	Percentage
Planted A Tree	Yearly	11	11.0
	Monthly	80	80.0
	Weekly	5	5.0
	Daily	4	4.0
Frequency Of Cleaning The Environment	Daily	75	75.0
	Weekly	25	25.0
	Occasionally	0	0
Water Conservation Methods Used	Rainwater harvesting	83	83.0
	Water metering	5	5.0
	Water efficient bathroom accessories	10	10.0
	Grey water recycling	2	2.0
Soil Salvation Techniques	Growing your own plants	53	53.0
	Using natural compost	15	15.0
	Growing soil saving plants	14	14.0
	Supporting soil-friendly agro ecological farming	4	4.0
	Raising public awareness about soils	14	14.0
Waste Management	Avoiding plastics	56	56.0
	Buying food that has minimal packaging	20	20.0
	Compost your kitchen waste	10	10.0
	Go paperless	7	7.0
	Segregating waste	7	7.0
<b>Total</b>		<b>100</b>	<b>100.0</b>

**Source: Primary Data**

**Interpretation:**

Table 1.2 shows the women's awareness and participation on Environmental salvation. (80%) of the respondents plants trees on monthly basis to conserve environment. (75%) of the women clean their environment frequently i.e., on daily basis. Rain water harvesting is the most common method used by women for conserving water in their households. (53%) of women believe that growing own plants in garden can help conserving soil. (56%) of women chose avoiding plastic usage at home is the best way for managing waste at home.

**Table 1.3**

**Objective-2 To study the challenges and risks faced by women while conserving the environment.**

To study the challenges and risks faced by women while conserving the environment Ranking method is used.

**Table showing the challenges and risks faced by women while conserving the environment**

Particulars	Risks and Challenges					Total	Rank
	1	2	3	4	5		
Less access to land and productive resources	48	30	54	22	60	214	5
Unimproved sanitation facilities	20	86	35	49	70	260	3
Lack of participation in environmental decision making	25	31	165	19	0	240	4
Increased participation in economic development	10	42	60	145	69	326	2
Gender barriers	15	40	55	40	180	330	1

**Source: Primary Data**

**Interpretation:**

Table 1.3 shows the risks and challenges and risks faced by women while conserving the environment. Most women felt gender acts as a greatest barrier in protecting the environment as they are considered to be the weaker sections of the society. Most women agreed that their increased participation in economic development resulted in reduced participation in conserving the environment. There are still villages which do not provide proper sanitation facilities to women who tirelessly work to save our environment.

#### **Major Findings Of The Study:**

- Majority (80%) of the respondents belong to the age group of 21-30. Also, (58%) of the respondents are married and (40%) of respondents are private employees who belong to monthly income of Rupees 10,000 to 20,000.
- (80%) of the respondents plant trees on monthly basis to conserve environment.
- (75%) of the women clean their environment frequently i.e., on daily basis.
- Rain water harvesting is the most common method used by women for conserving water in their households. (53%) of women believe that growing own plants in garden can help conserving soil. (56%) of women chose avoiding plastic usage at home is the best way for managing waste at home.
- Most women felt gender acts as a greatest barrier in protecting the environment as they are considered to be the weaker sections of the society. Most women agreed that their increased participation in economic development resulted in reduced participation in conserving the environment.

#### **Suggestions :**

Women's participation in environmental protection would aid society in developing the sense of responsibility required to maintain a healthy balance between humans and the earth's resources. Women were more aware of the need to protect the environment for all humanity than men. Motivating women to participate in environmental protection and disaster management would fuel their enthusiasm for the cause. They would aid in the development of all humans' sense of responsibility for maintaining a healthy balance between humans and the earth's resources. They needed to persuade their governments to empower women to defend the environment in areas where such actions were not feasible. Finally, women must mobilize to end poverty, which has kept the poor from participating in society.

#### **Conclusion:**

Environmental quality is also a significant factor in determining one's quality of life. In terms of environmental management and development, women play a critical role. Women's lives are clearly intertwined with stability, progress, and economic prosperity. As a result, their full participation is critical to achieving long-term sustainability development. Women, especially those who live in remote areas, mountainous locations have a unique relationship with the natural world. However, the methodology differs from that of the city areas. Rural women have a stronger link with land and other natural resources, which encourages a new culture of responsible use and preservation of natural resources and the environment, guaranteeing that future generations will be able to meet their requirements. All women must utilise their power to promote democratization and combat the economic injustice that has resulted in significant demographic shifts.

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**GENDER INEQUALITY IN SLUMS: A DARK REALITY OF URBANISATION, ITS IMPACT ON  
WOMEN'S EMPOWERMENT AND WAY FORWARD**

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**Abstract**

Urbanization and slums are critical issues. Understanding the situation for women in particular, added sensitivity to those factors which are gender specific. Understanding the phenomenon of urbanization from a gender perspective indicate that women's status as women regardless of where they live ultimately impact their trajectory into the slums. This paper tries to highlight the gendered dimension of discrimination for women living in slums right from their migration to their living, also the positive way forward how to tackle the inequality through institutional and non institutional measures.

**Key words:** gender inequality, urban slum, urbanization, migration, women empowerment

**Introduction:**

The Indian economy has transgressed the leading developing countries in the World in terms of its rapid urbanization and pace of development. In India urban population is growing at a much faster rate than the rural growth rate over the last 100years. This had led to growth of slums and slum population in India stands at 65.4 million. It also led huge masses of traditional inhabitants an "upturning" of their familiar cities and constructs as never before. Of particular interest are those who reside in the slums of India especially within the urban areas. It is generally recognized that poverty is experienced different according to gender, age, caste, class and ethnicity and within households. The main burden from these inequitable power falls upon the women, old age people, children specially girl child. More specifically the women of these settlement encapsulated within their traditional and conservative role have the most adjusting and adopting to do. If one looks at the economic activities of urban poor most are engaged in informal activities and women fall at the bottom of the sub contracting chain. This paper seek to delve the gendered discrimination faced by women living in urban slums starting from their migration journey to urban areas and unequal opportunities compared to male counterparts. Also it indicates the utmost necessity to empower the lives of these marginalized groups sand realizes the holistic implementation of "smart city" programme.

**Objectives:**

1. To analyze the factors of women migration to urban area.
2. To analyze areas where women face discrimination in slums worldwide.
3. To put forward some suggestions for empowering slum women.

**Urban Migration And Gendered Angle:**

Urban migration hiked from 18% to 40% within short span of time and expected to 56% by 2030. This led to the growth of slum areas with scarcity of resources. Some "push" and "pull" factors which drive women's migration to urban areas are follows.

- a. Women can't control, own, and inherit land, property, house in their own light because of gender discriminatory social n sometimes legal practices. So it create a vulnerable situation when they are widow or unmarried and they are displaced n thrown out from their home .
- b. Lack of skilled capacity to be economically independent made many women suffer the worst victims in case of communicable diseases, HIV, AIDS etc with no access to medical facilities and also thrown out from society where they reside.
- c. War, armed conflict have most worst impact on women and children in terms of emotional loss also women face the sexual harassment afterwards.
- d. Domestic violence and cruel treatment from husbands compel many women to migrate to some urban and affluent areas in search of livelihood for them as well as their children.
- e. Cultural practices like early marriage, polygamy, discrimination on terms of girl child's education, nutrition as compared to male child of maximum lower and middle class families and no legal remedies compel women to migrate to urban areas.
- f. The neoliberal idea of development led to the displacement of slum area and effecting the women folk living there in terms of their livelihood options. Many case studies around the world depict that women are highly traumatized for the fear of forceful eviction from their place.

Various researches conducted worldwide and thousands of case studies indicate these factors which depict the gender discrimination in every walks of women lives which make them to settle in urban areas with hope of better future cities offer but they again face the reality check in terms of their being a woman.

#### **Discriminatory Areas In Urban Slums From Gender Angle:**

##### **Gender and fertility:**

Total fertility rate in slum is 2.5 as compared to 1.9 in non slum and vast gap in early dropout and marriage age of slum with non slum areas clearly show the women are lagging behind in “progressive emancipation” in slum areas and patriarchal social structure is the prime reason behind it.

##### **Gendered Division Of Labor:**

Women of slum areas are lag behind because of “informalisation of labor”, unpaid role in “family business”, also gendered remuneration discrimination in formal economy also.

##### **Gendered Disparities In Terms Of Human Capital Formation Opportunities:**

It is a common practice that girl child of poor families always face the double discrimination due to gender and being economically vulnerable. As they have to sacrifice their education, proper nutrition also deprived from any skill training for the male child of the family and it keep them unskilled and they can't stand the cut throat competition of cities to become economically independent.

Women also face discrimination in terms of physical assets like land, property etc. They are not given assets ownership in almost all cases in urban areas also, moreover it become difficult to get a rent room in urban areas for women headed households. Women always have to live at the mercy of the male member of the family.

Lack of public utility services like water sanitation, toilets, clean dwelling etc led to women's “time poverty” for their informal employments. They also face the severe problem of lack of facility to maintain personal hygiene, sexual assault while using public toilets etc. During Covid 19 pandemic women in slums were the worst affected community as they face multiple and intersecting deprivations. Women in slums face double whammy of greater exposure to the communicable diseases because of their limited access to hygiene as well as little wages and social safety nets multiplies their vulnerabilities and pushes them further behind.

##### **Violence And Gender:**

Women from slum areas prone to sexual as well as domestic violence and record show the maximum human right violation for the women in slums. Moreover women from female headed households face misogynist dominance for transgressing heteronormative boundaries.

##### **Women Access To Space, Connectivity And Communication:**

Women's access to different space is limited by “reproductive tax” they pay as well as strong symbolic dimensions surrounding the “forbidden and permitted” use of space direction by patriarchal power relations. This seriously jeopardizes women of slum areas benefiting from urban prosperity and remains as dependent on mercy of male counterpart.

##### **Women Participation In Urban Governance:**

One more imbalance picture we see in terms of women share in urban governance, decision making bodies. This definitely impact the proper formulation and implementation of policies which can uplift the disempowered position of women in urban areas.

##### **Recommendations:**

After evaluation of the causes and consequences of gendered discrimination some suggestions are put forward to grapple the issue of women rights in urban areas.

- a. Provide security of tenure as a matter of priority to women and their families living in slums.
- b. Combat violence against women and provide effective legal and other remedies to victims of gender based violence.
- c. Invest in slum upgrading programme and housing development programme for poor, ensuring women's effective participation.
- d. Ensure joint ownership and control over housing, land and property as well as equal rights between men and women in marriage.
- e. Strengthen national legal protections for women's housing rights on the basis of non discrimination and equality.
- f. Enforce women's inheritance rights and equal rights to marital property.

- g. Improve access to basic services such as water , sanitation and provide safer environments for women living in the slums.
- h. Fight against women's poverty and provide economic empowerment opportunities to poor and disadvantaged women. In regard of this some initiatives are taken to impart skill development training to slum women in various cities across India and study report reveal the general improvement and wellness among women by means of economic empowerment by engaging various activities post training.
- i. Collect data on the impact of urbanization with particular emphasis on collecting disaggregated statistics.
- j. Raise awareness about women's human rights at community and institutional unit.

#### **Conclusion:**

Some research shows some positive events in urban slums like virtual non existence of caste hierarchies. Moreover research studies regarding the characteristics of urban slum shows that GEMEINSCHAFT nature is exhibited in the women of urban slums, despite their adverse circumstances they have faith on the strength of cooperation which has traditionally held the Indian society to a stronghold. The expanding economy provides many avenues for women in urban slums to microfinance themselves to be self employed and become small scale entrepreneurs. These initial feeling of enthusiasm from living in a new environment needs to be capitalized upon by the government of India else it will become "empty development". There should be more slum development programmes where redevelopment and refurbishing can be taken up by the government and private parties keeping the gender angle in mind in a bid to make life better, easier and safer for the women as their numbers in the informal economy surge. As there is more awareness around these issues now, society should start by paying more attention to the informal workers, slum-dweller and forgotten people around them. If there is more awareness in general then we can better understand what can be done to improve the lives of these people and in turn appreciate more the invaluable services they offer.

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**KAMILA SHAMSIE'S HOME FIRE AS A REWRITING OF THE GREEK PLAY  
ANTIGONE AND COMPARISON OF THE POSITION OF FEMALE CHARACTERS**

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**Abstract:**

This paper aims to compare the novel *Home Fire* which is a retelling of the play *Antigone* written by Sophocles. The paper attempts to compare the work as a retelling and the female characters in both the works. The writer tries to bring out the similarities between the classical world and the contemporary world.

**Introduction:**

Kamila Shamsie's novel *Home Fire* is a contemporary reworking of the Greek play *Antigone* written by Sophocles. The play is a tragedy where the protagonist Antigone stands against the state in order to get permission for the death burial of her brother Polyneices. Creon, the King of Thebes refuses to grant permission for the burial and this leads to the tragic end of the play. Kamila Shamsie by adapting this play in the twenty first century projects how the play is relevant to the contemporary world. In the novel Shamsie talks about how the immigrant Muslims suffers in London because of their religion and identity. She also talks about how the lives of the young immigrants were devastated by the rules of the state. By adapting the play Shamsie shows that even though centuries passed, issues like denial of basic rights and needs for an individual, oppression in the name of religion and gender, and controlling people by the power of the state are still evident in the world.

**Home Fire As A Retelling And Comparison Of The Female Characters:**

In the play, Antigone is seen as a strong character. When she comes to know about what happened to her brother Polyneices in the war, she decides to bury his body. But the King refuses to give permission. Likewise, in the novel Aneeka is seen as a strong and fiery female character. Aneeka's twin brother Parvaiz has been killed in Istanbul and the British Government did not allow bringing the body to London as they considered him as a terrorist and the enemy of the state. Aneeka because of her love to her brother decides to do anything to bring his body back to London. Aneeka considers her sister Isma as a betrayer because she is the one who informs the police about their brother Parvaiz. She says, "You betrayed us. And then you tried to hide it from me. Don't call, don't text, don't send me pictures, don't fly across the ocean and expect me to ever agree to see your face again. We have no sister." (Shamsie 42). These lines show Aneeka's love for her brother. Antigone in the play is engaged with Creon's son Haemon; she sacrifices this relationship to fulfil her obligations to her brother. Aneeka on the other hand uses her relationship with the Home Secretaries son Eamonn in order to help him and bring him back home. She says, "I wanted Eamonn to want to do anything for me before I asked him to do something for my brother." (194)

Isma, the elder sister is compared to the character Ismene in the play. In the play, Ismene is seen as a weak character she is feminine, obedient and abides by the laws of the state. She is afraid to go against the rules. When Antigone calls her to join her she refuses and says that going against the state is not good. Likewise Isma also denies helping Aneeka in her mission. Even though Parvaiz is her brother, her fear of the state does not allow her to do something for him. Isma as an elder one takes more responsibilities for the family and she is more like her mother who accepts her husband's death and did not take any actions to find his body.

Parvaiz nineteen year old twin brother of Aneeka grows without knowing anything about his father. No one in the house talked about his father. When Farooq, the ISIS agent met Parvaiz he tells him about his father Adil Pasha and glorifies him as a great warrior. Hearing this Parvaiz wishes to know more about his father and he decides to do take the work which was done by his father. Farooq tortures him physically and tells him that same way his father also tortured by the government. Obsessed with the thoughts of his father Parvaiz asks Farooq to allow him to know the pains that his father under gone. He says, "Tie me again. I want to feel my father's pain." (141). Parvaiz once he started working for the ISIS he realises his mistakes and the horrors of the place. When he tries to come back he is not allowed and his

passport is taken away from him and at last he is killed. Parvaiz can be compared to the character Polyneices in the play, where Polyneices is considered as the traitor of the state. Parvaiz is also considered as an enemy by the British Government. The play begins after the death of Polyneices and the reason of his death is not evident. But in the novel the reason for Parvaiz death is clearly depicted.

Creon, the King of Thebes is a leader who identifies the power and dignity of the state entirely with himself. He maintains the throne as his unquestioned right and rules the country by his own will, rather than for the good of the people. His power madness makes him unyielding and vindictive even to his own son. He is full of pride and ambition. In the novel Karamat Lone, the home secretary is compared to Creon. Karamat himself is an immigrant from Pakistan who distances himself from his Muslim background. He says that he is now a British and not a Muslim. "I hate the Muslims who make people hate Muslims" (231). He refuses to hear his son Eamonn's words and denies helping Aneeka. He in order to keep up his political power shows him as a perfect British politician. Later like the King Creon, he too changed his mind and will to help Aneeka. But it's too late and he could do nothing. Eamonn is compared to Haemon in the play. He too asks his father to help Aneeka like Haemon asked for Antigone.

Theme of love plays an important role in the novel. Aneeka's love for his twin brother Parvaiz allows her to do anything for him. Her love for Parvaiz is so great that she sacrifices her own life for him. Eamonn's love for Aneeka made him to go to her and die along with her. Love is what leads to the conflicts that occur in the novel. Pride is also an important theme. Karamat's pride and his obsession with his power make him a horrible person. In order to protect his power position he denies his own identity. His pride is so great that he couldn't even admit that he may be wrong. The theme of individual law versus state is also seen in the novel. The state forces certain unwanted laws among its people and it does not allow them to be themselves and often watches over them. The state which is supposed to protect its citizens treats them as enemies. Lack of agency is also an important theme. Aneeka does not have any agency for herself and she is not provided with her needs. She is not even allowed to go out of the country. The emotions of individuals are not taken into consideration.

#### **Conclusion:**

As a retelling the novel gives a clear picture of the government and its ideas about the people. The female characters in both the play and the novel are very powerful and they never forget to stand up for their rights. Even though few characters seems as weaker one they are stronger in their family relationship. Shamsie as a writer has given a perfect contemporary views comparing to the classical world. The setting of the play is war. In the novel the setting is political and it shows how the state instead of helping the people looks at them as enemies. The conflict takes place when the state refuses to help Aneeka. She in order to bring his brother back protest against the government. Throughout the novel, Shamsie depicts the sufferings faced by the immigrants based on their religion, identity and race. The novel is written in third person narration and from the perspective of different characters. Shamsie's writing is as always elegant and evocative. The novel is a powerful exploration of the clash between society, family and faith in the modern world, while tipping its hat to the same dilemma in the ancient one.

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**RETHINKING WOMEN MENTAL HEALTH AND WELLBEING THROUGH THE  
LENS OF THEIR EMPOWERMENT**

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**Introduction:**

Women's empowerment and mental health are two sides of the same coin. These two concepts are essential because they contribute significantly to the complete development of women. As such, this research paper sought to investigate and analyse women's empowerment and its relationship to the prevention of mental health problems in challenging situations. .

Empowerment of any segment of a society is a myth until that segment is granted legal equality. Empowerment cannot be dispensed in capsules to those deemed deserving. . It is not just a concept that could be defined with the help of some universally accepted parameters. It was proposed by women from the south as a counter-project to the integration concept for advancing women at the international women's conference in Nairobi in 1985. <sup>1</sup> Empowerment means increasing the socio-economical political, educational, spiritual, and emotional strength of women or moving from enforced powerlessness to a position of powerfulness. It often involves developing confidence in them. Unequal treatment opportunities and discrimination based on gender hamper women's ability to lift themselves from powerlessness to power because it adversely affects the mental health of women.

Numerous studies and theories have identified a variety of factors and stages associated with female empowerment. They are social-political mental financial education; some research indicates that women's empowerment is strongly related to social norms regarding culture, women's role in society, and particularly religious culture. Several studies indicate that gender equality is one of the most effective strategies for women's empowerment and mental health improvement. Women's mental health is jeopardised when they face gender discrimination in the family and society, as well as unequal access to education. Discrimination against women is frequently justified by religion, tradition, and social norms and regulations. <sup>2</sup>

Although we live in a secular state, religious influences have an effect on family and society, whether intentionally or unintentionally. Religion also has an effect on women's status in society. Women's status has fluctuated across India's various religions. She has been oppressed and subjugated, while also being revered as the deity of the home. From the Vedic period to the present day, her status and position have shifted with the passage of time.

In the Vedic period status of women was high and respectful and later on, it started to decline with the prevalence of child marriage, Sati system, Jauhar, polygamy, and pardha system. Hindu widows' life was more miserable. The rigidity of the caste system denied them the right to freedom and social mobility. widowed is to think that the Sati system is a better alternative than being a widow, and the Apart from the above practices, there were other bad practices such as Devadasi, Prostitutes, etc. These all-bad practices were made to follow by the women and not by men.

Women's status is supposed to deteriorate completely during the mediaeval period, which is referred to as the 'dark age' for them. During the Middle Ages, the term "Stridhana" took on enormous dimensions when used in conjunction with dowry. This contributed to female foeticide and infanticide in some ways, as it became a burden on the poor. The majority of the population came to view the birth of girls as a misfortune.

India is one of the few countries whose Constitution protects human rights. Civil and political rights are protected as Fundamental Rights and are enforceable in court. Human rights and fundamental freedoms are

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<sup>1</sup> Siddiqi, F. E., & Ranganathan, S. (n.d.). *Women and Human Rights* (2010th ed.). New Delhi: Kanishka.

<sup>2</sup>[https://www.researchgate.net/publication/323031695\\_Empowerment\\_of\\_women\\_and\\_mental\\_health\\_improvement\\_with\\_a\\_Preventive\\_approach](https://www.researchgate.net/publication/323031695_Empowerment_of_women_and_mental_health_improvement_with_a_Preventive_approach)

inherent in all human beings, and the government's primary responsibility is to safeguard and promote them. <sup>3</sup>

Not only unjust acts, but also unjust national and international structures violate human rights. The human rights of women are being violated in many fields of life. Indian society is structured according to patriarchal rule. Patriarchy, as the rule of males over females, is in itself a form of violence because it affects women's dignity and place in society<sup>4</sup>. The problem in the case of Indian women is that they lack a basic essence of dignity and identity. Dignity is intrinsically linked to a human being's identity as a person; when a woman lacks the right to exist as a person, dignity ceases to exist. The problem in the case of Indian women is that they lack a basic essence of identity and are supposed to survive as dependents of husbands' fathers and sons. Numerous instances exist in which women's dignity is violated. Crime against women begins from womb to tomb. In domestic violence where women are beaten, harassed, and attacked by their men they had been raped, molested, teased, and even there are dowry death cases. The women often fear social stigma and So-called family prestige, concern for children's futures, economic difficulties, and fear of divorce Even in caste and communal wars, women are made soft targets and subjected to physical and psychological violence. They are sexually assaulted, humiliated, harassed, and tortured, which has a negative impact on their mental health.

The laws were enacted to eradicate bad practices in society. Many efforts were made to improve the condition of women by great leaders like Justice Ranade's Raja Ram Mohan Roy, who was instrumental in the abolition of the Sati system, spoke out against child marriage, and fought for women's rights to inherit. Ishwar Chandra Vidyasagar started a campaign for widows' right to remarry and advocated for women's education. Maharaja S. Rao, the king of Baroda State, campaigned to end child marriages and polygamy, as well as to provide women the right to education and widows the opportunity to remarry.

Swami Vivekananda, Annie Besant, Mahatma Gandhi, and Swami Dayanand Saraswati Mahatma Phule, Savitribai Phule Gopal Ganesh Agarkar, Tarabai Shinde, Pandita Ramabai, Dhondu Keshav Karave took the effort to uplift social, educational, economic and political rights of the women.

After India became independent, the Indian parliament made special provisions in the Constitution about women's rights. Our constitution gives fundamental rights to women as well as every citizen. Gender equality is a principle enshrined in the Indian Constitution. Not only does the constitution guarantee women's equality. However, it also empowers the state to implement positive discrimination measures. Apart from the constitution's provisions, certain other pieces of legislation have been enacted to address specific issues. The Dowry Prohibition Act 1961, The protection of women from domestic violence Act 2005, The prenatal Diagnostic Techniques (Regulation & prevention) Act 1994, The Hindu widow Re-marriage Act 1956, The Hindu Succession Act 1956.

While all of the provisions in the Constitution and other enactments reflect the goal of gender justice, implementing them has proven difficult.

Mental disorders commonly seen in women are depression, anxiety, somatic complaints, and eating disorders. The various atrocities faced by women like sexual violence, domestic violence and issues of multiple roles, overwork fairly contribute to mental disorders they suffer from, resulting in poor mental health.<sup>5</sup>

There are numerous reasons for such behaviour toward women, but the most important is the male superiority complex and society's patriarchal system. We are all aware that women are viewed critically. Though, in order to eradicate these ill-treatment and discrimination against women, numerous constitutional and legal rights must be strictly enforced. <sup>6</sup>

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<sup>3</sup> (Vienna declaration and programmed of action)

<sup>4</sup> <https://www.jstor.org/stable/4066596>

<sup>5</sup> [ojsadmin,+144.pdf](#)

<sup>6</sup> <https://acadpubl.eu/hub/2018-120-5/2/167.pdf>

Because a mental health problem is an invisible one, individuals cannot feel or visualise its impact. In this condition, their physical strength deteriorates, mental stability diminishes so socio-economic and medical problems increase. On the other hand, as a result of their relative physical and psychological vulnerability, their cries for assistance are confined within four walls. Neither one can understand the impact which creates on the individual who is afflicted and his family members, society views them as a burden, not utilising their potential or making sufficient efforts to transform them back into productive members of society.

**CONCLUSION:** - The law is an instrument to bring harmony to march with social change. Law changes from place to place and time to time. If it does not change to the ever-changing society, then it would be an instrument of oppression or suppression in the context of women. In the modern-day welfare State, the law starts its application almost from the stage of the womb and ends in the tomb. Like law, medicine and psychiatric knowledge are the other tools to restore the disturbed mind to its original status. So, every citizen of India must care for women's empowerment with a positive lens.

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## WOMEN ENTREPRENEURSHIP AND ECONOMIC DEVELOPEMENT

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### Abstract :

Women have achieved success in every sector from fashion to **technology**. Women entrepreneurship denotes an important engine of socio-economic growth. Today there are many successful women entrepreneurs in India. The women entrepreneurs become the job creator, provider and not job seekers. In India women have lack of self-confidence in their power and skill. The Indian women entrepreneurs are shaping the Indian society by opening new ways for more women to get up and be independent. Today there are many successful women entrepreneurs in India. The introduction of the government schemes to empower women entrepreneurs is also paving the road for women entrepreneurs to become independent as well.

**Keywords :** Entrepreneurship, Women Entrepreneurship, Schemes for Women Entrepreneurship

The word Entrepreneur is derived from the French word “entrepreneur” which means a person who undertakes the task of bringing together various resources and manages them to achieve desired results and take some share. Entrepreneurship plays a very important role in the economic development of any country. It acts as a pillar for the economic success of a nation. It leads to generation of employment, contribution in national income, rural development, industrialization, technological development, export promotion, raises living standard of country, support balanced growth by removing regional disparities etc. All the industrially advanced countries have achieved the current economic status due to entrepreneurship.

### Objectives :

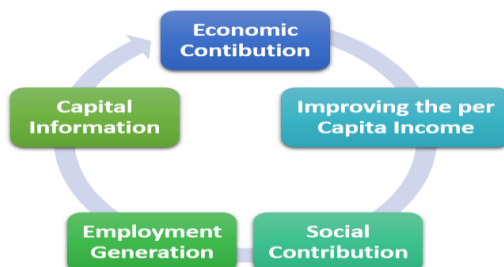
1. To study the women entrepreneurs in India
2. To study the contribution of women entrepreneurs in the economic development of India.
3. To study the role of Government in encouraging women entrepreneurs

### Women Entrepreneurship :

Women are successful not only in law, science, medical, politics and space exploration and even in police and military services, but now they are showing their might even in business and industry. Today women entrepreneurship is considered as an important engine of socio-economic growth. It has a leading role in generating creative work, achieving gender equality, and reducing poverty. Government of India defines women entrepreneur as "an enterprise owned and controlled by women having a minimum financial interest of 51% of the capital and giving at least 51% of the employment generated in the enterprise to women".

So we can say that women entrepreneurs are those women, who initiate, undertake risks, organize and run a business enterprise and provide employment to others. Woman entrepreneurs are more confident, artistic and innovative woman desiring economic independence individually and same time creating employment opportunities for others.

### Role Of Women Entrepreneurs In Economic Development :



The contribution of women in the economic development and growth of the nation cannot be neglected. Women entrepreneurs are the important factor of economic development in our nation. Women entrepreneurs are wealth of the nation as they are engaged in certain productive activity. The women entrepreneurs become the job creator, provider and not job seekers. Naturally the economic growth will be accelerated by generating employment and poverty reduction. Various products are produced by the

women in their small scale businesses in reasonable rates. New products and services are introduced and the shortage of necessary commodities is removed. So we can improve in standard of living.

#### **Women Entrepreneurship In India :**

Self-esteem, recognition, self-determination, and career goal are the key drivers for choosing to entrepreneurship by women. In the past few decades, there has been an extreme change in the position of women in the Indian society. Today women play a important role in the growth and success of the Indian economy. They have received success in every sector from fashion to **technology**. The Indian women entrepreneurs are shaping the Indian society by opening new ways for more women to get up and be independent. Today there are many successful women entrepreneurs in India. These successful Women entrepreneurs have a reputation not only in India but all over the world. For example, the first Indian women entrepreneur is Kalpana Saroj who is the Chairperson of Kamani Tubes in Mumbai, India. Aditi Gupta is an author and founder of Menstrupedia comic. Chitra Gurnani Daga is the co-founder of travel company Thrillophilia. Divya Gokulnath is the Co-founder of Indian multinational educational technology company BYJU'S. Khushboo Jain is the co-founder and COO at ImpactGuru.com and aims to help improve India's crowdfunding situation. Vandana Luthra is a philanthropist, the chairperson of the **Beauty and Wellness Sector Skill Council (B&WSSC)**. Suchi Mukherjee in 2012 built an online clothing and accessories marketplace that she named **Limeroad**. Presently this company is known as the most stylish online shopping platform in India for both women and men. Falguni Nayar started her own company Nykaa, which is known to sell online cosmetics and wellness products.

#### **Obstacles In The Path Of Women Entrepreneurs In India:**

The basic obstacle of a woman entrepreneur is that she is a woman and social attitude towards her is negative. – In India women have lack of self-confidence in their power and skill. Beside that there are many other problems like lack of training, lack of skill base education, lack of security, lack of information & training, low risk bearing capacity, family responsibilities, low mobility and many more.

#### **Scarcity of Finance**

- Lack of Aptitude and Training
- Tough Competition
- Family Responsibilities
- Low Mobility
- Lack of Education
- Low Risks Bearing Capacity
- Inadequate Marketing Facilities
- Lack of Information
- Shortage of Raw Material
- Lack of Security

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#### Schemes For Promotion And Development Of Women Entrepreneurs:

Women entrepreneurship has been known as an important source of economic success of any country. Women entrepreneurs generate new jobs for themselves and others. It also provides society with different solutions to management, organization and business problems.

The Indian Government has recognized the need for women to contribute in the mainstream of countries economic growth. Women entrepreneurship is understood as a successful strategy to solve the problem of poverty. For encourage the Indian women to come in lime line and involve in entrepreneurial activities. the government of India started different policies and programmes. The Integrated Rural Development Programme (IRDP), Training of Rural Youth for Self Employment (TRYSEM), Development of Women and Children in Rural Areas (DWRCA), Entrepreneurship Development Programs (EDPs), Prime Minister Rojgar Yojna (PMRY) are a very few examples of the different programs undertaken by the Government of India and Planning Commission. The government has also extended subsidies, tax waiver schemes and concessions for the women entrepreneurs. Following are the some schemes for promotion and development of women entrepreneurs

- **Bharatiya Mahila Bank (BMB) business loan:** Bhartiya Mahila Bank is a public sector banking company established in the year 2013. Bharatiya Mahila Bank (BMB) started with the vision of promoting economic opportunities for women and to set a path towards the women's economic empowerment. The bank creates a platform for woman entrepreneurs to get business loans
- **Stree shakti Package:-** The **Stree Shakti Scheme** is an initiative by the **State Bank of India (SBI)** for **women entrepreneurs**. The scheme **aims to empower women entrepreneurs** who own and manage retail trade, business enterprises of professional and self -employed like doctors, beauty parlour operators etc.
- **Annapurna scheme:** Under the Annapurna Business Loan Scheme, women entrepreneurs who want to set up food catering industry to sell food items like packaged food, breakfast etc. In this scheme, loan of Rs. 50,000 is given to women entrepreneurs by the State Bank of Mysore. Women can pay it in monthly installments of 36 months and loan will be given to fulfill the primary needs of the female entrepreneur that is to buy utensils and other equipment.
- **Orient Mahila Vikas Yojana Scheme:** In Oriental Mahila Vikas Yojana, women entrepreneurs are given loans ranging from Rs. 10 lakh to 25 lakh for small scale industries. Accordingly, no type of guarantor is required to avail this loan and women entrepreneurs can repay their loans over a period of 7 years. Around 2% loan interest rate concession is also given to women entrepreneurs.
- **Dena shakti scheme:** The Dena Shakti Scheme is aimed at providing affordable financing to women entrepreneurs involved in a wide range of activities. These activities include both Agriculture based and MSME enterprises.
- **Mudra yojana scheme for women:** Mudra Loan for Women or Mudra Yojana Scheme for Women is a unique Govt initiative under the Pradhan Mantri Mudra Yojana scheme, which is a massive fund of funds created to empower entrepreneurs in India.
- **Mahila udyam nidhi scheme:** Under this scheme, the objective is to provide loans to women enterprises involved in small scale industries. The loan amount can be easily repaid by women entrepreneurs in a period of 10 years. Different loan schemes are also included under Mahila Nidhi scheme, beauty parlor, day care center, auto rickshaw. The maximum loan amount given under Mahila Udyam Nidhi Scheme is Rs. 10 lakh.
- **Cent kalyani scheme:** Under Cent Kalyani Scheme, this loan can be availed by women entrepreneurs who are involved in business ventures like village, small and medium industries, self-employment,

agricultural retail trade. Women entrepreneurs do not need any guarantor while taking loan and the maximum loan amount given is Rs. 1 lakh.

- **Udyogini scheme**-These loans are for working in business, agriculture, retail and small entrepreneurs sector. If the annual income of a woman entrepreneur's family is less than Rs. 45000 then only she can avail loan through Udyogini scheme. A subsidy of 30% is also provided for loans up to Rs. 10,000 to widows, destitute or disabled women of SC and ST categories.
- **TREAD (Trade Related Entrepreneurship Assistance and Development) scheme**- The Trade-Related Entrepreneurship Assistance and Development (or TREAD) scheme is aimed to empower women by providing them with the necessary credit for projects which includes training, counselling, and knowledge to run the projects in the ideal way. The TREAD scheme aims to build the knowledge of women in businesses better.
- **Mahila Coir Yojana**: The Mahila Coir Yojana subsidy scheme was promoted to provide self employment to rural women artisans in regions producing coir fibre. Conversion of coir fibre into yarn on motorised rats in rural households provide scope for large scale employment, improvement in productivity and quality, better working conditions and higher income.

**Conclusion:**

Women Entrepreneurship plays an important role in industrial development. Women Entrepreneurs have played very important role in fulfilling the socio-economic objectives of the nation. Women entrepreneurs have made so much progress over the past few decades that it proves the valuable contribution of women for the rapid progress of the country and society. The government should come up with more schemes for the empowerment of women. At the same time, access to finance should be improved for the development of women Entrepreneurship.

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## WOMEN EMPOWERMENT IN INDIA: ANCIENT AND MODERN

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### Abstract :

Women empowerment is a debatable subject. Women empowerment is all about making women both socially and financially independent. Although women in India play an important role for the wellbeing of the nation, society and family they are relegated to a secondary position because of the traditional practices prevalent in India. But this is not the absolute truth. During the Vedic period women had equal status and power with that of men. But later status of women suffered a setback. The *Ramayana* portrays a false empowerment of women. Draupadi in the *Mahabharata* was put on the dice by her husbands as a commodity though she fought for her right. This decline dates back to the period of the *Manusmriti*. Various evil practices worsened the women's position. In Sultanate and Mughals rule women were suppressed most comparing to any other periods. Women's empowerment has its beginning in the early 19th Century. Contribution of various Indian social reformers towards the women empowerment is remarkable. Our Constitution guarantees equality of sexes. Nowadays women are progressively making a difference in various walks of life. Still we have miles to go. So let's accept the wise invitation of Rabindranath: "sobare kori aahoban |"



Women empowerment is a debatable subject. "Narika aappan bhagya joy koribar keno nahi dibe adhikar" – this is an eternal cry which is resounding in our cosmos from time immemorial. Empowerment of women focuses on equipping and enabling women to be economically independent and self-reliant. Women empowerment is all about making women both socially and financially independent. Empowered women can contribute to nation building by joining various sectors. It is indeed that one can tell the condition of a nation by looking at the status of its women. India is a country of contradictions. While on the one hand women have been worshipping as Goddess without whose blessings work cannot be initiated, crimes against women and girls have been committing deliberately on the other hand since ancient time in India. Although women in India play an important role for the wellbeing of the nation, society and family they are relegated to a secondary position because of the traditional practices prevalent in India. But this is not the absolute truth.

During the early Vedic period, society was more prosperous and people were living prosperous life compare to any other periods. During that period, women had equal status and power with that of men and they enjoyed the highest level of freedom, equality and empowerment compare to any other periods. The Rig-Vedic society was a free society where females were as free as their male counterparts. Ancient India had many learned ladies like Gargi, Moytreya, Khona. In our writings too we find the true ways for women empowerment. In the *Vedas*, the bride-to-be is called *Kanya* and the very word is a derivative of root *knee deetow* which means "to shine or be illustrious or to illuminate." It is she who has the birth right of choice and of obtaining a matrimonial partner. The women at home are *mahaabhaagaah* or the source of great fortune. They are *poojaarhaah* or worthy to be worshiped, they are the lights, who by their behaviour, brighten the whole family atmosphere. It is they who are gracefully good to give us our progeny. The *Yajur Veda* honours woman as the creator and mother, and prayed to God to protect woman.: *sa visvayuh sa vishvkarma sa vishvdhayah indrasya twa bhagam somen aatnachmi vishno havyam raksh.* (1,iv) Even the *Puranas* also do not look down on women. If one reads the *Puranas* as a whole he/she will surely admit that at least the early Vedic women enjoyed a position of dignity, honour and importance. Whereas the *Devipurana* eulogises the Shakti aspect of women, the *Brahmavaivartapurana* makes Radha the Conscious Magnetic Force of Krishna. In this period of feminine glory and prestigious life women were given every right in the society and no gender discrimination was there. All kinds of social, religious, individual rights were given to women equally as men. Even no religious ceremony could be performed without the participation of women.

