

ISSN No 2347-7075  
Impact Factor- 7.328  
Volume-2 Issue-9

**INTERNATIONAL  
JOURNAL of  
ADVANCE and  
APPLIED  
RESEARCH**



**Publisher: P. R. Talekar**  
Secretary,  
Young Researcher Association  
Kolhapur(M.S), India

Young Researcher Association



# International Journal of Advance and Applied Research (IJAAR)

*A Multidisciplinary International Level Referred and Peer Reviewed Journal*

*May-June Volume-2 Issue-9*

*On*

**Chief Editor**

**P. R. Talekar**

**Secretary**

**Young Researcher Association, Kolhapur (M.S), India**

**Editor**

**Dr. R.R.Jane**

**Principal**

**Arts and Commerce College,**

**Bhisi Tah- Chimur Dist-Chandrapur**

**Co- Editor**

**Dr. N.S. Girde**

**Assistant Professor & Head Dept. of History**

*Published by- Young Researcher Association, Kolhapur (M.S), India*

**The Editors shall not be responsible for originality and thought expressed in the papers. The author shall be solely held responsible for the originality and thoughts expressed in their papers.**

**© All rights reserved with the Editors**



**CONTENTS**

<b>Sr No</b>	<b>Paper Title</b>	<b>Page No.</b>
1	Contribution Of Womens In Sports <b>Poonam Dubey , Netra Ketkar, Kumudini wadewale, Swati Mohite</b>	1-4
2	Feminist Literature <b>Mrs. K alpna Gawande, Ms. Sangeeta Lokhande, Mrs. Shilpa Yadav, Mrs. Vibha Dethe, Mrs. Pallavi Kaware</b>	5-8
3	Correlation Between Literacy And Sex Ratio In Jalgaon District (Ms) <b>Arvind A. Badgujar</b>	9-12
4	Women's Contribution In Social Aspects <b>Mrs.Bharti Patankar, Mrs.Sanchita Thakare, Mrs.Seema Umare, Mrs.Pushpa Wankhade, Mrs.Priya Anasane</b>	13-15
5	Women's contribution in Indian Independence Movement <b>Rakhi Kothari, Janhavi Kale, Madhuri Bodhankar</b>	16-18
6	Effect Of Education On Women's Empowerment <b>Dr.Harsha Dhule, Karuna Morey</b>	19-21
7	<b>Role Of Women Players In Olympic Games</b> Mrs. Chhaya Magar, Mrs. Komal Lahariya, Mrs. Manpreet Janeja, Mrs. Prajwali Bonde, Mrs. Rohini Khaparde	22-24
8	Gender Equality: A Major Concern <b>Mr. S. N. Kamble</b>	25-27
9	Feminist Literature And Women Empowerment With The Special Insight Of Rama Mehta's Inside The Haveli <b>Mr. Samir Subhash Kulkarni, Mr. Keshav Manoharrao Dhandal</b>	28-30
10	Women Empowerment In Political Domain <b>Mrs. Vijaya Dukare, Mr. Prashant Subhash Thakre</b>	31-33
11	Gender Equality And Sustainable Development In India <b>Shri. Santosh Gohokar</b>	34-36
12	Gender Equality In Modern Society <b>Mrs Anita Sunil Pawar, Mrs Sheetal M. Raghuwanshi, Mrs Neha N. Nibandhe, Mr Ganesh K.Vyawhare</b>	37-39
13	M. Gandhi's Thoughts on Women Empowerment – Feminism Perspective <b>Prof.Swapnil B.Managhe</b>	40-42
14	The Role Of Women In Wcl <b>Mr. Sachin D. Gedekar, Dr. Arun N. Dasode</b>	43-44
15	Women empowerment through the Constitution of India <b>Dr. Ratnadeep Yadavrao Sonkamble</b>	45-47
16	Women Empowerment: An Unfinished Agenda With Reference To Safety Of Indian Women <b>Dr. Mrs. Deepshri S. Choudhari</b>	48-50
17	Role Of Women In Environmental Protection: National And International Approach <b>Dr. Sonali J Gaikwad</b>	51-54
18	The Role Of Financial Literacy In The Relationship Between Women's Empowerment And Microfinance <b>Chauhan Alpa Pravinbhai</b>	55-57
19	Role Of Women In Environmental Protection In India <b>Ms.Shikare M.P</b>	58-60
20	Role Of Government Schemes In Women Empowerment And Child Development <b>Mrs. Savita M.Chougale</b>	61-63
21	Gender Issues In The Modern Society <b>Neha Aggarwal</b>	64-66
22	Women's Empowerment In Indian Context: A Survey <b>Savita Sadanand Jadhav</b>	67-69
23	Contribution Of Indian Feminist Writers In Women Empowerment <b>Galewar Subhash Shankar</b>	70-71
24	Women's Contribution In The Indian Independence Movement <b>Mr. Ravindra Bhimappa Chalwadi</b>	72-75
25	Education Of Rural Women In Odisha <b>Kirttimayee Sarangi</b>	76-77
26	Willa Cather's O Pioneers! : A Feminist Interpretation <b>Dr. G. N. Khamankar</b>	78-80
27	Occupational Stress And Coping Mechanisms Among Working Women: A Review <b>Mr. Dundappa Y Badlakkanavars</b>	81-83

28	Human Rights And Women Empowerment In India <b>Chhaya Dadarao Pote</b>	84-86
29	WOMEN EMPOWERMENT: AN UNFINISHED AGENDA <b>Prof. Vaishali Padmakar Fale, Dr. Varsha N. Deshmukh</b>	87-90
30	Education For Women Empowerment <b>Dr. D.B. Ingole</b>	91-93
31	Opportunities For Inclusive And Sustainable Development From Welfare To Empowerment <b>Prasanta Mujrai</b>	94-102
32	Women Empowerment And Government Schemes In India <b>Nagaraja V.</b>	103-105
33	Women Empowerment A Misconception <b>Mr. Avinash S. Waghmare</b>	106-108
34	Economic Empowerment Of Women <b>Mrs Swati Venkatrao Adde</b>	109-111
35	Gender And Development In Kerala <b>Dr.Maneesh.B</b>	112-114
36	Education Is The Essential Need Of The Women Empowerment <b>Dr.Rajani Ramesh Senad</b>	115-118
37	Gender Issues And Human Rights <b>Dr. Vandana Bawankule</b>	119-121
38	Fourth Wave Feminism In India And The Threat Of Communalism <b>Mohini M. Mushrif</b>	122-124
39	New Woman Writing And Female Identity In English Literature From From The Last Century Upto The 21 St Century <b>Shri. Krishnakant Patil, Ms. Laxmi Madli</b>	125-127
40	Status Of Women In The Khasi Hill Matrilineal Society Of Meghalaya <b>Fidiarity Kharumnuid</b>	128-130
41	A Study Of The Constitutional Framework And Government Schemes For Women Empowerment In India <b>Athokpam Marconi Singh</b>	131-134
42	Job Satisfaction Among Female Special Teachers Working In Schools For Students With Visual Impairment <b>Sheetal Babanrao Vidhate</b>	135-138
43	Women's Contribution in Independence Movement <b>Dr. Nuzhat Fatima</b>	139-140
44	Role Of Women In Environment Protection <b>Dr. Pradhnya P Sawarkar</b>	141-142
45	Role Of Women In Environment Protection <b>Urmila, Madhu</b>	143-145
46	“Impact Of E - Commerce In Nourishing Women Empowerment Through Costume Jewellery”, A Post Pandemic Study. <b>Sampada (Hastak) Wasade</b>	146-148
47	Kasturba Gandhi Contribution In Independent Movement <b>Dr. Sujata H. Gaurkhede</b>	149-151
48	Feminist Perspectives In Modern India <b>Dr.Vijay Shedage</b>	152-154
49	Study Of New Ideas From Indian Mythology By Selected Novelists. <b>Vaghmare Bhagyashri Tukaram</b>	155-157
50	We Should All Be Feminists: The Manifesto Of New Feminism <b>Jadhav Ganesh Shankarrao</b>	158-160
51	Women and Agriculture <b>Shaziya Mohammed Irfan Momin</b>	161-163
52	Judicial Approach towards Women Empowerment in India <b>Asst. Prof. Mittha Rajarshi Shahu</b>	164-168



CONTRIBUTION OF WOMENS IN SPORTS

Poonam Dubey , Netra Ketkar, Kumudini wadewale, Swati Mohite



Contribution Of Women In Sports:

The participation of women and girls in sports physical fitness and exercise, has been recorded to have existed throughout history. However, participation rates and activities vary in accordance with nation, era, geography, and stage of economic development. While initially occurring informally, the modern era of organized sports did not begin to emerge either for men or women until the late industrial age.

• Sports Person

1) Saina Nehwal

Saina Nehwal is an Indian professional badminton player. A former world no. 1, she has won 24 international titles, which includes ten Super series titles. Although she reached the world's 2nd in 2009, it was only in 2015 that she was able to attain the world no.



Born: 17 March 1990 (age 32 years), Hisar

Spouse: Parupalli khashyp (m. 2018)

Awards: Padma shri ,CNN- IBN Indian of the year in sports Coach: Pullela Gopichand (2017),U.Vimal kumar (2 017)

Medals:Badminton at the 2012 summer olympic -womens singles

Parents : Usha Nehwal , Harvir singh Nehwal

Siblings: Abu Nehwal

Family of Saina Nehwal



## 2) Mary Kom

Nicknamed Magnificent Mary, she is the only Indian female boxer to have qualified for the 2012 Summer Olympics, competing in the flyweight (51 kg) category and winning a bronze medal

Full name: Mangte Chungneijang Mary Kom

Born on : 24 November 1982 (age 39 years), Kangathei



She is the only woman to win the World Amateur Boxing Championship six times, the only female boxer to have won a medal in each one of the first seven World Championships, and the only boxer (male or female) to win eight World Championship medals.

She used to watch Dingko Singh, one of the best boxers India has produced, performing in the Asian Games held in 1998, and was fascinated by his moves. She then showed immense interest in learning boxing. To pursue her dreams, she had to move to Imphal, the capital city of the state. She did not tell that to her parents as it was not considered to be something that women will prefer to play or be allowed to. She met K Kosana Meitei, the coach in the Sports Authority of India, Imphal branch. She was dressed shabbily. Despite her background and no experience, her coach gave her a chance to practice and learn how to do boxing. Since then, she has never looked back. In this Mary Kom essay, you will find how she had to overcome so many hurdles in her life to fulfill her dreams. The government schools were not up to the mark in her city. Private schools are for rich kids. To achieve something in life, aspirants had to rely on sports to get a job. Her performance in the boxing field landed her in a police job. She performed exceptionally in the sub-junior state-level boxing championship. She was rewarded with a distinction for her win in this event held in 2000. It is then she realized that she can progress with boxing by choosing it as a career. She was married to K. Onler Kom in 2005. The couple has a twin. She carried on her journey and got trained by the top coaches in India. Her husband was the one who gave her immense support and took care of her new family when she was out there training. Her performance knew no boundaries and limits. She excelled in every national and international event one after the other. She won the Asian Women's Boxing Championship in 2008. She won 4 gold medals straight in AIBA Women's World Boxing Championship. She added another gold medal by winning Asian Indoor Games in 2009. Due to her prime performance and form, she held the King's Baton during the opening ceremony of Commonwealth Games 2010 organized in Delhi.

She competed in the 46 kg and 48 kg divisions. When the international regulatory authority of boxing decided to keep the minimum body weight to 51 kg, she gained weight but lost the World Boxing Championship in 2012. She was defeated by the same boxer in the London Olympics and she won the bronze medal. Her performance and iron determination will always be considered the epitome of women's power in India.





### 3) Pusarla Venkata Sindhu

**Pusarla Venkata Sindhu** (born 5 July 1995) is an Indian badminton player. Considered one of India's most successful sports persons, Sindhu has won medals at various tournaments including the Olympics and on the BWF circuit, including a gold at the 2019 world championship. She is the first and only Indian to become the Badminton World Champion and only the second individual athlete from India to win two consecutive medals at the Olympic Games. She rose to a career-high world ranking of no. 2 in April 2017.

Sindhu broke into the Top 20 of the BWF World ranking in September 2012, at the age of 17. She has won a total of five medals at the BWF World championship and is just the second woman after China's Zhang Ning ever to win five or more singles medals in the competition. She represented India at the 2016 summer Olympics where she became the first Indian badminton player to reach the Olympic final. She won the silver medal after losing out to Spain's.



PV Sindhu's consistency at the highest level can somewhat be attributed to the sporting genes she inherited from her parents. Born July 5, 1995, in Hyderabad, Andhra Pradesh to parents who were both volleyball players at the national level, sport already coursed through PV Sindhu's veins since she was born.

While her parents may have been volleyball players, badminton caught PV Sindhu's fancy after watching Pullela Gopichand in action, and by the age of eight, she was a regular at the sport.

### 4) Sania Mirza :

Sania Mirza is an Indian professional tennis player. A former doubles world No. 1, she has won six Grand Slam titles in her career. From 2003 until her retirement from singles in 2013, she was ranked by the Women's Tennis Association as India's No. 1 player.

Born: 15 November 1986 (age 35 years), Mumbai Spouse: Shoib malik

Awards: Padma Shri ,Padma Bhushan

Children Izhaan Mirza Malik



Parents : Imran Mirza , Nasima Mirza

Siblings :Anam mirza

As the 35-year-old draws close to her swansong, here are the top 5 achievements of Sania Mirza's illustrious career:

- Only Indian female to win WTA title. ...
- Sania Mirza won 3 Grand Slam titles in Women's Doubles. ...
- Sania Mirza won 3 Mixed Doubles Grand Slams. ...
- Sania Mirza achieved World no.1 ranking in doubles category.

*Empower The Women Of The Nation; They Are Going To Build Next Generation.*

**References**

1. Women and Sport Commission&quot;. Olympic.org. Retrieved January 14, 2014.
2. Rohlin, Melissa; Baxter, Kevin (February 10, 2014). &quot;Women&#39;s pro sports leagues have trouble staying in the game&quot;. LA Times. Retrieved October 23, 2019.
3. LaVoi, Nicole M.; McGarry, Jennifer E.; Fisher, Leslee A. (2019-10-01). Final Thoughts on Women in Sport Coaching: Fighting the War



FEMINIST LITERATURE

Mrs. Kalpana Gawande, Ms. Sangeeta Lokhande, Mrs. Shilpa Yadav,  
Mrs. Vibha Dethe, Mrs. Pallavi Kaware

“The devotion, sincerity and sacrifice are the main characteristics which make Indian woman dignified and honourable.”

Feminist literature is fiction, nonfiction, drama, or poetry, which supports the feminist goals of defining, establishing, and defending equal civil, political, economic, and social rights for women.

Feminist literary criticism has almost gone through two centuries up to now. This literary criticism based on the reflection of women’s situation by themselves in a long term and achievement of their specific and practical action.

The modern feminist movement originates from *The Second Sex* by Simone de Beauvoir “one is not born, but rather becomes, a woman.” Over these years, the concept of being equal with male has developed into different stages and various feminist schools have come into being: radical feminism, liberal feminism, socialist feminism, black feminism, post-modern feminism and psycho-analytical feminism.

It is said that literature is the reflection of society and social changes, feminism isn’t an exceptional case. Society changes and aura of women in the society has been best reflected from different cultures and no society has left untouched from it. Sometimes the excess of feminism has been criticized as an unchallenged liberty by the society and sarcastically reflected from the work of Satire like “Rape of the lock” but it’s even true that Shakespearean female characters stand firmly and steal the show in each novel of his.

Changes in literature and expressions best reflect the ways of feminism.

Indian culture and available literature by female writers are the best examples as we start from ideologies from literature available as:

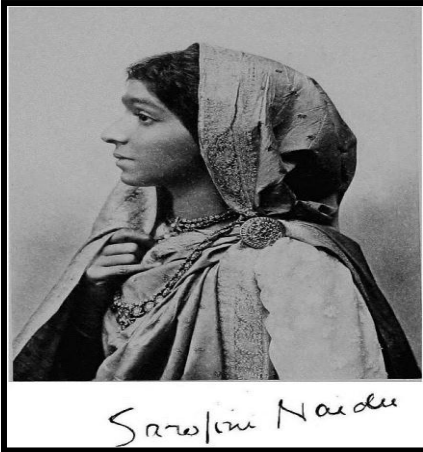
**Meerabai (1498-1546)** from sixteenth century mystic poet is widely known and cherished in the Bhakti movement culture. Though there are no surviving manuscripts from her time, she is credited with a passionate and blissful poetry style that always centered on Krishna. Her compositions are still sung today in India, mostly as devotional songs, as they are deeply philosophical.

Manuscripts reflecting devotion and sacred love for Krishna notify the liberty taken by writer to express her feeling.

**Elizabeth Barrett Browning – 1806-1861**

Arguably one of the most highly regarded poets of the nineteenth century, Browning’s literary reputation eclipsed her husband Robert Browning’s. With a wide following in both England and the U.S., her work inspired none other than the iconic Emily Dickinson. Dickinson even had a photo of Browning framed in her room. Poet Edgar Allan Poe also borrowed the meter from her poem *Lady Geraldine’s Courtship* for his notorious poem *The Raven*.



**Sarojini Naidu-1879-1949**

There is one person whose contributions a whole lot of difference for women in country where they were simply seen as “caretakers” and “nurturers” and that person is none other than Sarojini Naidu. In her work, Naidu challenged patriarchal national and imperial feminist discourses by insisting that nationalist regeneration can only happen through the agency of Indian women. She posited the new bourgeois Indian woman as the model for a feminist modernity. Born in a time when India was going through the toughest phase in her history. During that time women were considered secondary to men. It takes a lot of grit or perhaps even a touch of defiance for a women writer, albeit an Indian writer to express it in writing and place it on exhibition to the entire world. Inter caste marriages were not allowed.

Girls didn't use to study beyond school level. But Sarojini broke all these bonds. She led as an example and kept on providing herself right, at every given opportunity. In spite of having happy settled life with her family, Sarojini did not forget her duties towards her mother land. She worked for years, continuously striving for India Liberalization from the Colonial Rule. She was responsible for awakening the women of India. She brought them out of the kitchen. She traveled from state to state, city after city and asked for the rights of the women. But in the modern changed ambience, their position is still debatable on the threshold of social change She reestablished self-esteem within the women of India. Sarojini Naidu addresses in one of her speech about Indian woman: You, who within the shelter of our homes are goddesses, high priestesses, the inspirer of our faith, sustainer of our hopes, and the flowers of joy upon our breasts.

**Bahinabai Chaudhari - A Genius Poetess**

Bahinabai a well known name from the very age of 1800 to till this century was born in the year 1880 at Asoda Dist. Jalgaon. She had 3 brothers and 3 sisters. At the age of 13 she got married to Nathuji Chaudhari of Jalgaon. She worked very hard. During the period of famine she had to work very hard. She was blessed by Goddess Saraswati. Though illiterate, she wrote philosophical poems. Vithoba's and Rama's temples were her school. She had practical experience of life. When all the above poetess deals with love or feminism bahinabai becomes the voice of a middle aged house maker reflecting own emotions, her poems were based on emotions and sentiments.

The birth of man, the life of man and death of man - these are the three subjects on which she throws great light. Though Bahinabai was illiterate, her thinking power was superior to the literate. It is said that the fate of man is written on his forehead by 'Satwai' (goddess who wrote the fate of human) and that is his future. Bahinabai does not believe in such superstition. Though she lived a life of widowhood, she faced the difficulties with great fortitude. She says that below the 'Kumkum', the fate line has fallen open because of her husband's death. Kumkum is the symbol of husband. Because of loss of husband, her whole life has become very difficult to lead. She braves all the sorrows arising out of her husband's death. Because her husband died, the flow of money became dry and she had to face monetary difficulties. Poverty ruled in her house. She expresses her thoughts in the following lines:  
The word faith is mere bluff for her.

Kamala Das was one of the most significant Indian poets writing in English. Her poetry is all about herself, about her intensely felt desire for love, for emotional involvement, and her failure to achieve such a relationship. And that was the only emergence of her poems which make critics to blame her as rebellious one. Her poems like My Grandmother's House from 'Summer in Calcutta-1965'. A hot Noon in Malabar also expresses her nostalgic yearning for her happy childhood and family.



I ment yesterday decided to recommend the promulgation of an ordinance to re-name the Jalgaon-based North Maharashtra University after poetess Bahinabai Chaudhari. The decision was taken by the state cabinet in the city at its meeting chaired by Chief Minister Devendra Fadnavis. "The cabinet has decided to make a recommendation

In her autobiography 'My Story' she confesses that her childhood memories and her disappointment for marital life and love leads her to write such poems which expresses her inner desire and quest for love and affection. In her early written poems like Virnavan she expresses her sacred thought and inner desire of a common girl for intense and trustworthy love with belongingness :

Virnavana lives on in every women's mind,

It's an her own inner desire which makes her wrote such fascinating lines. But she is the same who had expressed her unfulfillment for love and physical need. Her childhood nurturing and impression bound her in shackles which makes her write:

You called me wife,  
I was taught to break saccharine into your tea and  
To offer at the right moment the vitamins.

Here she expressed her frustration for following rites mechanically. She become more expressive and yelling when in poem 'the sunshine cat' New hair sprouted like great-winged months, burrowing

Face into their smells and their young lusts to forget her  
..... They let her slide from pegs of sanity into  
a bed made soft with tears....

Kamala Das has presented herself as either too bohemian to care about revealing her sexual adventures and her periods of mental breakdown or the submissive wife following the dictates of her husband. And yet, at every opportunity Kamala reverts to the convention that she is India's most unconventional woman writer with no regrets about her work or her foci. In My Story, Kamala Das, a poet famous for her honesty, tells of intensely personal experiences including her growth into womanhood, her unsuccessful quest for love in and outside marriage, and her living in matriarchal rural South India after inheriting her ancestral home. Some of her poems expresses her inner feelings and thoughts honestly and simply

O sea I am fed up  
I want to be simple  
I want to be loved  
And  
If love is not to be had  
I want to be dead.

If she is rebellious then literary personalities like Amrita Pritam, Maya Angelou and Meena Kandasamy with her poem 'Mascara' also should be called the same. Sylvia Plath in her poem The snow man on the moon also expresses the inner desire for love when she says O she felt no love in his eyes. And in poem 'Heart! We will forget him!' by Emily Dickinson

Heart! We will forget him!

You and I -- tonight!

You may forget the warmth he gave --

I will forget the light!

again evidences women's quest for true love .

And the same with Kamala Das who celebrated her femininity in her poems. Paul Vergheese remarks, "Her strength as well as her weakness as a poet consists in the fact that she is most in herself and cannot be referred to literary influences." Dancing of the eunuchs represent the quest for the fulfillment of the women within a poet. Her various poems and her auto-biography is the mirror of her life and each of her poems. This is the culture and tradition which never allowed her to express her desires. it is her inner voice which is expressed in the poem.

Critical response to Das' poetry has been intimately connected to critical perception of her personality and politics; her provocative poetry has seldom produced lukewarm reactions. While reviewers of Das' early poetry have praised its fierce originality, bold images, exploration of female sexuality, and intensely personal voice, they lamented that it lacked attention to structure and craftsmanship. Scholars such as Devindra Kohli, Eunice de Souza, and Sunil Kumar have found powerful feminist images in Das' poetry, focusing on critiques of marriage, motherhood, women's relationships to their bodies and power over their sexuality, and the roles women are offered in traditional Indian society. Many critics have analyzed Das as a "confessional" poet, writing in the tradition of Sylvia Plath, Anne Sexton, and Denise Levertov. Some scholars, such as Vimala Rao, Iqbar Kaur, and Vrinda Naur, have deemed Das's poetry,

autobiography, and essays frustratingly inconsistent, self-indulgent, and equivocal, although they, too, have praised her compelling images and original voice. Such commentators have suggested that Das is both overexposed and overrated. Other scholars, such as P. P. Raveendran, have connected the emphasis on the self in Das' work to larger historical and cultural contexts and complicated, shifting postcolonial identities. Indian critics have disagreed about the significance of Das' choice to write of her experiences as an Indian woman in English; some scholars suggest that, in her shunning of traditional aesthetic form, she has created a new language for the expression of colonial contradictions. Despite disagreement over the aesthetic qualities and consistency of Das' body of poetry, scholars agree that Das is an important figure whose bold and honest voice has re-energized Indian writing in English.

Many more names adding in this range are Sylvia plath, Maya Angelou, Virginia woolf, Dorothy Parker, Emily Dickenson provides the excellent literary platform presenting feminism.

Quite simply, feminism is about all genders having equal rights and opportunities. It's about respecting diverse women's experiences, identities, knowledge and strengths, and striving to empower all women to realize their full rights.

All in all, a serious of conception about women: delicacy, vulnerable, sensitiveness, tolerance and considerateness, etc. are the products of society and culture, are formed by male based on their needs but not the results of female's specific physical structure. As a result, Simon De Beauvoir suggested to use "the second sex" this term to substitute for the term "female". She believed that this substitution may probably weaken various prejudice and discrimination which are forced on women by traditional ideology and finally achieve the goal of gender equality.

**References:**

1. Pyyhtinen, Olli. Simmel and "the social". NewYork: Palgrave Macmillan,2010.
2. Kant, I. 1785, Groundwork of the Metaphysic of Morals, translated and analyzed by H.J. Paton, New York: Harper & Row, 1948.
3. Tuttle, Lisa. Encyclopedia of Feminism. [M]Harlow: Longman, 1986.
4. Hamm, Maggie. The Dictionary of Feminist Theory. 2nd ed. New York: Prentice Hall and Harvester Wheatsheaf,1995. 456 Advances in Social Sci





**CORRELATION BETWEEN LITERACY AND SEX RATIO IN JALGAON DISTRICT (MS)**

**Arvind A. Badgujar**

*Associate Professor in Geography, Y. C. S. P. Mandal's Dadasaheb Digambar Shankar Patil Arts,  
Commerce & Science College, Erandol, Dist. Jalgaon (MS)  
Mobile : 9511969270, Email : aabddsp@gmail.com*

**Abstract :**

Literacy and sex ratio are two major components of population composition in any region. These components are associated to each other. The present paper investigates and elaborates the correlation between literacy and sex ratio in Jalgaon district of Maharashtra. The data for the study is collected from the secondary sources, mainly the District Census Handbooks of Jalgaon districts for the period of 2011. The total literacy rate and female literacy rates are calculated with the help of existed formulas. The correlation between total literacy rate and female literacy rate with sex ratio is calculated using Karl Pearson's method using SPSS. The results suggest that there is positive correlation between total literacy rate and female literacy rate with sex ratio but the correlation between female literacy rate and sex ratio is stronger.

**Key Words :** Literacy Rate, Female Literacy Rate, Correlation, Sex Ratio, Jalgaon District

**Introduction :**

Female literacy is considered to be a sensitive index of social development compared to overall literacy rate. It is a well established fact that Female literacy is negatively related with fertility rate, population growth rate, infant and child mortality rate and shows a positive association with female age at marriage, life expectancy and participation in modern sector of economy (Rao 2008).

According to United Nations defined literacy as the ability of a person to read and write with understanding a short simple statement on his everyday life. (Ruzicha & Kanitkar, 1972). Sex ratio is the number of females per thousand males in a given population. Literacy and sex ratio are two important composition of population and these are co-related with each other. Literacy is a process, which dispels ignorance and promotes rational thinking. Literacy thus moulds a person to become a responsible citizen. In a democratic society, people cannot remain as silent spectators to the vast changes that are taking place in the society. But they have to participate effectively not only in decision making processes, but also in formulation and implementation of developmental programs. To achieve this objective, all the citizens need to be educated. In other words, literacy is the tool for development. (Rao & Gupta, 2006).

Sex Ratio is an important demographic indicator which indicates the status of woman in any society at a given time. India's 'masculine' sex ratio remains an interest of many since long time (Visaria, 1968, Miller, 1981, Dyson and Moore, 1983). The region with higher sex ratio denotes better status of females in the society while females are deprived more in societies with lower sex ratio. The regions with higher literacy rates are generally characterized with higher sex ratio. In such regions, women enjoy equal status in the society. They are given the opportunity of education. Education leads to higher sex ratio. In this research paper an endeavour is made to find the correlation between literacy and sex ratio in Jalgaon district of Maharashtra.

**The Study Region :**

The district under study is flanked by the Satpura ranges to the north and Ajanta hills to the south and the central part of the district is covered by well known Tapi river basin which flows towards the west. The region experiences slightly different climate than by rest of the state of Maharashtra, since it is located away from the coast but at much lower altitude than the rest of the plateau of Maharashtra. The location away from the coast has resulted in high range of mean daily temperature which is slightly than 15<sup>0</sup>C. Low altitude has resulted in abnormally high maximum summer temperature which is normally above 40<sup>0</sup> C.

The district is bounded by the state of Madhya Pradesh to the north. The rivers Anner and Panjhara form a boundary in the west between the region and the Dhule district. In the east, the district under study is bordered by Buldhana district. To the south, Satmala, Ajantha and Chandor hills form a natural boundary between the study region and the districts of Nasik and Aurangabad. The Jalgaon district which is one of the 34 districts of Maharashtra lies between 20<sup>0</sup> N and 21<sup>0</sup> N latitudes and 74<sup>0</sup> 55 E and 76<sup>0</sup> 28' E longitudes. The total area of the district is 11765.0 sq. Km. According to 2011 Census, the total population of the region was 42, 29, 917.

**Objective :**

The objective of the present paper is to investigate the correlation between literacy rate and sex ratio in Jalgaon district of Maharashtra.

**Methodology :**

The data for the present study are of secondary type, which are collected from the District Census Handbook of 2011 for Jalgaon district. Following formula have been employed to find out the adult literacy rate and Sex-ratio.

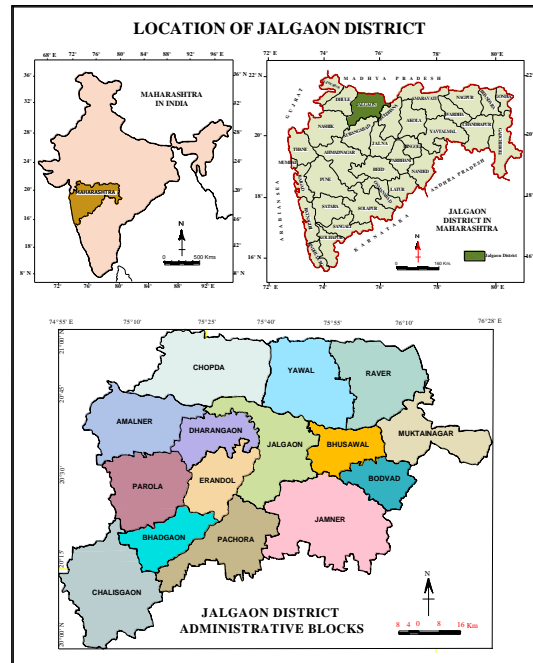


Fig. No. 01 : Jalgaon District : Location

$$\text{Literacy Rate} = \frac{\text{Literate Population}}{\text{Total Population (Above 06 Year)}} \times 100$$

$$\text{Sex Ratio} = \frac{\text{No. of Female}}{\text{No. of Male}} \times 1000$$

After the calculations of literacy rate and sex-ratio, an attempt has been made to find out the correlation between literacy rate and sex-ratio. Statistical method suggested by Karl Pearson has been used. For that purpose following equation of Karl Pearson's method has employed.

$$r = \frac{\sum XY}{\sqrt{\sum X^2 \sum Y^2}}$$

The results, thus obtained are elaborated thoroughly with the help of table and maps.

**Results And Discussion :****Total Literacy :**

During the year 2011 overall literacy rate for Jalgaon district is 78.20 percent. The figure No. 2, A is showing the literacy for the year 2011. It is observed that the highest literacy rate is observed in Bhusawal tehsil (86.27 percent) followed by Jalgaon (84.35 percent) tehsil. In ten tehsils of the district literacy rate is ranging between 75 and 80 percent. These tehsils are mainly located in the north western and south western parts of the district, while there are three tehsils of the district which have recorded literacy rate below 75 percent. Among these, the lowest literacy rate is recorded in Chopda tehsil (72.48 percent) followed by Erandol (74.11 percent) and Jamner tehsil (74.86 percent).