But gradually during later Vedic period scenario began to change and women's position started declining. During the post-Vedic period the status of women suffered a setback when various restrictions were imposed on women and they were treated as that of slaves, were dependent on male members of their family and were not freely allowed to express or speak with loud voice. Gender discrimination was visible then. Various evil practices and beliefs gained ground in society during the then time causing discrimination of the women who were justified by the society inferior to men. No religious and social rights were given to women and they were totally isolated from participation in any kind of public activities. Education which had been an accepted norm for women was neglected and later on girls were totally denied access to education. They were not allowed to express or speak with loud voice. Even they were not allowed to chant the *Vedas* as they were considered as impure and pollute due to their menstrual cycle. Pre-puberty marriages were prevalent at that time. Freedom of women and rights of women were snatched and many restrictions were imposed on them. In the epic age the *Ramayana* portrays a false empowerment of women. In the *Ramayana* while women appear to be empowered, ultimately they are feeble instruments utilized to fulfill the desires of men and are portrayed as powerless objects that succumb to the manipulation of men. In the *Mahabharata* we are introduced to a woman who could be considered one of the first outspoken heroines of the Hindu culture to defy the social order of the time- Draupadi. Draupadi, the model of an **empowered woman** who was born from fire and so called as *Yajnaseni* was the biggest victim of patriarchy since birth and was put on the dice by her husbands as a commodity though she fought for her right. This decline dates back to the period of the *Manusmriti*. The birth of a daughter which was not a source anxiety during the Vedic period became the source of disaster for the father. Lord Manu forcefully states

Yatra naryastu pujoyante ramante tatra Devata,  
yatra itaastu na pujoyante sarvaastatrafalaah kriyaah

Where women are honoured divinity blossoms there and where ever women are dishonoured all action no matter how noble it may be, remains unfruitful.

Women experienced number of factors that imposed detrimental effects upon their well-being. Various evil practices like illiteracy, forced child marriage, Sati system, prohibition of widow remarriage, widow burning, devadasi system, the purdah system and polygamy *etc.* worsened the women's position and fastened the Indian women under narrow mindset and made their condition worse in the society. Under the rule of various dynasties, the position of women deteriorated gradually. During Sultanate and Mughals rule known as the 'dark age of Indian society' the muslim rulers tried to impose Islamic rules and regulation as much as possible on society where women were suppressed most comparing to any other periods.

While celebrating International Women's Day, it is worth pondering over India's historic contribution in pioneering women's empowerment that has its beginning in the early 19th Century. In 1829 Raja Ram Mohan Roy convinced the then British ruler to declare 'Sati system' as illegal and put a ban on it. This can be marked as starting point of women empowerment in India. Due to the endeavour of Ishwar Chandra Vidyasagar and others the Hindu Widows' Remarriage Act was enacted in 1856 to prevent the then prevailing deep lovable custom of Kulin Brahmin polygamy. Raja Ram Mohan Roy was also in favour of widow remarriage. It can be considered another important benchmark in Indian women empowerment. Swami Dayanand Saraswati, founder of Arya Samaj strongly advocated education for girls and recommended that for marital happiness, both husband and wife should be well educated.

Swami Vivekananda's contribution towards the women empowerment is remarkable. Following the paths of his guru, the most celebrated mystic in Bengal Sri Ramakrishna Paramhansa who glorified *women as the veritable images of Shakti*, Swami Vivekananda considered women as the veritable manifestation of Brahma. He is of the view that Atman or the soul has no sex, no caste, and no imperfection and there should be no discrimination on the basis of gender. He is of the belief that there is no chance of the welfare of the world unless the condition of women is improved. He gave an example that a bird needs both the wings to fly. It is not possible for a bird to fly with one wing. His ideologies on women empowerment are still relevant in the 21st century and are gaining more importance on our global world.

Again nobody has done as much as Gandhi has done to bring out masses of illiterate women from the four walls of their houses. According to him woman is the companion of man, gifted with equal mental capacity. They have to be conscious and aware to feel and realize at every step of their life that they are the builders of their nation and the peaceful world. Pundit Jawaharlal Nehru, the first Prime Minister of India

believed that education of a boy is the education of one person but education of a girl is the education of the entire family. To awaken the people it is women who must be awakened; once she is on the move, the family moves, the village moves and the nation moves. His daughter, the first woman Prime Minister of India Mrs. Indira Gandhi was also of the view that to be liberated, woman must feel free to be herself, not in rivalry to man but in the context of her own capacity and her personality.

What will be remembered forever about Rabindranath Tagore, the bard of Bengal is his contribution to literary society and his attempt to create a world “where the mind is without fear and the head is held high”. His creations have become a lifelong source of inspiration for women then and now. Tagore put women Charulata in *Nashtanirh*; Hemnalini, Kamala in *Noukadubi*, Labanya in *Shesher Kobita*; Mrinal in *Strir Patra* in the forefront in his works that campaigned for women’s liberation, equality, freedom, justice, power and dignity and rights. The great rebel poet of Bengal Kazi Nazrul Islam also asserts,:

*Biswe jaa kichhu mohan srishti, chiro-kolyankar /  
Ardhek tar koriaachhe nari, ardhek tar nor //*

This is nothing but the proclamation of women empowerment.

Our Constitution written by Baba Sahib Ambedkar guarantees equality of sexes and gives great importance to the quality status and opportunity for men and women. The preamble to the constitution of India and specially Articles 14 - 18 & 42 assure justice, social, economic and political equality of status and opportunity and dignity to the individual within the territory of India. Thus it treats both men and women equally. Various commissions including Kothari Commission also rightly asserted the importance of women education for the improvement of human beings and for moulding the character of children for the wellbeing of the society. The goal of National Policy for the Empowerment of Women (2001) is to bring about the advancement, development and empowerment of women. It focuses on equal access to women health care, quality education at all levels, career and vocational education, employment and community practices by active participation and involvement of women in public offices *etc.* The National Knowledge Commission (2007) focused on access to knowledge concepts and creation of new knowledge. Under this, Universities are making sincere efforts in the direction of providing facilities and necessary provisions to the women students.

Nowadays, women are progressively making a difference in various walks of life. They are empowered in many ways in the modern world. They have standing in the legal system; can acquire property; initiate divorce; can get custody of children; cannot be discriminated against by workplaces and educational institutions and can marry whomsoever they wish. But still one cannot say that women are totally empowered and has reached their sustainable status. We still have miles to go to fulfill the needs to go beyond the millennium development goals set in the Millennium Summit of the United Nations in 2K and to achieve our cherished goal to empower women. So we must come forward and join hands together for performing such noble task and accept the wise invitation of our great seer poet: “sobare kori aahoban j”

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**A STUDY OF THE CHALLENGES TO WOMEN'S EMPOWERMENT IN THE  
MODERN ERA**

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**Abstract :**

The purpose of this study is to look at the current condition of women's empowerment and the challenges that women encounter. Women's empowerment has emerged as one of the most pressing challenges. Women's empowerment, therefore, remains a pipe dream in practice. We observe how various challenges in her daily life oppress women. Women's empowerment is a powerful method to enhance women's access to the resources and capacity to make life-changing decisions. The development to enhance a formerly disadvantaged woman's financial, social, and political status in society is women's empowerment. It has to do with protecting and safeguarding against a variety of targets. The study relied entirely on secondary information. As shown in a study, women are still disadvantaged and have a worse status than men despite their efforts. A study, women in society, continue to accept inequitable gender standards. A diversity of factors impact women's empowerment, including education, employment, and a change in social benefit. Women must be treated with respect in society to be fully empowered. As women advance in the community, we believe that we become more vulnerable. When women get more mature or well-known, they are mistreated. Women can only be empowered if they are aware of their rights and make their own life a focus as an outcome. Her dream of empowerment will only become a reality once she has eliminated violence from her life in the modern era.

**Keywords:** Challenges, Women, Empowerment, Modern, and Era

**Introduction :**

Women's empowerment refers to promoting religious, political, social, educational, gender, and economic success in women and their society. Women's empowerment is influenced by numerous elements, notably their geographical area (urban vs rural), academic attainment, social status (caste and class), and age. Women's empowerment programs work at the global, regional, and local (Panchayat) levels in sectors like healthcare, education, economic opportunity, gender-based violence, and political engagement. As an outcome, the gap between legal changes and societal behaviour is enormous. Women's empowerment is strengthening a historically marginalized woman's financial, social, and political status in society. It is a technique for protecting children against all forms of violence. Women's empowerment means fostering a cultural and political situation devoid of oppression, violence, stress, discrimination, and the general sense of being persecuted that experience of working in a traditionally male-dominated society. In every element of their lives, women in developed countries have the same rights and opportunities as men. On the other hand, gender discrimination and bigotry still exist today. Due to the contradictory circumstances, she was treated like a Goddess at times and an enslaved person at others. Even though women represent more than half of the world's population, there is still a gender gap, with females surpassing males. They are not always regarded equally to males in terms of social status. Women's empowerment is the most critical component of economic success since it increases women's involvement in decision-making. Due to its male-dominated society, this developing country has a low financial position. Females make up approximately half of the population, with the majority being poor and unemployed. Women's empowerment is essential for the future of the family, society, and nation. Women's empowerment assists women in being financially self-sufficient, establishing positive self-esteem, overcoming obstacles, and participating actively in infrastructural development. Women's empowerment will only work if and when they are well informed in the modern era.

**The Notion Of Empowerment :**

"Empowerment" is a term used to describe when the poor have more influence over their resources and ideas. It has been linked to independence, authority, status, and action. As per the Indian constitution, women have equal standing on the field of play, and sources must establish rules and regulations to ensure this right. Empowerment is defined as a "multi-dimensional sociological phenomenon that enlists the help of experts in accepting responsibility for one's actions; it is a procedure



that reinforces democratic freedoms so that people can use them in their own lives, societies, and society by taking action on issues that concern them" (Page and Czuba, 1999). One of the many terms used in technical support is empowerment, which has evolved into the most adaptable idea (Batliwala, 2007; Cornwall & Eade, 2011). Most worldwide forums have concentrated on grasping opportunities, which may be an unfavourable period for global women's empowerment. It advocated for women's rights and gender inequality, and mistreatment of women. Women's empowerment pertains to a woman's increased self-esteem, capacity to make her own decisions, and ability to impact societal change in her own and other forms. Women's empowerment and the promotion of women's rights have turned into a significant movement in recent times, and it is now approaching a new area. Women and girls continue to face discrimination and abuse in every society.

#### **Women Empowerment :**

Women's empowerment is often confused with "gender equality" and "gender equity," which are two separate but related notions (World Bank, 2001). The concept of empowerment has a long history in social development. In the 1970s, feminist understanding and collaborative action impacted significant global opportunities. Women's empowerment became popular during this time as a radical tactic for shifting power systems in favour of women's rights and better women's rights (Batliwala, 1993, 2007). Gender imbalance exists in all countries. Hence women's empowerment and gender equality are topics everyone is interested in. Gender inequality is significantly more prominent in developing countries than developed nations (Ahmed et al., 2001). Women's empowerment is defined as "women's ability to make quality life decisions when such ability has previously been denied them" (Malhotra et al., 2009). Women's empowerment refers to the continuous transformation of women into decision-makers, domain experts, and strategic life planners (Lee-Rife, 2010). Since women's empowerment is vital to accomplishing this aim, the experts consistently used both terms throughout the study (Alvarez and Lopez, 2013). Women's empowerment attempts to eradicate separation, inequality, and discrimination of women in several contexts while simultaneously ensuring that they have a good quality of life. In most countries, cultural forces stifle women's empowerment. Access to resources and opportunities is denied to women in the modern era.

#### **The Major Challenges To Women's Empowerment :**

A plethora of challenges stand in women's empowerment in the modern era. Women's leadership is expressed and reinforced in developing countries through societal norms and household structure. In practically all nations and cultures, the birth of a boy child is still preferred above the birth of a female child as one of the standards. Gender discrimination, a lack of education, female infanticide, financial restrictions, family responsibilities, restricted movement, low ability to handle danger, low demand for achievement, and a lack of passion for achievement impede women's empowerment. Among many other tragedies, women have been raped, beaten, slain, subdued, humiliated, abandoned, and divorced (Shettar, 2015). Society favours male offspring in education, nutrition, and other opportunities. When women internalize the traditional concepts of their roles, as usual, discrimination emerges. Poverty is a reality for the great majority of women. It is just another reason why women's empowerment is challenging to attain. The subject of women's rights is fraught with complications. Overcoming these challenges will directly boost women's empowerment in the modern era.

#### **Gender Discrimination :**

More women in the workforce will better serve their populations and safeguard their long-term futures. If a nation is to succeed in the long run, it must have similar efforts from both genders (UN Women, 2014). Women are treated as second-class citizens, with men receiving more attention and respect. Discrimination has a significant impact on girls' and their children's lives. Because of the patriarchal structure, men and women are treated mainly indifferent to authority and work. Gender discrimination affects women in various ways, including nutrition, education, health, care, population decrease, employment, and participation in public life. Discrimination occurs when people are treated unjustly because of their gender, colour, or other characteristics. Many people see it as a barrier to peace, progress, and equality. As a global problem, women's rights are under attack. Women's mental health suffers when they cannot participate fully in society. No matter their position, who they marry, what religion they practice, or what ethnicity they belong to, the nation's most powerful women face greater discrimination throughout their lifestyles in the modern era.

#### **Lack Of Education :**

One of life's greatest pleasures is learning about and applying new ideas and concepts. To be self-sufficient, women must be able to read and write proficiently. You'll never get caught in a rut if you learn something new every day. Women's education must take into account their natural growth. More women and girls need to attend school to delay marriage and reduce the number of households that their children inherit. Education Women and girls will have equal educational opportunities. To allow women to learn for the rest of their lives and develop occupation skills, special measures will be taken to eliminate discrimination, generalize education, completely eradicate lack of education, create a gender-sensitive educational system, and increase girls' enrolment and retention rates and enhance education quality. Education is a vital technique for empowering women with the understanding, capabilities, and self-confidence they need to engage effectively in development. The best long-term investment you can make in your child's future is in their education. We believe that students' lives may be transformed if they received an excellent education. Higher levels of education have been linked to better health and well-being, especially for women in the modern era.

#### **Female Infanticide :**

The act of feticide or infanticide against a woman is not rare. Because of the patriarchal system, female infanticide is a problem in society. To deliberately kill a female child is a terrible, horrible crime. In addition to feticide and gender-selective killing, these names have described the act. Female feticide and infanticide are standard practices in India, contributing to gender inequality. As per a recent study, more than half of the world's population is subjected to discrimination and racism. Women face a wide range of challenges across the globe. When a mother kills her child to have a baby, it is called infanticide. While pregnant, a person can commit feticide by intentionally killing the foetus. Parents believe that only sons can fulfil their material, interpersonal, and emotional needs. When a mother deliberately murders her child, it is called infanticide in the modern era.

#### **Health and Safety :**

We can determine how empowered women are in a country by looking at how healthy and prosperous that nation's female citizens are. Moreover, the status of prenatal care is causing grave concern. Women and girls' health is promoted at every step of their life cycle, including nutrition and health services. The mortality rate for new-borns and their mothers is an essential metric for gauging human growth. If women's traditional knowledge of health and nutrition is documented correctly, it will be recognized and encouraged. In the absence of a comprehensive healthcare system, women are more likely to seek treatment in complementary or alternative methods in the modern era.

#### **Conclusion :**

All people involved in empowering women must work together to identify challenges that hinder them from fully realizing their rights. To attain gender equality in society, women must be empowered to avoid early marriage or domestic violence. Shaping her future is one of the essential things that a mother can do. Empowering women and reducing sexism's oppression in society and the law can only be accomplished by increasing and realizing women's capabilities. Education, training, skill development, and innovative and appropriate technology are all necessary for women's empowerment. Women's oppression can also be reduced through gender equality. Any way they manage to leave, they will be sure to bring others with them. The advancement of women's rights necessitates the participation of girls and young women. Empowering women equips them with economic freedom and a sense of belonging in the greater society. Women's empowerment has undergone a significant paradigm shift in the modern era.

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**PATRIARCHY AND MARRIAGE IN THE GREAT GATSBY**

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**Abstract:**

The novel *Great Gatsby* by F. Scott Fitzgerald presents the time of American history when the growing prosperity, out of the frenzied machinery of capitalism, had made money as the new God of unethical and fraudulent American society. On the contrary, the age was also unusually notorious for the cold-hearted mistreatment and manipulation of those, like the inhabitants of the valley of ashes in the novel, who could not survive in that race for money and material pleasure during the roaring twenties. The novel manifests the dream of central figure Jay Gatsby, a typical American, along with the dreams of other characters. Every dream has its own significance and connotation in the magnificent and grand drama of male tragedy.

What strikes most is the representation of female characters like Daisy Buchanan, Myrtle Wilson, and Jordan Baker. All the women characters are shown in the negative light by the author: sensuous, materialistic and disloyal to their partners in the novel. While Daisy is disloyal to Tom and later to Jay Gatsby, Myrtle is shown as deliberately disloyal to her husband Mr. Wilson. In short, the novel raises the issue of female adultery in marriage and relationship which is presented also as the reason of two grand tragedies in the novel- one of Gatsby and the other of Myrtle Wilson.

**Keywords:** Patriarchy, Female, Adultery and Marriage.

**Introduction:**

The novel *Great Gatsby*, as its name denotes, moves around the principal character of Jay Gatsby whose mysterious tale of gathering unbelievable wealth has been an subject of debate. He is shown as ostentatiously throwing parties just to get back and restore what was lost in the past. He is shown as someone living in the past rather than accepting the present reality. These are also the reasons for his tragedy in the novel. Daisy is shown as the girl Gatsby was in love with when he was an officer in the army. The war that broke out is said to have separated them, and Daisy was thus circumcised to marry Tom Buchanan. Tom Buchanan who proudly calls himself a self-made man is never the one, in fact, not like Jay Gatsby, whose story of rags to riches has been a mystery in the novel and who struggles to reach the places enjoyed by the aristocratic class. Tom Buchanan is a member of that class, and Daisy is shown as having all the benefits of living a life of due respect that she could not have, had she eloped with Gatsby. She is sensitive and emotional character that cannot control her emotions and like Gatsby, she is living in the past. The case of Myrtle is, however, quite contrary to the whole tale of Gatsby. She is bold, blunt, and ambitious; she is not ashamed of her adultery; she feels no shame in describing her affair with Tom Buchanan. She does not love her husband Mr. Wilson who assassinates Gatsby after her accidental death under Gatsby's car.

**1) A Male Tragedy:**

*The Great Gatsby* is principally a male tragedy brought about by the female character called Daisy Buchanan. Daisy was the dream of Gatsby. It was the same dream that put him on the wicked path of amassing money. Daisy is shown as selfish and opportunistic. She is shown to use Gatsby as an emotional puppet who can help her gratify her loss in the past. It is the same loss that is distressing to the heart of Myrtle Wilson. She understands her mistake of marrying a man like Wilson. She is not loyal in her relationship. She wants to get a divorce from Wilson so that she can marry Tom Buchanan. She feels no embarrassment in openly announcing her relationship with Tom. Her tragedy in the novel is, however, shown as less dominant than the tragedy of Jay Gatsby, the prominent male protagonist. Myrtle was supposed to receive the most deserving death for her crime of violation of her marriage. From the narratives of patriarchy, she is a loathsome woman. The only crime of Myrtle is her disloyalty to her husband Mr. Wilson. However, even in her affair, she is more loyal to Buchanan than Daisy is to Jay Gatsby. Her death is not able to arouse sympathy in the hearts of readers even though her death is more tragic than the death of Jay Gatsby. The novel describes graphically "...when they had torn open her shirtwaist, still damp with perspiration, they saw that her left breast was swinging loose like a flap, and

there was no need to listen for the heart beneath. The mouth was wide open and ripped at the corners, as though she had choked a little in giving up the tremendous vitality she had stored so long” ( Fitzgerald, 184).

**Fitzgerald Counties With The Horrible Death Of Myrtle In The Following Words:**

“Her body was wrapped in a blanket and then in another blanket, as though she suffered from a chill in the hot night, lay on a work-table by the wall ...” (Fitzgerald, 185).

Such description offered by Fitzgerald cannot be able to arouse sympathy in the hearts of readers, for Myrtle, as her sins were supposed to have been bigger than her tragic death. While making this particular point about the tragedy of Myrtle, it is often forgotten that the death of Daisy in the accident could have aroused more sympathy for Daisy and Jay Gatsby than for Myrtle since both are the class characters.

Thus a low class vulgar woman is reduced to die like a stray dog, but the death of Gatsby receives majestic funeral though it is not attended by Tom and Daisy, the two selfish characters in the novel.

**2) Tom Buchanan, A Sinister Male Character:**

Tom Buchanan is a sinister patriarchal character in the novel. He is the most disgusting character in the novel. However, he is not reprimanded for his scandalous crime of cheating upon Mr. Wilson. He is having an affair with the wife of Mr. Wilson, Myrtle. He lies to Mr. Wilson that his wife Myrtle died under a car being driven by Gatsby. The enraged Wilson, then, assassinates Gatsby in the novel. He is also responsible for deceiving Myrtle and luring her in his love. He takes advantage of her materialistic ambitions. But he is left to live the life of happiness with Daisy. One of the reasons that Tom Buchanan is spared is that he reconciles with his marital bond with Daisy. The conversation between Tom and Daisy is overheard by Nick who senses something suspicious between them. As Nick says , “They weren’t happy, and neither of them had touched the chicken or the ale- and yet they weren’t unhappy either. There was an unmistakable air of natural intimacy about the picture, and anybody would have said that they were conspiring together” (Fitzgerald, 194). Tom is thus able to save his marriage by convincing Daisy but, on the other hand, Gatsby is shown blindly waiting for the call of Daisy. The social code of marriage and patriarchy saves Tom Buchanan from a tragic death to which Myrtle, his mistress, and Jay Gatsby are subjected to.

**3) Marriage And Adultery In The Novel:**

The issue of marriage and adultery are ravaging issues in the novel. Patriarchy demands loyalty in marriage from woman, but has unlike opinions about its application to man and woman. While man is bit spared from the principle of loyalty but woman is not. She has to face the penalties of her adultery and violation of the code of marriage and religion. Marriage is something sanctified by religion, and it has bestowed ample freedom upon man than on woman. Woman subjects are, however, subjected to the code of patriarchy which offers no emancipation to her rather than death. The novel through the deaths of Jay Gatsby and Myrtle Wilson establish that social code and its consequences of its violation. It thus offers a lesson that the marriage is an institute is of grave necessity for the survival man and woman and its violation would disrupt the social order and harmony. It would result in pain and sufferings as that of Jay Gatsby who dies without fulfilling his dream of getting married to Daisy and Myrtle Wilson. Both were punished for violating the sacred code of marriage and family though Daisy Buchanan is saved in the novel, despite her extra-marital affair with Jay Gatsby. Daisy’ understanding of her mistake and her compromise with Tom Buchanan, which is watched by Nick, is the reason that she has been saved from the rage of patriarchy.

**Conclusion:**

The novel Great Gatsby revolves around the social code of marriage, adultery and punishment. However, it does not apply the social code in similar way to male and female characters. Its vision is somewhat prejudiced while judging the similar sins committed by characters. Apart from the class interests, its works with the ideology of patriarchy to judge the female character of Myrtle Wilson and the male character of Gatsby, guilty of the same crime of adultery. The death of Myrtle is more horrible than the death of Gatsby. The former is left to die like a stray dog though Gatsby receives grand funeral. Thus ideology of patriarchy shows no mercy for a characterless woman for her sins though it may celebrate the male adultery in a grand way. The entire novel focuses on Gatsby and his dream while presenting the similar dream of Myrtle Wilson in the negative light. Mr. Wilson is a good husband but Myrtle cannot be called a good wife in the same way Daisy Buchanan is called selfish and opportunistic. However, punishments inflicted on characters are totally different. Daisy’s compromise with Tom saves her from the

similar fate as that of Myrtle Wilson. In the same way, Tom reconciliation with his marriage with Daisy saves from the tragic fate that has overtaken Gatsby in the novel.

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## IMPACT OF EDUCATION ON WOMENS EMPOWERMENT

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### Abstract :

When a man is educated, he is educating himself; however, when a woman is educated, she is educating her entire family. Mother India will be empowered if women are empowered. When nearly half of the world's population is made up of women. It will boost the country's economy if it is given more power. In recent decades, empowerment, defined as the delegation of power to another person, has been a tool for improving women's personal and professional lives. Higher education and occupation are effective tools for women's empowerment, but the significance of culture in this relationship cannot be overlooked. Women's empowerment can be hindered by social conventions, either directly or indirectly.

The purpose of the study is to assess the education on women's empowerment. A structured questionnaire was distributed to 100 respondents to collect primary data. Questionnaire method is adopted for selection of data and the same is used to for analysing the objectives of the paper.

**Key Words:** women's empowerment, Higher education, Occupation, Qualification.

### Introduction:

It can help people become self-sufficient, making it a valuable weapon for eliminating inequality. Women, who face discrimination in a variety of settings, are especially in need of this. Women's empowerment begins with education. because it empowers them to address difficulties, confront their conventional roles, and change their entire existence The most powerful tool for changing women's status in society is education society.

**Empowering women via education** entails providing them with the knowledge, skills, and resources they need to succeed as well as the self-assurance required to fully participate in the development process It entails putting together Women are becoming more aware of their rights and more confident in asserting their rights.

**Women's empowerment** refers to their liberation from the suffocating grip of social, economic, political, and gender-based intolerance. It entails allowing women the freedom to create abundance in their lives. Women's empowerment is a crucial step towards achieving gender equality Gender equality entails: "Individual privileges, obligations, and opportunities will change. It makes no difference whether they were born male or female.

### Women Empowerment Through Education:

Women's empowerment is a global problem, and numerous formal and informal initiatives around the world focus on women's political rights. The concept of women's empowerment was first promoted at the World Economic Forum in Davos. In 1985, NAROI hosted an international women's conference. For women, education is the most important component. Prosperity, development, and welfare are all benefits of empowerment. development, and welfare are all benefits of empowerment.

### Review Of Literature:

**Sowjanya S. Shetty (2015)** Education is regarded as a watershed moment in the empowerment of women because it allows them to adapt to difficulties, face their established roles, and transform their life. Because education, health care, and income are all intertwined, Eileen Malone Beach considers them a blessed trio.

**Cong Wang (2021)** This study aims to identify the effects of Junto's, the conditional cash transfer program in Peru, on women's empowerment. The findings of a qualitative method strongly support and explain the results. The relationship between women's empowerment and income disparity is investigated in this research. Empowerment in all three aspects (social, political and economic) plays an important role in reducing income inequality, especially in lower-middle and upper-middle income countries.

**J.Vijayadurai (2015)** Training is the key component for ladies' flourishing, advancement and welfare. 455 ladies respondents between 20-50 age gatherings were selected for the study. The findings of the study show that instructive capabilities assume huge part in ladies' strengthening.

### Objectives Of The Study:



- To study the impact of education on empowerment of women.
- To analyse the challenges and changes from education on women empowerment.
- To study the education qualification on different types of empowerments.

### Methodology Of The Study

#### Data Sources :

**Primary Sources:** The primary sources data include both qualitative and quantitative data in this study.

**Research Approach:** Survey method

**Research Instrument:** Questionnaire

**Types of Questionnaire:** Structured.

**Type of Questions:** Open-ended and Close-ended questions

**Secondary Sources:** The data has been used to support the study's conceptual framework. Secondary information was gathered from journals, websites, publications and other sources.

#### Sampling Technique:

The sampling method used was Convenience sampling because the 100 respondents chosen for filling the questionnaire were chosen conveniently from the area of study which was Chennai city.

#### Sample Design:

This study group was chosen based on the ease with which the sample could be obtained as well as the possibility that education on women empowerment in Chennai city. To analyze the challenges, changes and qualification from education on women empowerment. Weighted Average Analysis and Ranking Method are utilized for data analysis.

### Data Analysis

**Table 1.1**

#### Objective 1: To Study The Impact Of Education On Empowerment Of Womens.

To show the demographic profile of respondents that education on empowerment Weighted Average Method is used.

**Table showing demographic profile of respondents in empowerment in education.**

Particulars	Demographic Profile	Frequency	Percentage
Age	20-30	40	40
	30-40	35	35
	Above 40	26	26
	<b>Total</b>	<b>100</b>	<b>100%</b>
Marital status	Single	42	42
	Married	58	58
	<b>Total</b>	<b>100</b>	<b>100%</b>
Education qualification	UG/PG	48	48
	Professional	32	32
	Others	20	20
	<b>Total</b>	<b>100</b>	<b>100%</b>

**Source: Primary Data**

**Table -1.1** shows that, Majority (40%) of the respondents belongs to the age group of 20-30. Majority (58%) of the respondents are married. The rest (42%) of the respondents are single women. (48%) respondents are pursuing undergraduate qualification.

**Chart -1. 1**

#### Objective 2: To Analyse The Challenges And Changes From Education On Empowerment.



**Source: Primary Data**

**Chart -1.1** reveals that (35 %) of respondents are belongs to family responsibilities while (27%) of the respondents are the positive thinking, third (20%) of the respondents are the decision making and the least

(18%) of the respondents belongs to boundaries to participate in the challenges and changes are the women's empowerment. According to the study majority of the (35%) respondents are family responsibilities in challenges.

**Table -1.2**

**Objectives:3 To Study The Education Qualification On Different Type Of Empowerment.**

To ascertain the education qualification on different type of empowerment.

Particulars	Education Qualification on Different Type of Empowerment					Total	Rank
	Highly Satisfied	Satisfied	Neutral	Dissatisfied	Highly Dissatisfied		
Social empowerment	113	70	63	62	73	381	5
Education empowerment	140	120	111	96	94	561	1
Personal empowerment	125	117	90	80	72	484	3
Psychological empowerment	128	120	118	90	82	538	2
Economic empowerment	120	82	80	70	77	429	4

**Source: Primary Data**

- **Table 1.2** reveals that, Education empowerment have the highest satisfaction level while among qualification. Psychological empowerment is the second most satisfaction level, the third most satisfaction level is personal empowerment. Economic empowerment is the fourth most level in the ranking list. And the least most satisfaction level is social empowerment in the education ranking. Majority of respondents are Education empowerment have the highest satisfaction level while among qualification.

**Major Findings :**

- Majority (40%) of the respondents belongs to the age group of 20-30.
- Majority (58%) of the respondents are married.
- (48%) respondents are pursuing undergraduate qualification.(35%) of respondents are belongs to family responsibilities
- Majority of respondents are Education empowerment have the highest satisfaction level while among qualification.

**Limitations Of The Study:**

- The study was constrained the education empowerment of women's where the respondents were aged from 20-40.
- The area of the data collection is restricted to Chennai city only.
- The survey was also conducted among only small group of people of only 100 Respondents.

**Suggestions:**

- To instil in women a sense of self-sufficiency.
- Early marriages should be avoided to avoid childbearing at a young age.
- Gender disparity must be eliminated.
- Women should take an active role in social and political movements. Fifty percent of the seats should be filled in all administrations be set aside for women. Disseminate the message that women's education is a prerequisite for combating violence their enslavement
- It is necessary to raise awareness about the need of educating girls in order to achieve gender equality.
- prepare them to make a significant contribution to the country's socioeconomic development nation Getting rid of all forms of discrimination in the workplace, especially salary discrimination.
- Men and women have different needs.
- In order to modify attitudes about female education and develop social awareness, A intentional strategic change is required to raise the country's consciousness.

**Conclusion:**

I conclude that the impact on education in women's empowerment. Among the survey respondents I found out the major number of people between the group of 20-40 age Women's empowerment entails achieving higher literacy and educational levels, better health care for women and their children, equal ownership of productive resources, and increasing engagement in politics.economic

and commercial sectors, increased understanding of their rights, higher living standards, and to help women develop self-reliance, self-confidence, and self-respect. According to the findings of the study, the majority of respondents are satisfied with the education qualification on women's.

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## ENVIRONMENTAL CONSERVATION MOVEMENTS IN INDIA BY WOMEN: A REVIEW

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### **Abstract :**

Various environmental movements have shown that women are more sensitive to the earth and its problems. Women have created a special value system about environmental issues. People's struggles and approaches to environmental issues depend upon their relationship with nature. Rural women share a closer relationship with land and other natural resources including different needs, responsibilities, and knowledge about natural resources.

Therefore we can say women are affected differently from men by environmental degradation, deforestation, pollution, and overpopulation. Women are often the most directly affected by environmental issues, therefore they are more sensitive and concerned about environmental issues. Besides all this. Women were previously neglected and ignored. They were totally dependent on her family members for their needs and considered as a children producing machine. There was gender inequality all over the world. But in recent world women get liberation from slavery through a series of movements and awareness programs. To enhance women's participation in environmental management for sustainable development Women should be encouraged to participate in committees on environmental protection projects, programs, and policies to address gender imbalances in decision making.

### **Introduction :**

Environment means everything remaining around human beings. Environment is the French word which means encircle or surrounding. The study of environment is known as Ecology or Environmental Science. Environment is the interrelationships among water, air and land and also with human beings and other living organisms.

The resources drawn from nature and used without any modifications are known as natural resources. Natural resources include sunlight, atmosphere, water, land with all minerals, all vegetation and all animals.

From ancient times women were considered as a weaker sex. Women were previously neglected and ignored. They were totally dependent on her family members for their needs and considered as a children producing machine. There was gender inequality all over the world. But in recent world women get liberation from slavery through a series of movements, awareness programs and human rights.. In present world, women has equal rights for education and equality. Women are playing very important role in conservation of natural resources, including soil, water, and forests. The involvement of women in environment would help societies to develop the sense of responsibility needed to maintain a good balance between human and environmental resources. In promoting ecosystem management we need gender relationships and gender sensitive strategies. For the betterment of rural women in the agriculture field, their literacy rate should be enhanced. They must be encouraged or educated to manage natural resources in various effective ways.

Previous study suggests the poverty is the major factor for environmental degradation. We should not only focus on the gender division of labor but also the appropriate methods of the resources. In many developing countries responsibility of collecting fuel and fodder is placed upon the women.

### **Women's Attitude Toward The Environment**

In recent times women are considered as the primary users of natural resources like land, forest, and water. Women are responsible for gathering food, fuel, and fodder. In India women mostly can't own the land and farms but they spend most of their time working on the farms to feed the household due to which they learn more about soil, plants, and trees and not misuse them. Women's viewpoint and values for the environment are a little bit different from men's. Women give greater priority to maintaining farming lands, caring for nature and environmental protection. Movements for conservation of environment in India by women are increased in last few decades.

### **Environmental struggles in INDIA**

According to Harsh Sethi environmental struggles in India are classified into five categories:

- (1) forest based—forest policy, excessive use of forest resources, etc.;
- (2) Against industrialisation and loss of agriculture and, excessive use of chemical fertilizers and pesticides resulting in degradation of land and waterlogging, exploitation of mineral resources.
- (3) Against construction of big dams which involves the problem of involuntary migration of poor villagers residing in the upstream of the river. It also involves destruction of forests.
- (4) Against pollution-Immoderate pollution created by industries
- (5) Against excessive utilization of marine resources. 5. Environmental change and women

In recent times women are struggling against alarming climate changes. By establishing various nongovernment organizations, many women have recognized themselves and acknowledge to the world that have the right to participate in environmental dilemmas.

#### **Environment Conservation Movements In INDIA By Women :**

Most of the movements in India were started by the poor, dispossessed, the marginalized, the discriminated, Dalits, women, tribals and the small and landless farmers. Most movements were related with conserving natural resources to sustain livelihoods.

#### **Bishnoi Movement :**

Bishnoi movement was started in the early part of the 18<sup>th</sup> century in Rajasthan by Bishnoi community. A large group of members of Bishnoi community from approx 84 villages laid down their lives to protect the trees from being felled on the orders of king ( Maharaja ) of jodhpur in the leadership of a lady called Amrita devi. The Bishnoi movement is one of the first organized movements for eco and wildlife conservation and for green living. Therefore the Bishnois are considered the first environmentalists of India. In the history of environmental movements it was the first strategic movement that used hugging and embracing trees to protect them from cutting.

In 1730s King of Jodhpur Abhay singh for building his new palace , ordered his soldiers mass destruction of trees for wood in Khejarli village. Consequently Amrita devi with her three daughters and other community members stood against soldiers for the life of trees. They wrapped their arms around the trunks. In this movement ,363 Bishnois laid down their lives for the protection of Khejri forest,in Rajasthan. After this movement King gave a strong Royal decree for conservation and prevention of trees from cutting in Bishnoi villages.

#### **Chipko Movement :**

Chipko movement or Chipko andolan was one of the first forest conservation movements in India inspired by women. Chipko movement was totally inspired by Bishnoi movement. “Chipko” is an Hindi word which means “to stick”. The movement was started in 1973 in himalayan region of uttarakhand by Sundarlal bahuguna an eco activist. In this movement Gaura devi, Sudesha devi, Bachni devi, Chandi Prasad bhatt, Govind singh rawat, Dhoom singh negi, Shamsher singh bisht and Ghanasyam raturi played important role.It was an act of non violent defence against the state government who permitted to a corporation for cutting of forests for commercial purposes on large scale for construction of roads, industries and Tehri dam on Bhagirathi river.

Mr. Bahuguna enlightened the villagers by explaining the importance of forests in the ecology balance and for our lives. Women and the poor villagers of the village in small groups resisted this act of government by sticking or hugging trees, to prevent their felling, to safeguard their lives which were heavily dependent on the forests. As the movement continued ,protests became expandedto include entire ecology of the Himalayan region ultimately called the “Save Himalaya” movement.

#### **Save Silent Valley Movement :**

In February 1973 Kerala State Electricity Board (KSEB) proposed a hydraulic dam to generate electricity across the Kunthipuzha river that runs through silent valley . Many people feared that the project would cover 8.3 sq km of untouched moist evergreen forest. Villagers and several NGOs strongly opposed the project and requested the government to stop it. In January 1981due to public pressure Prime minister Indira Gandhi took u turn and declared that silent valley will be protected. In November 1983 the silent valley hydraulic project was called off. In 1985Prime minister Rajiv Gandhi formally inaugurated the silent valley national park. The Kerala Sastra Sahitya Parishad (KSSP) an NGO and the poet activist Sughatha Kumrari played an important role in silent valley conservation.

#### **Narmada Bachao Andolan**

Narmada river flows through the states of Madhya Pradesh, Maharashtra and Gujrat. This movement was first started as a protest for not providing proper rehabilitation and resettlement for the people who have been displaced due to construction of Sardar Sarovar Dam over Narmada river in Gujrat.

Later on the movement turned focus on environment conservation and preservation of ecosystems of valley. Activists also demanded to reduce height of the dam to 88m, from the proposed height of 130m. In 2000 the Supreme court gave a judgement approving the construction of Sardar sarovar dam with the height of 90m. The main leaders of the movement were Medha patkar , Baba amte, Adivasi farmers, environmentalists and human right activists.

#### **Conclusion :**

This paper has discussed the various movements, women have participated actively in environmental conservation and natural resource management in order to ensure sustainable use of environmental resources. The critical role of women, as resource managers, as eco activists, as environmental advocates, must be recognized by the world when strategies for the conservation of the environment are being developed. Women should be consulted and supported for what they are already doing as resource manager to protect the environment. Women should be educated and allowed to participate on environmental issues at the local, regional, national, and international levels .

As resource managers, Specifically, more women should be involved in decision making with regard to policies programs, or funding of environment. Women's access to land and other resources should be ensured and dermined. The government will have to come forward in this respect, to ensure gender equity regarding access to and control of natural resources. Women education and access to education for girls about environment conservation, natural resources , climate changes and it's dangerous effects should be seen as a policy priority. Educated women can contribute more significantly to bridging the gap between environment and development. of Role of women in sustainable human development and in relation to the protection of the environment must be recognized and appreciated.