**Female Literacy :**

The overall female literacy rate for the year 2011 is 70.56 percent. The highest female literacy rate again recorded at Bhusawal (81.67 percent) followed by Jalgaon tehsil (78.96 percent). Four tehsils namely Yawal, Raver, Amalner and Bodvad have recorded female literacy rate between 70 and 75 percent. There are eight tehsils of the study region mostly located in the south and south western parts of the district

which have recorded female literacy rate between 65 and 70 percent. The lowest female literacy rate during 2011 is recorded in Chopda tehsil and it is only 64.34 percent. (Fig. No. 2, B)

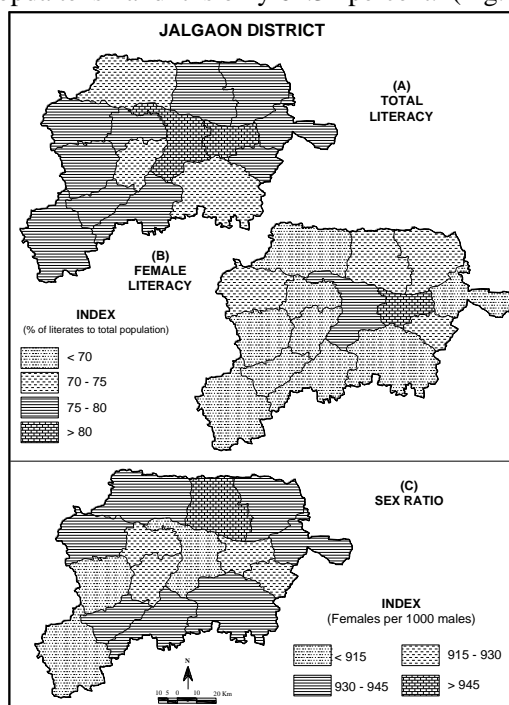


FIG. NO. 02 : Jalgaon District : Total Literacy, Female Literacy and Sex Ratio, 2011

Table No. 01 - Jalgaon District : Literacy Rate & Sex Ratio, (2011)

Sr. No.	Tehsils	Total Literacy Rate	Female Literacy Rate	Sex Ratio
1	Chopda	72.48	64.34	936
2	Yawal	78.33	70.91	945
3	Raver	77.38	70.02	937
4	Muktainagar	75.06	66.39	932
5	Bodvad	79.32	70.95	929
6	Bhusawal	86.27	81.67	937
7	Jalgaon	84.35	78.96	913
8	Erandol	74.11	65.06	929
9	Dharangaon	77.03	68.7	918
10	Amalner	78.52	70.87	937
11	Parola	75.16	66.18	913
12	Bhadgaon	76.13	67.41	927
13	Chalisgaon	75.59	66.84	909
14	Pachora	75.54	66.39	922
15	Jamner	74.86	65.16	916

Source : District Census Handbook of Jalgaon District, 2011.

#### Sex Ratio :

Distribution of sex ratio for the year 2011 is shown in map No. 2, C. During 2011 the average sex ratio of the district is 925 females per thousand males. There are nine tehsils of the district located in the northern and southern parts having sex ratio ranging between 930 and 945 females/1000 males. The highest sex ratio of the district during 2011 is observed in Yawal (945) tehsil. Sex ratio ranging between 915 and 930 is observed in three tehsils of the district namely Bodvad, Dharangaon and Erandol. During the year 2011, the lowest sex ratio is observed in Chalisgaon (909) followed by Jalgaon and Parola (913 each) tehsils.

#### Correlation Between Literacy Rate And Sex Ratio :

Correlation means relation between two or more variables. Such statistical methods are used to find this relation but the method suggested by Karl Pearson is considered as more reliable method

among them. Hence in this study Karl Pearson's correlation coefficient method has used to find out the relation between literacy rate and sex-ratio. Here literacy rate and sex-ratio have considered independent and dependent variable respectively and tried to find out how literacy rate influence sex-ratio positively or negatively. Here 'X' variable is consider as literacy rate, 'Y' variable is consider as sex-ratio and n is 15 (Total No. of Tehsils). The result shows that the calculated value is 0.113. It means that there is positive correlation between total literacy rate and sex-ratio in 2011.

#### Correlation between Total Literacy and Sex Ratio

		Sex_ratio	Total Literacy
Sex_ratio	Pearson Correlation	1	.113
	Sig. (2-tailed)		.687
	N	15	15
Total Literacy	Pearson Correlation	.113	1
	Sig. (2-tailed)	.687	
	N	15	15

The correlation between female literacy and sex ratio in the region under study is also calculated which shows the following result.

#### Correlation Between Female Literacy And Sex Ratio

		Sex_ratio	Female Literacy
Sex_ratio	Pearson Correlation	1	.169
	Sig. (2-tailed)		.548
	N	15	15
Female Literacy	Pearson Correlation	.169	1
	Sig. (2-tailed)	.548	
	N	15	15

It is observed that the correlation matrix for female literacy and sex ratio is 0.169 which is slightly higher than the correlation matrix for total literacy and sex ratio.

Map No. 02

#### Conclusion :

In the nutshell, it can be concluded that there is positive correlation between literacy and sex ratio in Jalgaon district. But the correlation between female literacy and sex ratio is stronger than that of total literacy and sex ratio. It is proved that the tehsils having higher literacy also have higher sex ratio. The higher literacy helps to eliminate wrong beliefs and taboos related to female literacy. It can be stated that the further increase in female literacy in future will lead to increase in sex ratio. It will helpful to improve the situation and position of female in society. Therefore, more efforts should be made to increase the Female Literacy In India.

#### References :

1. Chandana, R. C. (2011) : 'Geography of Population : Concepts, Determinants and Patterns', Kalyani Publishers, New Delhi. P. 35.
2. Dyson, T. and Moore, M. (1983): "On Kinship Structure, Female Autonomy and Demographic Behaviour in India", Population and Development Review, 9(1): 35-60.
3. James, M. Rubenstein (2003) : "An Introduction to Human Geography", Pearson Education, Inc., Upper Saddle River, NJ.
4. Knowles, R. & Wareing, J. (2010) : 'Economic and Social Geography', Rupa & Company, 7/16, Ansari Road, Daryaganj, New Delhi. P. 90.
5. Miller, B. (1981): "The Endangered Sex", University of California, Press, Berkeley.
6. Pacharane, S. R. (2012) : 'A study of population characteristics in Ahmednagar district', unpublished Ph. D. thesis submitted to the Tilak Maharashtra Vidyapeeth, Pune. P. 27.
7. Rao, B.S. Vasudeva and Gupta, P. Viswanadha (2006) : "Low female literacy: factors and strategies", Australian Journal of Adult Learning, Volume 46, Pp. 85-95.
8. Visaria, Praveen M. (1967): "Sex Ratio at Birth in Territories with a relatively complete Registration." Eugenics Quarterly, Vol. 14, No. 2(pp. 132-142).
9. Visaria, Parvin (1968): "The Sex Ratio of the Population of India", Census of India, 1961, Vol. 1. Monograph No. 10. Office of the Registrar General of India, Ministry of Home Affairs, New.

WOMEN'S CONTRIBUTION IN SOCIAL ASPECTS

Mrs. Bharti Patankar, Mrs. Sanchita Thakare, Mrs. Seema Umare  
Mrs. Pushpa Wankhade, Mrs. Priya Anasane

School Of Scholars, Kaulkhed, Akola, Hingna Road, Kaulkhed, Akola (Maharashtra)

Women's contribution in society is a topic where in I won't be able to take a pause while speaking because the way in which wonderful women like Sudha Murthy, Kiran Bedi, Savatri bai Phule has given their contribution with utmost dedication, devotion and integrity is phenomenal. Women are the pillar of every nation. Be it building the economy or supporting the society this women has proved themselves beyond the expectations because they believed in their dreams and gave a hand of fearlessness and hard work to it and made sky limit for them and they are now unstoppable.



**Sudha Murthy**, born 19 August 1950, is an Indian businesswoman, educator, author and philanthropist who is the chairperson of the Infosys Foundation. She is married to the co-founder of Infosys, N. R. Narayana Murthy. Murthy was awarded the Padma Shri, the fourth highest civilian award in India, for social work by the Government of India in 2006.

Sudha Murthy began her professional career in computer science and engineering. She is the chairperson of the Infosys Foundation and a member of the public health care initiatives of the Gates Foundation. She has founded several orphanages, participated in rural development efforts, supported the movement to provide all Karnataka government schools with computer and library facilities, and established Murty Classical Library of India at Harvard University.

She works toward the betterment of the society and rural development. She aims to provide the government aided schools with computer education and library facilities. Apart from all her social works, she even taught Computer Science. She is also a renowned author of many fiction novels. She is also a member of healthcare initiatives of the Gates Foundations.

**Kiran Bedi** (born 9 June 1949) is an Indian social activist, former-tennis player and politician who became the first woman in India to join the officer ranks of the Indian Police Service (IPS) in 1972 and was the 24th Lieutenant Governor of Puducherry from 28 May 2016 to 16 February 2021. She remained in service for 35 years before taking voluntary retirement in 2007 as Director General, Bureau of Police Research and Development.



She moved to West Delhi, where she brought about a reduction in crimes against women. Subsequently, as a traffic police officer, she oversaw traffic arrangements for the 1982 Asian Games in Delhi and the Commonwealth Heads of Government Meeting 1983 in Goa. As Deputy Commissioner of Police of North Delhi, she launched a campaign against drug abuse, which evolved into the Navjyoti Delhi Police Foundation.

In May 1993, Bedi was posted to the Delhi Prisons as Inspector General (IG). She introduced several reforms at Tihar Jail, which gained worldwide acclaim and won her the Ramon Magsaysay Award in 1994. In 2003, Bedi became the first Indian and first woman to be appointed head of the United Nations Police and Police Advisor in the United Nations Department of Peace Operations.



**Medha Patkar Khanolkar** (born 1 December 1954) is an Indian social activist and former Politician working on various crucial political and economic issues raised by tribals, dalits, farmers, labourers and women facing injustice in India.[1][better source needed] She is an alumnus of TISS, a premier institute of social science research in India.

Patkar is the founder member of the 32 years old people's movement called Narmada Bachao Andolan (NBA) in three states: Madhya Pradesh, Maharashtra and Gujarat. NBA has been engaged in a struggle for justice for the people affected by the dam projects related to the Sardar Sarovar dam project, especially those whose homes will be



submerged but have not yet been rehabilitated.[citation needed] She is also one of the founders of the National Alliance of People's Movements (NAPM), an alliance of hundreds of progressive people's organizations. In addition to the above, Patkar was a commissioner on the World Commission on Dams, which did thorough research on the environmental, social, political and economic aspects and impacts of the development of large dams globally and their alternatives.

She was the national co-ordinator and then convenor of National Alliance of People's Movements for many years and now continues to be an advisor to NAPM. Under the banner of NAPM, she has participated in and supported various mass struggles across India against inequity, non-sustainability, displacement, and injustice in the name of development. Her work challenges Casteism, Communalism, and all forms of discrimination. She has been a part of numerous teams and panels that work on initiating and formulating various national policies and enactments including those related to land acquisition, unorganized sector workers, hawkers, slum-dwellers and forest-dweller Adivasis. NAPM filed several public interest litigations including those against Adarsh society, Lavasa Megacity, Hiranandan i(Powai) and as well as other builders. Narmada Bachao Andolan and Ghar Bachao Ghar Banao Andolan, founded by Medha Patkar with others are allies of NAPM.



**Savitribai Phule** “Go, get education...” was Savitribai Phule’s appeal to women, in particular, and to people from the backward castes. She exhorted them to get an education as a means to break free from the shackles of socially-constructed discriminatory practices.

Savitribai was born on January 3, 1831, in Naigaon village in Maharashtra. She is formally recognised as India’s first female teacher. Savitribai played a pivotal role in women’s empowerment with the support of her husband, Jyotirao Phule Besides education, the couple involved themselves in several social service activities.

On September 24, 1873, they set up Satya Shodhaka Samaja, a platform which was open to all, irrespective of their caste, religion or class hierarchies, with the sole motto to bring about social equity. As an extension, they started, ‘Satya Shodhaka Marriage’ where the marrying couple has to take a pledge to promote education and equality. Likewise, widow re-marriage was also encouraged. Simple ceremonies without priests solemnising the wedding were conducted. Awareness programmes against dowry were also organised. They also dug a well at their courtyard for untouchables, who had no access to public drinking water facilities.

Savitribai, a true feminist, set up Mahila Seva Mandali to raise awareness among women against child marriage, female foeticide and the sati system. At the time, widows were often sexually exploited and pregnant widows suffered even more physical abuse and humiliation. To address this problem, the couple set up ‘Balyata Pratibandak Gruha’, a childcare centre for the protection of pregnant widows and rape victims. Savitribai also encouraged the adoption of children borne out of such sexual abuse. She opened an ashram for widows and orphans. She organised a boycott by barbers against the tradition of head tonsuring of widows. Savitribai appealed to women to come out of the caste barriers and encouraged them to sit together at her meetings.

In 1897, when Maharashtra was hit by Bubonic Plague, she responded quickly by setting up a clinic for patients with the support of her son, a medical professional. She dedicated all her time and resources at their service and also served free meals daily to nearly 2,000 children of the affected families. One such day, when she physically carried an infested child to the hospital, she too got infected. Consequently, Savitribai died on March 10 of the same year.

In commemoration of Savitribai, the University of Pune was renamed as Savitribai Phule Pune University in 2015.



**Pratibha Devisingh Patil** (born 19 December 1934) is an Indian politician and lawyer who served as the 12th president of India from 25 July 2007 to July 2012 and was also the first and, to date, only female president of India. She is a member of the Indian National Congress. She had previously served as the Governor of Rajasthan from 2004 to 2007

Patil allegedly used public funds to build a retirement mansion on a 260,000 square feet (24,000 m<sup>2</sup>) plot of military land in Pune.

Tradition is that a retiring president either takes residence in Government accommodation in Delhi or moves back to their residence in their home state; her use of government money to build a retirement home at the end of the presidential term was unprecedented. Other controversies that arose after her retirement included her desire to claim both an official government car and fuel allowance for the running of a private car, despite rules clearly stipulating that this was an either/or situation. She also took possession of many gifts that had been given to her in her official role and was later forced to return them.

Patil set up Vidya Bharati Shikshan Prasarak Mandal, an educational institute which runs a chain of schools and colleges in Amravati, Jalgaon, Pune and Mumbai. She also set up Shram Sadhana Trust, which runs hostels for working women in New Delhi, Mumbai and Pune; and an engineering college for rural students in Jalgaon district. She also co-founded a cooperative sugar factory known as Sant Muktabai Sahakari Sakhar Karkhana at Muktainagar.

In addition, Patil founded a cooperative bank, Pratibha Mahila Sahakari Bank, that ceased trading in February 2003 when its licence was cancelled by the Reserve Bank of India. Among other failings, the bank had given illegal loans to her relatives that exceeded the bank's share capital. It had also given a loan to her sugar mill which was never repaid. The bank waived these loans, and this drove it into liquidation. The government liquidator of the bank, P. D. Nigam, said, "The fact that relatives of the founder chairperson (Pratibha Patil) were among those indiscriminately granted loans and that some illegal loan waivers were done has come up in our audit." Six of the top ten defaulters in the bank were linked to her relatives. The INC claimed that Patil had not been involved with the bank since 1994 but The Indian Express reported that it had official documents showing her involvement as late as 2002.

**Sindhutai Sapkal** (14 November 1948 – 4 January 2022) was an Indian social worker and social activist known particularly for her work in raising orphaned children in India. She was awarded the Padma Shri in 2021 in Social Work category.



Sindhutai Sapkal later found herself in Chikhaldara, where she started begging on railway platforms for food. In the process, she realised that there were many children abandoned by their parents and she adopted them as her own. She then begged more vigorously to feed them. She decided to become a mother to everyone who came across to her as an orphan. She later donated her biological child to the trust Shrimant Dagdu Sheth Halwai, Pune, to eliminate the feeling of partiality between her biological

child and the adopted children.

Details of Sapkal's struggle were provided in the weekly Optimist Citizen on 18 May 2016:

She found herself in Chikhaldara, situated in the Amravati district of Maharashtra. Here, due to a tiger preservation project, 84 tribal villages were evacuated. Amidst the confusion, a project officer impounded 132 cows of Adivasi villagers and one of the cows died. Sapkal decided to fight for proper rehabilitation of the helpless tribal villagers. Her efforts were acknowledged by the Minister of Forests and he made appropriate arrangements for alternative relocation.

Sapkal fought for the rehabilitation of eighty-four villages. In the course of her agitation, she met Chhedilal Gupta, the then Minister of Forests. He agreed that the villagers should not be displaced before the government had made appropriate arrangements at alternative sites. When Prime Minister Indira Gandhi arrived to inaugurate the tiger project, Sapkal showed her photographs of an Adivasi who had lost his eyes to a wild bear. She is quoted as saying, "I told her that the forest department paid compensation if a cow or a hen was killed by a wild animal, so why not a human being? She immediately ordered compensation."

After being informed of the plight of orphaned and abandoned Adivasi children, Sapkal took care of the children in return for meagre amounts of food. Shortly thereafter, it became the mission of her life.

That's why make this your inspiration and start working with more dedication and focus and Don't care about how the society is perceiving you because if this women had thought like this they would not achieved what they have achieved now. So believe in your dreams and become a successful women of this society and live life with respect and without any regret of how the society is perceiving you. And give your contribution the way it is possible



**WOMEN'S CONTRIBUTION IN INDIAN INDEPENDENCE MOVEMENT**

**Rakhi Kothari<sup>1</sup>, Janhavi Kale<sup>2</sup> Madhuri Bodhankar<sup>3</sup>**

<sup>1</sup>TGT, Asst. teachers,

<sup>2,3</sup>Research Scholars School of Scholars, Kaulkhed, Akola

**Abstract :**

In ancient times, women were considered with respect and dignity. During this period, there were women rishis, and they were held in high esteem. In royal households, women were given respect and they even rendered a significant contribution in the making of decisions and administrative functions.

Gradually during medieval times women were deprived of many rights in Indian society.

The major cause of this was, there was a prevalence of male dominance. The major responsibilities of the women were dedicated towards the implementation of household responsibilities and they were not allowed to participate in the implementation of other tasks and activities, no where they were allowed to express their ideas and viewpoints. During this period, a number of systems were put into operation, which imposed unfavorable effects upon women. These include child marriages, restraints were imposed upon widow remarriage, female infanticide, purdah system, sati and polygamy. During the period of the East India Company, many social reformers such as Raja Ram Mohan Rai, Ishwar Chandra Vidya Sagar and Jyotiba Phule had undergone numerous challenges that were associated with bringing about changes in the status of women within the Indian society. During this period there were many ladies, who mastered martial arts. Many of us don't know that there were hundreds of women who fought side by side with their male counterparts. They fought with true spirit and undismayed courage. The Indian women broke away from various restrictions and got out of their traditional home-oriented roles and responsibilities. So, the participation of women in the freedom struggle and National awakening is simply incredible and praiseworthy. Actually this was very difficult for women to do all this in patriarchal society.

**Introduction :**

India needs to dearly hold sacred its independence. For generations the cloak of British Rule that had grappled, sometimes with force, sometimes with injustice, the very essence of freedom that is the basic right of every individual citizen, was thrown over after many attempts. And hence the Independence of this nation was won in ways and by its people in unprecedented ways.

Men of honor had a significant role to play in the freedom struggle. However, surprisingly women too led from the front and emerged as game changers in the quest for independence.

Women shouldered critical responsibilities in India's struggle for freedom. They held public meetings, organized picketing of shops selling foreign alcohol and articles, sold Khadi and actively participated in National Movements. They bravely faced the baton of the police and went to jail.

However, their lives, struggles, and contributions to the movement are never recognized at the same level of prominence as that of the men of the movement. Additionally, their names are seldom heard when discussing the independence movement, or mentioned in brief. Women's participation in India's freedom struggle started as early as 1817. Bhima Bai Holkar fought against the British Colonel Malcolm and defeated him in guerrilla warfare. Throughout the twentieth century, numerous women continued to contribute to the movement through military leadership, political leadership, and Women leaders made a significant mark of their valor and will as early as in the 18 century and set the stage for emphasizing that women were in no way willing to be relegated to the backdrop of the freedom struggle. However, the 1857 Revolt saw many stalwart women participants in the freedom struggle that have gone down as legends in the history of Indian Independence.

**Women Leaders And Freedom Fighters Of The National Movement**

**1) Lakshmibai ,The Rani Of Jhansi :**

She was active in the 1857revolt.On 10 May 1857, the Indian Rebellion started in Meerut. Lakshmi Bai is remembered for her valor during the Indian Mutiny of 1857–58. During a siege of the fort of Jhansi, Bai offered stiff resistance to the invading forces and did not surrender even after her troops were overwhelmed. She was later killed in combat after having successfully assaulted Gwalior.She, later, became a symbol of courage & bravery & endless source of inspiration for all women.

**2) Pritilata Waddedar :**



Pritilata Waddedar was a Bengali revolutionary nationalist from the Indian subcontinent who was influential in the Indian independence movement. In her college days, Pritilata was an activist in the Anti-British movement. Of course, she could have a comfortable life. But she always thought of the uplift of the women's position and the freedom of the country. In that sense, she was right in her thinking. All through her life, she dreamt of two things: a society without gender discrimination, and her motherland without British. She led fifteen revolutionaries in the 1932 armed attack on the Pahartali European Club, during which one person was killed and eleven injured. On September 23, Pritilata headed towards the club with her eight-member team. Each member of the group was given potassium cyanide and Pritilata expressly requested Sen to allow her to swallow the pill if they were arrested. She dressed as a Punjabi sardar on D-Day and attacked the club at around 10.45 pm. The revolutionaries torched the club and were later caught by the colonial police. To escape arrest, Pritilata committed suicide by cyanide.

### 3) Gauri Parvati Bai :

She was queen of Travancore, carried out reforms and emphasized on the need for education of girls thus in many ways helping women elevate from social and educational stigma.

### 4) Begum Hazrat Mahal :

She refused to be bogged down by the Doctrine of Lapse and reclaimed Awadh from the British as well as reinstated her young son as king. However after the fall of Lucknow she had to flee to Nepal.

5) **Rani Avantibai Lodhi of Ramgarh, Rani Tace Bai, Rani Jindan Kaur, Jhalkaribai and Uda Devi** are other historical women who fought with the British army during the revolt. Besides their strength and courage at battles with the British armies, notable Indian women also paved the way for social change.

### 6) Savitri Bai Phule, :

The first female teacher in a first women school, also opened a school for the untouchables and worked tirelessly for women rights.

### 7) Tarabai Shinde:

She was known for her published work *Stri Purush Tulana* considered as one of the first modern Indian feminist perspectives.

### 8) Sarojini Naidu :

Also known as the Nightingale of India, was a notable poet and writer. She traveled throughout India from 1915 to 1918, giving lectures on social welfare, women's empowerment and nationalism. She has also made women of India more aware and brought them to work and in the fight for the country from the kitchen.

### 9) Annie Besant :

She was a notable British theosophist and reformer, and a supporter of Indian Independence. She was interested in Theosophy, a religious movement formed by Hindu concepts of karma and reincarnation in 1875. In 1916, she founded the Indian Home Rule League, and became its president. She was also a leading member in the Indian National Congress. A social reformer, labor organizer and strike leader, was also actively involved in setting up schools and colleges to support educational activities.

### 10) Madam Cama or Bhikaji Cama :

She was an ardent freedom fighter who immensely contributed to the early years of the Indian battle for freedom and campaigned for women's role in society. Although she was exiled for 35 years, her quest for liberation did not leave a stone untouched. On August 22, 1907, Madam Bhikaji Cama became the first to hoist the Indian flag on foreign land in Stuttgart in Germany.

### 11) Kamala Nehru :

She joined the country's fight for freedom with the Non-Cooperation Movement in 1921. She started a big protest, together with other women pioneers, against the shops in Allahabad selling alcohol and foreign fabric. Kamala Nehru maintained her fight for freedom and established a dispensary for injured warriors in Nehru's mansion—Swaraj Bhawan. Together with other women volunteers, Durgabai and Kamaladevi Chattopadhyaya, she also organized no-tax campaigns.

### 12) Vijay Lakshmi Pandit :

She was the first woman to become the president of the United Nations. General Assembly had an illustrious career spanning over decades. She was among the few to revolutionize women's role in national construction as a campaigner, minister, ambassador and diplomat which was then typically regarded as a male pursuit. In the British era, she was one of the first women cabinet ministers to demand for the Indian constituent assembly to frame a Constitution.

### 13) Aruna Asaf Ali:

played a pivotal role in the Quit India Movement unfurling the flag in Bombay to signify the start of the movement. She edited 'Inquilab' a monthly journal of the Indian National Congress and was awarded the highest civilian award the Bharat Ratna.

**14) Kalpana Dutta :**

joined the Republican Indian Army of Surya Sen in 1931 which had been engaged a year earlier in the Chittagong attack. For the revolutionaries, she used to build bombs and work as a courier agent. She had the duty of attacking a European club in Chittagong the same year, accompanied by Pritilata Waddedar.

**15) Kasturba Gandhi :**

worked with Mahatma Gandhi all through her life and was the leader of the Women's Satyagraha. She always assisted her husband in almost all his movements. Women from all over India were looking for inspiration at Kasturba and regularly asked her to organize marches and protests. Together with Gandhi and other freedom fighters, in 1942 Kasturba was arrested again for participating in the Quit India movement.

**16) Usha Mehta :**

She, as a child, participated in the 'Simon Go Back' movement, realized that her true calling was her nationalist spirit and broadcasting for the Congress Radio during the Quit India Movement. The list can go on, as one woman after the other made her individual as well as a collective mark on the independence movement.

**17) Sucheta Kriplani :**

She was founder of the All India Mahila Congress, Raj Kumari Gupta who supplied the revolvers in the Kakori operation, Abadi Bano Begum who motivated crowds in Lucknow from behind her burqa, Lakshmi Sehgal who headed the Rani Jhansi regiment under Subhash Chandra Bose, Kamaladevi who actively participated in the Non-Cooperation Movement, Salt Satyagraha as well as was an eminent theater personality and promoted native handicrafts and arts, Kanaklata Barua who was shot while leading a procession bearing the Indian National Flag, Parbati Giri who worked dedicatedly for the welfare of orphans, Matangini Hazra who was shot thrice but continued to march with the National Congress Flag chanting Vande Mataram and many more were women of grit, dedication and honor.

**Conclusion:**

The story of women's participation in India freedom struggle is the story of making bold choices, finding themselves on streets, inside jail and in legislature. After so many efforts India achieved Independence on August 15, 1947. Thousands of Indian women dedicated their lives for obtaining freedom of their motherland. The nonviolent movement that gained India her freedom not only took women along but was dependent for its success on the active participation of women. Perhaps for the first and the only time in world history, the power of a mighty global empire on which the sun never set had been challenged and overcome by the moral might of a people armed only with peace, ideas and courage. In the end we can say that in the last fifty-year, women movement has matured and has progressively deepened its relationship with other movement like trader unions, environmental movements and other progressive Movements Which Fight Against All Forms Of Oppression, Injustice And Degradation.

**References:**

1. Wikipedia
2. History of Freedom movement in India
3. NCERT Our Past Part III - VIII



EFFECT OF EDUCATION ON WOMEN'S EMPOWERMENT

Dr.Harsha Dhule<sup>1</sup>, Karuna Morey<sup>2</sup>

<sup>1</sup>HOD of social science Department

<sup>2</sup>TGT, Assistant Teacher. School of Scholars, Kaulkhed, Akola.

**Abstract:**

Education makes us Humane, gives meaning to our life and helps us find the purpose of our life. Education is seen as a backbone for the empowerment of women because it enable them to overcome face their challenges, strive to change their lives. According to census 2011, the female literacy rate in India is 65.46%. Beside literacy education provided them women's rights, dignity and security. Education is the best tool to spread the message of women empowerment. The education of girls and women is an integral part of national development. It is the key to success of the women' empowerment. Women have proved themselves in different fields by breaking stereotypes and shouldering their responsibilities sincerely. Pandit Jawaharlal Nehru said once: "If you educate a man, you educate a person, but if you educate a woman, you educate a family as a whole." Despite all obstacles and many difficulties women education is advancing steadily. They are making their influence felt in international affairs. Inside the country there is a demand for equal rights. Indeed, it is quite obvious that women's education must catch up with men's education as rapidly as possible and that great gap between the two must be bridged.

**Introduction:**

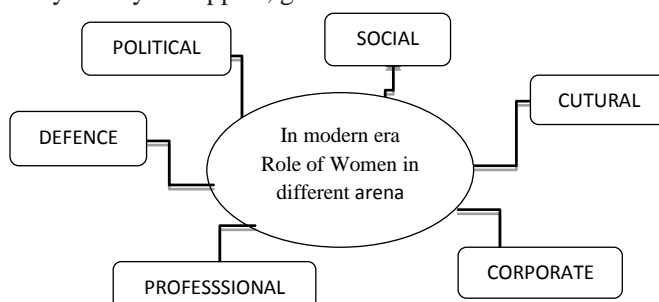
Education begins from birth and continues till death. It's a never ending, continuous process. It is a light that vanishes darkness. Educating a woman brings about self-awareness and potential. It motivates active participation in society. Women quota needs to involve women in the educational and political decision making process. Education has been playing vital role in transformation of society and economy and polity of country. Education is a powerful tool which brought social change and modernization into existence. Education make capable women empowerment as to face social challenges and change their life. Therefore, education play crucial role in reference to women empowerment in India.

**The Change in status of Women due to emergence of Education:**

Our society is patriarchal, parents preferring mostly to boy child as they are future earners of the family. After the emergence of education, the mindset of society changed gradually. Nowadays women are coming outside from four walls of home. Education are providing them opportunities in different arenas such as politics, sports, corporate, defense etc. According to census 2011, the female literacy rate in India is 65.46%. Education is the best tool to spread the message of *women empowerment*. No matter how vast or rich a country is, no goals will be achieved without effective education of their citizen. *Education* educates a *woman* and helps her to realize herself that she is a vital part of our society as well. Education changes our view to look at the situation, people, and surroundings.

We have the great example of Savitribai Phule, First teacher in India, better half of Mahatma Jyotirao Phule. She has started the Feminist movement. Education empowered her and she has passed it on to a number of girls and women. She was born in a society where gender discrimination was practiced. She was lucky to have an ideal life partner, Mahatma Jyotirao Phule. He didn't only treat her with respect but also helped her to grow as a human being. Education has transformed her personality. She carried out Outstanding, wonderful noble task of educating girls. She gave complete justice to the opportunity and support given to her by her spouse.

Anandibai Gopal First female of Indian origin to study and graduate with a degree in medicine in the United States. Anandibai Joshi was one of the first Indian female physicians. She was the first female of Indian origin to study and graduate with a degree in medicine in the United States. An Educated man is always ready to support, guide a woman.



**1. Women's contribution in society:**

Women are playing different role such as mother, sister, daughter, daughter in law by shouldering her responsibility in family. Mostly women are facing the social issues such dowry and female infanticide. Now she trying hard to improve the social status due to women are aware about Indian Constitution guarantees several rights such as the

1. Right to equality in Article 14
2. Right to life and personal liberty under Article 21 of Constitution to all its citizens irrespective of gender.
3. Article 16 : Equality of opportunities in matter of public appointments for all citizens..
4. Article 15(1) :- Prohibits discrimination against any citizens on the grounds of religion, race, sex, caste etc.
5. Article 39(d): Equal pay for equal work for both men and women.
6. Article 42: The state to make provision for ensuring first and humane conditions of work and maternity relief.
7. Government has also enacted specific laws to safeguard the interests of women and for up gradation of their status.
8. The Hindu Succession Act, 1956 which provides for women the right to parental property
9. The Dowry Prohibition Act, 1961 which declares the taking of dowry an unlawful activity and thereby prevents the exploitation of women.