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**EFFECT OF EDUCATION ON WOMEN'S EMPOWERMENT**

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**Abstract:**

The Philosophers, Political leaders, social reformers Visionaries and all wise men has emphasized the importance of education in development. How the rule can be different for women? while pinpointing the importance of education Mahatma Fule uttered "Without education, wisdom was lost; without wisdom, morals were lost; without morals, development was lost; without development, wealth was lost; without wealth, the Shudras were ruined; so much has happened through lack of education." And Dr B.R. Ambedkar said Education is the milk of the tigress. Once you have drunk it, you cannot but roar." But for ages in the patriarchal societal structure the male counterpart always searched various ways to dominate, exploit or rule the women in one way or the other. The first and the most effective way to dominate women was to deny her the education. Without education and exposure to economic dependency she remained dependent and made a commodity by the men. Simon de Beauvoir aptly pinpointed "Women are not born, but made" this paper intends to focus on effect of education on women empowerment.

**Keywords:** Women Empowerment, transformation, Women education

**Introduction:**

Women Empowerment expects the social, economic and educational betterment of women. It refers to an environment where there should be gender equality and gender sensitization at community, society and workplaces. Empowerment of women is one of the most important issues in the world. India is no exception for it. since last few decades. United Nations is also trying to bring the gender equality for the betterment of the women and the humanity. The 50% of the population is away from the main stream. The assimilation of this 50% will do the miracles in human development. In this regard Barack Obama aptly mentioned that "You know, we're in a sports centre. Imagine if you have a team and you don't let half of the team play. That's stupid. That makes no sense. And the evidence shows that communities that give their daughters the same opportunities as their sons, they are more peaceful, they are more prosperous, they develop faster, they are more likely to succeed." Barack Obama Women are the backbone of any nation. Demographically, half a population of the nation is of women, and they justify equal status and rights.

Women Empowerment enables them to take their own decisions by breaking all personal and societal and family orthodox norms. Students are generally get this topic to discuss or write some paragraphs or complete essay in their schools. Here we have provided some paragraph and essay on women empowerment to help students. They can select any women empowerment essay given below according to their need and requirement. Women Empowerment is a universal issue. Discussing the women issues and women empowerment are at the forefront of many formal and informal movements in the world. At the international women conference gave the concept of women empowerment at NAIROB in 1985. As Dr. B R Ambedkar said Education is the milk of tigress and one who will drink it will roar. Education proves the milestone of women empowerment because it empowers them to respond to the challenges, to fight their traditional role and bring transformation in their life. Education is the key for development of women one cannot deny the importance of education. As per United National Development Fund for Women (UNIFEM), the term women's empowerment means:

- Acquiring knowledge and understanding of gender relations and the ways in which these relations may be changed.
- Developing a sense of self-worth, a belief in one's ability to secure desired changes and the right to control one's life.
- Gaining the ability to generate choices exercise bargaining power.
- Developing the ability to organize and influence the direction of social change, to create more just social and economic order, nationally and internationally.

[UNIFEM Nairobi, 1985]



Education is instrumental in empowering women in society. It not only develops personality of an individual but also plays significant role in economic, social and cultural development. The UNESCO put its effort in attaining equal opportunity of education irrespective of age, gender, race or any other variance in social and economic position. Studies have exposed that illiterate woman have high-level morality, low potential for earning. They are less or more enslaved by the male dominant society. Illiteracy has extreme adverse effect on the health and well-being of the children. The infant mortality rate in India was negatively associated to the mother's education. Education affects or effects the nation growth in all aspects. The role of women in the education system plays vital role in society. The cultural, social, political and technological factors changes revolutionized the education and social life of women in the modern world. If the education for women equalizes the education for men can bring the economical equilibrium. The will change the face of the nation and the world too. Women empowerment is a pivotal part of any society, state or country. Woman plays a leading role in the basic life of a child. Women are an important part the society. Education as a means of empowerment of women can bring about a positive attitudinal change. It is, therefore, crucial for the socioeconomic and political progress of India. The Constitution of India empowers the state to adopt affirmative measures for promoting ways and means to empower women. Education significantly makes difference in the lives of women. Thus, empowerment means a psychological sense of personal control or Influence and concern with actual social influence, political power and legal rights. It is a Multi-level construct referring to individuals, organizations and community. It is an International, ongoing process centered in the local community, involving mutual respect, critical reflection, caring and group participation, through which people lacking an equal share of valued resources gain greater access to control over these resources.

Empowerment can be viewed as means of creating a social environment in which one can make decisions and make choices either individually or collectively for social transformation. The empowerment strengthens the innate ability by way of acquiring knowledge, power and experience [Hashemi Schuler and Riley, 1996]. Empowerment is the process of enabling or authorizing individual to think, take action and control work in an autonomous way. It is the process by which one can gain control over one's destiny and the circumstances of one's lives. There are always a number of elements in the society which are deprived of their basic rights in every society, state and nation, but these elements lack in the awareness of their rights. If we enlist such elements from the society, then women would top this list.

In fact, women are the most important factor of every society. Even though everybody is aware of this fact, but nobody is ready to accept this fact. As a result, the importance which used to be given to women is declining in today's society. As a consequence of this growing tendency of underestimating women such as to make them occupy a secondary position in society and to deprive them of their basic rights, the need for empowering women was felt. . Empowering women has become the focus of considerable discussion and attention all over the world. Today we enjoy the benefits of being citizens of a free nation, but we really need to think whether each of the citizens of our country is really free or enjoying freedom, in the true sense of the term. The inequalities between men and women and discrimination against women are an age-old issue all over the world. Thus women quest for equality with man is a universal phenomenon. Women should equal with men in matters of education, employment, inheritance, marriage, and politics etc. Their quest for equality has given birth to the formation of many women's associations and launching of movements. The Constitution of our nation doesn't discriminate between men and women, but our society has deprived women of certain basic rights, which were bestowed upon them by our Constitution. Empowerment allows individuals to reach their ful.

Importance l potential, to improve their political and social participation, and to believe in their own capabilities of women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside

Education is the transformation of mentality, outlook, attitude etc. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can transform the society and it will be free from infant's mortality, untimely deaths of women in pregnancy. Pandit Jawaharlal Neharu commented aptly in this regard "If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered".

**Obstacles:**

Indian women played vital role in independence struggle in India . They were part of the freedom movement both as volunteers and leaders .On The 73rd and 74th Amendments (1993) to the constitution of India have for reservation of seats in the local bodies of panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local level 13% of the parliamentary is women in India. This problem will not be resolved until the discrimination among the gender lowers down. Gender discrimination can be understood by knowing gap in the male-female literacy rate. While the male literary rate is more than 73.2% and the female literacy rate is just 59%.

Women's contribution may help both for support by an agency and the law-makers. Participation of women may be direct or indirect, formal or informal; it may be political, social or administrative . Political empowerment of women of women starts with the active participation of women in active politics. Grassroots level democracy ensures women's participation in panchayat raj. Women's participation in Panchayat Raj institutions may get many forms. It refers to all those activities of participation in policy formulation and programme planning, implementation and evaluation of policies and programmes tends to women empowerment. On independence, Article 15 of the Indian Constitution guaranteed equality to women under the law. Even if the Indian Constitution ensures equal rights to all citizens, women are still slightly represented in the Indian political domain . T women have little power at the centre and state level. It is sad state of affairs that about half of Journal of Education and Practice [www.iiste.org](http://www.iiste.org) ISSN 2222-1735 (Paper) ISSN 2222-288X (Online) Vol.6, No.10, 2015 190 India's population has only 10 per cent representation in the Lok Sabha which has slightly increased up to 13 percent. Its all about the discrimination and the lack of education in Indian women .

Government is doing its best for bringing the 50 percent of the population that is women in main stream. Govt. also knows the importance of education in womens empowerment. Hence its continuously trying to assimilate the women folk and empower them. The govt schemes like beti bachao beti padhao, sukanya samrudhhi yojana, balika samrudhi yojana, mukhyamantri rajshri yojana, Udamukhyamantri laadli yojana,CBSE udan yojana and many more are playing vital role in girls education . Along with this the social psyche must change to bring revolutionary change in women's condition. Only education can bring empowerment in women and that will in true sense empower our nation.

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FEMINIST ANALYSIS OF AMRITA PRITAM'S PINJAR

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**Abstract :**

Amrita Pritam was an Indian novelist, poet, and essayist. She wrote in Punjabi and Hindi. She is an important and famous writer in Punjabi literature. She is the recipient of the 1956 Sahitya Akademi Award. Pinjar is about the agony of women during partition despite of their religion. The author is well known for the simplicity of her style, and the purity of her thoughts. She is one of India's greatest women writers. The novel deals with the themes of exploitation of women, suffering, and sacrifices because of their dislocation and abduction during partition. The novelist critically explores the ways in which the destiny of its protagonist Puro eventually becomes the fate of thousands of women during partition. The title of the novel Pinjar or which means skeleton is appropriate because it is connected with the idea of devaluing women and reducing them to mere objects of men's pleasure. Feminist theorists believe that women should have the same rights and opportunities as men. The protagonist of the novel, Pooro also believes that women should not suffer because of the settling of the old scores on each other by the men. The novel is very moving. It describes the pain, suffering and dislocation suffered by thousands of women during partition.

Different dimensions of violence are depicted in the novel, physical, mental, religious, and social levels. In patriarchal society, women are signs of honour and culture. In times of struggle, women are exploited and abused. The novelist reveals the complexities of the human mind through the sketch of different characters. Pooro is the protagonist of the novel. She belongs to a family of money lenders of Chatto village. The family had a home they could call its own and a name it could be proud of. Pooro's parents found a young man –the son of an affluent family in the neighboring village. Her fiancé was both handsome and intelligent, Ram Chand.

During the time of partition, the Hindus and Muslims distrusted each other. Pooro was not allowed to go out of her home by herself. Pooro was her mother's right hand. She could cook and look after the home. Rashid's family and the sahuks developed enmity for many generations. Pooro's grandfather had advanced them Rs.500 on compound interest and taken their house as mortgage. He attacked their house and had the entire Shaikh family ejected. They were rendered homeless. His agents used foul language towards their women folk. His uncle asked him to settle old scores. They picked on Rashida. They made him take an oath on the Koran that he would abduct the Sahukar's daughter before she was wed. Because of the family feud for generations, under the instigation of uncles, Rashida abducted Pooro. She is a self respecting girl. She knows that women should not be abused for settling the old scores. She asked him, "If my uncle abducted you aunt, what fault was that of mine? You have reduced me to a homeless vagrant."

Pooro is a courageous, confident and assertive girl. She escapes from the confinement and comes back to her own home in the night by walking. Her parents were full of tears. They had lacked the courage to accept their own daughter. They were terrified and horrified because of the communal feud. She had planned her escape on her own. She found her way to Chatto. She had believed she was returning to life. She had wanted to live again, to be with her mother and father. She had come full of hope, nor nay fear. Rashida comes in search of her. Maulvi performed Pooro's marriage ceremony with Rashida. Rashida's parents were dead. He had no sisters. He had only brothers and uncles. A new name is given to her, Hamida. The name was tattooed on her arm. Everyone called her by that name.

During the dreams she was Pooro, and at the other times she was Hamida. It was a double life. She was Hamida by day, Pooro by night. In reality she was neither one nor the other. She was just a skeleton, without a shape or a name. The title is appropriate. It describes the life of the protagonist which can be described as a pinjar or a skeleton. Religion had become an insurmountable obstacle. People had forgotten the humane values of the religion. Hamida had suffered much. The suffering had aged her. Suffering made a negative impact on her health. She lost the vitality of health. She was only twenty years old. But these twenty years had taught her much more than what she could have learnt in an age. She had become serious and thoughtful like an old philosopher.

Hamida meets Taro, she consoles her for her suffering. Taro had become depressed because of the challenges and problems she faced in life. Taro was married to a man who was already married. Her parents did not know this. This example shows the widespread deception done in the name of marriage. Marriage is the union of true minds. It is the union of two souls. It is based on pious and true feelings. Some people are not aware of this because of their selfishness.

A mad woman comes to the village Sakkar. Some devilish man had impregnated her. Her condition is described Pritam as a skeleton. The village people thought that the man must have been a savage beast who had put a mad woman in that pitiable condition. Tara could say the things boldly. She could say that she was never married. That was a big fraud. Hamida had seen other people's troubles, sorrows. They made her own troubles appear very small. She had heard that there were houses not homes. After listening to Taro's story, Hamida feels that her own home appears like a heaven or refuge. Hamida now wants to forget that Rashida had abducted and wronged her. After all he was her husband, and the father of her son. This alone was true. Hamida settled down in Sakkar as if she had always belonged in the village. She showed no desire to go anywhere else. She did not come here of her own will, nor she will leave of her own free will.

Pooro helps Lajjo to go back to her home. She helps her to escape from the house where she was confined. She assures Lajjo that family will accept her. She convinces Lajjo that she is not responsible for what happened to her. Lajjo asks her that Pooro also did not do nay wrong, her family did not acknowledge to this day. She accepts that it is the truth. She was the only one. Her parents did not have the courage to face the taunts of their neighbors and relations. They had stifled their instincts. Not, it's not one or two, but hundreds of thousands have been taken away from their dear families. Hamida assures Lajjo that someone will come to acknowledge and accept her.

*"Lajjo, someone is bound to come for you," repeated Hamida. "Today, no one can taunt another. People are taking back their daughters and sisters. Rashida tells me that men are crossing into India to find their wives and are bringing them back. Some have even had children born to them."*

Lajjo did not know why had not conceived. It was a mercy. Otherwise she would have found in a severe plight. Pooro had found Lajjo out with the help of Rashida, She had helped many Hindu women who were abducted to send to their own homes. She takes the care that what plight happened to her, it should not take place to the other women. Hamida looks after Lajjo as if she was an honored guest. She protected her. She saw in Lajjo's face the faces of all the members of the family from which she had been torn away. She knew that no one from her family would ever come to her. Lajjo was her first and the last guest. Hamida never gives up hope. Lajjo would lose her heart at times. Thousands of women suffered during partition of the country into two nations, India and Pakistan. Hamida meets her brother in Lahore while handing over Lajjo to him. She also gets the opportunity to go back to her people. She displays courage to resist the evil in the world. She considers that it is a sin to be alive in a world full evil.

Her faith in Ramchand is justified. He also comes to take his sister Lajjo and his wife Pooro to home. Pooro decides to stay back. She determines to help the women in predicament. She is now mother to Javed. Hamida meets her brother after eleven years. They fell in tears. They cry like children. An hour of reunion would be followed by a final separation. They felt helpless before the unalterable summons of fate. Hamida tells to Trilok, "I beseech you, never, never, let the slightest slur be cast on Lajo." Trilok looks shamefacedly. Ramchand also fixed his look on the ground. Ramchand tells her that she should not shame them in that way.

Feminism is the theory which advocates that all genders have equal economic, political, social and cultural rights. We should respect diverse women's experiences, identities, knowledge, and strengths. We would strive to empower women to realize their full rights. We should ensure a more balanced and equal world in the future. Pooro fights for the protection of women from exploitation, humiliation. She argues that women should not abuse during the turbulent times like partition of the nation, for the purpose of settling the old scores by the people of one religion on the other. Every religion teaches the humane values to respect and honour women. Pooro faced the evil circumstances courageously. She escapes from the confinement heroically. She finds out the abducted women and takes the care that they reach their destination. Pooro is a strong character in her minds and hearts. She saves hundreds of women from disgrace. She is the symbol of ethical values, sympathy and empathy. She can feel the sorrow and suffering in the lives of others. Her character is an ideal for rising in the calamity. The novel, *Pinjar* is moving. It describes graphically the hardships, exploitation, humiliation suffered by men and women of all religions

during the period of partition of the country into two nations in 1947. It is a classic which represents the lives of people in all dimensions.

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## ROLE AND REALITY OF WOMEN IN MEDIA

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### **Abstract:**

Various forms of media like TV, radio, social media, newspapers, internet, websites, and movies have become an integral part of human life. It is rare for a person to live without the media. The use of media is nothing new to man, in the modern world, only its appearance changes. The reflection of society as it is can be seen in these media. But at the same time, it is through these mediums that a handful of rulers are taught how to build a society. If constantly showing something through the media that people start believing it to be true. Even then, the image of a woman in the media has always been in dispute. On the one hand, she is portrayed as a woman who cherishes Indian culture, takes care of her family, supports everyone and on occasion becomes Durga. The turban of the media is so strong on our minds that our Indian woman is stuck in these two extreme roles. All of this affects her personal and social life. The present research paper reflects on the role and reality of women in the media.

**Keywords:** Women, media, image, reality

### **Preface:**

In 2011, American actress, director Jennifer Sibel Newsom released a documentary called 'Miss Representation'. The documentary shows how women are portrayed in the American media, their bodies as a mere commodity, and their appearance, dress and make-up are discussed more than the work of high-ranking women. The documentary also shows how the US uses these media to attract a wide range of products to children between the ages of 18 and 34 and a large number of women. The situation in India is no different. Though each medium is considered separately, the portrayal of women seems objectionable. The media rarely dares to accept the separate existence of a woman except for Limitations because it does not benefit the majority of the media. In a male dominated culture, the secondary position of women is often talked about and written about. There have even been films on the subject. But their number can be counted on the fingers of one's hand. What is constantly inculcated in the minds of the people is to spread misconceptions about women, to show their wrong image. The effect is so deeply ingrained in the mind of a woman that some women continue to struggle to live in that false image for the rest of their lives and lose their true existence. With the rise of TV in the 90's and the launch of massive channels, there was a wave of family series. She is still alive. One of the themes of all of them is that one woman is very gentle, virtuous, good natured and the other woman who is harassing her is cunning, deceitful, evil. Around this theme, things like domestic quarrels, quarrels, weddings keep coming. In all of this, the emphasis of women is more on putting on a lot of make-up and wearing sari to look good. Even while cooking and sleeping, women are not seen without make-up and saris. They also cook, conspire, or suffer injustice throughout the day. If there is a woman who has a financially independent job, then instead of showing her good image, the emphasis is on showing her in conspiracy. Women's endurance is the subject of more than half of the series. No matter if the husband is a drunkard, a bully, has an affair with another woman, does not work, is a criminal. The wife had to endure this and stand behind her husband. These series fall short in giving her status as a man beyond just wife, daughter, and mother. Although the series has a large TRP and a large fan base, the image of women does not change. The struggles that women have to face in real life are almost non-existent. Even if it is a feminist series, it shows women imitating men and bullying others, making one-sided decisions and imposing them on others, punishing those who make mistakes. She doesn't like our separate existence as a woman. Trapped in a family and emotional trap, these same-nature series rarely cherish human values. There is also a flaw in the portrayal of women. The role of middle class, upper middle class women is more visible. Poor, hardworking women are given very little space in it. Everyone loves the virtual world, everyone dreams. But if we constantly show only the impossible, they will start to feel real. Indian TV series have something like that. Every effort is made to make the virtual world look real and only a woman gets involved in it. In short, it conveys the same message that every woman should stay in the house, listen to the new and the old and not use her intellect. She will get food and drink. She will get good jewelry and clothes. But she should not fall into the trap of finding her own existence.

**Impact of Media:**

There is a famous saying of Malcolm X who is famous for his fight for human rights in America. He had said, "Media is a powerful thing in the whole world. The media has so much power that they can convict an innocent person and acquit a criminal because these media control the minds of the people." According to Malcolm X, the media has a huge impact on people's minds. A survey was conducted in 2009 by the National Council of Applied Economic Research in India. Accordingly, educated youth in the country spend 98 minutes daily watching TV, 61 minutes listening to radio, 70 minutes spending on internet surfing, 44 minutes reading magazines and 32 minutes reading newspapers. This means that young people spend at least five hours a day on various mediums. Partho Dasgupta, chief executive officer of the Broadcasting Audience Research and Council, was interviewed in some newspapers last year. It is said that in India, the average person watches a quarter of an hour every day. . It is clear from these statistics that the media cannot be separated from our daily lives.

**Women in Media:**

Advertisements are shown and become equally popular. But the image of the woman shown in it looks even more horrible. In one advertisement, the mother of the house is shown making four to five types of breakfast for everyone's favorite in the morning, for which she is shown six hands. In fact, if she continues to make everyone's favorite food every day, she will never be able to go out of the kitchen. The majority of clothing powder advertisements show women washing clothes by hand while most middle class homes today have machines. In many drug advertisements, no matter how much headache, limb pain and ill health, the woman is very cool with only one pill of medicine and immediately starts doing housework. Advertisements often impress upon the society that even if there is a working woman, she should be a housewife. Home, job, children, mother-in-law, husband-in-law, 'Super Woman' shows the needs of everyone in these advertisements. There is only one man who is not really a super woman. But everyone under the influence of these advertisements thinks that their mother, wife, daughter should be the same. They sacrifice for the love of the family, work hard, do many things as a hobby. But it is very wrong to impose inhumane expectations on them. This is because the frustration of many women due to not meeting those expectations is terrible. Use of Cosmetics, A fair-skinned, dark-haired, thin-haired girl is considered beautiful. Fairness creams for whitening, pills for weight loss and diet, and various shampoos for softening hair have become an integral part of women's lives. Instead of accepting the changes in body and face with age, it is consistently expected that every woman should stay young by watching advertisements. Under the weight of this beauty, she is so overwhelmed that she struggles to look like the model in the advertisement. The business of cosmetic surgery is in full swing right now. While cosmetic surgeons in India do not speak freely, in the Western world, models and actresses do speak out. Maybe that's part of the reason for increasing the popularity of their business. But at some point, some will agree that they were influenced by false interpretations of beauty. Katy Perry, a British celebrity model and a consistent top 3 pageant, wrote her autobiography in 2004. The book is called Being Jordan. Jordan is her nickname. The book describes the surgery she underwent twice to enlarge her breasts. This is because of the need for your business. Another popular personality on American TV is Joan Rivers. She has also undergone plastic surgery several times to fit the definition of beauty. Now at the age of 80, however, she admits her mistake with a big smile. "I have had so many plastic surgeries that my body will be donated to Tupperware when I die," she says. Leaving aside the funny part of it, however, women are so obsessed with measuring this false beauty that it can often affect their health. Every human being is different from the other. His looks, speech, behavior, his skills are different.

**Issue of Biodiversity:**

Biodiversity is natural. But capitalist companies do not want to accept this biodiversity in order to consume their products and hit women of the same color, height and thickness. This is because these companies have entered the Indian market with the sole objective of making a profit. In South Africa, in the 80's, she became a very talented singer as Maryam Makeba. She is also known as 'Mama Africa'. In her famous Marathi autobiography 'Kale Gaane', she has recorded a very different observation about beauty. When she first performed in the United States, she was shocked to see other white singers. Mary was so impressed with her clothes, makeup, and style that she began to laugh. She constantly tried to apply a lot of makeup, layering makeup to look red lips and pink cheeks. But in the end, she realized that white people have different ideas about beauty and black people have different ideas. Most cosmetics are made for white people. No matter how much you use it, a person with basically black skin cannot become blonde. She then gave up the habit of looking as beautiful as a white singer and just fell in love with her art. Alex



Haley, an American writer of African descent, gives a similar experience in his hugely popular book, *Roots*. It is the story of a boy from Africa who was sold as a slave in America. In it, the author says that dark black is the color of true beauty that Africans consider. If that black color has a slight color, it is not considered beautiful. The point is, beauty changes according to the geography of the world. But American, Western beauty standards are being adopted by foreign companies in developing countries like India and we start to think that blonde is the real beauty.

**Conclusion:**

The secondary status of women in a patriarchal society is not new. The same is reflected in the media. They try to change, they fight. But in today's capitalist world, these fights for women are being suppressed on the strength of money. The greed for profit is so great that even women are seen as inanimate objects. Despite the rise of women in the media, the image of women has not changed as much as it should. Even high-ranking women can't change the situation much because of male intervention or male-dominated mentality. For this, women should be accepted as a man. We need to change the way we look at them. The fight for women should be fought not only by women but also by men. Of course, this is not as simple as it may seem. It takes strength to break the bond of years. But change happens and that is why man can progress.

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## SPATIAL ANALYSIS OF DISPARITY INDEX OF SCHEDULED CASTE POPULATION LITERACY IN OSMANABAD DISTRICT

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### **Abstract:**

The present paper deals with the literacy pattern using the disparity index in Osmanabad district with special reference to Scheduled Caste population. In the present paper temporal study of 1991, 2001 and 2011 has been analysed. Disparity index of Scheduled caste population of Osmanabad district shows variation in index values. The tahsil wise disparity index shows diverse in nature. The present paper shows continuously reduction in disparity index in last three decades.

### **Introduction :**

Literacy is one of the indicator of social development. It is the key factor in the depressed class of society. The scheduled caste population has very low rate of literacy in the past. In last three decades the percentage of literacy among male and female in Scheduled Caste population was increased. But till there is gender gap in literacy of scheduled Caste population in the study area.

The gender disparity is measured by using the method of disparity index in the Osmanabad district with tahsil wise were discussed in the present study.

### **Objective :**

The main objective of the present study is male female disparity index of literacy among Scheduled Caste population of Osmanabad district.

### **Study area :**

Osmanabad district is located in Maharashtra state. It is located on east side of Marathwada region. The latitudinal extent of study area is  $17^{\circ} 35'$  to  $18^{\circ} 40'$  north and longitudinal extend between  $75^{\circ} 16'$  to  $76^{\circ} 40'$  east. The total area of district is 7512.4sq.km. it is situated about 600 m above mean sea level. Manjra and Terna are major are seasonal river mainly flow in rainy season. Temple of goddess Tuljabhavani at [Tuljapur](#) is famous in India. There are eight Tahsil in the district.

### **Methodology and Data Collection:**

The present study is covering entire Osmanabad district. as the study area. Therefore, the analysis is based on secondary data sources. It includes census of India, socio economic abstracts. The data is divided in various categories and processed using disparity index. The comparative approach and disparity index used in is present study. To study disparity in literacy most of the geographer used the disparity index. For the measurement of male and female disparity in literacy, Spheres' disparity index (1974) modified by Kundu and Rao (1983) has been employed.

$$DS = \log(X_2/X_1) + \log [(100-X_1)/(100-X_2)]$$

Kundu and Raos modified disparity index formula as follow

$$DS = \log(X_2/X_1) + \log [(200-X_1)/(200-X_2)]$$

X<sub>2</sub> is considered for male and X<sub>1</sub> for female literacy rates.

### **Spatial Analysis of Disparity Index of Scheduled Caste Population of Osmanabad District (1991-2011):**

Gender disparity in literacy among Scheduled Caste population was very high compared to other Caste and general literacy from National, State to District level. The disparity index is applied for the Scheduled Caste population of study area over the time period of 1991, 2001 and 2011. Its shows comparatively disparity index of Scheduled Caste was reduced over the period. The table 1.1, 1.2 and 1.3 shows range of disparity index range from 0.52 to 0.38 in 1991, 0.27 to 0.22 in 2001 and 0.17 to 0.14 in 2011.

The level of disparity index in Scheduled Caste population is compared with 1991, 2001, and 2011. The output of disparity index shown by maps and table.

### **Male female Disparity Index of Scheduled Caste Population of Osmanabad District (1991-2011) :**

Scheduled Caste population literacy is very crucial in Indian society, because this class are far away from the education. These communities have very low level of literacy rate before independence.

After independence because of Dr. Babasaheb Ambedkar and Constitution of India provides basic rights for all deprived community. These leads Scheduled Caste and Scheduled Tribe community coming in to main stream of society. As compare to other community and overall literacy disparity in Scheduled Caste was very high at National, State and District level. The Osmanabad district shows high male female disparity index of Scheduled Caste population in 1991-2011. These disparity index of male female has been grouped in to three categories. These are High disparity index, Moderate disparity index and Low disparity index.

### 1. High Disparity Index of Male Female in Scheduled Caste :

As per census 1991 and table 1.1 and fig 1.1 shows high disparity index of male female in Scheduled Caste was observed in Bhoom and Paranda tahsil with 0.52 and 0.45 respectively. During the period of 2001 and table 1.2 and fig. 1.2 scenario was drastically changed due to formation of two new tehsil as well as improvement of literacy rate. In the year 2001 disparity index of male female of Scheduled Caste was recorded in Washi and Kalamb tahsil with 0.27 and 0.25 respectively.

In the census data of 2011 and table 1.3 fig. 1.3 shows high disparity index of male female of Scheduled Caste population was observed in Bhoom and Washi tahsil with 0.17 and 0.17 respectively. The figures and tables show continuous reduction in disparity index rate. It is a good sign of improvement in literacy.

### 2. Moderate Disparity Index of Male Female in Scheduled Caste :

As per census data 1991 and table 1.1 and fig 1.2 shows moderate disparity index of male female in Tuljapur, Omerga and Kalamb tahsil with 0.44, 0.40 and 0.40 respectively. In the year 2001 census and table 1.2 and fig. 1.2 shows moderate disparity index of male female of Scheduled Caste recorded in Bhoom, Paranda and Omerga tahsil with 0.24, 0.24 and 0.24 respectively. As per 2011 Census and table 1.3 and fig 1.3 moderate disparity indexes was observed in Omerga, Kalamb, Tuljapur and Lohara tahsil with 0.16, 0.16, 0.15, and 0.15 respectively.

### 3. Low Disparity Index of Male Female in Scheduled Caste :

Table 1.1 and fig 1.1 shows the low disparity index of male female in Osmanabad tahsil with 0.38 in 1991. It is the only tahsil show the disparity index below 0.40. As per census 2001 and table 1.2 and fig 1.2 low disparity indexes was recorded in Tuljapur Osmanabad and Lohara tahsil with 0.23, 0.22, and 0.22 respectively. Table 1.3 and fig 1.3 shows low disparity

**Table 1.1 Male Female Disparity Index Of Scheduled Caste Population Of Osmanabad District (1991)**

Sr. No	Name of tahsil	Total	Male	Female	Disparity index
1	Paranda	37.12	51.74	21.71	0.45
2	Bhoom	48.98	69.46	27.3	0.52
3	Kalamb	45.28	60.41	29.12	0.40
4	Osmanabad	46.76	61.49	30.86	0.38
5	Tuljapur	38.64	53.32	23	0.44
6	Omerga	42.92	57.71	27.36	0.40
	District total	43.46	58.76	27.18	0.42

Source:-Socio economic abstract of Osmanabad District-1991

**Table 1.2 Male female Disparity Index of Scheduled Caste Population of Osmanabad District (2001)**

Sr. No	Name of tahsil	Total	Male	Female	Disparity index
1	Paranda	47.38	57.4	37.13	0.24
2	Bhoom	50.79	61.02	40.04	0.24
3	Kalamb	52.69	63.5	41.09	0.25
4	Osmanabad	54	63.87	43.42	0.22
5	Tuljapur	51.97	61.84	41.51	0.23
6	Omerga	52.92	63.55	41.7	0.24
7	Washi	51.85	63.28	39.8	0.27
8	Lohara	53.12	62.62	43.01	0.22
	District total	52.45	62.68	41.59	0.24

Source:-Socio economic abstract of Osmanabad District-200

**Table 1.3 Male female Disparity Index of Scheduled Caste Population of Osmanabad District (2011)**

Sr. No	Name of tahsil	Total	Male	Female	Disparity index
1	Paranda	69.72	77.23	61.78	0.14
2	Bhoom	70.75	79.86	61.11	0.17
3	Kalamb	74.68	83.42	65.37	0.16

4	Osmanabad	75.58	83.1	67.63	0.14
5	Tuljapur	72.76	80.2	64.02	0.15
6	Omerga	74.07	83.32	65.5	0.16
7	Washi	72.94	81.94	63.4	0.17
8	Lohara	71.71	79.46	63.48	0.15
	District total	73.52	81.61	64.98	0.15

Source:-Socio economic abstract of Osmanabad District-2011

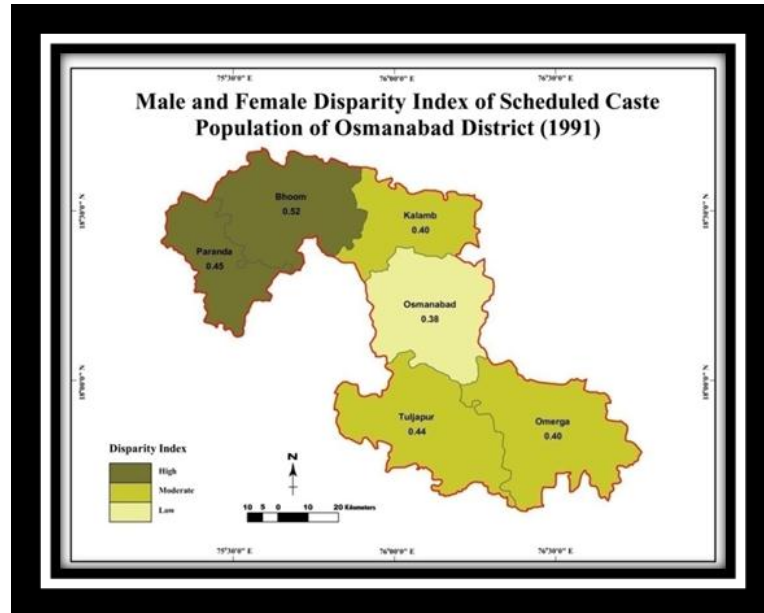


Fig 1.1

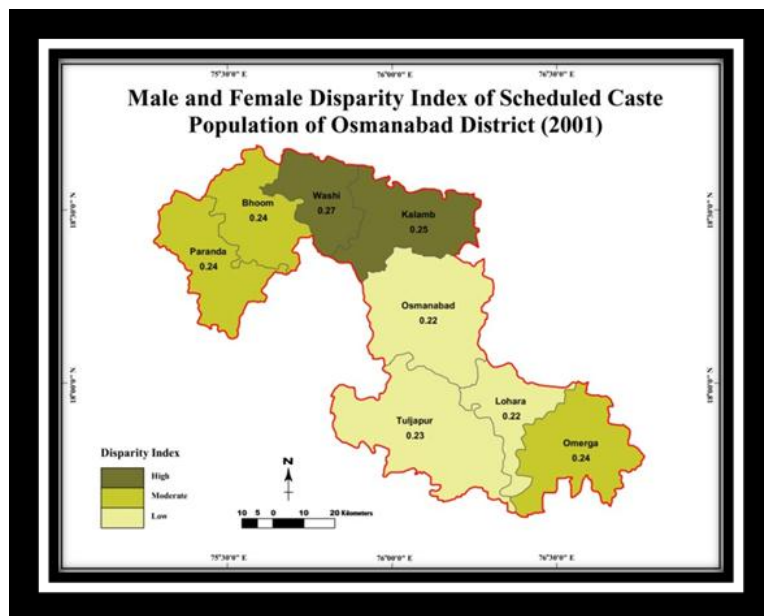
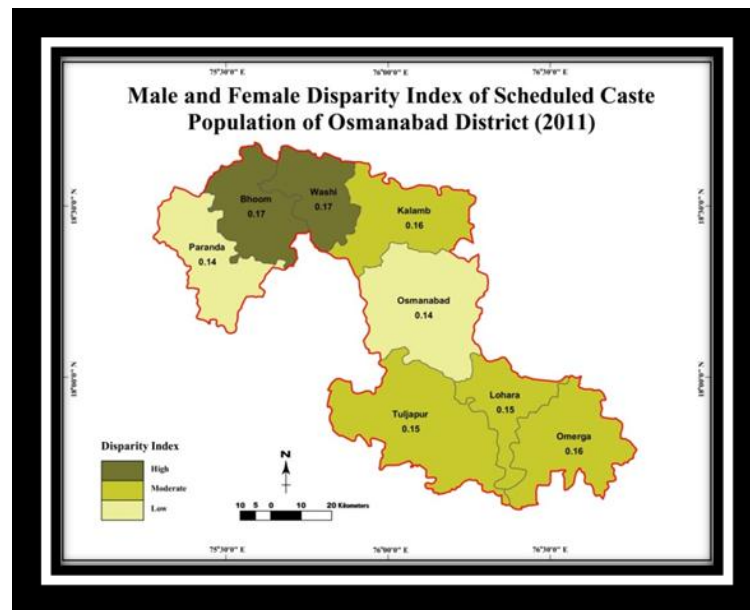


Fig 1.2



**Fig 1.3**

Index in Osmanabad and Paranda tahsil with 0.14 and 0.14 respectively. The disparity index of male female in Scheduled Caste shows very rapid decrease in the index value in last three decades. The range of values high started from 0.52 to low ended in 0.14 shows improvement in literacy rate. Still gender gap is observed in literacy of some of the tahsil of study area.

**Conclusion :**

The present study is focused on the Scheduled caste population literacy level in the study area. The disparity index applied to find out the level and gender gap in literacy of Scheduled caste population in study area. The present study shows the disparity index values decreases in last three decades. It is because of government efforts and awareness about education. The present study concluded the major observation as below.

1. The male female disparity index of Scheduled Caste population of Osmanabad district was ranges from 0.52 to 0.38 in 1991, 0.27 to 0.22 in 2001 and 0.17 to 0.14 in 2011. It shows continuous decreases of disparity index value in the study area.
2. The high disparity index of Scheduled Caste population was observed in Paranda and Bhoom tahsil in 1991, Washi and Kalam tahsil in 2001 and Bhoom and washi in 2011. The low disparity index was observed Osmanabad tahsil in 1991, Osmanabad, Tuljapur, Lohara tahsils in 2001 and Osmanabad tahsil in 2011.

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**ENRICHING THE NATION THROUGH EMPOWERING WOMEN – CHALLENGES  
AND OPPORTUNITIES**

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**Abstract :**

Women are considered to be an important factor in every home in the earlier days. Women play the role as a Daughter, Sister, Wife, Mother, and Daughter-in-Law and so on. There is no place on the earth without her existence in different forms. In olden days women were given a place at home with all sorts of household responsibilities which was successfully carried out by her. Once, education was not so important for her or not offered for her. Equal opportunities were forbidden for her. Trend has changed. Women started competing with men and take part equally or more than of a man in every field of success. The succeeded in bring out a balance between their household works and enriching their career equally. It can be said that, there are no sectors left out without the stepping up of women. Many women have become the role models heading their Country and States, IASSs, IPSs, Successful Entrepreneurs, Scientists, researchers, Journalists and take a lead role in many important fields. Hence this research paper focuses on finding out the challenges and opportunities of Women in enriching the Nation. Theoretical views have been analysed and suggestions were meant based on analysing the reviews which focus on the women empowerment challenges and opportunities.

**Keywords:** Women Empowerment, Challenges, Opportunities, Enriching the Nation

**Introduction :**

Women are considered to be an important factor in every home in the earlier days. Women play the role as a Daughter, Sister, Wife, Mother, and Daughter-in-Law and so on. There is no place on the earth without her existence in different forms. In olden days women were given a place at home with all sorts of household responsibilities which was successfully carried out by her. Once, education was not so important for her or not offered for her. Equal opportunities were forbidden for her. Trend has changed. Women started competing with men and take part equally or more than of a man in every field of success. The succeeded in bring out a balance between their household works and enriching their career equally. It can be said that, there are no sectors left out without the stepping up of women. Many women have become the role models heading their Country and States, IASSs, IPSs, Successful Entrepreneurs, Scientists, researchers, Journalists and take a lead role in many important fields.

**National Policy for Women Empowerment – Its Goals :**

Government of India has framed National Policy for the Empowerment of Women during the 2001 under the control of Ministry of Women and Child Empowerment. This mainly focuses on providing equal opportunity for women as well as in adopting measures relating to positive discrimination in favour of women community. The Non-Government Organisations also offer a deep grass-root to empower women by offering special privileges to uplift the women concerns. The National Policy mainly focuses on three areas of enriching women namely Advancement, Empowerment and Development of them. Steps were taken to provide women with equality in participating and making decisions in the fields of Political, Economic and Social well-being of the Nation. Women were also focused equally in taking care of their health, getting high class of education, directions for upliftment of their career and extracurricular talent development sectors, job opportunities and pays, work place and societal safety and so on.