Education increased awareness and women now come out of the four walls of the home. Many enthusiastically participated in the freedom struggle of India and sacrificed their life for nation. Offices in administration and public life in free India..Sindhutai Sapkal was an Indian social worker and social activist known particularly for her work in raising orphaned children in India. She was awarded the Padma Shri in 2021 in the Social Work category. She herself was helpless at a moment in her life but the way she has bounced back is very inspiring and motivating.

**2. Women's role in politics:**

Women are members of political parties, Participating in rallies and demonstrations of parties. Playing important role in parties as leading leaders of political parties Many a time shaping public opinion for welfare of women' condition in society. The great politician and efficient leader Former Prime Minister Indira Gandhi has proved that women can run a country in such an excellent manner. This strong woman has faced confidently diverse challenging situations in her life.

**3. Contribution of Women in Socio-economic activities:**

The woman in modern times is entering into certain new fields that were unknown to the woman's sphere of role-sets. These are the woman's participation in economic, political, and social life. We have of Michelle Obama who served as a role model for women and worked as an advocate for poverty awareness, education, nutrition, physical activity, and healthy eating. She supported American designers and was considered a fashion icon. After her husband's presidency, her influence has remained high. Education empowers your relationship with others 'I tell my story not because it is unique, but because it is the story of many girls'. Quoted by Malala Yousafzai, Nobel Peace Prize laureate. Her father was a teacher. She fought for girls. She belongs to Pakistan where she has worked as an education activist. Such an inspiring example from the current scenario. She has achieved her dreams because of the support of her father. In a male dominating society she started a mission of School, a basic right to everyone.

**Challenges:**

1. Patriarchal society
2. Child labour,
3. Child marriage,
4. Illiteracy,
5. Partial attitude of the parents,
6. Female feticides,

**Conclusion:**

There is a strong linkage between education and woman empowerment. To promote educational policies and government schemes like Beti Bachao, Beti Padhao for women's empowerment. Need more focus towards acquiring higher literacy level and education, better health care for women and their children, equal ownership of productive resources, increased participation in economic and commercial sectors, awareness of their rights, improved standard of living and to achieve self-reliance, self-confidence

and self-respect among women. Despite all obstacles and many difficulties women education is advancing steadily. They are making their influence felt in international affairs. Inside the country there is a demand for equal rights. Indeed, it is quite obvious that women's education must catch up with men's education as rapidly as possible and that great gap between the two must be bridged.

**References:**

1. I am Malala: [https://en.wikipedia.org/wiki/I\\_Am\\_Malala](https://en.wikipedia.org/wiki/I_Am_Malala)
2. Gulamgiri:- Jyotiba Phule,, , Pune City press, Pune.
3. Smita Narula, Broken People: Caste Violence Against India's "Untouchables", United States of America: Human Rights Watch, 1999, p.24
4. [https://en.wikipedia.org/wiki/Women\\_in\\_India](https://en.wikipedia.org/wiki/Women_in_India)
5. <https://www.ecoleglobale.com/blog/education-best-way-spread-message-women-empowerment/>
6. <https://www.yourarticlelibrary.com/essay/problems-and-issues-of-women-education-in-india/44862>



## ROLE OF WOMEN PLAYERS IN OLYMPIC GAMES

Mrs. Chhaya Magar, Mrs. Komal Lahariya, Mrs. Manpreet Janeja, Mrs. Prajwali Bonde,  
Mrs. Rohini Khaparde

### Introduction:

Women play a vital role in the creation of a beautiful world. Being mother she is the real architecture. It is well said, "God cannot be everywhere that's why He created 'Mother' on Earth." This powerful factor of our society must get the request, freedom and right. Unfortunately, Women have suffered a lot through the years at the hands of men. In earlier centuries, they were treated as almost non-existent. As if all the rights belonged to men even something as basic as voting. Women empowerment refers to enable women to be strong and independent for taking the apt decisions for themselves. As the times evolved, women realized their power. There on began the revolution for women empowerment.

### Importance of Women Empowerment:

Almost every country, no matter how progressive has a history of ill-treating women. In other words, women from all over the world have been rebellious to reach the status they have today. While the western countries are still making progress, third world countries like India still lack behind in Women Empowerment. There are various ways to empower the women. To make it happen collaborative efforts are required by the individuals and the government. Education for girls must be made compulsory so that women can become illiterate to make a life for themselves. Women must be given equal opportunities in every field, irrespective of gender. Moreover, they must also be given equal pay. We can empower women by abolishing child marriage. Various programs must be held where they can be taught skills to fend for themselves in case they face financial crisis. Most importantly, the shame of divorce and abuse must be thrown out of the window. Many women stay in abusive relationships because of the fear of society. Parents must teach their daughters it is okay to come home divorced rather than in a coffin. Dr. Babasaheb Ambedkar is one of the first feminist leaders and women's right advocates in India. He says-

**"I Measure The Progress Of A Community By The Degree Of Progress Which Women Have Achieved"**  
**Equality of Women in Sports**

Now there is not a single field where women haven't prove their extraordinary skills and multitasking talent. Sporty, healthy and versatile women have shown the real sign of 'Women Empowerment'. Sport is our birthright. Sport provides an opportunity for individuals to set their own goals and accomplish those goals, whether to run a mile in four minutes or to jump eight feet. It allows a person to take on a personal challenge and to succeed. And yet, at the revival of the world's most enduring and important sporting event, the Olympic games 51% of humanity was excluded. The founder of the modern Olympic movement, Pierre de Coubertin, wanted his sons to excel rather than to seek records for herself. With such strong feelings on the part of Coubertin, it is not surprising that women were excluded from the first modern-era Olympic Games, held in Athens in 1896. Even though women were excluded from the 1896 Olympic Games, an enduring legend has maintained that a woman ran "unofficially" in the men's marathon. The evidence suggests that no woman ran in the marathon alongside the men, but that a woman did run the marathon course the day after the Olympic Games.

Although there were no women's events in the ancient Olympics, several women appear in the official lists of Olympic victors as the owners of the stables of some victorious chariot entries. In Sparta, girls and young women did practice and compete locally. But, apart from Sparta, contests for young Greek women were very rare and probably limited to an annual local footrace. At Olympia however, the Herean festival, held every four years in honour of the goddess Hera, included a race for young women, who were divided into three age groups. Yet the Herean race was not part of the Olympics. The 2nd-century-CE traveler Pausanias wrote that women were banned from Olympia during the actual Games under penalty of death. Yet he also remarked that the law and penalty had never been invoked. His account later appropriately stated that unmarried women were allowed as Olympic spectators. Many historians believe that a later scribe simply made an error copying this passage of Pausanias's text here.

### Demise of the Olympics:

Greece lost its independence to Rome in the middle of the 2nd century BCE, and support for the competitions at Olympia and elsewhere fell off considerably during the next century.

### Revival of the Olympics/Olympic history:



The ideas and work of several people led to the creation of the modern Olympics. The best-known architect of the modern Games was Pierre, baron de Coubertin, born in Paris on New Year's Day, 1863. Family tradition pointed to an army career or possibly politics, but at age 24 Coubertin decided that his future lay in education, especially physical education. In 1890 he traveled to England to meet Dr. William Penny Brookes, who had written some articles on education that attracted the Frenchman's attention. Brookes also had tried for decades to revive the ancient Olympic Games, getting the idea from a series of modern Greek Olympiads held in Athens starting in 1859. The Greek Olympics were founded by Evangelis Zappas, who, in turn, got the idea from Panagiotis Soutsos, a Greek poet who was the first to call for a modern revival and began to promote the idea in 1833. Brookes's first British Olympiad, held in London in 1866, was successful, with many spectators and good athletes in attendance. But his subsequent attempts met with less success and were beset by public apathy and opposition from rival sporting groups. Rather than give up, in the 1880s Brookes began to argue for the founding of international Olympics in Athens.

Coubertin then asked his audience to help him in "the splendid and beneficent task of reviving the Olympic Games." The speech did not produce any appreciable activity, but Coubertin reiterated his proposal for an Olympic revival in Paris in June 1894 at a conference on international sport attended by 79 delegates representing 49 organizations from 9 countries. Coubertin himself wrote that, except for his coworkers Dimítrios Vikélas of Greece, who was to be the first president of the International Olympic Committee, and Professor William M. Sloane of the United States, from the College of New Jersey (later Princeton University), no one had any real interest in the revival of the Games. Nevertheless, and to quote Coubertin again, "a unanimous vote in favour of revival was rendered at the end of the Congress chiefly to please me."

It was at first agreed that the Games should be held in Paris in 1900. Six years seemed a long time to wait, however, and it was decided (how and by whom remains obscure) to change the venue to Athens and the date to April 1896. A great deal of indifference, if not opposition, had to be overcome, including a refusal by the Greek prime minister to stage the Games at all. But when a new prime minister took office, Coubertin and Vikélas were able to carry their point, and the Games were opened by the king of Greece in the first week of April 1896, on Greek Independence Day (which was on March 25 according to the Julian calendar then in use in Greece).

The IOC is a permanent organization that elects its own members. Reforms in 1999 set the maximum membership at 115, of whom 70 are individuals, 15 current Olympic athletes, 15 national Olympic committee presidents, and 15 international sports federation presidents. The members are elected to renewable eight-year terms, but they must retire at age 70. Term limits were also applied to future presidents.

The IOC elects its president for a period of eight years, at the end of which the president is eligible for reelection for further periods of four years each. The executive board of 15 members holds periodic meetings with the international federations and national Olympic committees. The IOC as a whole meets annually, and a meeting can be convened at any time that one-third of the members so request.

<b>International Olympic Committee presidents</b>		
<b>Name</b>	<b>Country</b>	<b>Years</b>
Dimítrios Vikélas	Greece	1894–96
Pierre, baron de Coubertin	France	1896–1925
Henri, comte de Baillet-Latour	Belgium	1925–42
J. Sigfrid Edström	Sweden	1946–52
Avery Brundage	United States	1952–72
Michael Morris, Lord Killanin	Ireland	1972–80
Juan António Samaranch	Spain	1980–2001
Jacques Rogge	Belgium	2001–13
Thomas Bach	Germany	2013–present

#### **The awarding of the Olympic Games:**

The honour of holding the Olympic Games is entrusted to a city, not to a country. The choice of the city lies solely with the IOC. Application to hold the Games is made by the chief authority of the city, with the support of the national government. Applications must state that no political meetings or demonstrations will be held in the stadium or other sports grounds or in the Olympic Village. Applicants

also promise that every competitor shall be given free entry without any discrimination on grounds of religion, colour, or political affiliation. This involves the assurance that the national government will not refuse visas to any of the competitors. At the Montreal Olympics in 1976, however, the Canadian government refused visas to the representatives of Taiwan because they were unwilling to forgo the title of the Republic of China, under which their national Olympic committee had been admitted to the IOC. This Canadian decision, in the opinion of the IOC, did great damage to the Olympic Games, and it was later resolved that any country in which the Games are organized must undertake to strictly observe the rules. It was acknowledged that enforcement would be difficult, and even the use of severe penalties by the IOC might not guarantee elimination of infractions.

**Gender Equality in the Olympic Movement** While the participation of women in physical activities and the Olympic Games has steadily increased over the years, the percentage of women in governing and administrative bodies of the Olympic Movement has remained low. In December 2016, the IOC EB advised members of the Olympic Movement to set a minimum target of 30 per cent for women's representation in their governing bodies by 2020, and to adopt accompanying measures that will help them to reach this goal. To date, several NOCs and IFs have achieved gender balance and many more are making steady progress to close the gender gap in the upcoming Olympiad. Olympic Solidarity programmes Olympic Solidarity offers NOCs a series of assistance programmes for athletes, young hopefuls, coaches and sports managers, and these benefit a growing number of women. In the 2017-2020 Olympic Solidarity plan, all major programmes have special incentives encouraging women's participation. Furthermore, a special "Gender Equality and Diversity" programme is devoted to promoting initiatives creating preconditions for women to take on leadership roles in sport, in terms of both coaching and sports administration. NOCs can also apply for funding for projects aimed at raising sports participation levels among girls and women through a programme devoted to sport for social development. **Women and sport awards** Since 2000, the IOC Women and Sport Awards have been held to recognise women, men or organisations that have made remarkable contributions to the development, encouragement and reinforcement of women's and girls' participation in sport on an annual basis. There have been over 122 winners from 65 countries to date which is the sign of greatest transformation and real women empowerment.

#### **Reference**

1. Ives, J. E. (2012, August 13). As Olimpíadas mais femininas da história. EcoDebate. Retrieved from:<https://goo.gl/TDWZkr>
2. Cardoso, C. P. (2009). 100 Anos de Olimpismo em Portugal, Lisboa: Gradiva.COP – Comité Olímpico de Portugal (1996). Jogos Olímpicos. Um Século de Glória. Lisboa: Quidnovi,Público & Comité Olímpico de Portugal.Constantino, J. M. (1995).
3. Os Cem Anos do Movimento Olímpico. Oeiras, Portugal: Câmara Municipalde Oeiras.Goldblatt, D. (2016). The Games. A Global History of the Olympics. London, England: Macmillan.IOC - International Olympic Committee (2014). Olympic Agenda 2020.





---

**GENDER EQUALITY: A MAJOR CONCERN**

---

**Mr. S. N. Kamble**

*Assist. Professor, Dept. of Geography, Shivneri College Shirur Anantpal, Dist. Latur. (M.S.) India.*

*Email : shyamnkamble@gmail.com*

---

**Abstract:**

Gender equality is an important factor determining the overall growth of a country. There are several indicators to measure gender equality. Despite high growth rates and numerous government measures to promote gender equality, gender gaps persist in India. The lack of gender equality not only limits women's access to resources and opportunities, but also endangers the life prospects of future generations. In this article, gender equality has become a big issue in India.

**Keywords:** Gender, Education, India, equality, issue, measure.

**Introduction:**

Gender equality has become a big problem in many countries around the world. Especially in third world countries and some developing countries like India. Women face many problems in all these countries of economic and national policies. The empowerment of women is only observed on paper, especially in India, of men's dominance in society. In many countries, women are considered slaves by men and do not even receive basic rights as humans. The role of women is always limited to the society of the South community. Therefore, it is urgent to treat different issues. Defendant with gender equation at the global level. The United Nations Development Program has developed a project consisting of 17 sustainable development goals in 2015 to deal with different life issues. Members of SDG 4 belong to limited equality, of course, is a great concern now. Children in third world countries and some developing countries are still lacking their basic rights, such as food, nutrition, hygiene and education. It certainly hurts equal in their lives and their social independence. The lack of education creates measurable problems as the child deserves to achieve him or her entire potential, but inequality between genders in their lives and in the life of their lives The caregivers hinder this reality. No matter where they live in India, girls and boys see gender inequalities in their families and communities every day-in textbooks, movies, media and amongst themselves. body and women support. Across India, gender inequality leads to unequal opportunities and, although it affects the lives of both sexes, statistically it is girls who suffer the most. Globally, girls have a high rate of birth survival, are more likely to get on the right track and are more likely to attend early education, but India is the only major country with a large number of girls. deaths than boys.

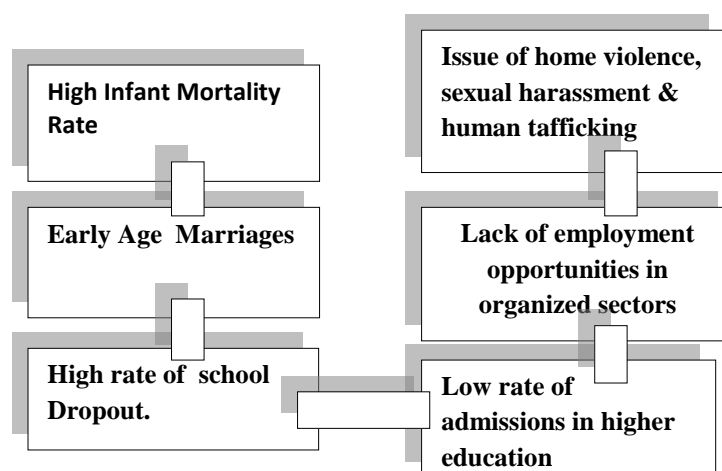
**Gender Equality major concern in India:**

**1. High Infant Mortality Rate:**

India has a higher infant mortality rate among girls than many other countries in the world. India's son preference not only prevents the birth of girls, but also leads to a higher mortality rate for girls born. A recent study published in the journal Lancet Global Health found that an average of 239,000 girls under the age of five die each year because of their gender, in part due to unwanted pregnancies and abandonment.

**2. Early Age Marriages:**

A girl who gets married at a young age is more likely to not have to go to school, earn money, and contribute to the community. She is more likely to suffer from domestic violence and to have HIV / AIDS. She is more likely to have children while still a child. These are high risks for her of dying from complications during pregnancy and delivery. Estimates suggest that each year at least 1.5 million girls under the age of 18 marry in India, making the country the country with the highest number of child brides in the world, accounting for a third of all child brides. total global brides. Almost 16% of adolescent girls aged 15-19 years are currently married (UNICEF, 2021).



**Diagram:** Gender Equality issues in India.

### 3. High Rate of School Dropout:

The average dropout rate for girls was 17.3% at the lower secondary level and 4.74% at the primary level in 201819, the Ministry of Women and Children said on Friday. By 2078, the average dropout rate will be 18.39% at the secondary level and 4.1% at the primary level, he said. The average dropout rate for girls in 201617 was 19.81% at the secondary level and 6.34% at the primary level. [Hindu2021]

### 4. Issue of home violence, sexual harassment & human trafficking:

Violence against women-especially domestic violence-is a major public health problem and a violation of women's human rights. Estimates published by WHO indicate that globally, approximately one third of women (30%) worldwide have experienced physical and/or sexual violence from an intimate partner or sexual violence outside of marriage. throughout her life. Much of this violence is domestic violence. Worldwide, almost a third (27%) of women aged 1,549 years who have been in a relationship said they have experienced some form of physical and sexual violence from their partner (WHO2021).

### 5. Lack of employment opportunities in organized sectors:

In India, the majority of working women work in the unorganized sector and in small family units. The literacy rate of female graduates is still very low compared to the female population. The actual participation of women in the labor force in the organized sector is very low or negligible. The participation of women in the labor market is observed in urban cities and densely populated cities in India. But in semi-urban or rural areas, women do not have many opportunities to work in the organized sector. In particular, women only work in schools, health centers, handicrafts and small shops. As a result, there is no gender equality in many areas where women can work alongside men.

### 6. Low rate of admissions in higher education:

The percentage of women attending university was very low in India in 1951. Only 13 girls out of every 100 boys were able to attend higher education. However, over the past few decades, this perspective has changed dramatically and today there are 41 students out of every 100 students. in higher education are girls. But the big question is about graduate education, where only 21% of girls go to university and the rest are dropouts.

### 7. Gender disparity in basic education:

Many documents on the gender gap also indicate that it is a major barrier to accessing education. For example, many adolescent girls, due to social structure, often have to help with housework and take care of siblings instead of going to school or going out. Gender inequality results in a significantly lower female literacy rate, at 65.46%, compared with a male literacy rate of 82.14% (Table 1).

**Table-1:** Gender disparity in basic education:

Year	Male	Female	Total
1901	9.83	0.60	5.35
1911	1056	1.05	5.92
1921	12.21	1.81	7.16
1931	15.59	2.93	9.50

1941	24.90	7.30	16.10
1951	24.95	7.93	16.67
1961	34.44	12.95	24.02
1971	39.45	18.69	29.95
1981	56.50	29.85	43.67
1991	64.13	39.29	52.21
2001	75.85	54.16	65.38
2011	82.14	65.46	74.08

### Conclusion:

For general happiness and national development in 1991, a high score on gender equality was the most important aspect. Countries with less disparities on gender equality have come a long way. The Indian government has also begun to take steps to ensure gender equality. A number of laws and policies are prepared to encourage girls. The campaign " Beti Bachao, Beti Padhao Yojana" (Save Girls and Educate Girls) was created to raise awareness about the importance of girls. Certain laws that protect girls also apply. However, we need more awareness to spread knowledge about women's rights. In addition, the government should take initiatives to verify the correct and appropriate implementation of the policies.

### References:

1. WHO (2021, March 9) Valence against women, Retrieved May 19, 2021, from World Health Organization.
2. UNICEF (2021 May 2 ) End child marriage. Retrieved May 19, 2021. For UNICEF for every child
3. Khullar, A. (2018 May 23) Over two lakh young girl die every year in India because of their Gender. Retrieved May 2021 from the wire. <https://thewire.in/women/gender-bias-imder-five-mortality>
4. The Hindu (2021 May 05) Average dropout rate of girls recorded at 17.3% at secondary level in 2018 19. WCD Ministry, The Hindu, p.I.
5. Dasgupta, Jashodhara. 2015, Gender gap: Man get away with too many privileges.



**FEMINIST LITERATURE AND WOMEN EMPOWERMENT  
WITH THE SPECIAL INSIGHT OF RAMA MEHTA'S INSIDE THE HAVELI**

**Mr. Samir Subhash Kulkarni<sup>1</sup>, Mr. Keshav Manoharrao Dhandal<sup>2</sup>**

<sup>1</sup>Assistant Teacher, School Of Scholars, Kaulkhed, Akola – 444001

Email Id : [samirkulkarni@mgsnagpur.org](mailto:samirkulkarni@mgsnagpur.org), [sameerkulkarni1270@gmail.com](mailto:sameerkulkarni1270@gmail.com)

<sup>2</sup>Senior Teacher (TGT), School Of Scholars, Kaulkhed, Akola – 444001

Email Id : [keshav.dhandal@mgsnagpur.org](mailto:keshav.dhandal@mgsnagpur.org)

**Abstract :**

Women Empowerment includes the socio-economic and cultural approach towards raising the status of women by promoting them an equal opportunity through proper education and raising awareness towards their rights and allowing them to make life-determining decisions and enhance the ability to face various problems prevailing at present times to bring about the social change for their independent growth. It leads to find out various solutions for women's social, economic, political and cultural problems which they face in their day-to-day life which will help them to find out their own potentials and move confidently towards a self-independent way of life.

This paper is a small attempt to analyse the present status of women, who need to be empowered. Our focus will be on the sub theme "Feminist Literature and Woman Empowerment: With the special focus on Rama Mehta's 'Inside the Haveli'".

**Introduction :**

We know that our Indian society has a patriarchal setup where the complete dominance and power lie in the hands of a Man. The orthodox nature of Male Centred society and the conservative religious backgrounds make women unable to have control over the power and dominance leading in the decrease of Women's Fundamental Rights. Education which is one of the most important means of empowering women but in most parts of the world women always receive less formal education than men specially in the rural India (both by mind and place). Thus, one can't deny these facts that there is a lot of need to bring about a change in the societal structure of our country.

**KeyWords :** Patriarchal; Women empowerment; womanhood; metropolitan; Gender discrimination; orthodox society

**Theme:**

The Nineteenth century is known as the Renaissance for the education and emancipation of a woman. This opened up a wide spectrum for women to rise up spiritually and physically. Specially the Indian Feminist Literature in English focuses on the birth of the new woman who is empowered with education and the self-determination. Rama Mehta's Inside the Haveli is the sincere effort of a writer to create the bridge between the two opposite thoughts i.e. modernization and tradition. Mehta depicts an educated woman, Geeta's journey from modernity to the conventional world behind the shroud; where she is endowed with the obligation of continuance of its conventions.

The Woman can make progress towards her identity only when she gets an emotional, moral, financial support and freedom with trust and faith from her family. This is clearly shown by Rama Mehta in her novel "Inside the Haveli" which is written under the sweeping influence of the notions of new womanhood. The novel explores the journey of the protagonist i.e. Geeta who overcomes her search for identity at the mental, social and physical level in the cross-cultural content. She is a modern, educated, young woman from Bombay who is crushed under the weight of patriarchal dominations and tradition-bound society in which she totally lost her original identity.

Rama Mehta's "Inside the Haveli (1977)" presents the story of Geeta, a girl born and brought up in Bombay. She had studied in co-educational college and had an exposure to metropolitan life. She comes to Udaipur as the nineteen-year-old bride of Ajay Singh, a professor of science. Ajay's (Symbol of Patriarchal Society) ancestors were the ministers of the Ranas of Udaipur and their haveli, Jeevan Niwas, was one of the chiefs and the most prominent havelis in Udaipur. It is quite difficult for a spontaneous, spirited and educated girl like Geeta to adjust and adapt to the rigorous and conventional ways of the haveli, in which women are kept behind purdah. Geeta finds herself suddenly entrapped and engaged in a vast haveli where she is all the time encircled by women. Born and brought up in a nuclear and educated family in Bombay Geeta has come to find a crowd of maids, their children and women from other havelis

who keep visiting one another on the slightest excuse. And when Geeta was told to keep Purdah, it created the dilemma in her mind about to follow the modernity or tradition. But she compelled herself to follow the tradition.

“In Udaipur we keep Purdah. Strange eyes must not see your beautiful face.” (Inside the Haveli)

The Culture plays a vital role in one's entire development, but we find that it becomes an obstacle for the development of women. Let's take the example, the Purdah System, which is mentioned and prevailing in Rajasthan was not observed in India during the first half of the Medieval Period. But it was the Muslim conquest of India which introduced the system of using Purdah by the women or nominally observed as a sign of respect towards the elders especially in rural areas. Gradually the practice of Purdah became strict and got associated with social status and prestige. Purdah is the oldest form of colonization, of domination and of control specifically the control of Patriarch over the Feminine Gender which was followed by the Haveli of Udaipur and started the regulation of the rigid system where covering one's face was a symbol of prestige and respect for the elders which resulted in the loss of self-esteem, self-determination of women. Geeta an educated and independent girl became a victim of these patriarchal customs, her journey of life moves from modernity to tradition.

Patriarchal influence and gender discrimination is seen throughout the novel. Geeta was neither allowed any freedom with her husband nor could she take care her own child in the presence of her in-laws. The existence of authority feels everywhere. Nothing is done without consulting her grand father-in-law and father-in-law. It is according to their wish that the whole schedule of the house revolved. Geeta couldn't help thinking that the ladies of the haveli were waiting for the day when they would be liberated from their confinement. In any case, at first glance they demonstrated no disappointment. Geeta finds Ajay a supportive husband but like Geeta, he is also fearful of the deep-rooted life-long customs and standards, and not able to break traditions. He was not ready to do anything to confront his father's authority that he admired and respected. Geeta, though an educated but being an idealized Indian wife, was unable to reveal her opposition to her husband's idea and remains mum. At the end of the novel, we find that Geeta tried her level best to bring about the revolution in the system after getting the power; but again, she had to adjust herself with the rigid; orthodox society.

Women represent half the world's population and our Indian Constitution guarantees the equal right and opportunity to get developed despite of cast, creed and gender, we cannot deny the fact women have equal rights too in the society. In comparison of man, Mother (woman) can give a nation great citizen. It doesn't matter, how much educated or illiterate she is, she has a great bulk of knowledge which they grasp from their day-to-day experiences. Then, how can a Man be a Superior most than a Woman, while he also takes birth from the womb of a woman. Biologically, women are weak in comparison to men but orthodox Patriarchal society makes them fully weak to present idealistic view towards man. They are always told to follow the man-made rules and regulations of life which make them totally unsatisfied in their life. One hand she is being respected in the form of Goddess; on the other hands her entire dreams have been crushed under the unnecessary expectations from her. Always she is expected to be a good mother, the sister, the best wife, good daughter and so on. She is told to adjust and adapt with the new surroundings and atmosphere. As it is well said “An Educated woman, educates the entire family”. Thus, Empowerment of women is a necessity for the very development of a society.

At the end of the novel, we find that though the entire control comes in the hands of Geeta and though she is shown eager to bring about the change in the prevailing customs, she is unable to bring the change as she compiled herself to accept and adjust with the customs as the pressure of the patriarchal society doesn't allow her to do so.

Now it's time to bring about the change in our point of views towards women, their work, their achievements and mentality towards women. If we want to empower women, we have to initiate certain things, such as:

1. First of all, we need to change our typical mind-set that the women need the support of a Man and then we have to make them economically independent by creating new opportunities.
2. For this, they should be given proper education. Because education is most powerful weapon by which they can raise their status.
3. The male dominated society had filled women's minds with inferiority complex and idealistic viewpoint of man. For this, we have to inculcate reasoning and practical viewpoint in them by which they can decide what is right and what is wrong.

4. We have to make them feel secure in any situation and self-determining and self-confident in decisions making and most important we need to accept and respect the decisions made by her.
5. She should be motivated to do new things and of course supported from all the sides wherever and whenever needed.
6. We have to give them real freedom which is not given to them till today. Even they should not be confined within the limitations of the Societal expectations.
7. They should be given a chance to prove themselves that they are not far behind than of a man.

**Conclusion :**

To conclude our paper, It is the need of every woman to raise their voice in this male dominated society. In every nation of the world the gender inequality is prevailing due to the cultural customs and traditions. Until women are given same opportunities to show their potentials which men have, entire society will be destined to perform below their true potentials. Thus, the greatest need of the hour is to change of social attitudes towards women that they are not the Inferior to the Man.

**References:**

1. Mehta Rama: Inside the Haveli : Penguin Publication, New Delhi (1977)
2. Dr. Abidi Azara: Feminism in Indian English Literature: An Analysis
3. Prof. Kadu Umesh: Feminism as A Literary Movement in Indian Literature (Vol-III)
4. Sharma Shikha: Feminism in Indian English Literature: A case Study of Contemporary Women Novelists (Journal of Advances and Scholarly Researches in Allied Education Vol. 16, Issue No. 4, March-2019)
5. M.M.Divya: Representation of Indian Women in 19<sup>th</sup> Century Indian Poetry and 21<sup>st</sup> Century Indian Poetry (International Journal of Innovative Technology and Exploring Engineering (IJITEE) ISSN: 2278-3075, Volume-8 Issue-7C, May 2019)

**WOMEN EMPOWERMENT IN POLITICAL DOMAIN**

**Mrs. Vijaya Dukare<sup>1</sup>, Mr. Prashant Subhash Thakre<sup>2</sup>**

<sup>1</sup>(TGT) School Of Scholars, Kaulkhed, Akola – 444001

Email Id : vijaya.dukare@mgsnagpur.org

<sup>2</sup>(TGT), School Of Scholars, Kaulkhed, Akola – 444001

Email Id : prashant.thakre@mgsnagpur.org



**Abstract:**

‘Women empowerment in politics’Where we are working rather struggling for women empowerment there evolvement in politics is far far away.

Politics where educated are not interested to be a part of that there women entry –Major topic of discussion and debate from family ,society and in parliament. Country like India where women sharing half sky why not half participation in politics. What is the scenario of in the world. What are the barriers and benefits in women evolvement in politics . In two types of democracy women envolment references we are getting in ancient Indian History but less participation in modern democracy. So what is women participation? Fact and figures :Women leadership and political participation on the world level as well as in India as world’s largest democracy. Some suggestions for women empowerment in politics. This is the net suggestions but really how is a cup of tea those who are reading and writing on this topic. Really how many of us ready for making women empowerment in politics. Are we ready to start it from our family? If answer is ‘Yes’ then only women empowerment is possible in politics otherwise it would be the same issue to be continue in discussion in public meeting before election and topic for international conference.

**Introduction:**

India world’s largest democracy, where half population is women women and sharing half electorate . What is the percentage in political participation of women .

Why it is important ?what are the benefits and what are the barriers .All these points are shared and found available on net but what is the points came to when discussed with family members and the elder women in family about women envolvment in politics .All are very interesting but eye opening facts which tells us how vast issue and why it is favourate topic of debate and conferences .So lets see.

**Theme:**

**Women Empowerment :**

Women empowerment is the process of empowering women. It is a necessity for the fine development of society, *SELF HELP GROUP(SHG)* decreased so many women’s problems by micro-financing. In the past few years, women’s participation in SHG is much bigger because it steps deeper into the problem that the women have and a slight bit rectified. It strongly demonstrates in their women empowerment and enhances sustainability, stabilizes the quality and quantity of human sources available for the development.