**Policy Focus Areas :**

The policy focused on various arenas for empowering women such as:

- Judicial System of Law which enacted Laws to protect women and offer punishments to the lawbreakers through faster judgements.
- Women were allowed to participate and offer better decisions in all levels of legislative, judicial, corporate, committees, trusts through women friendly policies.
- Women focus were given in framing policies, programmes and procedures.
- Economic wellbeing of women were taken care through poverty eradication through needful helping hand.
- Micro credit support were extended to uplift women from poverty line.

- Policies relating women employment and their working conditions were framed.
- Agricultural Farming training programmes were arranged for women to strengthen their capabilities in various sectors like husbandry, poultry and fishing, horticulture etc.,
- Support were extended to women in industrial sectors too like Information Technology, food industry, agro based industry by providing necessary help and security for their wellness.
- Supportive services like child care crèches in work environment as well as in their children's schools, stay place for the old and disables were also offered to make them to work better.
- Eradication of illiteracy through offering a better quality of education, caste system inequalities were also focused and rectified by providing equal or rational opportunities.
- Infant and Maternal mortality were taken care and health care measures were also taken by avoiding malnutrition and diseases caused out of it.
- Related facilities like good sanitation, toilets, waste disposal, and clean water were provided as a means of basic health care.
- Special measures were taken to provide shelter for women at various categories like single women, households and working women, girl students etc.,

#### **Notion Behind The Study & Challenges In Women Empowerment :**

Women are empowering is an agreeable inference from the observation that over the past twenty years, the number of women as MPs has doubled and so Women in Power is no longer said to be a rarity (Addressed by H.E. Mrs. Maria Fernanda Espinosa Garcés, President of UN in General Assembly of the United Nations – 73<sup>rd</sup> session on 3.7.2019). the notion behind the present study is to make focus still on the women's status in Education, Economy, Political, Sex Ratios, Gender Equality, Prohibition of Child Marriage, Steps to protect women from crimes against them.

#### **Theme And Suggestions For Women Empowerment :**

- Steps shall be taken vigorously to increase the educational level of women and girl children through special schemes like Home based education and compulsory school level education. Monetary and non-monetary benefits shall be offered for those women and girl children to encourage learning.
- Government and Non-Government Organisations shall offer schemes to various rural women locality wise in generating their own business and self-employment.
- Technological awareness programmes to compete shall be provided for women to eradicate technical illiteracy.
- The major issue that has to be focused in large is about women and girl children's security which is highly a challenging arena for the country as everyday there are news relating to women and girls being abused sexually and brutally being killed. Hardened punishments at fastened levels would help in reduction at the beginning stage and suppression of these in a period of time completely.
- Safety and security based skill trainings and communication regarding the abusing shall be made easier for the women to bring it into focus immediately and get protected.
- Women should come out of their restricted circle made by themselves and empower and compete the world and such trust should be built in by themselves and mental health and awareness programmes focusing on these areas shall be given training for them.
- Freedom to participate in the social, economic and Nations growth shall be given as women are considered to be a better idea generators too. Such opportunities will make the women strengthen mentally and feel pride of their own behalf.
- Every single sector of career opportunity should voluntarily offer the chance for women and place them in high order positions to break up the gender inequalities and enrich the confidence level of the women and on seeing their valuable positions, empower other women too to move to higher levels in their life as well as career.

#### **Conclusion :**

The growth level of women in Social, Educational, Political, Employment arenas and other areas too are still in alert to get improvised. Hence, it is time to focus and identify the ambiguities that are hindering the empowerment of women and immediate focus should be given and related policies shall be enforced by Law to empower women sector. Not only the women in Northern region are needs empowerment but also women belonging to throughout the Nation needs improvement. Women population is higher or equal throughout the country but still gender discrimination exists in higher degree. Hence it's the duty of the people at home, the Government, the Society and the world on the whole to take the



responsibility of women's growth as "Women are generally considered as eyes of our Nation and empowering the women will automatically enrich the Nation on the whole". The empowerment of women has become one of the most important of 21<sup>st</sup> century not only at the National level but it has become the International scenario. Government initiatives alone will not be enough to succeed with this goal but the society on the whole has to take steps to create a positive situation where there exists no gender inequalities and women are provided with great freedom in self-decision process and get them completely involved in social, economic and political progress of the Nation with equal opportunity.

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## EMPOWERMENT OF BEGGARS IN INDIA: AN OVERVIEW

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### **Abstract:**

Beggary is considered as 'social evil' of the society, but beggars are omnipresent and we all have come across the beggars at traffic signals, railway stations, markets etc. The infrastructural and industrial expansion in India's metros is noticeable, but it is overshadowed by the dreadful situation of beggars in these cities. The present research paper reviewed the problems faced by the beggars and how empowerment of the beggars will lead to the overall development of the society. The article is based on the secondary sources and government reports, research papers, case studies, government schemes were reviewed. The studies shows that the effective implementation of poverty alleviation, social welfare schemes and the empowerment of the beggars will eventually help India to become a welfare and developed country.

**Keywords:** beggars, empowerment, India.

### **Introduction:**

Unfortunately, despite rapid economic growth in recent years, begging in India is still a big problem. In India begging is much more tolerated and in certain cases even encouraged. Begging has been a traditional profession in India since ancient times. Poverty and pauperism are not uncommon in India, and beggary has long been regarded as a noble act. The term 'bhiksha' (alms) is well-known in Hinduism, Jainism, and Buddhism. Even though it was an unconventional religious doctrine, Muslims believed in 'Zakat.' Despite the fact that 'beggary' has religious roots, it has socio-economic repercussions that have made it a huge social issue in the twenty-first century.

The Constitution of India envisages equality, freedom, justice and dignity of all individuals and implicitly mandates an inclusive society for all. Article 21 of the Constitution provides the Right to Protection of life. Article 38 provides to secure a social order for the promotion of welfare of people by the States. Article 41 provides for making effective provisions for securing the right to work, to educate and to public assistance in case of unemployment, old age, sickness and disablement and in other cases underserved want (SAHAYA (A Scheme for Protection, Care and Rehabilitation of Beggars), 2018)

According to the 2011 census, India is home to 4,13,760 beggars in which 2,21,673 were males and 1,19,997 were females. A survey conducted by the Social Welfare Department of the Delhi government (2009) stated that begging seems to have turned into something of a lucrative 'profession' for some. A survey done by the Social Development Centre of Mumbai (2004) revealed similar attitude. The majority of beggars see it as a profitable and viable profession. Of the 5,000-odd beggars surveyed on the streets of the capital, 4 turned out to be postgraduates—supplementing their monthly salaries by going around begging over the weekends—6 graduates and 796 who had studied up to the secondary level. A study published in the et al. (2007) indicated that most of the beggars had a history of addiction, psychiatric illness in the family and poor attitude of family members towards them. It is found that Reasons for begging varied from family profession/survival/poverty to funding healthcare and earning something extra for personal and family use. Children were mostly found begging in groups either with their family members or friends or alone. (Begging for a Childhood Analysis of Child Beggars in Delhi). (Malik, 2012)

### **Beggars Empowerment:**

According to the study (Wahyuni, 2021) The empowerment of homeless people and beggars in Yogyakarta has been carried out optimally by the Social Service and Community Social Workers. Efforts to reduce social disparities from various activities, namely counselling, counselling, training, and policing, have been appropriately maximized.

The SAHAYA (A Scheme for Protection, Care and Rehabilitation of Beggars) (2018) Department Of Social Security And Empowerment Of Persons With Disabilities Government Of Odisha, provided the guidelines for the rehabilitation of beggars as to provide livelihood support through the skill development and self-employment and self help groups. To facilitate education pre and post matric scholarship for the child beggars, destitute children. To promote health status of the beggars through the supply of mobility

aids. To organize sensitization and community awareness programmes and campaigns and to provide the data through research and documentation. The skill development was to be done through the learning and practice by doing. It was recommended to give priority to the traditional practices of the people for the skill development training. The self-employment kit was to be provided, for many people they don't need the financial assistance but want to start their business and the kit will help them to start their business on their own.

Ministry of Social Justice and Empowerment has formulated a scheme "SMILE - Support for Marginalized Individuals for Livelihood and Enterprise", which includes a sub-scheme - 'Central Sector Scheme for Comprehensive Rehabilitation of persons engaged in the act of Begging' (Scheme For Comprehensive Rehabilitation Of Beggars 2021, 2021). It includes the sub theme Scheme for Comprehensive Rehabilitation of Beggars. The main objective of the scheme is extensively on rehabilitation, provision of medical facilities, counselling, basic documentation, education, skill development, economic linkages and so on.

In order to make rights and claims a reality, it is pertinent that police officials, staff of Service/Correctional centres, and all other concerned authorities are properly trained and sensitised towards- Legal provisions and safeguards - Social, physical and mental condition and predicament of beggars (Sahiwal, 2019)

In recent decades, international organisations like Oxfam, DFID, CRY, CARE are exerting their initiatives to understand the dynamics of 'poverty' in the developing world, but there is a lot to be done by the indigenous NGOs in securing the social and political right of life of poor beggars in urban India. The NGO, social workers play an important part as a community mobilizer in between the government and the vulnerable section of the society. The community mobilizers help to spread the awareness on the government social welfare schemes to the beneficiaries and eventually helps in the development of the weaker section. The NGOs also provide and work towards providing the education, health, welfare facilities to the beggars and destitute people of the society with the help of government welfare schemes.

#### **Conclusion:**

The primary aim of the 2030 Sustainable Development Agenda is to eradicate poverty in all of its forms everywhere. As a result of the literature assessment, the need of strengthening our vulnerable sections and empowering them to take care of their own lives has become a pressing requirement. Beggars will be empowered with the help of planning, self-empowerment, and effective implementation of government programmes. The involvement of NGOs and community workers, as well as their empowerment to spread information and sensitization programmes about the schemes and vocational trainings available to beggars, will help to alleviate poverty.

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## IMPACT OF GOVERNMENT SCHEMES ON WOMEN EMPOWERMENT

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### **Abstract:**

Women Empowerment means the progression of women and, accepting and including their point of view in the decision-making process. It also means providing them with equal opportunities for raising the status of women through education, awareness, literacy and training for growth and development in society, and disapproving gender bias.

Indian Constitution's Article 15(3) gives powers to the legislature to create special provisions for women and children, it stated that "Nothing in this article shall prevent the State from making any special provision for women and children."

This article includes a list of women empowerment schemes in India as listed under the Ministry of Women and Child Development. This article has referred collective researches and survey inputs from various sources and used secondary data mixed methods to find out impact of government scheme on empowerment of women in India.

Countries around the world including India are focusing on women empowerment. The Indian government has also recognized women issues, need of women empowerment in every aspect like education financial, etc., and their contribution to the country's economy. Here are some of the women empowerment initiatives taken by the Indian government for the women in India.

**Keywords:** Women empowerment, Government Schemes, Impact of Government Schemes Government Scheme Beneficiaries.

### **Introduction:**

Women empowerment is the process through which an individual woman can build her confidence to raise her voice for justice, equality, education and live her social life according to her choice and be independent financially. There are "3 types of Ls" of women empowerment which includes learning, labour and leadership. Learning helps women to get limitless knowledge which helps them to broaden their point of view and think accordingly. It helps women to overcome difficulties. According to Mahatma Gandhiji, "If you educate a man you educate an individual, but if you educate a woman you educate an entire family."

Educational empowerment of women is most important key cause literacy of women is an important aspect to improving health, nutrition and education in the family and to encouraging women to participate in decision-making in society.

### **Rational of the study :**

To empower women educationally, financially Ministry of women and child development of India introduced the number of schemes. Very few people have knowledge about these schemes, their impact on women empowerment and their beneficiaries. I personally believe that if every single woman from rural and urban region has knowledge about these schemes and their benefits then only she can help herself and other women from her society to empower socially, educationally and financially. This study provides basic information about various women empowerment schemes, their impact and beneficiaries so that people can get knowledge to empower women in their society.

### **Objective of the study:**

To review available government welfare schemes with respect to women empowerment.

### **Hypothesis of the study:**

H0: Government schemes don't play a vital role to make women empower.

H1: Role of government scheme is significant to make women empower.

### **Research Methodology:**

This article has referred collective researches and survey inputs from various sources and used secondary data collection and analyzing methods to find out impact of government scheme on empowerment of women in India.

### **Women Empowerment :**

Women empowerment means empowering women educationally, economically and socially by making them literate, independent, confident and makes them aware about their fundamental rights and laws available for them.

However, Ministry of Women and Child Development of India launched and run many policies for women development and empowerment like:

- Pradhan Mantri Matru Vandana Yojana (PMMVY)
- Mahila Shakti Kendra (MSK ) Scheme
- One Stop Centre
- Women HelpLine
- Mahila Police Volunteers
- Swadhar Greh
- Working Women Hostel Scheme
- Ujjawala Scheme for Combating Trafficking

#### **Pradhan Mantri Matru Vandana Yojana (PMMVY)**

Government of India has approved Pan India implementation of Pradhan Mantri Matru Vandana Yojana (PMMVY) effective from 01.01.2017.

The Scheme visualizes providing cash incentive amounting to `Rs. 5,000/- in three installments directly to the Bank/Post Office , Account of Pregnant Women and Lactating ,Mother (PW&LM) in DBT Mode during pregnancy and lactation in response to individual fulfilling specific conditions as detailed below:

Cash Transfers	Conditions	Amount in Rs.
<b>First Installment</b>	Early Registration of Pregnancy	1000/-
<b>Second Installment</b>	Payment after 6 months of pregnancy	2000/-
<b>Third Installment</b>	Child birth is registered Child has received first cycle of BCG, OPV, DPT and Hepatitis-B or its equivalent substitute	2000/-

(Source: Annual Report 2021- Ministry of Women and Child Development)

#### **Mahila Shakti Kendra (MSK) Scheme :**

Mahila Shakti Kendra Scheme is meant to enable inter-sectorial convergence of schemes and programmes meant for women both at the Central and State/UT level. Empowerment of rural women through community participation in 115 aspirational districts is envisioned under the scheme. Student volunteers involved under the scheme in 115 aspirational districts to create awareness about women centric schemes and programs of the government can provide the last mile linkage. State Resource Centre for Women in each State/UT and District Level Centre for Women (DLCW) is also meant to serve as a link between the state/district and national level. The Scheme provides an interface for rural women to avail government entitlements through awareness generation and training & capacity building.

(Source: Annual Report 2021- Ministry of Women and Child Development)

#### **One Stop Centre :**

Many women who face violent crimes do not know where to go for support. For them, One Stop Centers (OSCs) have been set up across the country. Popularly known as Sakhi Centres, the Scheme of One Stop Centre (OSC) is being implemented across the country since 1st April, 2015 for facilitating access to an integrated range of services including police, medical, legal, psychological support and temporary shelter to women affected by violence. The Scheme is funded through Nirbhaya Fund. 2.32 So far 733 OSCs have been approved for 730 districts of the country. As of now, 699 OSCs are operational across 34 States and UTs.

(Source: Annual Report 2020-21- Ministry of Women and Child Development)

#### **Women HelpLine :**

The Scheme of Universalization of Women HelpLine is being implemented since 1st April, 2015 and is intended to provide 24 hours emergency and non-emergency response to women affected by violence through referral service (linking with appropriate authority such as police, One Stop Centre, hospital) and by providing information about women welfare schemes/ programmes across the country through a single uniform number (181). So far, women helplines have become operational in 33

States/UTs. They have managed more than 54.25 lakh calls. The Scheme is funded through Nirbhaya Fund. (Source: Annual Report 2020-21- Ministry of Women and Child Development)

#### **Mahila Police Volunteers:**

The Mahila Police Volunteer Scheme is being implemented by the Ministry in collaboration with Ministry of Home Affairs. This scheme is funded by Nirbhaya Fund as a centrally sponsored scheme with the aim to create and empower Mahila Police Volunteers (MPV). MPVs are envisaged to act as a link between police and the community and facilitate women in distress. MPVs serve as a publicpolice interface in order to fight crime against women and report incidents of violence against women such as domestic violence, child marriage, dowry harassment and violence faced by women in public spaces. All Chief Secretaries of States/UTs have been requested to adopt this initiative in their respective States. MPV Scheme has been sanctioned for the States of Andhra Pradesh, Andaman and Nicobar Islands, Chhattisgarh, Dadra and Nagar Haveli, Gujarat, Haryana, Jharkhand, Karnataka, Madhya Pradesh, Mizoram, Nagaland, Tripura and Uttarakhand. At present, Mahila Police Volunteer Scheme is functional in States of Haryana, Andhra Pradesh, Gujarat, Chhattisgarh and Madhya Pradesh with over 9500 Volunteers. (Source: Annual Report 2020-21- Ministry of Women and Child Development)

#### **Swadhar Greh :**

The Ministry of Women and Child Development is implementing the Swadhar Greh Scheme which targets the women victims of unfortunate circumstances who are in need of institutional support for rehabilitation so that they could lead their life with dignity. The Scheme envisages providing shelter, food, clothing and health as well as economic and social security for the women victims of difficult circumstances which includes widows, destitute women and aged women.

Under the Scheme, Swadhar Greh will be set up in every district with capacity of 30 women with the following objectives:

1. To cater to the primary need of shelter, food, clothing, medical treatment and care of the women in distress and who are without any social and economic support.
2. To enable them to regain their emotional strength that gets hampered due to their encounter with unfortunate circumstances.
3. To provide them with legal aid and guidance to enable them to take steps for their readjustment in family/society.
4. To rehabilitate them economically and emotionally.
5. To act as a support system that understands and meets various requirements of women in distress.
6. To enable them to start their life afresh with dignity and conviction.

**Swadhar Greh Scheme- State- wise Homes and Beneficiaries for FY 2020-21 (As on 31.12.2020)**

States/UTs	Homes	Beneficiaries
Andaman and Nicobar Islands	1	9
Andhra Pradesh	22	467
Arunachal Pradesh	1	12
Assam	16	232
Bihar	0	
Chandigarh	1	5
Chhattisgarh	3	55
Delhi	2	38
Gujarat	9	106
Himachal Pradesh	1	9
Jammu & Kashmir	3	27
Jharkhand	5	17
Karnataka	52	1378
Kerala	7	165
Madhya Pradesh	16	230
Maharashtra	9	165
Manipur	23	335
Mizoram	11	129
Meghalaya	2	12
Nagaland	2	35
Odisha	55	1669
Punjab	2	34
Puducherry	1	10



States/UTs	Homes	Beneficiaries
Rajasthan	9	167
Sikkim	1	20
Tamil Nadu	35	861
Telangana	23	389
Tripura	3	64
Uttar Pradesh	13	295
Uttarakhand	1	0
West Bengal	33	784
<b>Total</b>	<b>362</b>	<b>7719</b>

(Source: Annual Report 2020-21- Ministry of Women and Child Development)

### Working Women Hostel Scheme:

Working Women Hostel Scheme aims at providing safe and affordable accommodation to working women. These hostels have Day care facility for the children of inmates too. The Ministry provides financial support for establishing such hostels by NGOs or State Governments. Under the Scheme of Working Women Hostel, financial assistance is provided for construction/ running of Hostel in rented premises for those working women who may be single, widowed, divorced, separated, married but whose husband or immediate family does not reside in the same area and for those women who are under training for job. Provision of Day Care Centre for children of the inmates of the Hostel is an important aspect of the scheme. Working Women are entitled to hostel facilities provided their gross income does not exceed `50,000/- consolidated (gross) per month in metropolitan cities, or `35,000/- consolidated (gross) per month, in any other place.

(Source: Annual Report 2020-21- Ministry of Women and Child Development)

### State/UT-wise details of sanctioned Working Women Hostels & beneficiaries (As on 31.12.2020)

S. No.	States/UTs	Total no. of hostel	Total No. of Working Women
1	Andhra Pradesh	41	3255
2	Arunachal Pradesh	14	906
3	Assam	17	829
4	Bihar	6	266
5	Chhattisgarh	10	486
6	Goa	2	120
7	Gujarat	27	1309
8	Haryana	20	1561
9	Himachal Pradesh	16	561
10	Jammu & Kashmir	5	360
11	Jharkhand	2	214
12	Karnataka	62	5253
13	Kerala	160	15508
14	Madhya Pradesh	62	3538
15	Maharashtra	138	10704
16	Meghalaya	4	214
17	Mizoram	5	249
18	Manipur	32	2272
19	Nagaland	25	1836
20	Orissa	28	1725
21	Punjab	15	1497
22	Rajasthan	39	1843
23	Sikkim	2	144
24	Tamilnadu	94	6800
25	Telangana	27	2077
26	Tripura	1	50
27	Uttarakhand	6	538
28	UP	38	3090
29	West Bengal	39	2639
30	Chandigarh	7	736
31	Delhi	20	3086
32	Pondicherry	4	221
<b>Total</b>		<b>968</b>	<b>73887</b>

(Source: Annual Report 2020-21- Ministry of Women and Child Development)



**Ujjawala Scheme For Combating Trafficking :**

Ujjawala is a comprehensive scheme to combat trafficking. The Scheme was launched in the year 2007 with the objective to prevent trafficking of women and children for commercial sexual exploitation, to facilitate rescue victims and placing them in safe custody, to provide rehabilitation services by providing basic amenities/needs, to facilitate reintegration of victims into the family and society, to facilitate repatriation of cross border victims. The Scheme is being implemented mainly through the Non-Governmental Organizations (NGOs). The norms of the Ujjawala scheme have been revised w.e.f. 01.04.2016. Under the revised norms, the budgetary provisions have been increased and the scheme is being implemented through the States/UTs as a sub-scheme of the Centrally Sponsored Umbrella Scheme "Protection and Empowerment of Women". The Scheme has five components— Prevention, Rescue, Rehabilitation, ReIntegration and Repatriation of trafficked victims for commercial sexual exploitation.

Some of the activities envisaged under the Scheme are: -

- Formation of community vigilance groups, sensitization workshops, awareness creation and preparation of awareness generating material, holding workshops, etc.
- Safe withdrawal of victims from the place of exploitation.
- Rehabilitation of victims by providing them safe shelter, basic amenities, medical care, legal aid, vocational training and income generation activities.
- Re-integration of victims into society.
- Provide support to cross-border victims for their safe repatriation to their country of origin.
- Under the Ujjawala Scheme, assistance is provided to eligible organizations for undertaking above activities. As on date, total number of homes under the Ujjawala Scheme 104 homes.

**State/UT-wise Details of Number of Projects and Number of Beneficiaries covered under the Ujjawala Scheme (as on 31.12.2020)**

S.No	State Name	Homes	Beneficiaries
1	Andhra Pradesh	5	102
2	Assam	20	196
3	Chhattisgarh	3	26
4	Karnataka	13	386
5	Kerala	3	50
6	Maharashtra	5	82
7	Manipur	19	225
8	Mizoram	2	22
9	Nagaland	1	14
10	Rajasthan	1	22
11	Orissa	12	309
12	Tamil Nadu	4	120
13	Uttar Pradesh	2	24
14	Uttarakhand	2	10
15	West Bengal	2	51
16	Gujarat	2	16
17	Telangana	5	68
18	Jharkhand	2	0
19	Goa	1	9
	<b>Total</b>	<b>104</b>	<b>1732</b>

(Source: Annual Report 2020-21- Ministry of Women and Child Development)

**Some other Important Government Schemes****Mudra Yojana Scheme – Women Empowerment Schemes**

Government provide Mudra Loan scheme for women's empowerment in India that would serve Small business owners or aspirants. The target beneficiaries are women; Women who wish to expand their small-scale business or start their entrepreneurial journey should pursue it. This scheme serves best for the

business ideas like beauty parlor, tuition center, tailoring unit, etc. Individual loans up to Rs.50 lakh are approved, however, a group of women willing to work together can as well approach the scheme. The loan limit for this scheme is INR 50000 to INR 10 lakh. In case a woman wishes to opt beyond the threshold of INR 10 lakh, they should provide guarantee and guarantors.

#### **Udyogini Scheme**

There are multiple Indian government schemes for women's education, but very few schemes provide capital with no security. This scheme serves well to women who aspire to initiate their entrepreneurial journey but have nothing to get started. GOI aims this scheme for women who belong to a family that makes below INR 1.5 lakhs per annum with no biased restrictions to widowed, destitute, or disabled women. The scheme offers as much as Rs 3 lakh, the interest rate of which is quite low. The aim is to help women become independent by establishing their own businesses, especially in economically backward societies. Women can start their journey in entrepreneurship through loan subsidies.

#### **Analysis and Data Interpretation:**

By analyzing the above data this study showed that the government scheme plays a pivotal role in women's empowerment as every scheme showed an almost significant number of beneficiaries. So hypothesis H1 is satisfied that the government schemes plays significant role in empowering women.

#### **Conclusion:**

The government of India has taken the safety and empowerment of women seriously. The growing injustice toward women had to be diminished, and these schemes are the solutions to the major problems related to women in India. As the study showed the significant number of beneficiaries for various schemes but still there is a need of an increase in the number of total beneficiaries.

#### **Recommendation:**

To increase the number of beneficiaries for every government scheme to empower each and every woman of the country there is a need of arrangements of proper Government Schemes awareness program so that maximum number of women gets benefited.

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## POLITICAL EMPOWERMENT OF TRIBAL WOMEN

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### Abstract:

Empowerment is comprehensive within the Panchayati Raj it has its only one dimension. This dimension is political. It may have certain economic and other benefits also. But beyond all these tribal women are exposed to a large number of forces. Women in urban communities and rural communities have witnessed a new kind of empowerment which has come from urbanization, modernization, industrialization and general awakening. The Millennium Development Goals have also highlighted the various issues concerning. The impact of panchayats on women's lives have been tremendous and varied. In fact, the entry to panchayats has been described by some as a beginning of a 'silent revolution'. These institutions have influenced social, political and economic lives of the village women in more than one way. Indian women are the beneficiaries of these rights in the same manner as Indian men. The women's welfare work of other UN bodies namely WHO, UNICEF, UNESCO, and UNDP have made some provisions for women. Empowerment of women in Panchayati Raj institutions has not only promoted gender equality rather has made grass-root democracy more effective and meaningful enriching social solidarity. After the 73rd Amendment, Odisha became the first state in India going ahead by reserving 50% seats for women in Panchayati Raj institutions. In the year 1992 after passing of the 73rd Amendment to the Constitution, the Act provided for gender equality in the grass-roots democracy by reaching Power to the women through the reservation. In 1937, the I.L.O. Conferences has set down the I.L.O.'s aims in regards to women workers. The main commitments are the guarantee of all civil and political rights; full opportunities to improve their education; better condition for finding employment; equal pay for equal work; legal protection against dangerous working conditions; legal protection and against economic exploitation, legal maternity protection and the trade union rights as that of men.

**Key Words:** Panchayati Raj, Tribal Women, Women Empowerment, Political, Gender Equality

### Introduction :

The empowerment of women in the Panchayati Raj has the basic objective to involve women in development action. There are three categories of programme is at present in operation in the tribal area. It is important at this stage to mention that the Panchayati Raj involves the women members including the males to take decision about the successful implementation of the programmes. The frequently used Gender Empowerment Measure is a composite measure of gender inequality in three key areas: Political participation and decision-making, economic participation and decision-making and power over economic resources. The tribal women share abundant responsibilities and perform multiple duties in running the family and maintaining the household, attending to farm labour, tending domestic animals and poultry birds. But to discharged all these activities she is an unpaid servant to man whose labour is never measured in economic term. They participate in harvesting crop, weeding raising seeding, manuring and threshing and storage of grains. They also help in rearing of livestock, poultry keeping. Besides, they manage the house and bring up the children. A number of socio-economic constraints limit their work productivity and role in improvement and also income generating activities. It is widely believed that their involvement in decision making, real empowerment will hopefully emerge in their status and position in a larger struggle for social justice. If women can political and economic empowerment achieved, it would have major implications resulting in more representative planning for tribal women and sustaining the process of over all empowerment of tribal women. In course of time, transfer of skills of management and control of economic activities will automatically enable tribal women to feel confident and empowered.

### Methods And Materials :

The research paper on 'Political Empowerment of Tribal Women'. The research paper uses the descriptive method of study. The information collected from secondary sources like books and websites for this paper.

### Tribal Women Empowerment :

It was in 1993, during the month of April that Seventy- Third, Act came into force. And all the states of the Union have amended their laws relating to local Self- Government. The Act provides one-third of the seats for women out of the total seats. The Act is meaningful because it is for the first time in India's history that women have been given reservation at grass-root level democratic institutions. The kind of empowerment which has been given to women has several political, social and economic implications. It has created a silent revolution in the country. The reservation itself can only be regarded as the first step in this direction. It is necessary to create proper socio-economic and also political conditions to enable women to participate effectively in the local government institutions without endangering the position of the prevailing family system. The amendment is considered to be historical in the sense that so far, the Constitution has been giving reservation to scheduled castes, scheduled tribes and other backward classes. Women were given some privilege but it was in the field of reduction of fee and reservation in professional colleges. It is for the first time that women are given reservation of seats at all the levels of Panchayati Raj.

In a changing environment, the government of India has made a significant move and declared the year 2001 as the year of "Empowerment of women". It may be mentioned here that four world conferences on women have been held over the past twenty-seven years. The first is held in Mexico City in 1975, second in Copenhagen in 1980, third in 1985 and last is held in Beijing in 1995. These conferences have, in fact strengthened the socio-economic political and legal dimension of the role of tribal women to a great extent. In the Mexico Conferences it is decided to celebrate the decade for women. During this period, the United Nations has adopted Convention on Elimination of Discrimination Against Women in 1979. Later on, this has been adopted by India in 1993. The Beijing Declaration and Platform for Action is very comprehensive aiming for equality, development and peace, acknowledging the diversity of communities, religious and indigenous rights and the uneven progress in empowerment and increasing poverty. The meet has demanded equal participation of women in government and decision-making process. The women's welfare work of other UN bodies namely WHO, UNICEF, UNESCO and UNDP also noticed.

The development of women in general and tribal women in particular to empower them has been the Centre stage of various development planning both at the central and as well as state levels in India. Because, women over the centuries have had to face the worst kind of humiliation and discrimination, though they constitute nearly half of the total population. The Constitution guarantees equality of opportunity and status of tribal women in India. But the realization of the goals as enshrined in the constitution is still far cry. In reality, tribal and rural women suffer in all spheres of life. They have acquiesced in a secondary status in social life and economic activities and decision making.

#### **Constitution's Provisions :**

Article 14 ensures 'equality before law' and Article 15 prohibits any discriminations. Article 15(3) provides 'any special provision for women and children'. Article 16(1) guarantees "equality of opportunity for all citizens in matters relating to employment or appointment to any office under State". Article 16(2) forbids discrimination on the ground only 'religion, race, caste, sex, descent place of birth residence or any one of them'. Some of the Directive Principles are "Women-specific". Article 39(a)- the right to an adequate means of livelihood for men and women equally; Article 39 (d)- equal pay for equal work for both men and women; Article 39(c)- protection of the health and strength of workers; Article 42- Just and humane conditions of work and maternity relief. Article 38 which in brief direct the state to secure just social, political and economic order, geared to promote the welfare of the people. Article (b)(c) and (f)- for the distribution of ownership and control of material resources of the community for the common good, prevention of concentration of wealth and means of production to the common detriment and probation of childhood and youth against exploitation and moral and material abandonment. Article 40- organization of village panchayats to promote self-government. Article 41- right to work, education and public assistance in cases of unemployment.

#### **Reservation In Parliament :**

Articles 330, 332 and 334 of the constitution provides for the reservation of seats for scheduled tribes in Lok Sabha and Vidhan Sabhas of various states. In accordance with the Article 164 of the Constitution a Minister for Tribal Welfare is appointed for Bihar, Madhya Pradesh and Orissa. The Minister in-charge of the Tribal Welfare has to look to the interest of tribals and has to promote with special care, the educational and economic interests of the tribals. Reservation in Parliament is not on the basis of poverty only. The Reservation in Parliament is for economic, social and educational development.

#### **Tribal Women :**

The population of tribal communities scheduled in the Constitution of India and known as Scheduled Tribes (STs) was 8.43 crore (1 crore = 10 million) as per 2001 census and accounts for 8.2% of the total population. 4.26 crores are men and 4.17 crores are women, accounting for 8.01% and 8.40% respectively. Panchayati Raj is a very Comprehensive category. It includes all that which goes in the name of villages. The three tiers of the Panchayati Raj constitutes its body. The role of Women at all the three tiers is significant. We need to explain the significance with same elaboration. Women are discriminated against men. In literate and progressive society also, the discrimination goes on. But the nature and content of discrimination at the village level is much different from urban level. In urban society, if we leave out the exceptional cases of bride burning which is found among high caste Hindus, women residing in rural communities have to suffer the most. In urban communities, the women are literate, they have social connections and they can easily move the court. But in the tribal society only the rule of thumb, and mostly the muscle powers work popularly. They are easily made victims of beating and violence. Women do not have alternatives of economic support. And when they are showed the door by the men, the rest is a chaos in their life. In such a society the reservation in Panchayati Raj at all the three tiers, even if nothing happen substantially, does give a sign of relief to the tribal women. Subjectively they have a statutory position in the Panchayat Samiti. She has some kind of nexus with the political leaders and officials. A little swing on their part, they can defeat a confidence motion. Economically it does not give any benefit but in formal terms they are important members. And it is here that the significance of women reservation lies in the Panchayat Acts.

**Conclusion :**

The impact of panchayats in the lives of women has been quite significant because it affected women's lives socially, politically since they got enough space to negotiate at the private and public space. They could cross the four boundaries of the hearth which has been assigned to them traditionally. In salute to all women survivors of individual and structural violence, we pledge to fight discrimination, oppression and marginalization and to move towards peace, justice and empowerment.

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**EMPOWERING WOMEN THROUGH GENDER SENSITIZATION**

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**Abstract:**

In India, it is a fact that gender inequality is seeing a long-term problem in our society and we can see females are discriminated against in many ways in the social context of India, although women have equal rights. So there is a great need to sensitize society on gender issues so that there would be no discrimination on the basis of gender. Women empowerment through gender sensitization is one of the major key standards to unlock the potential of women. This paper is considered based on the experience faced and explained the importance of gender sensitization in educators and institutions to deal with various gender-related issues. It can also describe the strategies to be adopted in schools also to promote gender sensitization. In this paper, we are trying to explain the strengthening mechanisms which will secure women's full and equal participation in making at all levels.

**Keywords:** Gender, Discrimination, sensitization, women's empowerment, teachers' Role.

**Introduction:**

India is a developing country and has taken the challenge of modernizing its economy and also reducing the poverty and improving the standards of living of its population women's power is very important to the economic growth of any country. Our Indian constitution has granted equal rights to women, but in fact that they are subjected to different treatments. A female baby child is still unwanted in the country. Even a girl does not enjoy as much care and attention from her parents as a baby enjoyed. India cannot prosper as a nation unless and until efforts are being made to empower a woman so that there is equal participation of women in the economic growth of the country.

The reconstruction of society with a special reference to gender differences is possible only through gender sensitization. \* Gender refers to the roles, behaviors and attitudes, activities of men and women in all social relations. That is, it is a strong change over time and constructed by society, whereas the term\* sex refers to the biological and physiological characteristics of males and females. That is, it is an inborn characteristic and not a dynamic.

\*Sensitization means here to create awareness to change, the preservation and discriminative behavior by raising awareness about gender equality, concern but\* empowerment means moving from a weak position to a strong position to execute a power.

A detailed discussion is necessary for a clear understanding of the present issues. A long perception in the society is that men enjoy greater body mass and strength and eventually are better equipped for hunting, warfare, and land clearing whereas women can be believed to be weak in doing tasks that are compatible with pregnancy, breastfeeding and child care, at this is the negative attitude towards against the natural characteristics' and capacity of men or women.

**Even Today In Some Families It Is Observed That:**

- Boys should not do housework because these are meaningless jobs for their future careers.
- More focus and attention are made by parents to the baby's concerns, whereas girls are left on the backbenches.

**In Some Workplaces, It Is Seen:**

- Females with infants are denied to provide jobs or paid lower wages if employed.
- Male workers are permitted to take heavy and risky jobs.

In the country, recent information can be highlighted the fact that when young schoolboys were asked who should sacrifice the meal in case it fell short on the table, most replied the mother as the first choice, followed by the sister, so who is responsible for male holding the view that the first person to sacrifice a meal should be the mother and followed by the sister, as the second choice, why male members are served meal first, in the many homes, and the female members forced to eat what's left? Sharp discrimination between males and females in terms of their strength, ability wage-earning capacity and social acceptability, etc.



It is observed in many situations, that it is the general belief that the women are the weaker section and need protection and hence become subordinate to men. This is a misconception regarding gender ideology is responsible for these types of discrimination.

#### **Status Of Women In India:**

Generally, we can see the population of women is almost half of the total population of India. A country or community cannot be considered civilized whereas women are not honored, but in our country laws have been made without discrimination against women. As a result, Indian women can enjoy a high position in our society. They occupy high-ranking posts like IPS, IAS, etc. they are also in our defense services. They are participating in various games and sports and they serve as different types of the people's representatives like MLA, MP, Panchayat governors, and ministers, women of recent times like Indira Gandhi, Mother Teresa, Lata Mangeshkar, Mamta Banerjee, Pratibha Devi Singh Patil, Sushma Swaraj, etc. Having achieved international fame, women have also achieved high fame in the areas of literature, acting, and music, and many women are joining the field of science and technology. In fact, there is no sphere of activity where a woman is unsuitable or unskilled. But the actual status of women in general of our country is below the status of men, torturing for the failure of payment of dowry as demand wife burning and also unabated all over India. It is a matter of greater shock that such cases are increasing every year. The literacy rate of women is also lower than that of male persons almost all over India. Overall social status of women in India is not satisfactory. It is also true that there are still many countries where the position of women is more pitiful than that of India. So that the global picture of this issue is not encouraging.

#### **Need For Gender Sensitization:**

The women in society are subjected to accomplish multinational role, yet they do not doubt, discriminated against not only in society also in the womb and childhood, but also in every walk of life. Indian women play a subsequent role in the development of the country as well as society. In the spite of these the women have to face a number of challenges and limitations in their day-to-day life. All these challenges and limitations prevent them to understand their potential for personal growth and freedom to live a better and respectable life. The challenges faced by women in the Indian context are many like, including literacy, male dominating, society domestic violence, put-downs, verbal abuse, economic abuse, early marriage, battering, emotional abuse dating abuse, eve-teasing, dowry violence, bride burning, female kidnapping spousal abuse, marital rape, sexual harassment at home and workplace, women trafficking, physical and mental harassment, family violence, female infanticide and foeticide teasing honor killing women's inequality in decision making, etc. All these challenges are faced by women and related gender imbalance and inequality are the results of "perceptions of gender ideology". There are several causes of gender issues.

1. *Individual:* lack of awareness, resistance to change, degradation of rules and ethics.
2. *Education:* Low level of literacy among women.
3. *Legal administration/Government:* Ignorance of laws, Insensitivity of police personnel, Lack of trained personnel.
4. *Employment:* time management problem.
5. *Media:* It gives law priority to the subject of portraying women as equals in society. The media actually portrays women as consumers rather than as modern liberated women.
6. *Political:* Lack of awareness/participation of women in decision-making.

Based on the above information is a mentioned cause, an individual needs to be open-minded, and sensitive to overcome the various disparities existing in the place of gender equality.

#### **Teachers' Role In Promoting/Advancing Gender Sensitization:**

Education is the most powerful tool for women to change their position in society. It also brings a reduction in inequalities and functions as a means of improving their status within the family, first to encourage the education of women at all the levels and for the dilution of gender bias in providing knowledge and education established schools colleges, and universities play an important role. As a result, we can see boys and girls start developing their gender identities from birth only, so gender sensitization is very much necessary at the school level. The present situation problems also arise due to nuclear families, earlier when there were joint families, children are learning to live with each other. But today the present scenario has changed and these children from nuclear families do not understand the value of sharing and caring. Only they are self-centered and give very least importance to others, such children are in classrooms also are unable to cooperate with others, and also sometimes they may be gender issues in

class. Therefore, there is a great need to sensitize the children in society on gender issues so that they are more aware and sensitive to the issues.

To bring about a total change and mindset of society in the younger generation teacher should be given sound knowledge regarding gender issues because the teachers play a very important role in the upbringing of the child and their ideas and beliefs which can change the thought patterns of young students. Thus, one of the best possible strategies to minimize gender discrimination in society is to promote gender awareness among parents and teachers.

The teacher should play a role in increasing the literacy rate for women in society. They should play their role to stop the dowry system in society. They should struggle in the society every year about the gender sensitization and empowerment of women's courses are also useful to students like gender studies and women's studies, seminar discussions and workshops and other such activities can play a big role in sensitization students to these issues.

#### **Strategies to promote gender sensitization:**

1. Providing more preference to women's education it may be mentioned that the university grant commission has been promoting the content or associated with women's studies and more especially setting up centers for women's studies.
2. Providing space for individual children where they can practice democratic ways of interacting with each other.
3. To build skills to negative with conflicts outside the school. For girls in particular schools and colleges, classrooms should be spaced to discuss the process of decision-making to interrogate the basis of their decision and make informed choices.
4. Encouraging educational activities in school for generating moral values among children and equal respect for boys and girls.
5. Various safety measures for girls in the school environment.
6. Workshops, seminars, and training programs are to be conducted regularly to make the girls aware of their roles and abilities in the family and society.
7. Enhancing gender equity by expanding women's access to justice and women's human rights.
8. Expanding opportunities to exercise, women's rights in the workplace, community, and home.
9. To fight against gender-based violence.
10. Emphasize economic empowerment of women, such as through rural tourism or traditional handloom revives.
11. Training of women in rural areas, with restricted mobility.

Now a day the conditions of women in India are improved, but there is a need to work hard for further improvement. As our society is rigid patriarchal, it is difficult to make any changes in the mindset of the people.

**For example;** women and girls are still in fear for their safety and well-being they are also considered "burdens" on their families. Women may be brought to the forefront, but without addressing and challenging gender norms.

#### **Conclusion:**

Genders are equally essential for the sensitization able development of any society. Any sort of inequality with respect to the survival rate individual can count; literacy, safety health, respect, and freedom will damage the hopelessness of human existence. So a continuous effort is being put in this direction of creating a more sensitive, strong and rational, and progressive society.

Gender equality and gender sensitization education play a significant role. Gender sensitization would help in removing many perceptions we have about being male or female. Male-female understand each other and are also ready to respect each other's, capability as feeling capability as individuals without trying to give pressure and arguments against each other.

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**DR.B.R. AMBEDKAR AND WOMEN EMPOWERMENT IN INDIA**

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**Abstract :**

Being a part of traditional patriarchal society, women have been given a secondary status which is reflected in an economic, social and political sphere. They lost their individual identity and rights. Under such social circumstances Dr B R Ambedkar emerged as a fighter for the dignity of women and oppressed people. He started fierce propaganda against the deep rooted Hindu social order and made a significant effort to lead the first Indian to breakdown the society on the way of Liberty, Equality and Fraternity . He dared to bring out multiple context embedded journals out of which Nayak (1920),and Bahishkrit Bharat(1927) deserve mention. He continued his struggle throughout his life for the betterment of women instilled awareness among the contemporary poor illiterates in society and inspired them to voice there protest against the unjust social practices like child marriage Devdashi system etc.

**Key words:** Women empowerment, education, rights, equality, social status , Hindu Society, article.

**Introduction:**

‘I measure the progress of a community by the degree of progress which women have achieved’- Dr.Ambedkar .

Women enjoy a rather high place in ancient India but their position eventually degenerated into merely objects of pleasure to serve certain purpose.

Women empowerment refers to increasing the spiritual, political , social , educational, gender or Economic strength of individuals and communities of women. Women's empowerment in India is heavily dependent on many different variables, that include geographical location (urban /rural), educational status , social status (caste and class). Dr. Babasaheb who is popularly known as Dr. B R Ambedkar was far have one of the biggest champions of women empowerment to have existed in India around the period of final Days of its struggle for independence.

**Objectives of the study :**

The objectives of this paper is understood the status of women in of India during and after Vedic period and to recognise the contribution and efforts of Dr Ambedkar for the empowerment of women during the British rule and after independence.

**Methodology :**

This paper is basically descriptive and analytical in nature. In this paper an attempt has been taken to the contribution of Dr. Ambedkar towards women's empowerment in pre and post independent India and relevancy of his idea . The data used in it is secondary sources from internet, newspaper, published paper and related books .

**Analysis And Discussion:**

**Status Of Women In India During An After Vedic Period:**

The status of Hindu women in India has been fluctuating. It has gone throw several changes during various historical stages .In the time of Rig Veda and Upanishads there was no gender discrimination in religious, practical and other sphere of life. Women also enjoy freedom in the different activities in social and political life. The Aryans evidently preferred male child to female child. Education was equally open for boys and girls. They enjoyed freedom to selecting their mates and were treated as Ardhangini . In domestic life women were considered to be supreme and enjoy freedom. Husband used to consult his wife on financial matter . Lopamudra Gargi, Ghosha and other great women had contribute to the Vedic hymns.

The process of degeneration of the status of women and started Patriarchy tradition in the later Vedic period, particularly with the advent of Sutra period(600-30BC). The birth of a daughter became a cursed. Education of women was became a source of disaster .Women's role take place the social phenomena ofreproductiveness. In Manusmriti, Manu not only shows disregard the women, but goes on to degrade them as slave. Devoid of intellect, denies them the right of education, property etc. After that the status of women was on declining trend. The practice of child marriages is believed to have started around sixth century. Few texts exist that specifically deal with the role of the women an important exception is the ‘Stri Dharma Paddhati’ . The text complies strictures on Women's conduct dating back to the

Apastamba Sutra(4<sup>th</sup> century BC). The opening verse goes- women are enjoined to be the service to their husband.

The invasion of Muslim has decline the women position in society further . The child marriage became a rule to safeguard and the chastity and honour at the girls. The Muslim women also did not enjoy the basic human rights.

The emergence of British rule some radical changes took place. Many Western norms and laws of liberty and equality took place over superstition . During the freedom struggle women participated in larger number by the leadership of great Mahatma Gandhi . During this time various superstition was banned legally by the act like Sati act(1827) Widow Remarriage Act(1856), Civil Marriage Act etc.

#### **Ambedkar's Role On Women Empowerment:**

Ambedkar's perception of women empowerment emphasizing their rights to education, equal treatment with men, right to property and involvement in the political process resembled the global feminist demand. For the dream of free society he started strong propaganda against Hindu social order and launched several journal for communicate the mass .

In January 1928, a women association was founded in Bombay with his wife as its president. In Kalram Temple entry Satyagraha at Nashik in 1930 , 500 women participated and many of them arrested . He believed in the strength of women and their role in the process of social reform. The historic 'Mahad Satyagraha' (1927) witnessed participation of three hundred women along with their male counterparts. In this Satyagraha it was decided to burn 'Monusmriti' which humiliated women and Shudras. He addressed the meeting there after and advised women to change their style of wearing sarees, ornament etc. He said every girl who marries stand by her husband, claim to be her husband's friend and equal and refuse to be his slave.

Hi strongly advocated for family planning measures for women in Bombay Legislative Assembly In 1942, being a Labour Minister of Executive Council of Governor General, he introduced a Maternity Benefit bill. He provide several provision in the constitution for protecting the welfare and civil rights of women. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women property. The bill received strong opposition from many political leaders. In turn he resigned from the cabinet expressing to his discontent over non acceptance of women rights by the parliament. His secular prospective is known through his thoughts on the 'Purdah' system and religious conversion and legal rights .Some of the Hindu women are also seen to signify to be concerned with the different kinds of mythology related superstitions and they can be seen as the performing 'Sanskaras'. This thing can be acquired generations after generations and this kind of tradition are signified to the followed till death.

He was elected to the constituent assembly of India by the members of West Bengal Legislative Assembly through he was defeated in Bombay . He was elected on the drafting committee and later appointed its chairman. As chairman of constitution drafting committee Ambedkar held critical position who is influence the legislative framework of the country even before the Independence. He was an active elected member of the Imperial government on the issue of women's right he discussed a number of problems of Indian women and short for their solution as the chairman of drafting committee and also in the Parliament for the first law minister of independent India. He left no stone unturned in ensuring that his values and vision found space in the constitutional framework of the nation.

Dr. Ambedkar try to adequate inclusion of women's right in the political vocabulary & constitution of India. i.e.

- Article 14 - Equal rights and opportunities in political, economic and social sphere.
- Article 15 – Prohibits discrimination on the ground of sex.
- Article 15(3) - Enables affirmative discrimination in favour of women.
- Article 39 - Equal means of livelihood and equal pay for equal work.
- Article 42- Human conditions of work and Maternity relief .
- Article 51 (A)(C) - Fundamental duties to renounce practices of women.
- Article 46- The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation..
- Article 47- The state to rise the level of nutrition and standard of living of its people and improvement of Public Health .
- Article 243 (D), 243T(3),243R(4) provide for allocation of seats in the panchayat system.

In the post independent India various laws passed for the development of women. This legislations have been brought in order to give equal rights and privileges with men, to eliminate discriminations against women. The important act passed for the uplift of women are -

- The Hindu Marriage Act of 1955 : This act provided equal rights to women to obtain the divorce and also maintenance in certain cases.
- The Hindu Adoption and Maintenance Act 1956 : By this act a woman can adopt a boy or a girl as her son or daughter.
- The Hindu Minority and Guardianship Act of 1956 : This act provides that a woman is entitled to act as a natural guardian of her minor children.
- The Hindu Succession Act 1956 : As a result of this act, women has got equal rights in the inheritance of family property.
- The Hindu Women Right to Property Act of 1973 : According to this act the daughter, widow and the mother can inherit property of the deceased simultaneously.
- The dowry prohibition Act 1961: ● The Equal Remuneration Act 1976.

#### **Conclusion :**

Dr Ambedkar was a symbol of knowledge and character. He regarded education as a means to reach the doors of light and perception to remove the regions of darkness and ignorance. He used the philosophy of education to make aware of the condition of social degeneration in Hindu society among the class of society and change the social order for the benefit of entire humanity. In a way what appears from Ambedkar's own perception of Indian social order, Hindu or Muslim was one of the system where women was denied in various ways, their dues in the society. He was frantically in search of a solution to thief evil systems and sought tougher a society based on equality, justice and fraternity .

Education of both men and women will lead to change in attitudes and perception. Law can an effective instrument to run the society without discrimination. The march towards elimination of gender bias have to go on, so as to make it meaningful for the vast majority of women in the country. There is a greater representation now in the Legislature, Executive and Judiciary. India is one of the few countries in the world which has had a woman Prime Minister, had women Chief Minister in several states, had woman chief judge in Supreme Court and high court , women battalion force etc. The 73rd and 74th amendment of the constitution is the break through towards increase participation to the administrative decision making. But the empowerment of women in urban and Metropolitan areas cannot be the indicator of growth of women status in the country because 80% of total population is in rural areas . The social status of rural women are still not satisfied.

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## CONTRIBUTION OF INDIAN WOMEN IN SPORTS

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### **Abstract :**

Sports is a field that unites every person worldwide including women in sports. There are several phenomenal women athletes that are admired and have inspired the young generation to step forward and live their dreams. Dreams can be unraveled through dedication and hard work. Women have made a profound presence in the sports industry and their patience turned out to be fruitful for them.

In sports more often people do not acknowledge women sports as much as men's sports. From the time of early Olympics the role of women in sports and games was neglected. The end of the 19th century and turn of the 20th century saw the rising interest of women in sports both as participants and spectators.

During this century women have been able to break out of the traditional female mold. Women have broken the chains that bond them to the home and have emerged into all sorts of male dominated arenas, including sports.

### **Introduction :**

Sport has the power to change lives. The ability to drive gender equality by teaching women and girls teamwork, self-reliance, resilience and confidence. Women in sport defy gender stereotypes and social norms, make inspiring role models, and show men and women as equals.

In India a country where there is general lethargic attitude towards sports, lack of encouragement toward sports-oriented mindset up from family because of traditional way of living and despite the limited support from the government both in infrastructure and morale boost up, we observe the role of women in sports has been quite appreciable and we celebrate it as well.

Women have contributed to India's development, from deities to activists, academics, and independence warriors. While patriarchal history would suppress these names, Indian female athletes have contributed to the sports business, which is also commonly connected with male sports legends. As a result, the astonishing assortment of Indian sports women has motivated many individuals, particularly women, to take sports more seriously while also sparking debate regarding sports women.

### **Women And Sport :**

The world of sports is vast enough and for some reasons, it has been fascinated more by men only, but in recent years with the change in era women have come forth and shown the same charisma and stamina as men.

In India a country where there is general lethargic attitude towards sports, lack of encouragement toward sports-oriented mindset up from family because of traditional way of living and despite the limited support from the government both in infrastructure and morale boost up, we observe the role of women in sports has been quite appreciable and we celebrate it as well.

Before 1900 the Indian sports was not much known for women's sports, and it was only after 1900 that women sports was being included and with more participation of females in this area the world has seen and tried to understand an equal gender approach.

An important role in encouraging women to participate is played by academic society, whether it is in school or college. The provision of sports facilities on scale also shows a new trend for both men and women. It has seen an increase in the number of women participating in the Games. More people want women to play games than in the past because of the superior quality of the players.

### **History Of Indian Women Sports**

Mary Dsouza was part of the 1952 Helsinki Olympics — the first time India sent women athletes to the quadrennial games. She won bronze in the 200m and silver in the 4x100m relay at the inaugural Asian Games in 1951 in New Delhi.

Mary D' Souza was a champion sprinter in the 1950s. She broke national records, won gold, silver and bronze medals at the Asian Games in Delhi in 1951 and at Manila Games in 1954. She made her Olympic debut at the 1952 Helsinki Games and held Asian records in the short sprints in 1956. She also played field hockey for India and was the country's first female double international. Mary ran and competed almost seven decades ago, and became a household name.

In 2008 Beijing Olympics 4637 women participated. In the 1952 Olympic games, the first India women took part. In 2000 Olympia games, Karnam Malleshwari (weightlifting) became the first India woman to have won a bronze medal. In 1984, P.T. Usha shows very good performance in Athletics. In 2012 London Olympics Saina Nehwal and M.C. Maricom got a bronze medal. In 2016, Rio Olympics Sakshi Malik won the bronze medal, P.V. Sandhu won the silver medal and Deepa Karmakar opened new dimensions in gymnastics. The participation of women in sports has increased tremendously.

### **Historic Successes In Tokyo Olympics 2021**

six Indian sportswomen whose achievements in 2021 made headlines around the world. Their historic successes would elevate the status of sportswomen in the eyes of the Indian public and motivate others to take up the mantle in this male dominated space in the coming years.

#### **1. Saikhom Mirabai Chanu**

A twenty-seven-year-old girl from Manipur scripted history by winning the Silver Medal in the Women's 49 kg Weightlifting event at the Tokyo Olympics in 2021. Mirabai Chanu lifted a total of 202 kilograms.

#### **2. Lovlina Borgohain**

At the Tokyo Olympics 2020, the twenty-four-year-old boxer from Assam's Golaghat took home the Bronze medal in the women's 69kg boxing event.

#### **3. Jyothi Surekha Vennam**

The twenty five year old archer from Vijayawada, Andhra Pradesh, set a new record at the World Archery Championship, 2021. Jyothi Vennam excelled as a member of the Indian women's and mixed compound teams, and both teams earned silver medals in their events.

#### **4. Avani Lekhara**

A 19 year old law student from northern Rajasthan made history at the Tokyo Paralympics 2020. She is now the first Indian woman to win multiple medals at the Paralympic Games. Avani won gold in the Women's 50m air rifle 3 positions SH1 event and bronze in the 10m air rifle SH1 event. What's more interesting is that this was her maiden appearance at the Paralympic Games. On her games debut, Avani Lekhara, who is currently ranked fifth in the women's 10m air rifle standings, fired a score of 149.6 in the final, setting a new Paralympic record and equaling the world record.

#### **5. Bhavinaben Patel**

Bhavina Patel of Gujarat won a historic silver medal at the Tokyo Paralympics 2020 bagging the first ever silver in table tennis for India. She won silver in the women's singles Class 4 table tennis event. It was India's 13th medal at the Paralympics and the first at Tokyo 2020.

#### **6. P. V. Sindhu**

Ace badminton player PV Sindhu made history when she became the first Indian woman to win two consecutive Olympic medals. Sindhu, the reigning world champion, won a bronze medal in Badminton at the Tokyo Olympics 2021, five years after winning silver at the Rio Games. There are women who have taken firmed pathways, struggled hard and stood for the country internationally. Some got noticed and well recognized like P.T. Usha, Saina Nehwal, Mary Kom, Sania Mirza. But few are less known but their accomplishments no less than the distinguished counterparts. Ishita Malviya, 1st Indian woman surfer, Mira Erda, the first Indian female formula racer, Archana Sardana, India's 1st, woman BASE (Building Aerial Span Earth) jumper, Koneru Humpy, the World Women Chess Champion, are a few, who are chasing their dreams with vigor and passion and hooked on to their quest of achieving excellence.

These women have performed and represented India in many games and have won many medals and awards, not in order to prove that they are better than men but to show that they have potential to represent their own country.

### **Conclusion :**

An important role in encouraging women to participate is played by the educational society, be it at school or at college. The provision of sporting facilities on an even scale to both women and men shows the new trend. This has seen a rise in the number of women participating in sports. More people want to see women play sports now than in the past because of the better quality of players.

When it comes to sports for women, things are not very easy for them and they have to undergo hardships to rise above men. Even though men are more celebrated and paid higher in comparison to women yet female athletes seek their way out of all the challenges through their dedication and hard work.

Sport has the power to change lives. The ability to drive gender equality by teaching women and girls teamwork, self-reliance, resilience and confidence. Women in sport defy gender stereotypes and social norms, make inspiring role models, and show men and women as equals.

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## TO STUDY EVER-CHANGING ROLE OF WOMEN IN MODERN SOCIETY

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### **Abstract:**

In 21<sup>st</sup> century the role of women has changed tremendously compare to the traditional era. In the past decades the women were dependent on father or husband for everything. Now she is independent and have some identity and have positive impression in the society. Women is the good leader and manager. Earlier women were engaged in only household activities like cooking, cleaning, taking care of children and family. But now she is the only one who is able to balance both the work life and family life. Women is now financially independent and achieved success in every sphere of life. Women has to face lot of social, cultural, political, environmental issues from the beginning of life and has struggled a lot to create their identity in the society. But now due to advancement in the technology she got number of opportunities and platforms to explore herself. Her journey from illiterate to literate the education plays an important role in women empowerment. This study shows that the role of women change progressively over a period of time. But result also shows male dominance still exist in the society. So women empowerment can be achieved successfully by changing the conservative mentality of the society.

**Keywords:** Women Empowerment, Role of Women, 21st Century, Modern Society

### **Introduction :**

There is a rapid transformational period related to change in the status of the women. Education is the first important factor that makes the drastic changes in the mentality of the women to become empower, independent and has created their identity in the society. In the past decades women has suffer the lot of issues like biasness, gender inequality, harassment from men, safety & security issues, male dominated nature of society, she has to follow some traditional cultural rules etc. But with lot of struggle she created a positive impression in the society. In the traditional role of women are only responsible to do household activities, taking care of children and family. She has to suffer a lot in daily life & not allow to focus on career growth, education. But the fact is the women is a good manager. She is multitask able person. She is having a good leadership quality and strong decision making power to handle the tough situation. But in the modern era of 21<sup>st</sup> century the role of women change with effect of education, awareness regarding rights of women according to laws, technological ,political, social, cultural changes make the women independent financially & mentally also.

### **Objectives:**

- The objective is to determine the changing status of women in modern society.
- The objective is to determine factors responsible for the women empowerment.
- The objective is to find out difference between the traditional mentality of the society and the modern mentality of society.
- The objective is to show the positive impact of women empowerment in the modern era.

### **Traditional Role V/S Modern Role Of Women In Society:**

The role of women is much different today than it was in the past. In the past women role is only to stay at home and taking care of family and to do household activities. But in modern era women is now working outside the home with balancing in work life and family life. As women is a very good manager, leader & possesses multi-tasking ability. She can manage home and career with creating identity in the society. And now become financially independent. She is good risk taker. In the past she has burden of male dominance, gender inequality and traditional customs, problems of safety & security, harassment. Now because of advancement in technology women become aware of number of opportunities she can grab to become independent. Women able to know her rights according to law due to advancement in internet. Education is one of the vital factor in enhancement and grooming of women in society. Women can now be successful entrepreneur. As she is having ability of creativity, leadership, management, risk taker, decision maker, problem solving ability. All this qualities women possesses by default but she was not getting the platform in the past to explore herself. Due to changes in the mentality of society now she can fly in the every sphere of life. There is no such field where the women is not present in the modern era. Women has to struggle a lot right from its birth till now in some extent. But over a period of time she has



made a drastically changes in herself and prove to be a better or equal to men in all angles. She has to face lot of political, cultural, social, environmental problems. But with the courage and patience she has overcome all those stuffs. Women is the only one who is the backbone of family. Without women their will not be a life. The transition in the status of women from the past to the present is worth appreciated. Women is now one of the strong factor for development of the country. Women has the power to create, nurture and transform anyone. Journey of women has crossed the many milestones. And she has the ability to take responsibility like a men. The main difference between the past and the present status of women is due to conservative nature of society. When society tries to accept the things and given the freedom to the women to explore her according to the ability so it developed into women empowerment.

#### **Hypothesis:**

As hypothesis is related to objective of research. Hypothesis might be as follows:

There is significant positive impact of ever-changing role of women in modern society to become empower and independent.

#### **Methodology :**

Random sampling technique with 20 respondent's data was collected for study.

**Primary Data:** Questionnaire with Google form circulated for response.

**Secondary data:** library books, internet, websites.

**Limitations:** This study intends to cover on sample data of 20 respondents collected from my area, relatives and friends. It may not give same results generalized to other area.

#### **Data Analysis And Interpretation:**

Findings of the study on questioner are as follows:

Age group of women varies from 20 to 55. In which 60% are married and 40% are singles. Education wise most of respondents are post graduated. Current status of respondents are as follows: 50% are doing job, 15% are doing business, and 10% are housewife, 25% student. Here from this sample it depicts the empowerment of women or change in status of women progresses over a period of time.

#### **Questionnaire Regarding Survey:**

**Do you think role of women change in modern society?** 100% Yes and 0% No.

**Do you believe there is more equality in male and female gender roles nowadays?** 75% yes and 25% No

**Do you believe there is a job that is ONLY meant either for male or female?** 15% Yes and 85% No.

**Do you think children should be raised upon gender roles?** 10% Yes and 90% No.

**To what extent do you believe women are given the same rights, opportunities and privileges as men?** 65% said 80%, 10% said 30%, 15% said 50%, 10% said 100 %

#### **What personal experiences, if any, do you have with gender inequality?**

Some respondent said while going out at night somewhere there will be restrictions on female. While giving work distribution in job we face gender inequality problem. And some face the problem regarding decision making rights are not given to women in home.

#### **What changes would you like to see in this country regarding women empowerment?**

Some respondent said gender equality and support from family. Men should help them, in household activities, treat them equally and provide higher education to women. Safety towards women should be the highest priority. There should be flexibility in the working hours. She should be strong and independent.

#### **What is the most important challenge that women face today?**

Facing the conservative society, patriarchy, managing both home and working life, marriage.

**What is your strength?** Patience, smart working, positive attitude, thinking out of box, my family.

**What is your weakness?** Fear of being alone, facing failure, emotionless, overthinking, weak in handling over stress.

**Whether you have freedom in your family?** 100% yes 0% no

**Whether your family support you to perceive your hobbies?** 100% yes 0% no

**Whether your family member considered your opinion while taking decision?** 95% yes 5% No

#### **What advice do you give to young women today?**

Advice given by respondents are as follows:

Be strong and independent

Make yourself capable of everything you want to work with. Be confident and go for it

Should be educated and raise voice against injustice

Never give up on anything

Study well, be financially independent, and stand on one's own feet

Never compare yourself with others no chance with men. Be you and love yourself for who you are.

Always believe in your inner strength.

Don't think about society to balance professional and personal life.

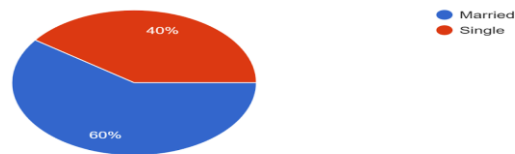
You have to be good in every aspect of Family relationships, raising children and working equally as like men.

Believe in yourself have confidence.

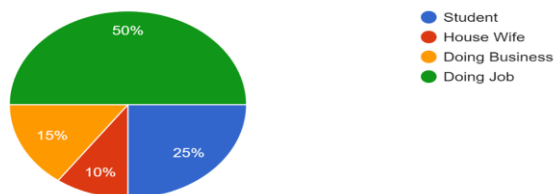
Dream big work hard and stay happy

Get education on priority. Fight for your dream

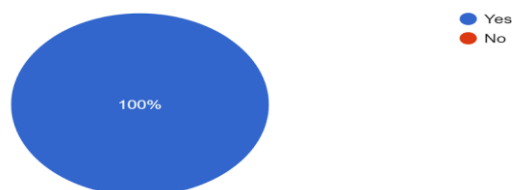
Marital Status:  
20 responses



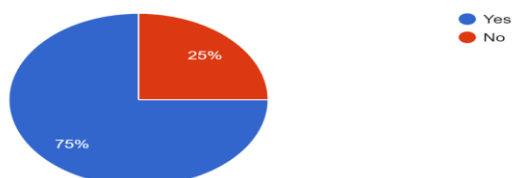
Current Status:  
20 responses



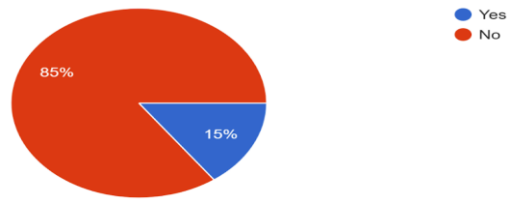
Do you think role of women change in modern society?  
20 responses



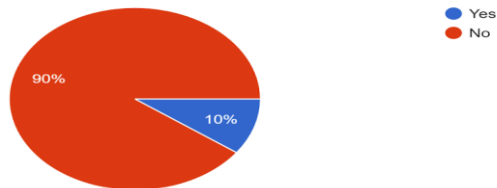
Do you believe there is more equality in male and female gender roles nowadays?  
20 responses



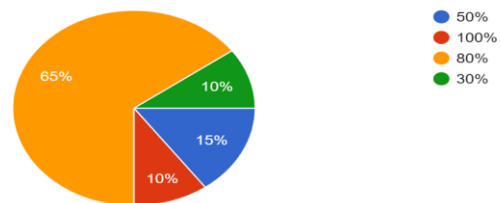
Do you believe there is a job that is ONLY meant either for male or female?  
20 responses



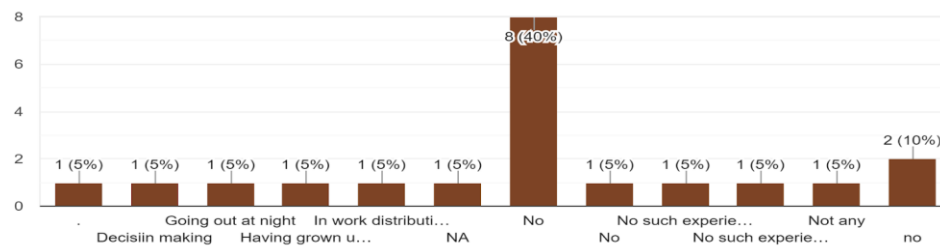
Do you think children should be raised upon gender roles?  
20 responses



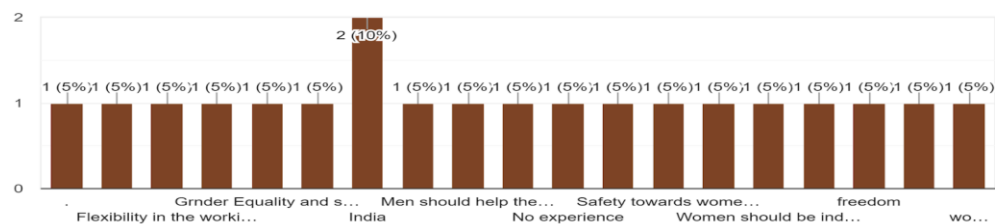
To what extent do you believe women are given the same rights, opportunities and privileges as men?  
20 responses



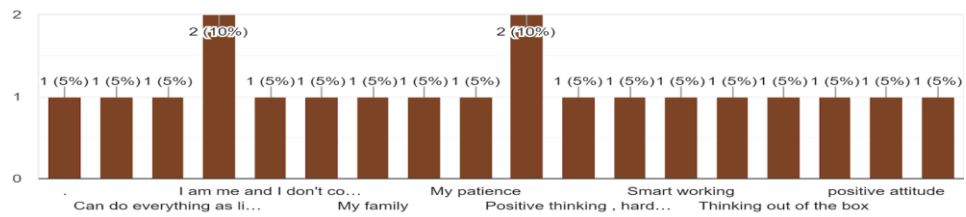
What personal experiences, if any, do you have with gender inequality?  
20 responses



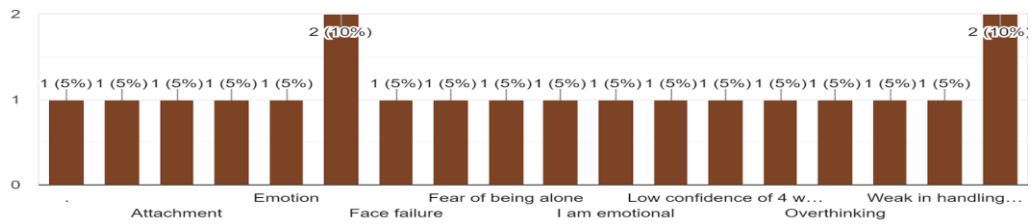
What changes would you like to see in this country regarding women empowerment?  
20 responses



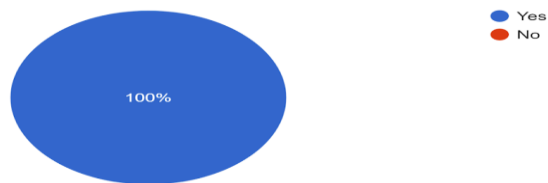
what is your strength?  
20 responses



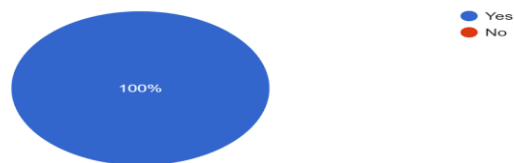
what is your weakness?  
20 responses



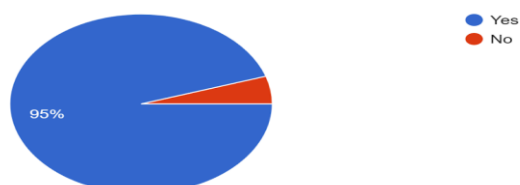
whether you have freedom in your family?  
20 responses



Whether Your family support you to perceive your hobbies?  
20 responses



Whether your family member considered your opinion while taking decision?  
20 responses



### Conclusion:

- According to study of sample data collected & the hypothesis it is conclude that there is a positive and

drastic changes in the status of women.

- According to study education is the important factor for empowerment..
- Women should be strong and make herself financially independent to create identity in the society. She has overcome lots of issues in the traditional era and with patience and confidence created her image in the society.
- Now women has achieved success in all sphere of life and along with work life she is managing family life.
- She has faced lot of problems regarding gender inequality issues, harrasment, baisness, safety & security, conservative nature of society, worklife balance etc.
- The women and men are getting equal opportunities, freedom, rights and privileges it's just an illusion. Their still exist the male dominance in some percentage.

**Suggestion:**

- Women should be empower by giving higher education to her. She should have equal rights and privileges like men.
- There should be awareness in women regarding safety and security. Government should support the women by implementing different laws benefited to the women.
- Women should raise voice against injustice. She should love herself and be strong and financially independent.
- Believe in yourself and have confidence .women empowerment is beneficial for development of country.

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**A STUDY ON THE ROLE OF ECONOMIC EMPOWERMENT OF WOMEN IN  
MODERN AGE**

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**Abstract:**

Women make huge contribution in economies, whether in farms, industries, and business, as an employee or even doing unpaid work at home. But they remain extremely affected by discrimination and exploitation in man dominated society. In the modern era, the women are getting success in all the fields. They are engaged in doing business, taking care of the family, doing job etc., Although they earn money, most of the women are still not economically empowered. In current inflation scenario, earnings of a married woman help to lead a family and teenager spent their earnings in studies and for fulfilling personal need. In General the earning of women are contributing more in the family development purpose. However in many occasions, they are not able to take financial decision or any other decision of their life. Hence, this research is an attempt to study the role of economic empowerment of women in modern age in decision making. Women belonging to different profile like clerk, teacher, professor, doctor, entrepreneur, beautician, filler at petrol pump, in charge officer, sweeper, peon etc., have participated in data collection sample. And the result shows economic empowerment of women helps in improving the financial condition of the family and also women could involve in decision making when they economically empowered.

**Keywords:** Women Empowerment, Economic Empowerment, Modern era, inflation, financial decision, gender equity.

**Introduction:**

In India many women were worked hard for freedom of the India and empowerment of India and became role model of empowerment for others like Rani Lakshmi Bai of Jhansi, Sarojini Naidu Mother Theresa, Indira Gandhi, Kalpana Chawla, Marry Kom. Men and women both are part of the society still women have less authority in decision making though they have equal capability in physical and mental as men and contributed equally for the development of the society. Through empowering the women we could remove such discrimination between men and women and gender equality could be achieved.

**Empowerment:**

The term empowerment means people having the power to control their lives and involving them in decision taking.

**Women empowerment:**

Women empowerment means, to remove the all kind of discrimination against women in the society, making the women able to earn and to take own decision about her life, education, health, family in all aspects. We can say that, in reality giving freedom to her to do whatever she would like to do as per her wish, knowledge and experience.

**Economic Empowerment:**

Economic empowerment is the capacity of women and men's access to economic opportunities and control over their economic benefits from growth process in ways that the value of their contribution respects their dignity and makes it possible to negotiate a fairer distribution of the benefits of growth.

**Economic empowerment leads to women's empowerment:**

Economic empowerment would help women to access economic resources and opportunities including financial services, job property, productive assets vocational program, personality development through skill development and market information.

The empowerment of women not only useful to her also makes the development of the society by removing inequality between men and women. Now-a-days Women are performing different roles in the society but still they are not equal to men in decision making.

This paper shows that when women economically empowered they need not to be depend on others, which sets direct path to gender equality, active participation in decision making, improving the financial condition and which leads to women empowerment and economic growth.

**Objective:**

- To know the economic activities engaged by women to generate income to become economically empowerment.
- To understand the women contribution in improving financial condition of their family.
- To create awareness about need of economic empowerment to face unpredictable issues in their life.
- To find out what are the situation where women income become main source of income of the family.
- To understand how women spend their income.
- To understand the opinion women about economic empowerment.

#### Hypothesis:

**H1:** Economic empowerment of women has significantly positive role in making women financially independent as well as improve the financial condition of the family.

**H2:** Economic empowerment of women makes them capable for making their own decision.

#### Methodology:

##### Sources of Data:

on the basis of primary data and secondary data research study was conducted. Primary data collected by personal interview and structured questionnaire. The questionnaire contains both open ended and close ended questions. For the study secondary data was collected from various journals, articles, research paper, internet, reference books.

##### Sample size :

By using random sampling technique 66 responds have been collected for the current study.

##### Area of Sampling:

The study was conducted in Mahad rural area and nearby villages through an interaction with women worker in field and Google form, to understand the perception women about necessary of economic empowerment of the women in modern age.

##### Method for data collection:

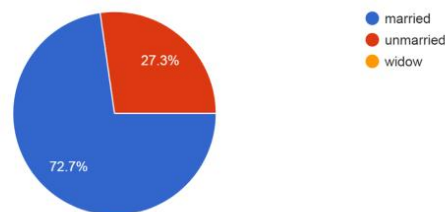
A structured direct interview technique and Google form used to collect the data. Structured interview was arranged for nearby areas and for the respondents who were not able to use smart phone and not having smart phone. Both open ended and close ended questions were included

**Statistical tools:** Simple percentage analysis technique is used for the analysis of the data.

##### Data analysis and interpretation:

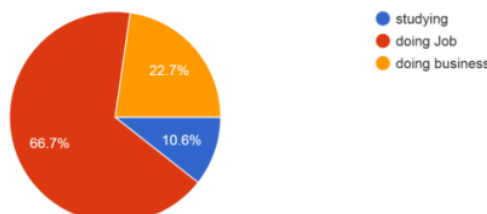
On the basis of the data collected following finding are drawn after analyzing the data collected through questionnaire:

Marital status  
66 responses



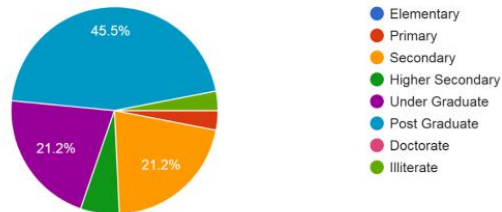
Out of 66 respondent 72.7 % respondents are married and 27.3% respondents are unmarried.

current status  
66 responses



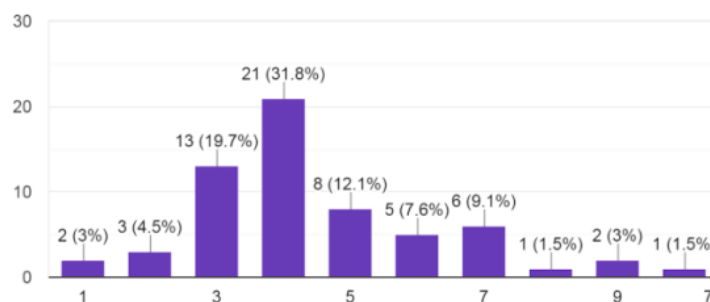
66.7% of the women doing job in various organization like hotel college, company, petrol pump, company, hospital and 22.7% respondents are carrying the business like catering, fabrication, tuition, online sale, reselling etc. 10.6% young generation doing business as a passion and also for earning.