Empowerment is one of the main concerns about human rights and development. Empowerment means accepting and allowing people who are on the outside for the decision-making process into it and which means increasing women’s access to control over the strategic life that affects them and unequal power relations between the genders.

**Female Participation:**

The importance of Women In Politics is a fundamental prerequisite for gender equality without partition needs a genuine democracy for the world. ‘Many women can do the noble thing, but you suppress



them from the exterior boundary. In that manner, righteous women can bring men up but evil men bring women down. Female participation facilitates women's direct engagement in PUBLIC DECISION MAKING. This decision-making power is a means of ensuring better accountability to women. Why Women in Politics?

“WHEN YOU WANNA GIVE UP, REMEMBER WHY YOU STARTED TIMES MAY GO BUT BE STRONGER & CONSCIOUS IN YOUR WAY”

What is the Importance of Women in Politics? because Women are the mere caretakers of children and elders in every country of the world, and women's political participation rate arises from every year. In October 2019, the global participation in the national level parliament is 24.5%. International studies demonstrate that political organizations change society and women take the lead role in helping the family adjust themselves relate to the new realities. She can face a number of challenges that affect their ability to participate in political life and become a political leader. Women are mentally stable in all the stages compared to the man, it's not the feminism we are talking about, because it's also said by a man. Don't make the women stuck in a small surrounding of life, let them fly to lead their role in the world.

WHAT IS WOMEN POLITICAL PARTICIPATION? Women's political participation is the actual and equal involvement of women in the governance of the communities they belong to whether via elective, appointive or merited positions. It means the recognition and value attached to the contribution of all including women in the governance system of any community/country.

**Facts and figures:** Women's leadership and political participation

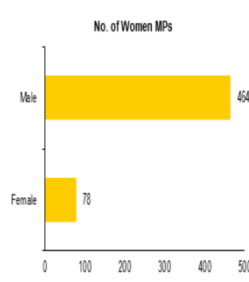
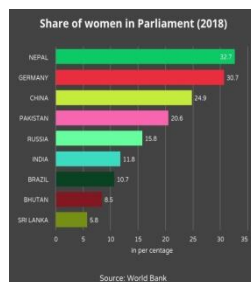
Women's equal participation and leadership in political and public life are essential to achieving the Sustainable Development Goals by 2030. However, data shows that women are underrepresented at all levels of decision-making worldwide, and achieving gender parity in political life is far off. Women empowerment in politics

Women's political involvement is the real and equivalent participation of women in the governance of the communities they come from whether through optional, appointive or merited positions.

It indicates the acknowledgment and worth connected to the contribution of all consisting of women in the governance system of any community/country.

Decision-making ends up being advantageous to the whole nation when it shows the collective inputs from all members of the neighborhood without discrimination.

It is essential to have women participation in politics. Studies have exposed that increased women's involvement has led to a larger financial advantage, increased cooperation across party lines and more sustainable dispute resolution. It is necessary to raise women's engagement in politics by raising their awareness of chances available, building self-confidence and abilities. Targeting women at the grassroots level has produced impactful results as can be seen in Saudi Arabia where women are enabled the very first time to run as prospects in the local elections.



**ELECTION 2018**-8,049 candidates, including 724 women. The Congress had fielded the maximum of 54 women candidates. It was closely followed by the ruling Bharatiya Janata Party (BJP), which had fielded 53 women. Among the other national parties, the Bahujan Samaj Party (BSP) fielded 24 women candidates, the All India Trinamool Congress (AITC) 23, the CPI(M) 10, the CPI four, while the Nationalist Congress Party (NCP) fielded one woman candidate.

As many as 222 women contested the polls independently.

A total of 8,049 candidates were in the fray in the parliamentary polls.

**Today's Representation In The Indian Parliament :**



- This election, women candidates from 22 states and one union territory have been elected. According to the last census, 48 percent of India's population is female, which makes the percentage of women representatives -- 14.36 percent -- in the Parliament abysmally low.
- Some Suggestions for Women Empowerment  
What We Can Do to Capitalize on Women's Leadership in Politics Current research posits numerous explanations for the lack of women in leadership roles, including gender discrimination, lack of female role models, aversion to competitive environments, family responsibilities and social norms. We can address these challenges through structural changes to political frameworks and social changes in how we expect women and leaders to behave, which can give way to increasing women's political aspirations..
- Political Training Programs: Mentorship, confidence building, media training and political campaign education are all effective tools to increase adolescent girls' and women's political aspirations and efficacy despite structural obstacles.

**Conclusion:**

Barriers to Women's Political Involvement The apparent barriers are standard and cultural barriers that are established and social standards and mindsets against women as leaders and decision makers.

It is essential for women to have the required social and family support to conquer this. It is necessary to highlight the advantages of having women in decision making and to have local good example to assist construct local capability.

Another significant risk for women is violence and intimidation. This can be avoided by having electoral standard procedures and help from non-governmental organizations on excellent practices embraced to local conditions.

Women are opportunity experts. Women see opportunities in everywhere and in everyone. Women are networking professionals. women seeks to be relationship specialists and natural givers.

India made history in space research with 'MISSION MANGAL' role of women made impossible to possible .So lets begine new mission with same zeal , enthu and cooperation ie' MISSION PARLIAMENT' with 50%participation of women in WORLD's largest democracy as a decision makers. For women empowerment in politics 'MISSION PARLIAMENT'

**References:**

1. Mehta Rama: Inside the Haveli : Penguin Publication, New Delhi (1977)
2. <https://www.gage.odi.org/publication/gender-livelihood-capabilities/>
3. Times of India Article



**GENDER EQUALITY AND SUSTAINABLE DEVELOPMENT IN INDIA**

**Shri. Santosh Gohokar**

*Assistant Professor, Head of History Department, Chintamani Mahavidyalaya, Ghugus, Dist. Chandrapur*

**Abstract:**

In India gender inequality has its roots in cultural norms traditional and patriarchal system. In India patriarchal society is responsible for suppression and oppression of India women Indian culture is a silencing culture. Women are silenced in the name of tradition, society, family etc. as per the nature rules now women are raising voice against such suppression. It is converted now in mass women movements they are lighting for their basic rights and human rights Gender Equality is the backbone of sustainable development goals. Gender disability affects the growth and development. Globally women are experiencing gendered subalterns. They are subalterns in the term of education wealth discussion method, financial opportunities even social desiccation.

**Keywords:** Gender, Traditional, Patriarchal, Suppression, globally etc.

**Introduction:**

Sustainable development includes environment, social progress and economic developments in environments aspects natural resources and environmental protection in included where in social progress civil rights, social economic passement, cultural identity is included where is economical aspect there are expectation about property and employment is included. Political participation and representation also matter a lot in sustainable development. SDGS wanted to eradicate the inequality or discrimination in access to education health facilities etc. They aim to tackle economic crisis and natural resource and environmental protections is included were in social progress civil rights social cultural. This is a kind of world mission to achieve gender equality progress has happening in many countries on different level. When every woman could be able to say "I am proud to be women that time real gender equality goal will be achieved".

**Women and Political Participation:**

Women Political participation and Decision making is very less. Globally women leadership in politics is only 11% from 1995 to 2015. This has to change women are more than half of the population and potential. They need to be active in communities. They need to sit at the table women are needed to come forward as women with vision and anticipation?

All women must be at equal treatment. There should be target of ending violence against women to achieve sustainable development. Women are victims of in many ways like unpaid care work, sexual and reproductive health, when we see percentage of abortion. There should be right to reproductive health and rights. It is seen that gender disparities become wider as girls move on adolescence stage.

Deepa Narayan says in her book, "I grew up thinking unless my father sanctions my existence. I am not alive. I was always waiting for validation. If he said you are fine I would be fine".

**Gender equality and social media:**

Social media played a vital role in unfolding unexpected inner realities. This movement is proved a sea change for the victim of sexual harassment. To change all these things, have to follow due process. Now people from all walks of life are coming to center to back survivors as lawyers. Media plays vital role in presenting or creating the picture of society. It shows empowered women, successful women, courageous at the same time traditional images are also shown. We see tagline in T.V. advertisements which shows women all over world are only mean to homework. Janina says, "Gender is about more than men/women to achieve gender equality we all have to challenge ourselves to think outside these restrictive boxes and recognize other gender identities that have to be included when fighting for equality." Though India is independent but Indian women are still fighting for freedom. They have trained to remain voiceless and erase themselves but somewhere women are speaking up about their experiences. #me too movement is the outcome of this breaking of silence. This movement shook the whole world. In this digital movement women are expressing storms of experiences and suffocation. Me too movement raised voice against sexual harassment. In Oct, 2017 it spread in the whole world. Tarana Burke an American social activist coined this phrase me too and it was popularized by American actress Alyssa Milans on Twitter."Such women mass movements are creating the awareness to think about self respect, self esteem and praise the voice against such discriminations.

**Gender equality and Mass Movement:**

In 2012, whole country stirred because of the Nirbhaya incident in New Delhi. Silently women protested for the justice for Nirbhaya. This protest leads or a kind of courage which resulted in the number of women reporting such crimes increased. In the whole world it had become the centre of discussion while Google put a white candle below its search bar in the US marking its tribute. SDGs goal 3 assures the women healthy and hygiene life there should be some provisions up to the root level. In India when sanitary napkins were taxed with GST it became unaffordable to the women of lower income class. Then Indian women raised voice for this using the digital world.

Online movement ‘Lahu-ka Lagan’ was also a struggle for healthy life of women. It was against the taxing sanitary napkins. 12% GST on sanitary pads. Indian women fought for exemption from GST on sanitary pads. Advocate Sushmitadev filed a petition with the support of above the 400000 women signatures. It was an online and offline movement of July 2018 and India becomes the one of the countries of world where sanitary napkins are tax free. There was also some variation in taxation in different states. But it is also a step forwarded to gender equality by uplifting health and which mentioned in goal 3 good health and well being and goal-6 clean water and sanitation.

**Gender equality and Domestic Violence**

Domestic Violence is the major barrier of gender equality. In UP, Banda district women raised voice against domestic violence in the form of gulabi gang in 2006. At the starting it was foe Domestic violence but later it also struggled against corruption and child marriages. Status of rural uneducated women is different from educated urban women but as whole Indian mothers are stressed mothers. Some women are dependent financially. If marriage is a samsakara and it is taken as social responsibility then why males are not shouldering the responsibilities automatically come after the marriage. There should be recognition to mother work. Tarabai Shinde has said in her book ‘Stripurushtulana’ • that in India women are not only treated as the man’s other but are also subjected to discrimination, oppression, violence and exploitation. She through the ‘stripurushtulana’ questioned the standards set for women by the dominant half which were and still are unfair and the root cause of their marginal position in the society.

According to World Economic Forum (2017) it will take 100 years to eradicate gender disparities. The Indian constitution recognized the principle of equal pay for equal work for both men and women and right to work through article 39 (D) and 41. But in India still there is discrimination in equal pay to same work, Discrimination varies nation to nation but for empowering women gender gap should be reduced, especially in the labor market. Eliminating the wage gap is very essential.

In the name of protecting women, women are suppressed. Gender equality begins in families. We have to breakdown gender stereotypes by educating them to share the carework, women right. Women should be empowered to speak out. While promising no one will behind we should come together to bring all these movements and struggles into action. Cultural shift should be accepted by the people broadly.

‘We know  
What we are  
But know not  
What we may be’

Woman is the unique and inseparable unit of humankind. William Shakespeare what said before centuries is relevant to the present situation of women. History records the changing status of women and it has been reflected through the contemporary literature. Now women are expressing their emotional world and unfolding realities and giving voice to their suffocation through the media, mass movements, through newspapers, somewhere after exploitation they are knocking the doors of courts etc. All such protesting voices made world to think about the gender equality. There is a need to rethink and to understand the causes of inequality and power relation, Gender equality is a world mission to achieve sustainable development.

Gender equality is the fifth goal of SDG. It aims to erase all forms of inequalities in all spheres circled women. It is working for achieving gender equality and empowers all women and girls. It is a difficult and crucial task before the world. Gender disparity is a kind of inju: socially accepted all over the world. On one hand and on the other hand, half circle of the earth is fighting for equality. This half circle is suffering due to discrimination, gap in gender equality, violence on different paths of the life.

SDG’s 2030 agenda aims in building a better future for all. It also aims at no one will behind. In 2015, all over the world 129 countries agreed the sustainable development goals. They planned for next 15 years means up to 2030. These countries decided to develop the people who are living in poverty. Present

paper aims to study the new forms of women struggle. Its also aims to study changing faces of discrimination. Battle for gender equality is not only a battle of decades but it is of centuries. Gender equality facilitates women empowerment indirectly to sustainable development.

Dr. B. R. Ambedkar says, “I measure the progress of a community by the degree of progress which women have achieved.”? Gender equality is a base for sustainable world which is a kind of basic Fundamental human right. Women’s representation in politics, economical decision-making process is very rare.

**References:**

1. Shakespeare, William. Hamlet: Act 4scene 5, p.3
2. <http://www.legalservicesindia.com/article/1611>
3. [www.unwomen.org/en/what-we-do/leadership-and-political-participation](http://www.unwomen.org/en/what-we-do/leadership-and-political-participation)
4. Narayan Deepa, CHUP, Judgement Books, 2018.
5. <https://gem.unu.edu/publications/articles/how-can-we-achieve-gender-equality-by-2030>
6. <http://www.womensweb.in/2018/11/>
7. <https://paycheck.in>



**GENDER EQUALITY IN MODERN SOCIETY**

Mrs Anita Sunil Pawar<sup>1</sup>, Mrs Sheetal M. Raghuvanshi<sup>2</sup>, Mrs Neha N. Nibandhe<sup>3</sup>, Mr Ganesh K. Vyawahare<sup>4</sup>

<sup>1</sup> [anita.pawar@mgsnagpur.org](mailto:anita.pawar@mgsnagpur.org), <sup>2</sup> [sheetal.raghu@mgsnagpur.org](mailto:sheetal.raghu@mgsnagpur.org),  
<sup>3</sup> [neha.nibandhe@mgsnagpur.org](mailto:neha.nibandhe@mgsnagpur.org), <sup>4</sup> [ganesh.vya@mgsnagpur.org](mailto:ganesh.vya@mgsnagpur.org).

**Abstract:**

“Gender equality is when people of all genders have equal rights, responsibilities and opportunities”. Gender equality is not a subject mean to study about only the understanding of men and women empowerment and ideology but about the status of the individual in society. It includes the empowerment of heterosexuals, lesbian, gay, bisexuals, transgender, queer and asexual too. Though we all are so called a modern age civilized society, still the ideology or behavioral body language of some of the individuals towards the subject is strange. Many a times, people used to pretend that they are more idealistic than the society and accept every thought of empowerment but deep down it’s a strange fact that the person just pretend that mature behavior. The subject is not only for communication but an individual should have capability to accept and respect the anatomy and behavior of others. Gender equality, besides being a fundamental human right, is essential to achieve peaceful societies, with full human potential and sustainable development.

**Introduction:**

Civilization and modernization are bases to address the existing vicious circle of traditions and long-standing genderbais discrimination in areas of education, health, employment and access to information which have sincerely relegated them under positions of subordination, discrimination, stigmatization, deprivation, harassments and other traumatic experiences that thwart their potentials to socio-economic development. The existence of equal opportunities among men and women are the baseline for development which are greater goals of the world. Issues on gender have attracted and continue to dominate the agenda of global fora and conferences to generally educate, inform, train and develop the need of fair rights to all aspects of life to every human being. Globally, countries have seamlessly enacted laws and other legislation to protect the fundamental right of all and empower them to bridge the inequality gap.

Education is a key area of focus. Although the world is making progress in achieving gender parity in education, girls still make up a higher percentage of out-of-school children than boys. Typically, families with limited means who cannot afford costs such as school fees, uniforms, and supplies for all of their children will prioritize education for their sons.