Educational Qualification  
66 responses

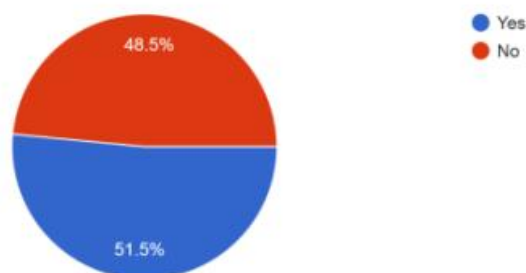


It is noticeable that 45.5% respondents completed post-graduation which means women are getting higher qualification this will help them in rational decision making in their life about job, education, decision in family matter, power to raise their voice against injustice etc. and 3% women are illiterate.

Number of family member  
66 responses



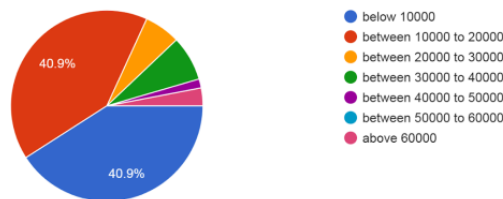
whether your income is main source of in your family?  
66 responses



51.5% respondents say yes their income is main sources of income for their family and 48.5% respondents say their income is supportive income for the betterment of financial condition.

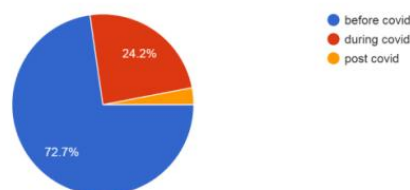


Your monthly income from job/ business  
66 responses



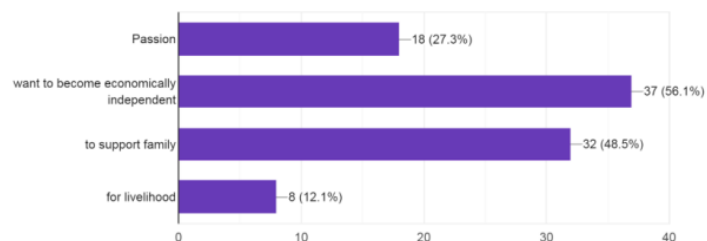
40.9% women monthly earning less than 10000 Rs and 40.9% earns between 10000 to 20000 and only 3% women earn more than 60000.

When do you started your business/ job?  
66 responses



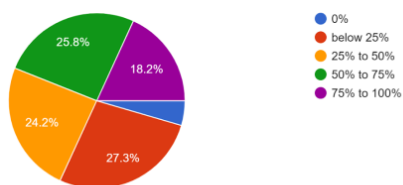
24.2% women started their business or job during corona lockdown period and 72.7% women started their job or business pre corona period.

reason for starting your job/ business  
66 responses

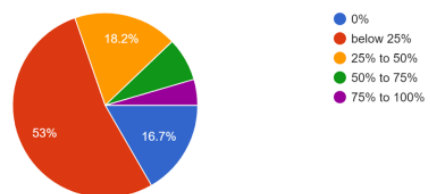


56.1% women started the job/ business to become economically independent and 27.3% women have passion of earning, 48.5% women earn to support the family financial need and 12% women working hard for livelihood.

the portion of income you are spending on household expenses  
66 responses

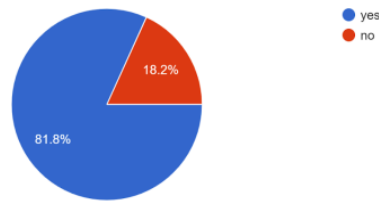


the portion of income you are sending in saving / old age plan  
66 responses



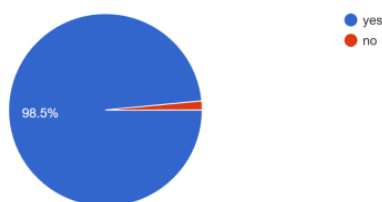
53% women are spending their 75% to 100% earning in savings/ retirement benefits and it is noticeable that 16.7% respondent not doing any savings they spent their income for household expenses and supporting the family.

do you think your income helping in betterment of family financial status?  
66 responses



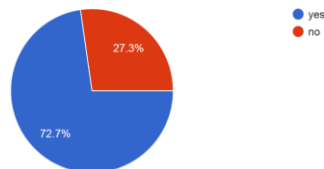
81.8 % women agree that their earning helped in improving the financial condition of their family during unpredictable situation like pandemic.

do you think women should become financially independent to face any unseen challenges or problem that could occur in her life  
66 responses



98.5 % women strongly believe that women should financial independent to face unseen challenges because women expressed the challenges faced by them in their life and surroundings.

Do you think economic empowerment of women would help her to get the power of decision making in all area?  
66 responses

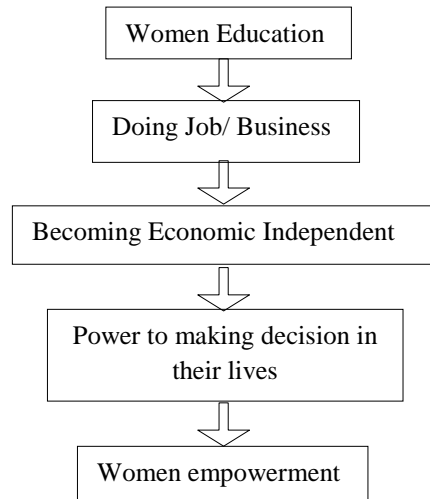


72.7% women through their response agree economic empowerment of women would help her to get the power of decision making in their lives.

#### Conclusion:

- According to the study on sample data collected and hypothesis economic empowerment of women helping them in becoming economic independent and as well as improving financial condition of their family.
- According to the study economic empowerment of women gives them the power of decision making.
- According the study, Women are engaged in catering, parlor, stitching, reselling, online business, roti making, teaching, filler in petrol pump, in charge officer in petrol pump, assistant lecturer, government servant they reaching in all the fields where we seeing men worker this shows increase in gender equality.
- According to the response got from women they earn very less because family expect priority should be given to family rather than to work.
- According to the study women believe in economic independent that is achieved by getting education because through education they are able to learn skill required to work and face the challenge.
- According the study, it shows that women becoming supportive system to husband/ father/ family to manage current inflation as well as to fulfill the certain dreams.
- According to study during covid19 lockdown period in huge number women started their job or business.

- In men dominant society suddenly is not possible women empowerment to get power in decision making but gradually when women become economically empowered would help her in achieving women empowerment by mean of capable to making decision regarding her life, family and in all area. There is a common opinion that women are weak and they are meant for managing and serving the family and are not worth going outside of the home. But now a days women are proven this concept is wrong and they progress when they are provided a suitable environment and opportunity.



#### Suggestion:

- Though women spreading their wing in all fields they were less involved in decision making, equal opportunities should be given to them in decision making.
- Economic empowerment is one of the tool through which women get empowerment so, all working women don't leave your current job or don't discontinue business under any circumstances.
- Women should balance their earning in both household expenses and saving, they should save 50% of earning to make them economically independent.
- Due to culture and tradition women's are not getting the opportunities to work though they have passion of working so, family should support women to engage in economic activities.
- Women should aware of the Skill education offered by institution and govt.
- Though the women has capabilities to manage both family and work they give priority to family and they getting into the work when unseen challenges occurs in their life, instead equal priority to be given both family and work.
- Institution should provide vocational program and skill development program to improve the capability of the women.

#### Limitation:

This study was conducted on sample data of 66 respondents, from Mahad nearby villages of the Mahad. Colleagues, friends and women working in few areas were took participation in this study.

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**Annexure :**



**Data collection through direct interview for study**



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## **HEALTH STATUS OF WOMEN IN INDIA**

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### **Abstracts:**

Everyone can benefit from a healthy lifestyle and a well-balanced diet. The main causes of maternal death are malnutrition and a lack of knowledge on how to use health services during infancy and childbirth. Although the Indian government has made several efforts to enhance women's health, poverty, sexual harassment, and illiteracy are key obstacles to the implementation of effective treatments. The current study focuses on important factors that affect Indian women's health.

**Keywords:** malnutrition, maternal mortality, sexism, women's health, India.

### **Introduction:**

India has 16 percent of the world's population but only 2.4% of its territory, leading to severe resource depletion. It is a country where 70% of the population lives in rural areas and men outnumber women, inequality that has increased over time. It is generally expected that women will live longer than men, which does not guarantee a better quality of life. Extensive research has reported that women are more likely to be sick and disabled than men throughout the life cycle. It has been suggested that women are particularly vulnerable, whereas primary care is not available. The general benefit of women during life is not seen in India and this suggests that there are systematic problems in women's health care. Indian women have higher mortality rates, especially during childhood and adolescence. Indian maternal mortality rates are among the highest in the world.

India accounts for 19 percent of all live births and 27 percent of all maternal deaths worldwide. The lives of Indian women, particularly those who live in rural areas, are inextricably related to their social position. According to studies on the status of women in society, Indian women's contributions to their families are frequently neglected. Instead, they are frequently viewed as financial burdens, which is particularly prevalent in rural parts of the northern belt. Because they are expected to care for ageing parents, Indian boys are particularly popular. Girls are mistreated as a result of this son's will and the high cost of bribery for daughters. Indeed, both academic and official engagement among Indian women is lower. They normally have less autonomy, as they live with their fathers first, then their spouses, and lastly their son.

Health is crucial to humanity; it is as valuable and irreplaceable as joy, and it cannot be purchased. As a result, the most essential goal for humanity is to extend life. To develop an economically sustainable society and lay the foundation for the nation's social infrastructure, residents must be healthy. Healthy people will not be expected to contribute much to the nation's economic development and well-being. As a result, life has come to be seen as a valuable commodity over time. "Life is a treasure," as the saying goes. Life is both a fundamental and universal human right. It is vital to address basic human requirements and to increase an individual's quality of life. The 30<sup>th</sup> World Health Council, convened under the auspices of the World Health Organization (WHO), resolved in 1977 that obtaining a worldwide benefit should be the main goal of government and the World Health Organization (WHO) in the next decades.

### **Objectives:**

1. To explain the pattern of government expenditure on public health in India.
2. Exploring current issues and challenges related to women's health in India.

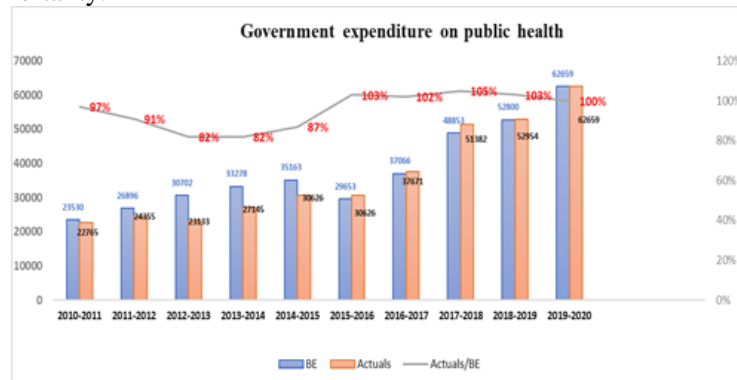
### **Methodology:**

This research paper is based on secondary data collected from various sources such as the Ministry of Finance, Government of India publications and reports, the Ministry of Health and Family Welfare Government of India Reports and various publications and related research papers and articles published in different journals.

### **Trends in government expenditure on public health in India**

The increasing trend toward the cost of public health care will also prevent the rise in health care issues, especially infectious diseases such as malaria. Public health expenditure budget, allocated to the national government on the basis of state revenue and health index. Countries with a high population of urban or rural or tribal communities are more likely to have higher incomes allocated to public health costs

(Hooda, 2015). For example, the cost of health care is high in the provinces, Maharashtra, Madhya Pradesh, Odhisa, Andhra Pradesh, Rajasthan, and Chhattisgarh. These provinces also report very high rates of malaria and human mortality.



**Source: Budgeted document of various years, Ministry of Finance, Government of India.**

It has been shown from the above graph that public expenditure on health is rising over the period of time from 2010-2011 to 2019-2020. The Covid-19 pandemic also added more government expenditure to public health care in India. But still, India spends very less percentage of GDP on health as compared with other developing countries in the world.

### Common Health and Survival Issues facing Women in India

Indian women face a host of problems related to health care linked to their status in society. This paper focuses on important issues of nutritional status, reproductive health and the unequal treatment of girls and boys that mainly affect women.

#### 1. Malnutrition

Anaemia, a sign of malnutrition, is on the rise among men and women aged 15 to 49. Anaemia was identified in one out of every two women (57 percent of those tested) and one out of every four men. Iron deficiency causes anaemia, or a lack of haemoglobin in the blood. It can lead to weariness and problems during pregnancy, as well as a reduction in overall fitness.

Anaemia among children and women continues to be a cause of concern. More than half of the children and women (including pregnant women) are anaemic in all the phase-II States/UTs and all-India level compared to NFHS4, in spite of substantial increase in the composition of iron folic acid (IFA) tablets by pregnant women for 180 days or more (NFHS-5).

#### 2. Mother's health

MMR has declined to 113 in 2016-18 from 122 in 2015-17 and 130 in 2014-2016. MMR is defined as the number of maternal deaths during a given time period per 1,00,000 live births during the same time period. The target 3.1 of Sustainable Development Goals (SDGs) set by the United Nations aims at reducing the global maternal mortality ratio to less than 70 per 1,00,000 live births. The MMR of Various States: Assam (215), Uttar Pradesh (197), Madhya Pradesh (173), Rajasthan (164), Chhattisgarh (159), Odisha (150), Bihar (149), and Uttarakhand (99). The southern States registered a lower MMR — Karnataka (92), Andhra Pradesh (65), Tamil Nadu (60), Telangana (63) and Kerala (43).

#### 3. Death of Female Children

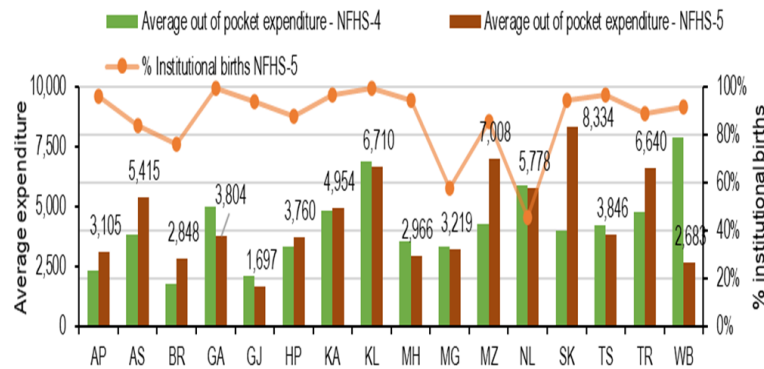
In India, baby mortality is somewhat greater than infant mortality, but in the 1-6 age range, girls' survival is worse. The child sex ratio, which is defined as the number of girls per 1000 men in the 0-to-6 age period, has been decreasing. Haryana (830), Punjab (846), Jammu and Kashmir (859) and Delhi are the Union provinces / districts with the lowest rate of child sex (866).

#### 4. Healthy and Healthy Food

Institutional births are common, and in some provinces, delivery costs have increased. More than 90% of children born in the last five years in seven states were born in institutions. In Kerala, practically all of the babies were born in hospitals. In Nagaland, only 46 percent of children are born in institutions. In 8 of the 17 provinces, the average out-of-pocket cost of providing public health care has grown. Note that childbirth costs in Western Bengal reduced by Rs 5,236 per delivery (66 percent of expenditures in 2015-16), but the birth rate in institutions climbed from 75 percent to 92 percent.

**Figure : Institutional births (in %) and out of pocket expenditure on a delivery in public health facilities.**





Source: NFHS-5, Government of India

In India, institutional births have increased dramatically from 79 percent to 89 percent. In 12 Phase II States / UTs, institutional delivery is 100% in Puducherry and Tamil Nadu, and more than 90% in 7 States / UTs. There has been a considerable increase in grade C births in several nations / regions, especially in private health facilities, as the number of kids born in institutions has increased.

#### Challenges :

Despite well-initiated health reforms that have resulted in women dying and being disabled as a result of non- communicable disease such as cardiovascular illnesses, cancer, trauma, and psychiatric disorders such as suicide, the focus is on treatment. these accounts

- Funding institutions, charities, and educational institutions still need to accept the women's health agenda, which leads to the neglect of women's health after childbirth;
- Women offer mass health care globally, in both formal and informal health facilities, as well as at home. Women's health care needs, however, are generally disregarded, particularly in rural and underprivileged areas.
- Biological, environmental, and societal inequity place women at higher risk of some dangers, with negative consequences. These challenges necessitate a unique focus on private initiatives that are distinct from men's health.
- Increased access to men's health data leads to undiagnosed symptoms, severity, and consequences of disease, as well as separate access to information and health services for men and women.
- Women's household chores have an impact on their health, such as smoke exposure and limited physical activity participation. These difficulties are a holistic approach to public health and interdepartmental cooperation, rather than a concentration on health problems.

#### Conclusion:

Good health is a valuable commodity that contributes to human happiness and economic progress. Women who receive enough nourishment will be able to contribute as productive members of society, helping to generate future generations of healthy people. The government must implement the required and mandatory laws to increase literacy and quality education, as well as create enough employment possibilities for women, which may help to alleviate women's health issues. Women's health can also be improved by the government reinforcing and expanding key health services, as well as providing frequent counselling on safer sex, education and nutrition needs, and gender-based violence.

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**THE ROLE OF WOMEN ATHLETES IN THE OLYMPIC GAMES: AN OVERVIEW**

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**Abstract:**

Women's empowerment and gender equality are promoted most effectively through sport. Sports have the power to change lives. The capability to chase gender equality by teaching women and girl's teamwork, self-confidence, and flexibility. Women's participation in physical activities and the Olympic Games has gradually increased over the years, and women have remained under-represented in governing and administrative bodies of the Olympic Movement. This paper represents an overview of the empowerment of women athletes in the Olympic Games. To push for gender equity, the International Olympic Committee added 18 new events to the Tokyo Games. Every sport has an equal number of women and men, except baseball and softball due to their different roster sizes. Remarkable progress has been made in hiring women for crucial decision-making positions, within both the International Olympic Committee's administration and its governing bodies. In its new strategic roadmap for the Olympic Movement, the Olympic Agenda 2020+5 reaffirms the commitment to and priority of gender equality.

**Introduction:**

The Ancient Olympic Games were exclusive to male athletes. Equestrian events were the only event in which women could compete. Many women have won in equestrian events. Although they were likely not present at the events, they were credited with the victory as the owners of the horse teams. Egalitarianism in sports is one thing, but in many countries women do not have the impartial rights to participate in sports and the opportunity to compete in the Olympic Games. In 2012 Olympics in London Qatar, Brunei, and Saudi Arabia were only three Muslim nations had not sent a woman contestant. Nevertheless, they all sent women to London under pressure from the International Olympic Committee (IOC). In a small but important step, all national Olympic committees have sent women to the Olympic Games. In 1894, Coubertin founded the Olympics to celebrate virility, which were also reserved for male athletes.

Since women first participated in the Olympic Games in 1900, the number of women participating has increased. In addition to sports exclusively for women, there are also sports contested by men and women, while some older sports are only suitable for men. How the media describes and discusses women's and men's performances during the Olympics has been shown to differ consistently in studies. Women's representation on the International Olympic Committee has lagged behind female participation, and it continues to miss its target of at least 20% female representation.

**Historical Marks:**

In 1979, the convention on eradicating all forms of discrimination against women formally recognized the right of women to participate in sports.

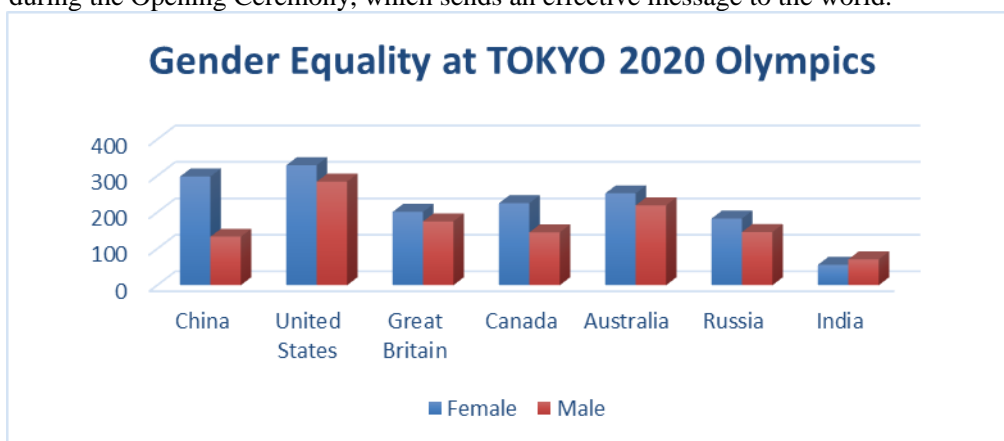
- The first time women competed at the year 1900 Games in Paris. 22 women athletes out of total 997 competed in five sports: tennis, sailing, croquet, equestrianism and golf.
- In 1908 London had 37 athletes competing in archery, tennis and figure skating. In Stockholm in 1912, 47 women took part in a sporting event.
- Swimming competitions were first held in 1912 for women. However, none of them were from the United States, so they did not allow women players to play without long skirts. In 1912, the first women's gold medal in swimming was won by Sarah "Fanny" Durak of Australia, who won the 100 metre freestyle.
- In 1920, 65 women participated at the Sports. Archery was added back to the Games.
- In 1924 a record 135 female athletes competed at Paris and the first Winter Olympics also took place, with women competing only in the figure skating.
- The women's 800 meters, which Lina Radke won in 1928, was considered incompatible for women's physical condition and was banned until 1960.
- In 1984, the Olympics included the first shooting events for women. There were three competitions, three-position rifle, air rifle and sport pistol.

- The 2000 Olympics was the first turn that women were permitted to compete in the Olympics in weightlifting. A rivalry between wrestlers was familiar to a women's team in 2004.
- The Olympics gradually became feminized, despite the fact that orientation awkwardness was prevailing all through the 20th century, remembering for the International Olympic Committee (IOC). To conflict the effects of gender, the Olympic charter has made the existence of women obligatory in each sport since 2007.
- In 2012 Games in London were the first in which women competed in all the sports on the programme, with the addition of women's boxing to the Olympic programme.
- In 2014, the European Commission defended equality in sport, and the IOC introduced gender equality to the 2020 Olympics agenda.

#### Tokyo 2020: The First 'Gender-Balanced' Olympics:

Women were allowed to compete in canoe sprint for the first time at the 2020 Olympics. Women were not allowed to participate in sprint canoe before these Olympics. In the 2020 Olympics, women were allowed to swim 1500 meters freestyle for the first time.

Since 1996, there has been a significant increase in the number of women competing at the Olympics, from 34 percent to 48.7% at Tokyo 2020, and a commitment to reach full gender equality at the 2024 Olympics in Paris. The IOC has also reformed its rules to let one male and one female athlete to lead their flags together during the Opening Ceremony, which sends an effective message to the world.



#### Conclusion:

As women's involvement in sport has increased over the last 50 years, so has the gap between men's and women's interest in sport. In the Olympic Movement, gender equality is a top priority. The two main goals are to improve access to sport in general and the Olympic Games for female athletes, as well as to increase the number of women in sport administration. As the leader of the Olympic Movement, the International Olympic Committee (IOC) is taking continuous action to advance gender equality. It was recommended by the Executive Board of the International Olympic Committee in December 2016 that Olympic Movement members set a minimum goal of 30% women's representation by 2020, as well as take accompanying measures to help them achieve this goal.

Many athletes and other members of the Olympic Movement have taken significant initiatives to promote gender equality, so that girls and women around the world have greater access to sport.

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## CONTRIBUTION AND GROWTH OF WOMEN IN SPORTS IN INDIA

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### Abstract :

Sport has the ability to change lives. The capacity to drive orientation correspondence by showing ladies and young ladies collaboration, independence, versatility and certainty. Ladies in sport challenge orientation generalizations and accepted practices, make rousing good examples, and show people as equivalents. Together, this alliance will speed up endeavors to advance ladies' initiative and balance in administration models, forestall and answer orientation based viciousness, close the hole in interest in ladies' game and advance equivalent financial open doors, advance ladies' equivalent support and inclination free portrayal in media, and give equivalent open doors to young ladies in sport, active work and actual instruction. As a portion of the world's top ladies competitors plan for the Olympic Games in Tokyo, we're commending the surprising accomplishments and unparalleled capability of ladies and young ladies in sport.

**Key-words :** Contribution and growth of women in sports in India

### Introduction :

In India a nation where there is general lazy demeanor towards sports, absence of consolation toward sports-situated mentality up from family in view of customary approach to everyday life and in spite of the restricted help from the public authority both in foundation and spirit support up, we notice the job of ladies in sports has been very considerable and we celebrate it too. They have fought all chances and vanquished difficulties to play for the country. There are ladies who have taken solidified pathways, battled hard and represented the nation universally. Some got seen and very much perceived like P.T. Usha, Saina Nehwal, Mary Kom, Sania Mirza. However, few are less known yet their achievements something like the recognized partners. Ishita Malviya, first Indian lady surfer, Mira Erda, the principal Indian female equation racer, Archana Sardana, India's first, lady BASE (Building Aerial Span Earth) jumper, Koneru Humpy , the World Women Chess Champion, are a couple , who are pursuing their fantasies with power and enthusiasm and snared on to their journey of accomplishing greatness.

### More On Role Of Women In Sports

#### 1. Job Of Women In Sports

All through mankind's set of experiences, the job of ladies in sports has mirrored the changing status of ladies in the public eye. Victorianism kept an inflexible point of view in which the job of ladies in the public eye was obviously restricted to bearing kids and really focusing on home and family. In one sense, this advancement in American game mirrored the progressions

#### 2. Ladies In Sports

Financially, ladies' expanded jobs that incorporated the work environment empowered ladies to acquire opportunity and independence as well as political voice. This is especially evident concerning orientation jobs, meanings of manliness and womanliness, and male and female competitors. As Chandler (2003) composes, As socially adequate jobs for ladies.

#### 3. Ladies In Sports Broadcasting

Introduce the goal in this paper is to investigate the growing job of ladies in sports broad casting. To comprehend the improvement of the job of ladies sports telecasters explicitly, and as far as possible on ladies in sports broadcasting, it is vital to have some foundation data about the advancement of TV sports.

#### 4. Ladies In Sports And Political Institutions

Monetarily, ladies' widened jobs that incorporated the work environment empowered ladies to acquire opportunity and independence as well as political voice. This is especially evident as for orientation jobs, meanings of manliness and womanliness, and male and female competitors. As Chandler (2003) composes, As socially satisfactory jobs for ladies.

#### 5. Succeeding In Sports And Women

Succeeding in sports has for quite some time been viewed as a male privilege, and in this space ladies stay a long ways behind on account of the construction of both beginner and pro athletics in America. The typical number of sports presently presented for ladies has developed to 7.31 per school, rather than 5.61 before Title IX. University sports has confronted.

#### **Women's Sports Is Increasing :**

- The 2019 FIFA Women's World Cup produced record viewership (993 million individuals watched on TV, 482 million on advanced stages), and the last was more well known than the 2018 men's conclusive, with a 22% bigger crowd.
- Viewership for the ladies' US Open tennis competitions have been more noteworthy than for the men's also — however media inclusion was deficient. As per a report distributed by bookkeeping firm Deloitte in 2020, an examination of 250,000 news stories observed ladies' tennis huge homerun occasions got 41% less inclusion than the men's occasions.
- The quantity of individuals who partook in ESPN Women's Tournament Challenge sections this year multiplied from the 2019 number, as per a representative.
- ESPN Digital's number of female interesting guests across its advanced properties last year expanded by 4% year-over-year, and absolute one of a kind guests to the 2021 NCAA Women's Tournament are up 43% contrasted with the 2019 competition, across ESPN's computerized stages.

#### **Conclusion :**

The most widely recognized answers connect with wellbeing and profound advantages: stress help, shedding pounds, having a decent outlook on oneself, associating with similar individuals or escaping the house. What's more, the most polished sports are running and cycling. The fundamental contrast from men's reasons is that men add one more factor to those recorded above: seriousness. According to the obstructions ladies experience, words, for example, anxiety toward disappointment, shame, cost or wounds crop up. They additionally notice leaving their usual range of familiarity as an impediment, yet this isn't a hindrance, it is an inspiration.

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**THE FEMINISTIC ANALYSIS OF THE NOVEL OF ALICE WALKER-“THE  
COLOR PURPLE”-1982**

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**Abstract:**

The Thirst for equal rights and position as men, in the case of Women ,has always been high in the society of any country, that's why there has always been so many feministic movements across the globe and to be the pillar for that , A lot of Feminist Literature is already in hand. To keep up with that , in the 1700s , Feminist Literature emerged from a desire to escart more freedom to women , in America. Hence, The main aim or the research problem of the present research paper is to identify and analyse the representation of feministic approaches in the novel – “*The Color Purple*” Published in 1982, By Alice Malsenior Walker-the African-American Feminist Writer . In Present Research paper on the novel “*The Color Purple*” , Researcher tries to analyse various feministic approaches like Black Feminism, Oppression of African –American Women, Sexism, Womanism . Concerned with the novel The Color Purple, Researcher tries to analyse leading Women Characters and their struggles and triumphs , where Celie , is the protagonist. Researcher then tries to scrutinize and interpret the whole canon of feminism in 20<sup>th</sup> century with special reference to *The Color Purple*, and tries to evaluate each and every incident of the novel, which is flaunting the real image and condition of women in 20<sup>th</sup> century. Among so many feministic novels of the 20<sup>th</sup> century, *The Color Purple*- the pulitazar prize winning novel, is a widespreaded, critical acclaimed novel of Alice Walker. Researcher trise to trace the process of Self-discovery of an unlettered Black Southern Women,Celie. other women characters like Shug Avery, Sofia, Nettie, are the main forces to expose the femistic approaches in the noel The Color Purpel.

**KeyWords :** Alice Walker , *The Color Purple*, Black Feminism, Sexism, Oppression ,Womanism.

**Introduction:**

Feminist literature is an integral way of peering into the condition of the Women of that specific era . Alice Malsenior Tallulah Kate Walker, famously known as Alice Walker[February 9,1944, Eatonton,Georgia, US] , An African – American Feminist Writer , Short –Story Writer, Poet, acclaimed by The Times as “ The Brightest Star in a Galaxy of Black Women Writers” ,who in her each and every work tries to give deep insight into the Afro-American culture , and condition of Black Women. Under the Banner of African – American Literature , In this present Research paper , Researcher has tried to study different aspects of Feminism, emphasized in the novel “ *The Color Purple*”.

**Rational of the study:**

*The Color Purple*, is a wide-spread critical acclaimed , Pulitzer Prize winning novel of Alice Walker, just like her other works, it also focuses particularly on the women . The Feminist Lens acts as a tool for thoroughly examining Walker's portrayal of women . Basically, The Novel brings forward the Pain , Struggle of Black Women , their Oppression , Physical and Psychological abusion, and their plight to get rid of the male dominance through the characters of Celie, the Protagonist of the novel, Shug Avery, Sofia, and Nettie . Alice Walker basically flaunts themes of Black Feminism, Sexism, Racism, Female Disparaty in the novel, The Color Purple.

**Objectives of the Research:**

To Gain Familiarity with the Feminism , presented in The Color Purple.

To Portray the Condition of Women in 20<sup>th</sup> century America.

To Analyse the aspects of Black Feminism, Sexism, and Womanism in The Color Purple.

To Study The Color Purple, from the Feministic Perspectives.

**Research Methodology:**

Researcher has used Descriptive and Analytical method to design the present Research Paper. The main Source of Data is the Novel, entitled “*The Color Purple*”, by Alice Walker, published in 1982, and for the Secondary Data Source, Thesis, Articles to the related content ,has been used . By using this Methods and different sampling and tools , Researchers tries to analyse the main problem.

**Data Analysis and Interpretation:**



The Whole Novel, *The Color Purple*, runs around Celie, the main character, protagonist of the Novel, and represents the Figure of Black Afro-American Women, who faces so many Struggles, Abuses in her life and then becomes Independent and liberated Women at the end of the novel. Shug Avery, Nettie, Sofia, are the other characters, who are representing the feminism in the novel.

#### **Black Feminism:**

Concept of Black feminism, contains Oppression, Sexism and Womanism In itself.

Black feminism indicates that Racism, Sexism, and Gender Oppression are connected. Alice Walker, a great womanist states that Black women experiences a difficult and more intense kind of Oppression than of White Women, that shows the intensity of Black Feminism.

#### **Oppression of Women:**

Alice Walker, “The Black Feminist or Feminist of Color” strives to explore Oppression of Black Women in American society. From the very beginning of the novel, reader can victimize Celie, as an oppressed young black girl of America. Celie is Raped and abused by her step-father Alphonso, who is only 14 years old poor girl. He beats her constantly whenever he wishes. This is very terrifying, when at the early age, she gives birth to her second child.

“Ain’t you done yet?” [The Color Purple]

This scene shows the Height of Injustice to Black women. Her father impatiently waiting for his daughter to give birth. Not only by her father, she is also abused by her husband. She is just like an object for them. Also, Sofia is forced to work at the Mayor, if she resists against them, she is punished.

#### **Sexism:**

Sexism is basically “A Form of Discrimination based on One’s Sex, with such Stereotyped Attitudes and Beliefs”. Alice Walker, very boldly, reveals the difficulties, A Black Women faces in a Patriarchal society. To her, all men around her, including her family members, known or unknown, means the same danger. Her step-father abuses her physically and mentally. Even, She is forced to marry Albert, whom she didn’t love or care, She can only refer to him as Master. Their attitudes towards her was more like an Animal having only impassioned carnal relationship devoid of mutual Consensus, Love, Understanding.

“He beats me for dressing trumpy, but he does it anyway” [Walker 1982].

Sofia is victimized by her husband’s cruelty. Harpo found it difficult to take control over his wife Sofia, so he asked his father, how can he get Sofia to listen him. His father replied, “you ever hit her?” when Harpo says “NO”, His father says, “well how you expect to make her mind? Wives are like....”

Shug Avery is another woman, who is being judged by many including her father because of her sexuality. She is one Strong Character in the Novel, who in some cases exposes positive sides of Sexism. Because this problem of Sexism allows women to reflect themselves and Conquer their Disadvantages in life.

#### **Alice Walker and Womanism:**

The term “Womanism” was first coined by Walker in 1983, appeared in “In Search of Our Mother’s Gardens, Womanist Prose”. “The Theory of Womanism helped Walker to explore “The Oppression, Insanities, Loyalties, Creativity, and Triumphs of African-American Women and Women of Color” [37 – Gerri Bates]

As Walker voted in the New York Times Magazine in 1984; “I choose ‘Womanism’, because it is better than Feminism, I choose it because I prefer the sound, the feel, the fit of it because I cherish the spirit of Women.”

“The Protagonist Celie, That one encounters in the opening pages of the text is in many ways different from the Celie that one encounters at the closing pages of the text”. Walker not only describes the Oppression of Black Women but also suggests some solutions for those tribulations in the novel. To show Womanism, Walker has taken the base of characters like Shug Avery, Celie, Sofia, Nettie. Celie, who is Downtrodden, Degraded, Despised, Abused, is later converted into a Strong, Independent, Liberated Women at the end of the Novel. She turned into a Women of Resistance and a Women, who could retaliate and Protest.

Women like Shug Avery, Sofia, Nettie, develop confidence in Celie, with the help of Sofia’s Friendship and Strength, she started behaving that A Women can also stand up for herself and she begins to realize that she exists and her existence has some value with the help of Shug Avery and her dedication to ‘Miss Celie’s song’. ‘Bond of Sisterhood’ develops confidence in Celie. Here The concept of Womanism is used to show the progress of self-discovery of an unlibrated, unlettered Black Southern Women, Celie. Researcher tries to trace the gradual growth of her Radicalization and Empowerment

through female bonding , Sisterhood, Education and Self-Employment. These all results into the fruition of Celie's quest for identity and history".

#### Conclusion:

"*The Color Purple* , An Epistolary Novel concerning the Growth to Maturity of a Poor Black Women in an Oppressive Brutish Society, Launched Walker to mainstream critical success." [Bloom-1989]. After a Thorough analysis of *The Color Purple*, Researcher tries to explore the Feministic Approaches , How Black Women were victims of Sexism, Racism, Oppression, Physical and Psychological abuse in the American Society through the characters of Celie, Shug Avery, Sofia, and Nettie. Deep analysis of the text revealed the fact that women can overcome their oppression through Sisterhood, A Strong Feeling of Friendship and Support among women who are involved in an action to improve their rights, and Researcher rejected the Hypothesis that women can never become independent and can never get rid of male dominance.

Thus, In This present Research paper, Researcher tried to portray the condition of women in 20<sup>th</sup> century America, with the feministic perspectives and points the finger at 21<sup>st</sup> century women to be independent and empowered enough.

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**Smashing patriarchy: Women writers in Indian Literature**

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**Abstract:**

This paper seeks to address those archetypal women writers presently. Where education is changing their perspectives, more than male students, girls would come with a sense of passion and ineluctable, and they learn quite a lot. This is because women have decisively outnumbered men. This means that somebody gave a perfect expression to the saying that – 'Education in the country stands Feminized' that women have taken control over it.

**Key Words:** Women Writers, Pre-Independence, After-Independence, Literature, Education, Policies, archetypal women, criticism.

**Introduction:**

Once Women could get their education and employment, they found new ways of expression through Poetry, Novels, Short Stories, journalism, criticisms and even different creative pieces, and they became scholars. But unfortunately, Indian women are trained from an early age not to publicize their matters. And whatever the consequences or troubles, she has to face them independently without sharing them with the world.

The base of women in the field of education and culture is expanding; this gives us the anticipated idea that women will soon enter the field of Literature as much as they did in the field of education. One can see, for instance, Till the 1970s in India, there would be a presence of women marginally, and we could not think of many women in India writing Literature, especially in the 1930s, 1940s and 1950s. But the Complete scenario is different where women appeared more with education, but they would not be encouraged to enter into the blessings of Literature. They would be standing near the gate. But then, by the 1960s and 1970s, women filled up the pages of literary magazines and the other magazines where Literature resigned certain specific pages. And later, in the 1980s and 1990's we have the majority of women writers and poets, and then today, a large number of women writers have come to the fore. It is the sociological question of why it is happening. It is also an ideological question. This is because when they come in large numbers, they carry a kind of perception into Literature, and that perception is distinct from the perception the males have.

**Women would be as career-minded and ambitious as Men:**

We all know that the male looks at the world not the same as the female looks. Male might be translating his ambition into reality and might be thinking of soon adopting the significant rule of a leader to become a considerable writer. Women would more or less think of expressing themselves in Literature. And if they get the credit, it's okay; some of them would be ambitious also because they carry specific influences from the male-dominated world and when they interact with men, and they also tend to be influenced by a value system. And it is possible that women would be as career-minded and ambitious as men. But then for this, the responsibility is of the value-creating male group in society, and it is from there, it would be taking that influence, but that belongs to the domino of the future.

**Challenges women face in the world of fantasy:**

At present, women have a lot to say, share, and a lot to express. But unfortunately, women who share their perspectives boldly will not stand or sustain themselves because women are not socially equipped and are not socially empowered regarding what to say in the actual world. This pressure made them sound a large number of things about the present world. So definitely, they say this in the world of fantasy. I seriously believe that Literature is a fantasy world. But we cannot practice in life; we can imagine doing it in our mind, within an imaginary world where we can become various characters. Here specific rules of actual life operate, but then the role of fantasy also works. We wish things would happen, and that's how that is supposed to happen in the world of fiction. That is what Literature is. So women would now be translating and articulating desires, wishes, goals and ideas of role in Literature much more than before because now they are much equipped to do so. And somehow, they have decided perhaps to play some role as a term could go, and we will then think about the position they are capable of playing

and the role they should play. So we have these women writers today, and they are for the question of role-playing emergence.

#### **Women Literature and Indian Politics:**

The second operative part of the statement that constitutes the title today is the present-day world. What does the mean by present-day world? This world that we have in India is a world that assumed a specific shape in the post-1947 period. Before, it was a colony, but now it's not a colony; it's a country of independent people. Now India has its government with a democratic system, and people will decide which party should rule them every five years as we have a secret ballot; in that way, it's a different country we have before 1947. But the present-day world is more immediate than that. For instance, that would not be 1950, 1960 or 1970. The present-day world would be 1990, 2000, then 2010 and so on.

I think the present-day world that began in the year 1990 that this world where women are active. And here arises a few questions as women writers, what role do they play? What role might they be playing? So in the 1990s, the minority governments and violations in India, politically speaking, meant much instability in the political field. This instability is the barometer of certain things happening elsewhere. For instance- People don't seem to be precisely decided how they will be ruled? What policies would they like to peruse? They may not know what policy would be detrimental to their interests and which others would be working to promote their interests. This is because they are confused and dillydally, and also they want to experiment with one or the other formation or even politics. They have compelled the citizen of the country to change governments. And this does not wholeheartedly support one political party concerning another, as we know that this experiment continues in Indian politics through the people through the 1990s. We should've ideally had just two governments in the 1990s in the last five years, but then it might have been not two governments. It's 4 or 5 governments in this decade. And what were the issues in this particular segment of time? And I would say that the significant problem in the 1990s, which was not there earlier, was the decrease of the rule of the public sector in the government's economic policies from 1990 onwards. This included a growing emphasis on private capital, called Liberalization and Globalization.

And where we can see some pressure from central Pakistan or in the western world who want us to be globalized with them or integrate our policies, keeping in mind the requirements of our economic system, and they would ideally say visa versa. So their policies should also integrate with us to promote our economic interests; this is what globalization is. But in the 1990s, some people felt that in the globalized world, the person, the country, the economy that stands to gain us the one which is already a robust economy and if it is a weak economy, then in the globalized world, they will become much more open to attacks and controls from the significant economy that matter of time. So it was a mixed bag; this liberalization and globalization made governments worried about some of them that the policies have to be framed differently than assumed in the 1990 The Women am talking about and the women writers am talking about are growing up in this period. They were in large number in public education schools, colleges and in fact in the 1990s these triumph of participants in education is decreasing there were some job cards. These women have entered these schools and colleges as teachers or maybe some as government employees in Indian government departments. There faced some pressure from these policy changes in the 1990s, and since women were getting salaries equivalent to men and they tasted some prosperity at that time. So what happened then? Is that they start questioning to ways that policies have been framed? Now they may not be aware of how they must be asked. Since the job cut is happening and that will affect women also. So there become pretty sensitive about the effects job cut will have on their family, resources, bringing up children, education, and all those things. And this pressure will take vital areas of life now. So women, as we know more about the economic pressure is increasing on them in the 1990s, the more they become sensitive to the forces that come from elsewhere.

Will these translate to literary expression? Yes, if we read the poems, short stories were written by women writers in the 1980s, and then we come to the 1990s, and we see that kind of confidence in her assertion. However, what is seen in the 1980s is a bit muted. Women are becoming critical, and they are annoyed by what is happening around them. They are voicing it's not through Love Poems or moments of the celebration, but they would mostly complain, and this complaint concerns the atmosphere that emerged in the 1990s.

#### **Conclusion:**

These women will start thinking about why the world is becoming a place where harmony is difficult to achieve. And she raised her voice, and she will keep growing too. A society with equal rights and opportunities for women is always wanted, and there is no denying that consistent struggles and voices

raised for women's empowerment over the years have reduced gender bias to a great extent. However, the skills, strength and intelligence a women showcase has never fallen back to make a change in society and always stand out, raising the prestige of culture. Talking of the Literature of all time, I have listed 12 famous women writers of India who have earned a great reputation worldwide. They are an excellent orator and socially inspiring communist. Namely – Manikuntala Sen, Ashapurna Devi, Mahasweta Devi, Suchitra Bhattacharya, Kamala Das, Jhumpa Lahari, Shobhaa De, Sushmita Banerjee, Anita Desai, Namita Gokhale, Chitra Banerjee Divakaruni, Arundhati Roy, Amrita Preetham, Preeti Shenoy and many more. These women are the absolute embodiment of women's empowerment.

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**IMPORTANCE OF WOMEN EMPOWERMENT IN TODAY'S WORLD**

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**Abstract :**

There is a steady increase in the empowerment of women in the recent years. To fulfill their needs and requirements, women should possess self-esteem, confidence and independence. There is no worth in classifying the people based their gender and it is unreasonable. Even now the women were expected to cook, paid less in their workplace and restrictions exists in their family. Hence to overcome these situations and to lead an independent role in the society, women empowerment is necessary. Empowering women is the essential right of women. Women have equal rights to participate in all the societal activities like taking part in Education, Economics and politics. Women are allowed to take their higher education and treated equally as like men. This article portrays the importance of women empowerment in today's world.

**Keywords :** Women Empowerment, Education, Society.

**Introduction**

The concept 'Women Empowerment' gains much importance in recent days and it is about the authority or the supremacy boarded on women sharing indistinguishable rights. The concepts also indicates the deliverance of women from the societal and economic constraints of dependence. Around 50% of the population comprise women and most of the women stays economically dependent on others without employment. In this feministic world, only few women in India are independent and are permitted to whittle their life as per their desire. One third of women population in the nation were in need of optimistic support. Even now, in most of the Indian villages and semi-urban cities, women are still denied to continue their fundamental education and never authorized to pursue their higher education.

Women are considered as the backbone of the society as they are playing multiple roles in each and every day effortlessly. Even though they are living in male-dominating societies, women play a wide range of roles, such as caring mothers, loving daughters and capable colleagues. The finest part is that they fit the mandible perfectly in every role. However, they have also stood as a neglected bunch of society in different parts of the world. In turn, it has resulted in women surviving the impact of unevenness, financial trustworthiness, domination and distinct social evils. Women have been residing under the fetters of enslavement for centuries that hinders them from attaining professional as well as personal highs.

**Importance Of Women Empowerment**

In the recent era, everyone focuses on the empowerment of women. The necessity of time is to concentrate on women empowerment. Based on their needs and demands, Women should hold liberty, faith and self-worth as per their requirements. Discrimination based on gender is inoperable 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 actual potential fails to get highlighted. Women empowerment in India is essential 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 comparative 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.

**Factors Affecting Women Empowerment In India**

There are various factors that have a great impact on women Empowerment in India.

**Gender Discrimination must be Checked-** The problem of gender discrimination has affected the pace of women empowerment in India. Gender discrimination in all realms of action must be checked. Women must be furnished with an option to take an active part in decision making at every level and direction procedures to attain the motive of empowering women. They need to get due admiration and prominence, which they rightfully earn on merit basis in society to accomplish their fate.

**Educational Factor-** Education is the most vibrant factor of advancement and growth. It is the only significant tool for anticipating women empowerment in India & human resource development. It gives light to the possibilities for access to employment and making a livelihood, which in twirl rejuvenate

economic empowerment to women. In order to join the community of developed countries, people should understand the value and importance of women's education and thereby, put combined efforts to make India on the progressive track. Education makes the individual conscientious, enabling them to comprehend, interpret, criticize and eventually transform their atmosphere. It results in the accession of abundances of skills that heighten a person's enthusiasm and her proficiency to shape life in a better form. 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 (World Economic Forum, 2005).

Priority should be plopped on enrolment along with retention of the girl child in basic formal schooling and non-formal education via incentive methods like a supply of textbooks free of cost, midday meals, school bags, science kits, uniform, scholarship, residential and hostel facilities as well as the expulsion of gender discrimination in the curriculum. Education will go an extended way in making women familiar with their legal and personal rights and make them battle for their privileges, which will direct to protecting their rights mentioned in the Constitution.

**Mass Media is Bringing the Transformation-** The mass media is responsible for playing a significant function to project and propagate associated issues, most specifically about women empowerment in India. The numerous programmes pertaining to women's prestige revealed the mass media enable their husband to behave towards their wife with loads of honor and respect. Husband can remake his attitude and assist wife in the domestic domain to reduce stress and anxiety. The mass media performs a crucial role in repairing the attitude and way of conversation of husband and other family members towards women.

**Steps Regarding Implementation of Women Development Programme along with Numerous Acts-** Training programme based on action at the village or in rural parts of India along with vocational programmes and the growth-oriented entrepreneurship development programmes must be organized to make women self-reliant after becoming self-employed by enhancing their efficiency and capacities in making prompt decisions. It's extremely important to check cases related to female feticide & infanticide by prohibiting the sex determination of child that is yet to take birth via the Regulation & Prevention of Misuse Act 1994 as well as PNT ACT (Pre-natal Diagnostic Techniques Act) other rulings correlating to marriage, succession, divorce, adoption, dowry and moral safety or protection against sexual harassment needs to be implemented for serving the goal of women empowerment in India (Mishra, S.K. and P. Nayak (2010).

**Changes in Women's Attitude-** Women should empower themselves by becoming to be aware of their oppression, indicating initiative and confiscating chances to bring a shift in their status. Empowerment must come from within the soul. Women need to empower themselves by bringing a major change in their attitude.

Women must know that opportunities will not reach their laps. They would have to determine ways to create them. They should fight back to rebuild their prominent position in Indian communities and societies. They must flourish hard to carry out their rights and maintain justice & equality in society. They need to work vigorously for the entire elimination of poverty, dowry-ills, illiteracy and productive implementation of all programmes and laws related to women.

Women's empowerment is valuable for the development and advancement of the family, community as well as the nation. Hence, it must be a leading concern of the Indian Government to bring women into the fore of the development strategy by empowering them via numerous development-oriented schemes (Beteta, K.C. 2006).

**Organization for Awareness Programmes-** State and National level commissions for women, Non-Governmental Organisations, ICDS Programmes, must undertake e-awareness, 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 programmes with all integrity and solemnity.

**Urge For Women Empowerment**

**Able to solve unemployment**

Unemployment is one of the common problems that can be seen in the developing society. The research says that half of the population consists of women. Unemployment of women and unequal



opportunities in the place of work can be eradicated with the help of women empowerment. Whenever women are facing unemployment, their true potential is left without any use. To make use of the strength and potential of the women, they must be provided with equal opportunities.

**Know about their intelligence**

It is impossible to realize and understand the women by looking at them. we can predict their intelligence level by the way of approaching the problems and in the solution finding. In the modern era, women are well versed in solving technical problems. In these cases, women's empowerment plays a vital role. This is because, without women empowerment, it will not be able to know about the intelligence of women. Thus, making the presence in the work is extremely important and an advantage one.

**Examine their talent**

Women empowerment is the needed one for today's world. Still, now some parents are not aware of the women's education and they are not allowed to receive any higher education. The only way to overcome this problem is by knowing about their talents. If they are allowed to take the responsibilities as men, they can showcase their talents to society.

**Enhance the overall development of society**

Women empowerment is one of the key terms for the overall development of society. It is nothing wrong in taking part in the development of society. In the corporate world, women are playing several roles in fields like engineering, medical, and so on. They are not only taking part in the technology fields, but they are also actively participating in security services like military, police, navy and so on. All these services are taking society to the next level.

**Conclusion**

Each and every good works need to be appreciated and honored. All the family members can honor their women who plays a significant role in the family members life. Honor can be done by way of presenting some gifts on special occasions.

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**ROLE OF WOMEN IN ENVIRONMENTAL PROTECTION: UTTARAKHAND STATE**

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**Abstract**

Human beings are an integral part of the environment. Any change in the environment affects us and our activities change the environment around us. Air, Water, Sunlight, Forests, Flora and Fauna are the natural environment – which provide us various resources. Due to human activities, these environmental resources are used extensively, getting polluted and now are at stake. We need to think about how we ought to be using our resources so as to sustain the resources and conserve our environment.

Environmental protection focuses on solving problems arising from the interaction between humans and environmental systems. It includes issues related to conservation, pollution, loss of biodiversity, land degradation or environmental policy. The key aim of environmental protection is to prevent the degradation of the natural environment.

Human beings and environment are interdependent. Early human cultures were aware that their existence was dependent upon utilizing the environment for resources. They respected the limits to which nature can provide without being damaged. Unfortunately, now human are following unsustainable patterns of resource consumption, resulting in high levels of stress experienced within the environment. Village people living and experiencing the importance of natural environment, being more close to it, had their own ways and culture of environmental protection. In the state of Uttarakhand, women makes the most population in villages due to migration of males for job. The Uttarakhandi women have always lived in close harmony with nature as it provides them basic resources to live. They have worked very hard and immensely in protecting the environment. This paper discusses about role of women in environmental protection, especially highlighting the participation of Uttarakhandi Women in various social movements.

Key words – Environment, natural resources, environmental protection, Uttarakhand State, Women of Uttarakhand, Movements to protect environment- Chipko Movement, Maiti Movement, Van Panchayat, Dhara Poojan, Water Management- Chaal.

**Introduction**

In 1991, a report by World Bank stated “Women play an essential role in the management of natural resources, including soil, water, forests and energy..... and often have a profound traditional and contemporary knowledge of the natural world around them.”

Uttarakhand is a hill state which was formed in November 2000. Prior to that it was part of Uttar Pradesh. Uttarakhand is divided into two main regions- Garhwal and Kumaon. Since long time, the male population has migrated to towns and cities in search of employment and majority of males are also serving in Armed and Paramilitary force, Hotel Industries etc. So the while responsibility of looking after fields, cattle, old people and children is being taken care of by the women living in villages of Uttarakhand. They have always played and are still continuing to play a very significant role in managing the household, agriculture and so are considered as the backbone of hill agriculture and homes.

The lives of Uttarakhandi Women are closely related to the land, water, forest and other natural resources which make the eco-system. Any negative effect on the ecosystem components affect the life of people, specially women in Uttarakhand region. So to maintain the natural environment and resources, women from Uttarakhand have been tirelessly working and participating in various movements related to protection of environment, against cutting of trees, water management, prevent forest fires etc. and many more.

The main movements & activities for environment protection, in which the Uttarakhandi women have been playing a very major role are – Chipko Movement, Van Panchayats, Maiti Andolan and Water Management which are discussed in detail.

**Chipko Movement** – In 1960, the Chipko Movement was one attempt to bring to light the relationship between women’s rights and environmental justice in fight against large scale deforestation. This movement first originated in Mandal Village, in 1973 when the then Uttar Pradesh Government has sanctioned the cutting down of around 300 trees for commercial purposes. Dashauli Swarajya Seva Sangh’s (DGSS), founder Chandi Prasad Bhatt motivated the villagers, who physically embraced the trees and prevented the loggers from cutting down the trees.

**Dr. Reena Uniyal Tiwari**

Chipko movement was the non-violent, community driven resistance campaign spearheaded by the villagers of the Alaknanda Valley in the 70's.

Gaura Devi, a resident of Reni village, in the wake of the Chipko Movement, headed the Mahila Mangal Dal of their village and ensured protection of community forests. Inspired by the widespread awareness of Chipko movement, Gaura Devi started numerous campaigns in neighbouring villages, spreading importance of forests. In 1974, when state government authorised the felling of 2,500 trees in the belt, on March 25, 1974 a group of 27 women led by Gaura Devi, bravely hugged the trees and put their own lives at stake by challenging the officials and loggers to go ahead. The government had to comply with the villages demand and issued a 10 year ban on all commercial deforestation in the area.

Gaura Devi kept on mobilising women to organise more protects and rallies and at the age of 66 died in Reni, forgotten and unsung.

Himalayan Action Research Centre and the Society for Participatory Research in Asia, featured Gaura Devi is one of their books and then slowly people all over India and world started appreciating and recognizing their contributions towards environmental protection.

**Maiti Andolan** - A movement by women of Uttarakhand to save the environment, Maiti Andolan adds a feather in the cap to the cause of women empowerment in the state. Maiti is derived from the Garhwali word 'Mait' which means 'maternal'(married woman's parental home)

This environmental movement as first started in 1994 by Shri Kalyan Singh Rawat, then Biology Lecturer in Government Inter College, Gwaldam, Chamoli District of Garhwal. Under this, when a girl is married in a village of Garhwal, at the time of her 'Vidai'(farewell), the groom plant a sapling and the bride irrigates it with water. The groom gives some money to the bride's sister, parents (maiti) for the care of the plant as it is the memory of their daughter. The groom also gives money to the Maiti sisters, which is used in environmental reform work and in the education of poor children of the society.

The planted sapling is taken care of by the Maiti Sisters, if it get dry and dies they replace it with another plant. Now this movement is not limited to weddings only. After Kargil war, women of Ochat village developed a Maiti Forest in collaboration with Border Security Force. Today after 25 years of this movement, it has spread to more than 6000 villages in 18 states of India and to countries like US, UK, Canada, Nepal, Indonesia and Thailand. The Maiti Movement is targeted towards the message of environment preservation as well as changing social outlook by strengthening women empowerment, as women are the backbone of each household in the Himalayan Village of Uttarakhand. In hilly areas, women have to walk miles to gather grass, wood and drinking water, so the active participation of women in prevention of destruction of forests has made a huge impact.

The movement carries a very simple message – "plant a tree for every happy occasion, for a beautiful memory."

**Van Panchayats** – In recent times, inspired and motivated elected women representatives in panchayats are carrying forward the legacy of the Chipko movement by strengthening the unique Uttarkhandi Van Panchayats (Forest Councils). Women of Uttarakhand are working tirelessly since decades, to take care of their responsibilities of fetching firewood, collecting leaves, branches, fruits and other forest produce for sale, fodder for cattle. Their intense engagement with forests and natural resources makes them feel more responsible to protect environment. For these, village women, Van Panchayats are important as it informs and educates people about forest preservation. The elected women leaders have played a critical role in mobilising support to revive the forest councils (Van panchayats), resulting in re-constitution of 50 forest councils. Under the careful supervision of village women elected leaders, more than 50,000 saplings have been planted. Through Van Panchayats, women continually engage with district administration and advocate for upholding self-governing forest management institutions. Traditionally women from the Uttarakhand villages have accessed the forest land, governed, protected and utilized the resources. Women and elected women representatives have collectively put forward the environmental challenges, struggles and have also offered solution under the aegis of Van Panchayats. The determined women, elected as sarpanch, have been working toward fresh plantation drives, boundary wall construction to protect forest cover, fighting against sand mining, tourist mafia, timber contractors, rapid urbanisation, dam construction etc. In Uttarakhand the role of elected women representatives through van panchayat, to provide support and action around the issues of forest preservation is remarkable. They are fighting for the common lands and resources by continuously engaging with district administration and are the major advocates for democratic and self-governing forest management institutions – Van panchayats.

**Dhaara Puja (worshipping of water resource)** – In Garhwal Region of Uttarakhand, small water sources- water flowing between rocks in the form of a small springs have been a major source of water.

Village women collect water in their metal pots from these 'Dhaara'. As the water is coming from land/soil full of pine and oak trees, it is very cold and pure. Since ages there is a very holy ritual of worshipping these water sources. Especially when after marriage, the new bride reaches her new home of in-laws, the first ritual is 'Dhaara Pujan'. The new bride along with women relatives go to the water resource, worship it offering flowers and sweets, lights lamp and then fill a copper or bronze pot with water from that 'Dhaara' and brings it home. In this way water resources are worshiped by the women and given a very high place in their all rituals and lives.

**Water Management : 'Chaals'** – A village in garhwal region contains traditional rain water harvesting structures which reflect local water wisdom in practice. Uttarakhand has rich water management wisdom in practice. Uttarakhand has rich a water management tradition and efforts are being done by local women to restore water harvesting structures. There are different types of water harvesting structures in Uttarakhand- "Chaal, "Khaal, "Chuptyaula, "Simars, "Naula/Baori, "Dhara, "Guhl". The water from these structures is used by village people for agriculture, live stock, running mills, domestic and drinking water etc. In 1962, an institution titled Himalayas Sewa Sangh (HSS) was formed. HSS is working directly with communities at the local level on natural resources management- Especially forests and water. HSS initiated Pani Panchayat : Community based institution responsible for water resource management. Women of Uttarakhand are working to build "Chaal's" through HSS initiative "chaals" sustain the springs (dhaaras) with their slow recharge.

### Conclusion

Uttarakhand State have diverse communities and the religious beliefs, socio-cultural traditions and cultural norms have deep connection with the forests, wildlife, water resources, bio-chemical diversity.

Women of Uttarakhand are very hardworking and have been performing the tough responsibilities of taking care of agriculture, collecting wood, grass, fuel from forests, live stock, water management. Due to migration of male population in search of jobs, the villages have mainly women, young children and very aged people left behind. All family responsibilities are undertaken by the women. To protect the environment, forests and water, women have been and are continuously playing an important role through various activities, movements and rich cultural traditions- Chipko Movement, Van Panchayat, Maiti Andolan, Dhaara Pujan and Water Management- Chaal, to name a few. Uttarakhandi women have an integral relation with the environment and have contributed greatly to the conservation movements. With adequate environmental education and awareness, women can conserve resources efficiently. Being close to nature, women from Uttarakhand are able to realize environmental issues in a better way. Since women are the prospective users of the natural resources – forest and water, it is essential to consider their views in the planning to save environment.

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**Empowerment Of Women And Challenges of Women Education**

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**Abstract**

Education for women is the best way to improve the health, nutrition & socioeconomic status of a household, that constitute a micro unit of a nation economy. To study the progress and development towards the women education in urban & rural area. Two hundred and fifty urban and rural girls student in the age 16 to 24 years where selected from different colleges.

The detail socioeconomic survey was carried out. The result of the study show that maximum no i.e. 52% and 48% girls students were belonging to the age of 16 to 18 years & at graduation level no of girls student were decreased. The 11<sup>th</sup> & 12<sup>th</sup> std. girls student were girls student were more aware about their education but at graduation level they were not aware about their higher education, due to some social & economical responsibilities. The above study concluded that there was differences of attitude between rural and urban parents towards girl's education. Rural girls were more behind than urban girls.

**Key words:** Education, Rural Urban, Economy

**Empowerment Of Women And Challenges  
For Women Education**

Women constitute half of the world. Education for women is the best way to improve the health, nutrition and socioeconomic status of a household that constitute a micro unit of a nation economy. Moreover education is the foundation stone of life and most significant instrument for changing the status of the women in the society. According to Kofi Annan there is no tool for development more effective than the education. it can be argued that lack of woman education can be an impediment to the country's economic development. In India, women achieve far less education that of men. As per the Census report 2001, the literacy rate of women is 54.16 per cent and that of men is 65.38 per cent. There has been a sincere effort to improve the education attainment of women by both government and voluntary organizations.

It is not only develop the personality and rationality of individuals but qualifies them fulfill certain economic, political and cultural functions and there by improves the socioeconomic status. But as per the census report 2001 the literacy rate of women is 54.16% and that of men is 65.38%.

According to UNGEI 2012 report one in five young people aged 15-24 in 123 low & middle income countries has been left out of primary education & lacks & skill for work of these people the majority are young women.

Most of the studies revealed that there are several infrastructural barriers to women education in India. (Sharma & Dhas 2010). The national policy stated that education of girls should be emphasized for social justice and accelerate social transformation too. The first five year plan of education also stated that general purpose and objective of women's education cannot be different from the men. National education policy on women education encouraged women's studies as part of various courses.

According to national curriculum framework for school education (2000), equality among series is fundamental right under constitute of India. Therefore emphasis in education has moved from equality of educational opportunity. (NPE-1968) to education for women's equality and empowerment. But It was observed that rural poverty acts as a push factors for women's education rather than as an obstacle to women's education. The significant influence of urbanization on women's education implied that urbanization had been playing a beneficial role in the attainment of women's education in India. At the same time, the drop-out rate had a negative effect on women's education. It revealed that that reduction of girl's drop-out rates is necessary for achieving women's education. The initiatives of the government through investment and infrastructure in developing education in India were examined. With regard to facilities in schools, it had improved significantly, but a lot more need to be done. In sum, the study revealed that there have been concerted efforts to encourage girls to attend schools, which would lead to higher literacy in future.

(NPE 1986) Beside making education accessible to more & more girls especially in rural areas, removing all discrimination and gender basis in school curriculum, text books and process of transaction is absolutory necessary.

Because despite the intense effort of state and central government, to enroll and retain girl child education, there are many states in which girls participation at secondary level is much below the national average (Anita 2009) most of the studies provide empirical support to the view that culture, where women are politically, socially, economically repressed are more prone to violent conflict and instability. There is a direct relationship between educational of the women and the degree of fragility or stability. (GSDRC 2010)

Today's girls are tomorrow mothers, so every girls should be educated properly.

#### Objectives

1. To study the progress and development towards the women education in urban and rural areas.
2. To know the socioeconomic status and education level of the urban & rural college girls.
3. To study the awareness of education among urban and rural college girls.
4. To know the attitudes of urban and rural parents towards girls education.

#### Methodology

Two hundred and fifty urban and rural girls students in the age of 16 to 24 years were selected from three colleges of Chousala and Beed district. The detail socioeconomic survey was carried out with the help of questionnaire cum interview schedule. All the information related to religion, type of family, education & health status was collected and manipulated in the tabular form parent attitudes towards girls education was find out with the help of scale.

#### Result & Discussion

Table No.1 Percentage distribution of age of the sample.

Sr. No.	Age Years	No. of Urban (n=12) girls	No. of Rural (n=125) girls
1	16 to 18	60 (48%)	65 (52%)
2	18 to 20	28 (24%)	35 (28%)
3	20 to 22	25 (20%)	20 (16%)
4	22 to 24	12 (9.6%)	05 (4%)

Table No.2 Educational awareness in urban & rural sample

Sr. No.	Age Years	No. of Urban (n=12) girls	No. of Rural (n=125) girls
1	16 to 18	38 (30.4%)	36 (28.8%)
2	18 to 20	32 (25.6%)	45 (36.0%)
3	20 to 22	42 (33.6%)	34 (27.2%)
4	22 to 24	23 (18.4%)	10 (8%)

Table No.3 Attitude of parents towards girls education

Sr. No.	Category	Mean Score	SD	T	df	Significant
1	Urban	59.11	15.78	262	98	0.01 Level
2	Rural	63.02	10.52			

Table No.4 Educational level of the girls students

Sr. No.	Educational level of sample	Urban (n = 123)	Rural (n = 125)
1	11 <sup>th</sup> Std.	42 (33.6%)	52 (41.6%)
2	12 <sup>th</sup> Std.	35 (28%)	30 (24%)
3	Ist Year	20 (16%)	16 (12.8%)
4	IInd Year	15 (12%)	15 (12%)
5	IIIRD Year	13 (10.4%)	12 (9.6%)

The result of the study show that maximum no i.e. 52% & 48% girls student were belonging to the age of 16 to 18 years, but at the graduation level the no. of girls student were decreased. It may be due to the early marriage of girls students. It was noted that at 11<sup>th</sup> & 12<sup>th</sup> Std the girls student were aware about their education, but at graduation level the girls students were undertake other responsibilities and economic problem less aware about their higher education. As per the statistical analysis there was difference of attitude between rural and urban parents towards girl's education.

### Conclusion

The study concluded that there is difference of opinion attitude towards girl's education in rural and urban parents. It can be finally said that education is an important tool of women development. Moreover higher education empowers the women with necessary skills & develop self confidence.

But at the same, a change in parents' outlook is needed. It is necessary to make women more and more educated. To achieve the goal of equality in education and it is essential that in all parts of India equal educational opportunities are provided and steps should be taken to remain girls in the schools.

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**Role of Indian Women in the Protection of the Environment**

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**Abstract**

Indian women have made their remarkable struggle and achieved success in the upliftment of the country. Accordingly, Indian women have played important roles in various sectors such as the freedom movement, girls' education, elimination of bad customs from the society, protection of the environment, and so on. She may be a tribal, rural, urban, old or young woman, her participation in the protection of the environment is worth discussing here. It was in the 18<sup>th</sup> century the Indian woman called Amrita Bai played a significant role and sacrificed her life for the protection of sacred trees called khejri. This was just the beginning several such Indian women were and are making various efforts for the protection of the environment. The answer to the question of gender equality in the matters of environmental protection could be found under Article 51 A(g) of the Indian Constitution which provides for the fundamental duty of the Indian citizens for the protection and improvement of the natural environment and the Indian women have done remarkable efforts in the fulfilling this fundamental duty along with Indian men. In this paper, the author has briefly discussed the role of several Indian women in the protection of the environment. Further, the national and international laws which provide for the participation of women in the protection of the environment have also been discussed.

**Introduction**

We human beings are part and parcel of the natural environment which has a wide meaning and includes trees, air, water, animals, birds, land, living and non-living creatures, microorganisms and property. But the beautiful natural environment is degrading because of various types of pollution caused by human beings. Protection of the environment is every human being's duty as provided under the fundamental duties of our Indian Constitution. Every woman is a role model in the protection of the environment. In her day-to-day life, she directly or indirectly involves herself in the protection of the environment but few exceptional women have made the world realise that environment is important for human sustenance and protection of the same is our responsibility. Globally, the women such as Rachel Carson, Margaret Thomas Murie, Marjory Stoneman Douglas, Wangari Mathai, Rosalie Edge, Jane Goodall, Sylvia Earle and many other women have made remarkable efforts in the protection of the environment. Similarly, Indian women have played a significant role in the protection of the environment in India and the same has been briefly discussed in this article.

India is at the bottom of the list of the Environment Performance Index (EPI), 2018 and it ranks 177 out of 180 countries relating to air quality in the environmental health category. This EPI data shows India's poor performance in the environmental health policy objective. Accordingly, India's EPI rank in 2020 was 27.6 out of 100 (168<sup>th</sup> rank in the 12<sup>th</sup> edition of the Biennial EPI 2020). This Ranking was measured by Yale University which takes a snapshot of 10 years of environmental performance at the intentional and national level considering 32 indicators of environmental performance. According to this index, India needs to improve sustainable development goals giving priority to some environmental issues such as air and water quality, climate change and biodiversity.

**Importance of Environment**

We may question ourselves, why do we need to protect the environment? what is the importance of protecting the environment? and so on. There are several reasons for answers to these questions. A healthy environment makes the healthy ecological process. Environmental pollution is causing various changes in the atmosphere. The air pollution, water pollution, climate change, land pollution, deforestation, noise pollution, nuclear pollution and various other types of pollution are leading to an ecological imbalance resulting in global warming, ozone depletion, melting of glaciers, forest fire, and diseases, etc. If we protect our environment from getting polluted, we can have a better livelihood such as safe shelter, healthy life, food security, clean air, clean water, natural medicines, good mental health, and a good future for our upcoming generations.

**Women and International Environmental Protection Laws**

Several international environmental protection laws refer to the participation of women in the conservation and protection of the environment. It was for the first time at the international level the UN

Stockholm Conference on Human Environment which was held in 1972 (referred to as Magna Carta on environment protection) made the explicit mention of "man" in its principle 1 which includes a woman. Further, this conference led to the 1992 Rio Declaration which recognised in its principle 20 the important role of women in environmental protection and sustainable development. Principle 20 of the Rio Declaration reads as "Women have a vital role in environmental management and development. Their full participation is therefore essential to achieve sustainable development".

The Convention on Biological Diversity (CBD) in its preamble recognise the important role played by women in the conservation and sustainable use of biological diversity. The preamble of CBD reads as follows, "Recognizing also the vital role that women play in the conservation and sustainable use of biological diversity and affirming the need for the full participation of women at all levels of policy-making and implementation for biological diversity conservation".

UN Convention to Combat Desertification (UNCCD) in its article 5(d) makes the explicit reference to promoting awareness and enabling the participation of women to combat desertification and mitigate the effects of drought. Article 5(d) of UNCCD reads as follows, "Promote awareness and facilitate the participation of local populations, particularly women and youth, with the support of non-governmental organizations, in efforts to combat desertification and mitigate the effects of drought".

Rural women are the most vulnerable because they don't get any financial support for survival. If the State extends financial help, they will be able to do activities which help them become financially sound and do some work that directly or indirectly protects the environment. In this regard, the Convention on the Elimination of All Forms of Discrimination against Women, 1979 under Article 14 directs the State Parties to economically support rural women and have access to agricultural loans, credit, technology, marketing and agricultural land reforms or resettlement schemes. This provision helps the women to do agricultural activities which supports them to protect the environment directly or indirectly.

Besides, all the above major conventions there are several other conferences held on the empowerment of women, for example, the UN Women's Conference held in Nairobi, Kenya in 1985 which stresses the significance of women's participation in environmental protection by adopting sustainable development methods. Further, the Fourth World Women's Conference in 1995 was held in Beijing which states the women's active participation in the environmental decisions making at every level and to involve women in policies and programmes for sustainable development. 25 years after Fourth World women's Conference, the Beijing +25 Declaration, 2020 provides States obligations to Strengthen efforts in customising a gender perception into climate change, environmental and disaster risk reduction policies. It further states to give more importance to women's leadership in environmental decision making.

### **Women and National Environmental Protection Laws**

India has enforced much legislation for the protection and conservation of the environment. The Environment Protection Act, 1986 was enacted in India based on the decision taken at the UN Conference Human Environment held in Stockholm, 1972 for the protection and improvement of the environment. Before the enactment of the Environment Protection Act, 1986 there were several other legislations enacted on specific environmental subjects like air, water, forests, wildlife, and so on. The Constitution of India has inserted provisions Article 48A and 51A(g) through amendments for the protection and conservation of the environment. Further, Article 21 guarantees through judicial decisions, the right to a healthy environment free from the danger of disease and infection. The National Forests Policy, 1988 and 1990's Joint Forests Programme provides for 33 Per cent compulsory membership of Women in the Vana Samrakshana Samitis.

### **Indian Women and the protection of the Environment**

Since the 18<sup>th</sup> century, there are a series of environmental movements led by Indian women for the protection and conservation of the environment and sustenance for livelihood. Several Indian women from rural and urban backgrounds fought for the protection of trees, animals, clean water and air and a noise-free atmosphere. Amrita Bai, Bachni Devi, Gauri Devi, Indira Gandhi, Medha Patkar, Salumarada Thimmakka, and many other Indian women have dedicated their lives to the protection and conservation of the environment. The contributions of Indian women to the protection of the environment are discussed below:

#### **Amrita Bai (Khejarli movement)**

In 1731 Amrita Bai, a Bishnoi woman who lived in the scrub forests at Khejarli village, near Jodhpur, Rajasthan sacrificed her life for saving trees called Khejri in her village which her community

hold as sacred. Along with her 363 other Bishnoi women lost their lives. These women were marked in Indian history as the first women environmentalist.

#### **Mrs Indira Gandhi (Protection and Conservation of the Environment)**

The then Prime Minister of India, Mrs Indira Gandhi had a good concern for nature and she has been a good example of a women environmentalist in India. She was the only head of the Government to speak at the first UN International Conference on Human Environment held in Stockholm in June 1972. While delivering her speech at Stockholm Conference, she pointed out that population, poverty and pollution are the three main hindrances to the country's development. Her love for mountains, forests, wildlife, birds, trees, and stones and the worry about the environmental impact of urbanisation and industrialisation made her do several environmental protection and conservation activities in India. She revolutionised wildlife conservation in India through Project Tiger which is considered one of her finest achievements. She banned the hunting of wild animals. Besides, she took a staunch initiative to protect crocodiles by establishing the Indian Crocodile Conservation Project in 1975. Further, she took several initiatives for the protection of endangered species such as hanguls, lions, cranes, deers, flamingos, Bustards, etc. She has credit for enacting several environmental laws during her period such as the Wildlife Protection Act, 1972, Forests Conservation Act, 1980, Water (Prevention and Control of Pollution) Act, 1974, Air (Prevention and Control of Pollution) Act, 1981. She stopped work at Tehri Dam and Hydroelectric project at Silent Valley showing ecological concern.

#### **Bachni Devi and Gaura Devi (Chipko Movement)**

1972 is the year marked in the history of modern India as the environmental movement began with the Chipko movement. This movement was to protect the dense forests from the hands of timber merchants which is situated in the Terai region of Uttarakhand in the Himalayan foothills. Bachni Devi and Gaura Devi were the two women who lead the protest against cutting the tree by hugging the trees. Other women also joined hands in saving the trees as those women were affected by the deforestation in their region. "Ecology is the permanent economy" is the slogan attached to the Chipko movement which was also led by Chandi Prasad Bhatt and Sundarlal Bahuguna.

#### **Saalumarada Thimmakka (Planting row of trees)**

Saalumarada Thimmakka is a 107-year-old environmentalist born in Hulikal village in Magadi Taluk, Ramnagar District of Karnataka. She belongs to a poor family and in her early childhood, she worked as a quarry labourer. She married Bikkala Chikkayya who was also a labourer. After several years of their marriage when the couple could not give birth to any children, they decided to plant Banyan trees and grew them as their children. Thimmakka and her husband have a long journey in planting the banyan trees. Thimmakka has planted 8,000 trees in her life. Thimmakka has been honoured with several prestigious awards for her dedication to planting banyan trees such as the Padma Shri, Karnataka Rajyotsava award, National Citizen Award by the Government of India, etc.

#### **Women of Salkani Village (Appiko Movement)**

Appiko is another environment protection movement initiated by Panduranga Hegde in 1983 to save the western Ghats forests in Uttara Kannada District of Karnataka. A large number of men, women and children of Salkani village hugged the trees and this movement was against the plan of the government for the development of industries in the forest area. Women conducted several awareness programmes by performing folk dances, street plays, marches and dramas. The government was forced to stop the plan of industrial development policy because of this movement.

#### **Medha Patkar (Narmada Bachao Andolan)**

This movement was led by Medha Patkar along with Baba Amte to stop the construction of dams funded by the World Bank along the river of Narmada in India. The Narmada Bachao Andolan was spread across three States Maharashtra, Gujarat and Madhya Pradesh. The construction of Sardar Sarovar Dam and Narmada Sagar was likely to affect the habitat of the 250,000 farmers and tribals. She used the non-violence method and protested against the construction of dams which made the World Bank withdraw from the project in 1993.

#### **Sugatha Kumari (Silent Valley Movement)**

Silent Valley Movement was led by Malayalam poet and environmentalist Sugatha Kumari to protect the Silent Valley which is one of the biodiversity hotspots in the Southern end of the Western Ghats of Kerala. The Kerala government had decided to construct the hydroelectric project in the forests of Silent Valley. Because of the Silent Valley movement, the project was cancelled by the then Prime Minister Mrs Indira Gandhi in 1980 and later in 1984, it was declared a National Park.

**Sunitha Narain (Environmentalism)**

Sunita Narain is the writer, environmentalist and presently Director-General of the Centre and the Treasures of the Society for Environment Communication. Through literary work, she has shown concern for environmental protection. Her literary works include several environmental reports, sustainable development, rainwater harvesting, water management, green villages, pollution challenges, climate change, global warming, etc. She is associated with the Centre for Science and Environment (CSE) since 1982 and got a credit for introducing Compressed Natural Gas (CNG) to reduce air pollution in Delhi. She was a member of the statutory body that made her set the Environment (Prevention and Control) Authority for Delhi, since then she has continued to monitor and reduce pollution in India. She was awarded Padma Shri by the Indian Government in 2005 and several other awards for literary contributions to the protection of the environment.

**Conclusion**

Hence, it could be noticed that Indian women have a greater role in the protection of the environment and achieving sustainable development goals. Indian women whether literate or illiterate have participated in every field and the protection of the environment is not an exception. Any damage to the environment will affect the women and they will be the more sufferers. Indian women must be given more opportunities to participate in the environmental decision-making process and such provisions need to be included in the major environmental protection legislation in India.

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**Women And The Patriarchal Society**

Patriarchy remains profoundly ingrained in India, shaping the fabric of its political and social infrastructure and deciding the chances available to women and men, despite a long and active women's movement. Negotiation and struggle between patriarchy and the feminist movement are critical to the advancement of women's place in society. There are some rights designated for women, but the issue is ensuring that they are properly implemented. Despite the UN's endeavours, there remains a critical and negative attitude concerning the importance of human rights in the lives of women. There are now around a half-dozen major international instruments aimed at protecting women's rights or redressing gender inequities. However, rights are meaningless without remedies, and remedies are unlikely without institutions. Varied ideologies yield different interpretations of what human rights are, to the point where human rights rhetoric is actually a description of values – and a controversial set of ideals. Human rights are now defined as "international moral and legal principles aimed at protecting all people everywhere from serious political, legal, and social abuses". The right to inheritance in North India is a basic example of patriarchy clashing with women's rights. Though women are entitled to an equal share of property, they have been brainwashed to the point where few dare to demand their lawful dues for fear of societal repercussions.

**Tradition Vs Modernity: One Fell Stroke**

Traditional legal mechanisms are comparably difficult to challenge. Traditional civilizations are still seen as machines that may be changed to work more efficiently by replacing some old elements with new ones. It is clearly true to India that a society's status of women is an index of that society's place in civilization relying on the thought that women is the index of modernity. "Women," "modernity," and "country" all become vital and inseparable aspects in a connected civilization discourse in one fell stroke. As a result, we see that women's rights are caught between two worlds: tradition and modernity. Throughout history, women's efforts for freedom and equality have been an integral part of all social movements for change and social justice. The struggle for women's rights is centred inside the personal space - the home and family – and within the public area – the political and economic world, stated Mary Wollstonecraft in her *Vindication of the Rights of Women* in 1792. We notice that most women face challenges as a result of patriarchy and social constraints, caste-based discrimination, social restrictions, limited access to productive resources, poverty, insufficient advancement opportunities, and powerlessness, among other factors.

**Legislation In India And Women Empowerment**

In India today, women are subjected to verbal assaults, rejection, demeaning, and harsh expectations, unpredictable behavior, and emotional blackmail among other things. In India's Criminal Procedure Code, there are a few parts dedicated to women. In section 160 (1) of the Code, there is a provision for women in the event that any police officers are involved.

Any person within the bounds of his own or any nearby police station may be required to appear before him as a witness by a written order of an officer conducting an inquiry into a crime. If the person concerned is a woman, her statement will be taken only at her home. Except in exceptional circumstances, no woman shall be arrested after sunset and before sunrise, and where such exceptional circumstances exist, a woman police officer shall obtain the prior permission of the Judicial Magistrate of the first class within whose local jurisdiction the offence is committed or the arrest is to be made by filing a written report with the Judicial Magistrate of the first class. According to Section 51 (2) of the Code, whenever a female is interrogated, the inquiry must be conducted by another female with strict regard for decency. If any offence of rape is tried under the punitive provisions of section 376 and sections 376A to 376D of the Indian Penal Code, the trial court shall be, as far as practical, presided over by a woman, according to section 26 of the Code. Additional provisions have been added under section 157 of the Code in the event of a rape victim. If the victim is under the age of eighteen, she should be questioned in the presence of her parents or a local social worker during the investigation of the rape offence. The inquiry into a child's rape may be finished within three months of the information being recorded by the officer-in-charge of the police station, and in some cases of rape that occurred while the kid was in custody (Sec 173 of Cr.P.C.). According to section 327 of the code, the trial of a rape offence should be held in private. The rape trial can be reported on and printed as long as the parties' identities are kept hidden. In the instance of a medical examination of a woman after arrest, the body must be examined solely by or under the supervision of a

female registered medical practitioner, as per section 54 of the Cr. P. C. of India. However, legislation alone is rarely sufficient to address long-standing socioeconomic issues.

### Conclusion

In countries like India, the majority of women are denied social security benefits: government subsidies and labour rights protection, among other things. On the other side, there are options for better education and transnational opportunities that are quite appealing to the wealthy few. As a result of technological advancements or the process of social evolution, women in India have made some progress in the fields of education, health, and economy. India nowadays can boast of successful women in virtually every aspect of life, despite their tiny numbers. Doctors, engineers, pilots, journalists, teachers, administrators, judges, state governors, ambassadors, members of parliament, and ministers are all examples of today's women. Despite these accomplishments, the reality of everyday women's situation remains bleak. Women in India have a long way to go. Many issues, such as dowry, girl education, and female feticide, can be traced back to patriarchal views, which function as severe hurdles to women's empowerment. Globalization and the explosion of information technology, on the other hand, are proving to be a double-edged weapon in the emancipation of women.

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UNVEILING SOCIAL HYPOCRISIES, AND VOICING FEMININE SENSUALITY:  
*ISMAT CHUGHTAI'S LIFTING THE VEIL*

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**Abstract**

Ismat Chughtai, a courageous and brilliant feminist writer, has been vocal about physical desires of women suppressed due to customs of orthodox society. She, through her writings, especially through her short stories, has talked about things related with female sexuality – things that are considered taboo in the society even today. Chughtai has exhibited great courage while expressing female sexuality, lesbianism and homosexuality openly and audaciously in her short stories. This article attempts to bring forth how Ismat Chughtai has written about feminine sensuality tearing apart the hypocrisies of orthodox society.

**Keywords:** Feminism; Feminine Sensuality; Sexuality; Homo eroticism; Lesbianism; Feminine Sexual Repression

**Introduction:**

Our society has been a patriarchal society since very long. The 'male' dominated society has always cultivated and practiced discriminatory attitudes and customs towards women. Men have been given utmost importance whereas women are considered as subordinates. This principle (actually a myth) has been internalized so greatly that even women consider themselves inferior, and always keep men at upper rank. Having sons has been hailed even by women (mothers). The birth of a baby boy is celebrated and that of a baby girl is cursed. No wonder, women have been undergoing miserable lot. Literature has voiced cries of women, and has become vocal for their rights. We can find this feature in abundance in literature. However, there is dearth of writing about physical desires of women. Ismat Chughtai is one of those very few writers that have given much scope to description of feminine sexuality, and its repression under societal morality. Chughtai's short stories included in the collection *Lifting the Veil* (2001) do a great job in this respect.

Ismat Chughtai is a great feminist writer. Her short stories always stormed society. *Lifting the Veil* is a collection of short stories that boldly and honestly describes feminine sensuality; and mocks the hypocrisies of society. Chughtai has exhibited great courage while talking about female sexuality, lesbianism and homosexuality openly and audaciously. She had to suffer greatly because of this. Her husband and in-laws criticized her and showed disapproval to her writing. She received threats from orthodox people. But Chughtai, committed to her cause, withstand every criticism and every disapproval, and come out victorious from every censure. She lived her life as per her chosen ways. She was of rebellious nature. And the same rebellion spirit is visible in her literary creation. She went against her family and religion in matter of her education. She became the first Muslim girl to get BA and B Ed degrees. She was indeed much ahead of her times. She is remembered as much for her "five collections of short stories, seven novels, and three novellas, alongside several sketches, plays, reportage, and radio plays" as for her difficult relationship with the powerful Progressive Writers Movement" (Sridhar). Chughtai has been considered as a pioneer of feminist writing in Urdu literature. She basically writes in Urdu but most of her short stories, essays and novels are translated in English too. Through her brilliant stories she has created strong female voice and thus helped enhance feministic approach in Indian literature. She, in turn, has been a model for many women writers in India. This article attempts to bring forth how Ismat Chughtai has written about feminine sensuality tearing apart the hypocrisies of orthodox society.

**Unveiling hypocrisy and Voicing Female Sensuality:**

Ismat Chughtai brings material for her short stories from her observation of people as well as from her personal experiences. She has had a keen eye for people and society. In this respect, we can find influence of many writers on her – "Chughtai was influenced by the writings of Dr. Rashid Jehan, Nazir Sajjad Hyder, Somerset Maugham, and Guy de Maupassant" (Kadavakollu 9). *Lifting the Veil* is a collection of brilliant short stories selected and edited by M. Asaduddin. "Lifting the Veil brings together Ismat Chughtai's fiction and non-fiction writing. The twenty-one pieces in this selection are Chughtai at her best, marked by her brilliant turn of phrase, scintillating dialogue and wry humor, her characteristic

irreverence, wit and eye for detail” (Googlebooks). Chughtai’s short stories bring to forth the suppressed desires of women, especially Muslim women – “Chughtai’s narratives are rooted in tradition and culture and she brought out the appalling conditions of Muslim women behind the *purdah*” (Kadavakollu 9).

The most popular (and the most controversial too) story from this collection is “The Quilt” (*Lihaaf*) which was first published in 1942. The narrator of this story is a nine year old girl who describes the things as she sees it. The story, which is about a woman neglected by her husband, brought storms in the then society. The main reason behind the storm is the description of carnal relationship between two women. Tejswini Kadavakollu remarks that “Many conservative people turned a blind eye to her efforts to highlight the loneliness and desperation of a young married woman rather they focused and resented the depiction of lesbianism in an orthodox Muslim Nawab family” (9). Begum Jaan is the protagonist of this story. Her husband does not pay any attention to her nor loves her, and she was forced to lead life in loneliness – “Having married Begum Jaan, he [Nawab, Begum Jaan’s husband] tucked her away in the house with his other possession and promptly forgot her. The frail, beautiful Begum wasted away in anguished loneliness” (Chughtai, “The Quilt”). Begum Jaan is fed up with the lonely life “the Nawab didn’t have a moment to spare for her. He was too busy. . . Nor did he allow her to go out. . . she remained a prisoner in this house” (Chughtai). Neglected by her husband, Begum Jaan tries to find some anodyne in her maid Rabbu – “It was Rabbu who rescued her from the fall. Soon her thin body began to fill out. Her cheeks began to glow, and she blossomed” (Chughtai). Rabbu used to give body massage to Begum from which she tries to fulfill her sexual desires. Eventually, a lesbian relationship develops between Begum and Rabbu. The theme of the story is quite odd and revolutionary. We can imagine what sort of courage has been exhibited by Chughtai to paint such a picture in 1940s. This story indirectly ridicules the society that allows men to get their sensual desires fulfilled by going to brothels but keeps women in cages. The story portrays a sexually deprived woman’s attempt at searching for love and fulfillment of her sensual desires.

Another story entitled “Gainda” is about a widow who is in love with a high caste young fellow. This story also speaks about a woman’s search for love. Another short story, “The Homemaker”, is a story of an orphan named Lajo. Grown up Lajo becomes aware of her physique – “When she [Lajo] grew up, her body proved to be her only asset” (Chughtai, “The Homemaker”). Lajo is more valiant than Begum Jaan when it comes to rebellion spirit and to expression of female sensual desires. Lajo “likes sex and does not feel guilty for it. While working as a house cleaner, she seduces her master gets married, but later refuses to be in that bond” (Katkar). Lajo is seen very bold regarding terms of her life – “She did not haggle. It was wonderful if it was a cash-down prostitution; if not, it was sex on credit. And if someone could not pay even on credit, it was sex on charity” (Chughtai).

Most of the stories of this collection have similar theme. All these stories disclose that Ismat Chughtai craves to be a voice for women who are under sexual repression due to the hypocrisy of society. She writes mainly about feminine sensuality, female desires, etc. Because of this Chughtai had to face a serious charge of obscenity in her works. Chughtai defends herself by saying “In my stories, I’ve put down everything with objectivity. Now, if some people find them obscene, let them go to hell. It’s my belief that experiences can never be obscene if they are based on authentic realities of life” (qtd. in Katkar). Other stories that have similar trait are “Tiny’s Granny”, “The Invalid” and “My Friend My Enemy”. Chughtai portrays feminine sensuality bravely and compellingly. “These stories celebrate life in all its complexities- from a woman who refuses marriage to a man she loves to preserve her freedom, to a Hindu and a Muslim teenager pulled apart by societal pressures, to eye-opening personal accounts of the charges of obscenity the author faced in court for pieces in this book” (Google books).

#### **Conclusion:**

The book *Lifting the Veil* details the inner feelings of its protagonists. Whatever Ismat Chughtai writes, she writes boldly. By virtue of her courageous nature, Chughtai has voiced female sexuality suppressed by social sanctions. Her stories are about social restrictions and taboos. Her rebellion spirit becomes visible when her characters reject the social restrictions and come up expressing their inner desires openly. She, through the boldness of her female protagonists, presents the psychological world of women who are left lonely due to circumstances. Her characters like Begum Jaan, Lajo, Rani are much expressive about their physical needs. Chughtai is quite fearless in describing the things which are considered taboo by the society. She talks about feminine sensuality, female desires, lesbianism, and skepticism about the institution of marriage. She does it quite powerfully and admirably without making it look obscene. This is done all against the social laws which prohibit a woman from talking openly about failure of the institution of marriage and other taboo things. She voiced the unspoken and suppressed

feminine sensuality and disclosed the social hypocrisy. And thereby she has contributed greatly to the movement of feminism.

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**AN ANALYTICAL STUDY OF THE PASSION FOR LITERACY IN MANOBI  
BANDYOPADHYAY - THE FIRST TRANSGENDER COLLEGE PRINCIPAL IN  
INDIA**

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**Abstract**

“Academia, my first love, took the better of me” (Bandyopadhyay 47).

The aim of the research paper is to analyse Manobi Bandyopadhyay’s passion for education. The objective of the paper is to bring to light the various reasons for Manobi’s drive for education that made her stand out in the hijra community of India, through her memoir *A Gift of Goddess Lakshmi: A Candid Biography of India’s First Transgender Principal*.

**Introduction**

Manobi Bandyopadhyay was born in a family of literates. Her native place is Kolkata, the native of the legendary personality Rabindranath Tagore. Tagore’s influences in Manobi’s life are reflected in her memoir. Like Tagore, Manobi too had a flair for writing. It had ascended ever since her grandmother’s time.

Manobi, the transwoman is unlike other transwomen who indulge in sex work and begging on the roads of India; she is different from transwomen who constantly politicise their gender differences and form rebel groups. For Manobi to acclaim the prestigious title ‘the first transgender principal of India’ had to undergo lot of difficulties. Amidst those difficulties there are few factors that she had clinged on to, to acclaim the position of a college principal. Those reasons are identified and enlisted in this research paper.

**Ideas**

In this section of the research paper the four reasons that helped Manobi to achieve her goal have been enlisted. These reasons serve as ideas for other struggling transgenders and transgender parents of the country to achieve success despite the difficulties they face due to their gender dysphoria.

**Family Background**

The first reason was the background of the family. The educated family background inspired Manobi to be passionate towards gaining education. Manobi was not the first graduate in her family. Her parents and grandparents were educated. So, she has carried the lineage of her family by graduating and becoming the first transgender principal in the country.

It can be analysed from Manobi’s memoir that the reason for her former generations to get educated was the influence of Rabindranath Tagore. The family members grew up listening to Tagore’s literary embodiments. They were aristocratic too; besides gaining education they were able to compose literary lines by being inspired by Rabindranath Tagore’s writings. The family of literates and their nerve for writing has also been imparted in Manobi by default. She has stated in her memoir that she fared in her studies, and one can state that that it had come naturally and genetically to her. Her excellence in education is felt through various instances that she has quoted in her memoir. “I was naturally good at languages and did not need any guidance there” (Bandyopadhyay 32).

Manobi prides about her grandfather as “my maternal grandfather, was an educated man and quite a personality in those days” (Bandyopadhyay 2). She has addressed in her memoir her grandmother’s flair for writing. “I still have vignettes of beautiful wall hangings that she would make with two-line couplets embroidered with silk thread” (Bandyopadhyay 2). The influence of Tagore and how the family got enlightened through his wisdom can be traced through the following lines. “My mother grew up reading Tagore and singing his music” (Bandyopadhyay 5). The sophistication of the family inculcated sophisticated thoughts in Manobi.

**Determination**

The second reason is Manobi’s sheer determination. Besides being a progeny of a family of literates she had the conviction to cling on to education to lead a respectful life. “I realized that this was the only way by which I could win this unequal fight” (Bandyopadhyay 11). She has chiseled her innate flair for literacy. She weaponised education to prove her potential to the world.

Her sheer determination is also witnessed in her individualism. She did not indulge in the deindividuation behaviour like some of the chaotic transwomen of the country. She did not rebel, rather she has transformed into a personality with civic sense. She turned into an educationalist teaching the student community of the country. She also served as a resourceful channel for her transgender students to vent their gender dysphoric feelings and direct them in the right path. “I was stunned at how, one by one, boys would come to me and confess that they were transgender but tried their best to hide this identity for fear of parental and societal backlash” (Bandyopadhyay 67).

Manobi has broken the monotony of transwomen’s irking identification, she resisted the evils that trapped the transgender community into labels such as prostitutes and beggars. It can be traced through her memoir that even in her low times, Manobi did not opt for sex work or begging. She worked as a salesperson in a tobacco company to meet her needs (Bandyopadhyay 58) and worked as a part time lecturer in a college for a salary of hundred and twenty five rupees per month (Bandyopadhyay 65). After various amateur jobs she attained a permanent job as a school teacher where she also taught dance to the school students (Bandyopadhyay 67). Her journey of becoming a principal to a college did not entertain any sort of exploitation but embarked the refined thoughts that she imbibed due to her determination.

The conviction in her made Manobi plan her education. Manobi opted Bengali literature as her discipline and joined in Naihati’s Rishi Bankim Chandra College (Bandyopadhyay 39). The determination that she possessed led her to the height of gaining a Doctorate in Philosophy. After successfully completing her Bachelor’s degree, Manobi went up to Jadavpur University, Kolkata to pursue Master’s degree and M.Phil. She aspired to do research and joined as a “research scholar at Pratibha Agarwal’s Natya Shodh Sansthan, the country’s largest repository of archival material on Indian theatre that covers all languages and genres” (Bandyopadhyay 64).

The determination of Manobi lasted even when she was ridiculed by her colleagues at work that was provided by the government of West Bengal. She completed Ph.D. in the year 2005 and was awarded the doctorate degree in the year 2006 (Bandyopadhyay 160). She was selected on merit basis for the principal post. Her academic performance index (API) was more than sufficient and she was able to compete with other male and female candidates and bagged the victory as the first transgender principal. Her knowledge, creativity and hard work supported her passion.

The fact that I had been publishing Abomanob regularly, focusing on transgender issues and development, had two books to my credit and hundreds of newspaper articles that I had written over nearly two decades added to my API score. It was quite an elaborate interview and I had to face a panel of vice chancellors. They asked me both academic questions and ones related to the advancement of higher education. They appreciated how I proposed to develop my college. (Bandyopadhyay 180-81) Manobi Bandyopadhyay was appointed as the first transgender principal for Krishnagar Women’s college (182); her hard work has brought her universal accolades.

### **Creativity**

The third reason was Manobi’s creativity. She did not limit her talents but widened her horizon. Through her memoir one could understand her yearning to read between the lines and her thirst for knowledge was not quenched by merely studying the syllabus; when people around her gazed at her gender differences, she gazed at opportunities that surrounded her and Bandyopadhyay reasons it as “for increased mental stimulation” (45). She also had a dream of becoming a journalist and accomplished it by hunting for opportunities and excelling in all of it. The various achievements as a journalist that have been recorded by Manobi in her memoir have explicated that her exuberance superseded all the insecurities of a transwoman. “I had started believing that mine was a meaningless existence powered by depression” (Bandyopadhyay 47).

Her interest also rested in writing, dancing and acting. She stepped foot on all the creative fields. She honed her abilities to be appointed as a college principal. She was not selected under any special grounds or out of empathy. She designed India’s first transgender magazine Abomanob that translates to ‘subhuman’ in English (Bandyopadhyay 112). The same helped her further in her Ph.D. enrollment and in acquiring the college principal job. Like the other renowned transwomen writers - A.Revathi, Priya Babu and Laxmi Narayan Tripathi, Manobi too had the flair for native language, adding to theatre arts and dancing. “I had read more Bengali literature than anyone else even before joining the undergraduate honours class” (Bandyopadhyay 40).

### Supportive Environment

The fourth reason was a supportive environment. The family members of Manobi helped her in many possible ways. Their support provided her emotional support to battle the ground realities of life.

Manobi's talents were ignited additionally by supportive people and transgender friendly educational institutions. Manobi has addressed in her memoir that she was treated without any bias at Jadavpur University when compared to Rishi Bankim Chandra College. She was blessed with good teachers to teach her and inspire her without any gender prejudice. She has mentioned about many teachers in her memoir who chiseled her as a resourceful transgender citizen of the country.

The supportive government of West Bengal offered her recognition despite her gender differences, "I received a letter from the West Bengal College Service Commission offering me a lecturer's position at the Vivekananda Satavarshiki Mahavidyalaya in Jhargram" (Bandyopadhyay 70).

The students whom she taught provided her a positive environment to enlighten them with the knowledge that Manobi had acquired. They respected her and gave ear to her teachings, contributing to a conducive environment for Manobi. The love for literature and Tagore never made her pause her teaching about Tagore.

I still got the opportunity to read and discuss the philosophy behind Tagore's poems and songs and compare him with modern poets like Bishnu De and Samar Sen. I wanted these classes to go on and on so that I could impress upon my students why Bengali literature would be incomplete without the influence of Tagore and why modern poets like Jibanananda Das and Bubbhadeb Basu, who otherwise stood out, could not wriggle out of Tagore's shadow. I tried to explain to them how one's understanding of Western literature opens up by reading Tagore. (Bandyopadhyay 95)

Manobi has made a special mention about the present chief minister of West Bengal Mamata Banerjee. Ms. Mamata Banerjee has helped Manobi to attain equality and overcome all the mishaps that occurred to her at the workplace.

### Conclusion

Hence family background, determination, creativity and a supportive environment are traced and categorised as the four important pillars for Manobi to achieve in life and acclaim the title, the first transgender college principal. These four reasons are also identified as Manobi's traits to accomplish the achievements stated above. Manobi also faced numerous difficulties that have been recorded in her memoir; she had problems with name change procedures and illicit relationships. She overcame all the problems and proved to the world that she like other transwomen achievers energized her life and has turned into a positive one despite all the challenges. Her gender differences did not stand as a taboo to achieve in life. Hence by quoting the various achievements of Manobi, the positive caliber of a transwoman is sketched in this research paper. The aim of the research paper to analyse Manobi Bandyopadhyay's passion for education is analysed and the various reasons for Manobi's drive for education that made her stand out in the hijra community of India is brought to light. Therefore, the aim and objective of the paper are accomplished. Through the analysis of Manobi's achievements, it can be learnt that transwomen can achieve and lead a dignified life despite all the difficulties. A supportive environment is vital for the transgenders to scale greater achievements.

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**Women Empowerment and Government Scheme**

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**Abstract**

Women's empowerment is the process of giving women the ability to live a happy and respected life in society. Women are empowered when they have unrestricted access to chances in a range of domains, such as education, profession, and lifestyle, among others. It involves things like education, awareness, literacy, and training to help them improve their position. It also involves decision-making authority. A woman feels powerful when she takes a significant decision. Women can gain power in a variety of ways. It can be done through government programmers or on a one-on-one basis. On a personal level, we should begin to appreciate women and provide them with chances equal to males. We should promote and encourage them to pursue jobs, further education, and entrepreneurial endeavors, among other things. To empower women, the government has implemented programmers such as the Beti Bachao Beti Padhao Yojana, Mahila-E-Haat, Mahila Shakti Kendra, Working Women Hostel, Sukanya Samriddhi Yojana, and others.

**Introduction**

Women's empowerment is the most crucial point for the overall development of a country. Suppose, in a family, there is one earning person, while in another family, both men and women are earning, then who will have a better lifestyle. The answer is simple, the family where both men and women are earning money. Thus, the country where men and women work together develops at a faster rate. Women's empowerment is the most important factor. There are several principles defining women's empowerment such as, for one to be empowered, they must come from a position of disempowerment. They must acquire empowerment themselves rather than have it given to them by an external party. Other studies have found that empowerment definitions entail people having the capability to make important decisions in their lives while also being able to act on them. Empowerment and disempowerment are relative to the other at a previous time; as such, empowerment is a process rather than a product. Women's empowerment is defined as the process of improving the economic, social, and political position of historically underprivileged women in society. It refers to the process of protecting kids from all types of violence. Women's empowerment entails the creation of a social and political climate in which women may breathe freely without fear of being oppressed. Women Empowerment is the process that creates power in women to live a happy and respectable life in a society. Women are empowered when they are able to access opportunities in a variety of fields such as in education, profession, lifestyle, etc., without any limitations and restrictions. It includes raising their status through education, awareness, literacy and training. It also includes the authority to take decisions. When a woman makes a crucial decision, she feels empowered.

Specifically, neoliberals have negatively impacted women's self-worth through its welfare reform policies. Mary Corcoran et al. theorize that conservative welfare reformers believe in welfare dependency as the cause of poverty.<sup>[13]</sup> This leads welfare reformers to widen the criteria for an individual to qualify as a welfare recipient, limiting the number of people dependent on welfare. These criteria include: work requirements and time limits, rapidly pushing women into the labor market. The active push for women to enter the labor market reinforces the notion that single mothers and unpaid care laborers are unproductive to the American economy. In consequence, women are forced to settle for low-paying unstable jobs while having to manage their maternal and domestic responsibilities.<sup>[13]</sup> Scholars believe welfare reform's underlying purpose is to disempower women by suppressing women's agency and economic independence. By creating opportunities for women empowerment like job training, women can counteract the social implications of neoliberalism and specifically welfare reform.



*The empowered Woman is powerful beyond measure and beautiful beyond description*

*-Steve Maraboli*



The Ministry of Women and Child Development is undertaking several initiatives and programmes to empower women by bringing them into the mainstream of all sectors in the country. The specifics are as follows:

**References - Women Empowerment cell – Jhulelal Institute of Technology**

**One Stop Centre and Universalization of Women Help lines:** Two Nirbhaya Fund projects, One Stop Centre and Universalization of Women Help lines, are administered by the Ministry of Women, Children and Development. The One Stop Centers (OSCs), also known as Sakhi Centres, are designed to provide women who have been victims of violence (including domestic violence) with a variety of integrated services under one roof, including police facilitation, medical assistance, legal aid and legal counseling, psycho-social counseling, and temporary shelter. The One Stop Centre's (OSCs), popularly known as Sakhi Centres, aim to facilitate women affected by violence (including domestic violence) with a range of integrated services under one roof such as Police facilitation, medical aid, providing legal aid and legal counselling, psycho-social counselling, temporary shelter etc. The Women Helpline (WHL) Scheme provides 24 hours emergency and non-emergency response to women affected by violence, both in public and private spaces by linking them with appropriate authority such as Police, One Stop Centre, Hospital, Legal Services etc. WHL also supports women in distress with rescue van and counselling services in addition to providing information about women welfare schemes and programs across the country. Women can dial 181 short code to avail services from Women Helpline.

**Working Women Hostel:** The Working Women Hostel Scheme is being implemented by the government with the goal of providing secure and convenient lodging for working women, as well as day care for their children, in urban, semi-urban, and even rural regions where women may find job.

**Ujjawala Scheme:** The Ujjawala Scheme is being implemented as a Centrally Sponsored Scheme for Prevention of trafficking and for Rescue, Rehabilitation, Reintegration and Repatriation of victims of trafficking for commercial sexual exploitation.

**Swadhar Greh Scheme:** The Swadhar Greh Scheme is being implemented as a Centrally Sponsored Scheme for women who are victims of difficult circumstances in need of institutional support for rehabilitation so that they could lead their life with dignity. .

**Mahila Shakti Kendra (MSK):** The Mahila Shakti Kendra (MSK) Scheme was approved in November, 2017 as a centrally sponsored scheme to empower rural women through community participation. The aims to facilitate inter-sectoral convergence of schemes and programs meant for women. The scheme is implemented through State Governments and UT Administrations with a cost sharing ratio of 60:40 between Centre and States except for North East & Special Category States where the funding ratio is 90:10. For Union Territories 100% central funding is provided.

**Beti Bachao Beti Padhao(BBBP)** : Beti Bachao Beti Padhao(BBBP) Scheme was launched on 22nd January 2015 with an aim to address declining Child Sex Ratio (CSR) and related issues of empowerment of girls and women over a life cycle continuum. The objectives of the scheme are, to prevent gender biased sex selective elimination, to ensure survival and protection of the girl child and to ensure education and participation of the girl child.

**Pradhan Mantri Matru Vandana Yojana (PMMVY)**: Pradhan Mantri Matru Vandana Yojana (PMMVY) is a Centrally Sponsored Conditional Cash Transfer Scheme, for implementation across the country with effect from 01.01.2017. The maternity benefit under PMMVY is available to all Pregnant Women & Lactating Mothers (PW&LM), excluding PW&LM who are in regular employment with the Central Government or the State Governments or Public Sector Undertakings (PSUs) or those who are in receipt of similar benefits under any law for the time being in force, for first living child of family. Under the scheme Rs.5,000/- are provided to the eligible beneficiary in three installments during pregnancy and lactation in response to individual fulfilling certain nutrition and health seeking conditions. The eligible beneficiary also receives the remaining cash incentive as per approved norms towards maternity benefit under Janani Suraksha Yojana (JSY) after institutional delivery so that on an average, a woman gets Rs.6,000/-.

### Conclusion

Empowering women is the fundamental right of women. They can have equal rights to participate in education, society, economics, and politics. They are allowed to have higher education and treated in the way like men. Recently, Ministry has launched 'Mission Shakti' (Integrated Women Empowerment Programmed) - an Umbrella Scheme in a mission mode aimed at strengthening interventions for safety, security and empowerment of women. It seeks to realize the Government's vision for 'women-led development' by addressing issues affecting women on a life-cycle continuum basis and by making them equal partners in nation-building through convergence across Ministries/ Departments and different levels of governance, greater participation and support of Panchayats and other local governance bodies and Jan Sahabagita, apart from strengthening digital infrastructure for last mile tracking of service delivery. Women want a new and more competent environment in which to make their own informed judgments in all areas, whether for themselves, their families, society, or their nation. Women's empowerment is a critical instrument for achieving the development aim of a country. Women in leadership roles are supported by the government and various private entities. In order to really empower women in Indian culture, it is necessary to comprehend and abolish patriarchal and male-dominated social systems, which are the root causes of ill-treatment of women. It must be flexible and adaptable.

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**INDIAN FEMINISM: A BRIEF SURVEY**

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**Abstract:**

Feminism in India is difficult to define and challenging to set in a single theory. India is a multicultural country and has various dimensions to it. In some of the social strata women are doubly marginalised and in some triply marginalised. In some cases, women treated like beast by imposing various social sanctions in the name of religion. they were (are) denied rights under the disguise of Pap and Punya and Narak (Hell) and Heaven (Swarg)visionary like Dr BR Ambedkar compelled to resign as Law Minister of India, though he fought for the Common Civil Code bill which propagated the equal rights for women. Unfortunately, women from the so-called high class also opposed Dr B. R. Ambedkar. As a result, exploitation continued for many decades. In some cultures, matriarchy and had bearable condition of women in India. This paper intends to focus on the culturally divided women and their social condition in the Indian scenario.

**Keywords:** feminism, marginalised, feminist Waves, internet activism, sati.

**Introduction:**

The term feminism is French and has its origin in Latin word femina meaning woman and suffix –ism denotes a principle or doctrine. Feminism is the advocacy of women's rights to remove restrictions, discrimination against women relates to the belief that how the social economic and political rights as men would impart to women. Feminism has often focused upon what is absent rather than what is present. The word feminist denotes to the person who is supporter of our practices about pro feminism and it assumes a political position is the matter of biology and feminine is the picture painted by male chauvinists. According to Janet Richards “ the issuance of feminism has a strong fundamental case intended to mean only that there are excellent reasons for thinking that women suffer from social injustice because of their sex proposition is to be regarded as constituting feminism”. When we talk about the Feminism we at once remember the names Virginia Woolf, Simon de Beauvoir, Betty Friedan, Andre Showalter etc. The growth of feminism usually attributed to Western influence. True spokeswoman set about the task of the names of women in society where their inner feelings should be loud and bold. We cannot interpret history in Monolithic Universal terms ignoring the differences in culture. Multicultural and diasporic needs of women who live in the different countries are dissimilar conditioned by several factors like societal influence, individual consciousness, language, upbringing, economical condition etc. In this way it would be for wrong to associate Indian feminism with the western feminism which by radical norms and invoke Western feminist critics on problems that women in India confront. Jasbir Jain indigenous roots of feminism allows her to analyse the feminist Movement in Indian perspective. She denies the Hanger of Weston concerns as India is a multicultural, multilingual country. The study of feminist discourse lying history and text she holds up for close examination select patriarchal text. The Upanishadas, history down to the contemporary regional novels and films. Draupadi the showed the notions of chastity and Sati Sita power of motherhood while Kali of violence Puru young wife of sexuality, the Bhakta women of marriage and prayer.

According to Jasbir Jain “Feminism is more than a voice of protest or questioning. It is self-reflection anchoring of enough years and a self-worth..... It does not abandon are relationships, but to create new ones” Our epics and Puranas with their plurality of narrative Strategies and multiplicity of stations upon all possible aspects of human life helping us to raise and comprehend some of the basic questions that govern family and public life Shakuntala, Ilango, Adigal Kannagi are the supreme examples of women who denied domestic setup of patriarchal exclusion and total surrender and fought for their moral rights putting the kings to accept. There are major political or social uprising against male domination. Bhakti movement was the only moment which fought for the gender equality. They even challenged key and revolted against the caste divide. Meera Avvaaiyar and Karaikal Ammaaiyar for instance peotested against the patriarchy and subverted patriarchal structures by staying out the tradition of marriage. Women are not visible in our history and they have been treated as commodity and the property of male counterpart. Jasbir Jain says women's role has been ignored in history the



Ambedkarite thoughts and the contribution of dalit movement and dalit women were ignored deliberately. These women were doubly and in some cases triply marginalised. Feminist discourse in India has been influenced by the Britishers in India. On the other hand our opposition to foreign domination was there. It has always struggle to create space to fight against positions and religious restrictions. They want to reinforce economic, social, political, psychological rights of women.

Feminism in India different from the Faminism in the west. If we go through we come to know that in the ancient India there was high regard for the women in India. Women like Gargi and others having I respect in the society. Lord Buddha also give the entry to the women in the Singha he organised Bhikuni Sangh which was epoch making event in the history. Buddha was the first who in realsense begin feminism in he gave the equal rights to in his Sang. But in the mediaeval period the condition of women dilapidated in India the Buddhism the backseat and the Hindudharma took the driving seat. The invasion of the Muslim rules worsen the condition of women in India. Women were marginalised and sometimes doubly and triply marginalised. Sati pratha was widows' death by burning on her husband's funeral pyre. Keshavpan was removing the hair after the death of her Husband and remaining unmarried in the home life time. Kya Banayadevadasi I am many more social trade where in Tu exploit brutally early child marriages huge gap in the in age of bride and the bridegroom brought suffering. Indian women negotiate survival through and of oppressive family structures ordinal status Ocean ship to men through family of origin and protection patriarchal attributes include dowry Siring sons, caste Unity market state. it should be noted that communities in India Aajnair's off Kerala cities of Mangalore certain Marathi plans and Bengali exhibit matriarchal tendencies in this community is the head of the family is the oldest woman rather than the oldest man also regarded as relative Lee gender-neutral. in India the communities known as scheduled tribes in the constitution matriarchal matric lineal. According to Anuj Kumar four has a metrical society this may not be scholarly assessment was ruled by strong dynasty and the need for expansions of borders any outsider threats extra the main show women had to of Homefront. Metro janati the Indian experience that there are multiple patriarchies contributing to the existence of multiple feminism hence feminism in India is not a singular tickle orientation it has changed over time in relation to historical realities of consciousness options and actions of individuals women and ... group. The widely used definition is an awareness of women's operation flotation in society and within the family conscious action by women and men to change this situation.

female dichotomy polar opposites with operating the letter at all times is reputed in the Indian contest it was man who initiated social reform movements against various social evils patriarchy is just one of the thyroid is traditional Iyerkis between women within the same family more adverse Here are women are pitted against one another. Womens were not powerless all the times 16According to Maitri Chaudhari unlike Western feminist movement Indian feminism watch man and later joined by woman feminism as an YouTube started independently a little later in Maharashtra by pioneering women's rights and education Savitribai Phule who started first school for girls in India in in 1848 tarabai Shinde route India's first text Stri Purush Tulana comparison between and mean in 1882 Pandita Ramabai criticised patriarchy and caste system in Hinduism married outside her caste and converted to Christianity in 1880s . The efforts of Bengali reformers in abolishing Sati widows death by burning on her funeral pyre policy the custom of child marriage abolition figuring of widows introducing the marriage. Male reformists began the feminism in and fought for the creation and obtaining legal rights for women to own property requiring the law to acknowledge women's status granting them basic rights in matters such as adoption. Waves of feminism played vital role in developing improving the condition of women globally. Recently the fourth wave of feminism started in 2002. It emphasizes empowerment of women by using digital technology. It focuses women empowerment by using internet tools and intersectionality Jasbir Jain pinpoints greater gender equality by rating on norms and women in society. She talks about the exposure to women and their experiences talking about their sexual abuses, objectification of women in the workplace, equal pay for equal work and equal opportunity. Internet and the modern social medias give women the opportunity for their voice to be heard around the world in a matter of seconds. Media offered women the opportunity to speak freely about sensitive topics on their own time and on their terms. Women can share their personal stories. They realise the magnitude of the problem and how it was happening everywhere. Internet activism key feature of the fourth wave.

The fourth feminist wave give interlocking systems of power and how contribute to the social stratification. It allows marginalised groups such as women of colour trans women fourth wave advocate

for representation of this group in politics business and social functions and argue that society must be equitable in making policies and practices. It states the perspectives of all people. The utilisation of print news and social media to collaborate mobilize and speak out against sexual assault sexual harassment and other forms of gender based violence is prominent.

An effort to make women a self conscious category force to generate a rational sensible attitude women an approach to view the women in their own positions. Its an approach to view the women and their perspectives. There are four fold phases of feminism in fourth wave of Feminism. First phase of feminism in 1850 -1915 in India the first phase in India was initiated by Men to uproot social evils of Sati to allow widow remarriage to form child marriages reduce illiteracy as well as to regulate the age of consent, open sure property rights, legal intervention along with this some upper caste Hindu women rejected imposition of upper caste men. Second Phase begin in 1915 -47 during this struggle for independence against the British was on. The nationalism was pre-eminent cause. The Indian womanhood was considered to be stream as Victorian womanhood. This phase was responsible for creation of various women associations like All India women's conference. Post independence feminist started To redefine the feminism and started talking against unequal wedges for women, compelling women to work in unskilled spares of work and treating women as the reserved cheap work force. Class consciousness was another factor. They began to talk not only on discrimination between men and women but begin to show discrimination within structures such as caste tribe language religion region etc. The feminist movement has gone beyond treating women useful members of society And rights to parity. They want the power and right of self-determination.

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