The canker of gender inequality has been tackled from diverse angles. Several declarations and chatters, and gender-friendly legislation were enacted to champion the course to gender equality For instance, **the Constitution of India contains a clause guaranteeing the right of equality and freedom from sexual discrimination.** India is also signatory to the Convention for the Elimination of All Forms of Discrimination Against Women, or CEDAW.

**Rational Of Study:**

But making a laws and following it is the main issue .India is country full of diversity. People come coming from different mindset have different vision about different aspects .When it comes to gender equality everyone like to talked about it but not to follow it .

**Why is it so?**

**To find out this answer is the purpose of this paper presentation**

**Objectives:**

- Describe gender equality and inequality and how they affect development.
- Finding Methodologies to generate awareness about gender equality among society.

**Hypothesis:**

Gender inequalities remain prevalent in many parts of the world and continue to undermine the achievement of positive health outcomes. According to the Global Gender Gap Report, while no country has fully closed the gender gap, India fares particularly poorly. Out of 142 countries, India is ranked 114 overall; looking specifically at health and survival, India ranks even lower at 141 (Beckhouche, 2014). In recognizing the need to focus on gender, donors and program implementers have begun to identify and

incorporate strategies and approaches for addressing gender barriers and constraints in health programs. A considerable body of literature on gender-integrated health programs demonstrates how gender inequalities can be mitigated by identifying and actively challenging inequitable gender norms, roles, and interactions (Muralidharan, 2014; Rottach, 2009; Boender, 2004). Despite this, an enduring and persistent limitation is the lack of evidence on gender-integrated programs that have been scaled up. Existing frameworks and methodologies for scale-up do not offer systematic guidance on how to integrate and sustain a gender focus. Moreover, because there is a lack of evidence on how programs have incorporated a gender focus or how gender-integrated programs have been scaled-up, it is challenging to determine the actual impact of gender integration on scale-up (Rottach, 2013). The past decade has witnessed a heightened interest in scaling up health programs (Yamey, 2012). The Millennium Development Goals (MDGs) and post-2015 Sustainable Development Goals (SDGs) provide impetus for the implementation of large-scale programs to bring about development progress; a focus on the scale-up of health services has been at the crux of the MDGs (Paina, 2012). Among program implementers, scale-up is in many ways a natural progression. Once a program or pilot project is shown to be effective, program beneficiaries, donors, or other interested parties will request more—typically an expansion, with a wider impact (Uvin, 2000). Scale-up, however, is a complex process; it cannot simply be a replication of efforts. Successful scale-up must occur through a system that is adaptive and flexible; overly simplistic approaches will not work (Renju, 2010; Bradley, 2012; Subramanian, 2011). There is a general lack of consensus on one main scale-up framework or process for health programs. After examining various frameworks and processes, three salient features of scale-up emerge: evidence that the intervention is effective, a (strategic) plan for scaling up the effective intervention, and the readiness to scale-up. Gender inequality, however, is rarely addressed (Rottach, 2013). The only exception is the ExpandNet/World Health Organisation (WHO) framework, which proposes “respect for human rights, equity, and gender perspectives” as an underlying principle and further states that, “...scaling up should ensure attention to human dignity, the needs and rights of vulnerable groups and gender perspectives, as well as promote equitable access for all to quality services” (Simmons, 2007; ExpandNet/WHO, 2010). Despite mentioning the need to employ a gender focus, it offers little guidance on how to systematically attend to gender throughout the scale-up process. In response to the apparent gap in guidance for addressing gender during scale-up, the GPM program conceptualized a programming approach to direct the systematic integration of gender into the scale-up of health interventions. Focused specifically on FP/MNCH outcomes, yet applicable to a wide range of health areas, the approach increases awareness of the need to address gender and achieve gender equality and female empowerment as outcomes of FP/MNCH programs taken to scale. Furthermore, the approach outlines four “priority global-level actions” that enable the systematic integration of gender during program scale-up (Rottach, 2013). The GPM approach, in many ways, mirrors the salient features mentioned above. The four key actions include

- Incorporating concrete guidance on addressing gender inequality into existing and new scale-up frameworks and approaches
- Mobilizing commitment and financial resources for scale-up
- Building the evidence base to demonstrate the impact of addressing gender equality in scale-up efforts
- Developing approaches to addressing gender equality that can be brought to scale (Rottach, 2013)

#### **Methodologies:**

The case studies were carried out in July and August 2014 in India. Key informant interviews (KIIs) were conducted with government representatives at the state level and NGO and donor representatives affiliated with each program (for interview count by program, see Table 1). For the Avahan program, KIIs were conducted with one donor representative from the Bill & Melinda Gates Foundation (BMGF) and representatives from implementing NGOs; the case study team was unable to schedule any KIIs with government representatives affiliated with Avahan. For the GEMS program, KIIs were conducted with local government and NGO representatives and for PRACHAR, one KII was conducted with a representative of the government of Bihar (GOB) (via phone) and another with an NGO representative. Most KIIs were conducted in person; however, three were conducted via Skype or phone. Institutional Review Board (IRB) approval, or other internal review and approval, was sought and achieved for each organization from the case study team (HPP, PHFI, and ICRW). All key informants received an informed consent form, which provided information on interview structure and required a signature by the informant. Interviews were no longer than one hour and all interviews were recorded if informants gave consent to do so. All informants have been left anonymous in this analysis; interview

recordings were only used to check on interview information and content. Analysis of interview content, along with background literature reviews on each program informed the findings of this report, which include a brief snapshot of each program, followed by an in-depth comparative analysis of all three programs. The structure of the comparative analysis is grounded in five criteria, based on the ExpandNet/WHO framework:

1. Scalability: Assess the level of scalability of each program (i.e., what specific attributes of each were appealing to the government for scale-up?); what aspects were not scalable?
2. Partnerships and resource mobilization: What key partnerships were formed to expand each program for scale-up and how was funding mobilized for scale-up?
3. Institutionalization: What changes were made to institutionalize each program within the government health system (i.e., level of political commitment, champions within the government, advocacy on behalf of donors/NGOs)?
4. Monitoring and evaluation: What are the strategies for monitoring and evaluation of the scale-up process and overall effectiveness of the program during and following scale-up?
5. Sustainability: How sustainable are the gender aspects of each program, following scale-up?

**Conclusion:**

Gender equality is important not only from the intrinsic perspective that women should not be denied well-being, but also from the policy perspective that empowering women has a positive effect on other development outcomes. For these reasons, many attempts to measure gender equality have been made, often by means of composite indices. However, the current indices are limited to the period after 1995, which means a long-term perspective is lacking. This is problematic because economic development and changes in attitudes to women are long-term processes, and because current indices provide only a limited sense of what progress has been made toward gender equality.

**References:**

1. [https://www.healthpolicyproject.com/pubs/573\\_PromotingGenderEqualityinIndiaFINAL.pdf](https://www.healthpolicyproject.com/pubs/573_PromotingGenderEqualityinIndiaFINAL.pdf)
2. Agarwal, Bina. 1997. "‘Bargaining’ and Gender Relations: Within and Beyond the Household." *Feminist Economics* 3(1): 1–51. doi: 10.1080/135457097338799 [Taylor & Francis Online], [Google Scholar]
3. Alesina, Alberto, Paola Giuliano, and Nathan Nunn. 2013. "On the Origins of Gender Roles: Women and the Plough." *Quarterly Journal of Economics* 128(2): 469–530. doi: 10.1093/qje/qjt005 [Crossref], [Web of Science @], [Google Scholar]
4. Allendorf, K. 2007. "Couples' Reports of Women's Autonomy and Health-Care Use in Nepal." *Studies in Family Planning* 38(1): 35-46.
5. Beattie, T.S., P. Bhattacharjee, B.M. Ramesh, V. Gurnani, J. Anthony, S. Isac, H.L. Mohan, A. Ramakrishnan, T. Wheeler, J. Bradley, J.F. Blanchard and S. Moses. 2010. "Violence against female sex workers in Karnataka state, south India: impact on health, and reductions in violence following an intervention program." *BMC Public Health* 10: 476.
6. Beckhouche, Y., R. Hausmann, L.D. Tyson and S. Zahidi. 2014. *The Global Gender Gap Report 2014*. Geneva: World Economic Forum.





**M. Gandhi's Thoughts on Women Empowerment – Feminism Perspective**

**Prof.Swapnil B.Managhe**

*Dept.of English, Shree Narendra Tidke College of Arts & Commerce, Ramtek, Dist-Nagpur*

*Email Id :aparna.sg18@gmail.com*

**Abstract:**

Gandhi is not just a name but also an idea in itself. As we remember name of Gandhi, some principles, philosophies and possibilities start running in the mind. All these discourses are related to Truth, Non-violence, Swaraj, Swadeshi and Humanism. Gandhi considered himself neither a man who was neither a woman nor a man, but a human being. He has written in his autobiography that he also has a feminine mind which is very tender and sensitive. The question of the exact place of women in Indian society has not yet been satisfactorily answered. The Indian culture, which chants "Yatra naryestu pujante, ramante tatra devatah" is sometimes seen as saying, "Dhol, guar, shudra, pashu, nari ye sab tadan ke adhikari". So sometimes she is seen sitting in a line of animals. Many efforts have been made and will continue to be made globally for women empowerment. But the proclamation of gender equality will not make sense unless women are respected in every home. Gandhiji did not approve of calling a woman Abla. The present research paper sheds light on M. Gandhi's thoughts and work regarding women empowerment.

**Keywords:** Women, Empowerment, society, Gender Equality

**Preface:**

When we think of feminism in India. Gandhiji was a supporter of women's freedom. He had complete faith in female power. He was of the opinion that women should be treated humanely, that they should not be worshiped as deities for their own selfish ends, and that they should not be treated as animals. He did not approve of the duplicity of arms. E.g. Saraswati is the goddess of knowledge but how many women are well educated. What is the rate of female literacy in the country, Goddess of wealth Lakshmi is a woman but how many women have freedom at home. Similarly, Durga, the goddess of power, is seen fighting the demons and killing them today. While thinking about this, Gandhiji says that since the law is framed by men, most of the sides are taken by men. This shows that women have been treated unfairly. Gandhiji gave equal status to women. They did not agree with the compromise on women's rights. Gandhiji did not approve of the veil system. Men should not worry about the chastity of women because women know their limits. Women have a great contribution to make in maintaining the culture. He himself has taken care of the social health by following some rules. The woman is seen playing the role of mother, sister, wife, daughter etc. She also carries out all the household chores properly, cleaning the house, managing the household budget, taking care of the health of the family. The woman manages the catering, the hospitality of the guests. So how is a woman weak? This is the question Mahatmaji asks. Mahatmaji has opposed to many bad practices in the society in which the plight of widows, divorce, child marriage, and dowry are all adversely affecting the lives of women. There is a society that makes women weak. No woman will voluntarily turn to prostitution. Taking advantage of her helplessness, she is pushed into such a business. There is a story by many such women. Society ignores its own mistakes when it comes to treating women as inferior. From birth she is made aware that you are a girl. How do you do that? Mahatmaji also seems to have such a question. That is why Mahatmaji has given importance to women's education for the overall development of women.

**Meaning of Women's Freedom:**

Gandhiji says that when men and women are equal, their problems should be the same. When we believe that a man and a woman are two wheels of a chariot, then both should be given equal importance to maintain the balance of the chariot. There is only a woman on this earth who gives birth to a man, there is only a woman who gives light to the family, there is only a woman who becomes a warrior in time and exposes the enemy. This power of woman was recognized by Gandhiji. Gandhiji was known for his selfless service, humility, affection and ability to endure suffering. A woman should not depend on men to protect herself. The law should give women the same rights as men. The development of women should be allowed by removing the constraints of norms. A woman cannot develop in the true unless and until unless she is academically and financially capable. The woman is basically smart but the society should know the value of her smartness.

**Gender Equality:**



Gandhiji was an advocate of gender equality. After marriage, husband and wife should respect each other. Gandhiji thought that this was not his wife's duty but a sign of weakness. The husband should also respect his wife's wishes. Both should have equal rights in married life. Also, the birth of a daughter should be considered as happy as the birth of a son. If we look at every foreign woman from the point of view of mother, sister, daughter, morality will remain in the society. Women and men should create a complementary and nutritious environment. This is the only way for the welfare of the nation and the whole world to be an alternative to home and society. The family system in India was based on the enslavement of women. She had no rights. Serving the husband faithfully was considered the wife's paramount religion. Women were denied the right to education. Gandhiji had great respect for Indian culture. But when these traditions came in the way of women's freedom, they have openly advocated for women's freedom. Women should have all the rights that men have by law. She should have equal inheritance rights in the family property. She should be able to participate in the political freedom movement on an equal footing with men. From the point of view of the majority of women, she believed that the aim of the reform movement should be to provide development opportunities to women by removing stereotypes. So he focused on liberating women from the bondage of the old tradition.

#### **Freedom in gender relations:**

In Gandhiji's ashram, many young men and women roam freely serving them. Gandhiji also had intimate discussions with him. In the social and political life as well as in the Ashram, Gandhi repeatedly emphasized on male and female companionship and self-restraint. Gandhiji was of the opinion that mutual consent is necessary for marriage. Gandhiji was keen on respecting the dignity and rights of husband and wife in married life. Gandhiji, however, said that women should be free to remain unmarried as long as men expressed such an opinion. Gandhiji's ideas on gender relations are a blow to tradition. He appealed to educated women to come down from their ivory towers and work among ordinary women. Inspired by Gandhiji, many women embarked on the work of social reform and her efforts gave impetus to the work of the Akhil Bharatiya Mahila Parishad.

#### **Role of Women's Education:**

Women's education is essential for the holistic development of women. Women should not compete with men but prove themselves. The intelligence that women have should be used to educate their uneducated sisters. Women have new ideas. They solve difficult questions on the strength of their intelligence. In addition to schooling, women should also get vocational education. Society should take initiative to make uneducated women educated. Gandhiji wanted the flow of education to reach the grassroots. Gandhiji respected the entire human race, but he had deep sympathy and respect for women. Throughout the freedom movement, she not only inspired many women to jump into the freedom struggle but also gave them the opportunity to lead. Sarojini Naidu, Sucheta Kripalani, Sushila Nayar, Vijay Lakshmi Pandit, Aruna Asaf Ali, Indira Gandhi and many other women leaders contributed to the empowerment of the Congress in the history of freedom struggle. Apart from this, many women took up social upliftment and other creative works under the inspiration of Mahatma Gandhi. Not only this, Gandhiji also influenced some foreign women with his behavior and affection so much that they not only left their country and settled in India, but also adopted Indian name and way of life and gave active cooperation in creative works.

#### **Scope of work for women:**

According to Gandhiji, women's employment and their independent development should be allowed by removing restrictions on norms, but on the other hand, the primary duty of women is to take care of their children. It is also said. But there were many women in Gandhiji's ashram area who were engaged in education and medicine. Gandhiji never hindered them in their business. In his speech, Gandhiji said, "It is also important to remove the restrictions imposed on women with regard to outside employment, rights or positions of honor. It just so happens that the obstacles that stand in the way of women today will be removed." Charkhas were mainly a means of production in the hands of women and the companion of widows. Gandhiji has linked the emancipation movement with the political movement, expressing the view that the Charkha would be a link between women of all walks of life if women from all walks of life spun as a matter of duty. Along with spinning, Gandhiji also gave an important place to women in the program of untouchability. A woman's place in the home also ultimately depends on her place in society. Only a housewife becomes financially dependent. Unless a woman's financial dependence disappears and she begins to earn money independently, she will not become truly independent. According to Gandhiji, the family should be small. If the number of children is high, time is wasted in fulfilling

family responsibilities and social work is neglected. Discrimination between a boy and a girl is a sign of injustice and uncivilization. The traditional family system in India was based on the enslavement of women. To change the situation in which women did not have any rights, Gandhiji said that women should move forward to get their place in the family and society by giving up the feeling of inferiority.

**Conclusion:**

Gandhiji has always rewarded women's freedom. In the past, after the death of the husband, the condition of the woman was not good. Evil practices were done in the name of religion. These evil practices were only for women. There were no such practices for men because the makers of these practices were also men. Gandhi had respect for Indian culture and theology, but where women's freedoms were restricted, she openly advocated women's emancipation. The law states that women should have all the rights that men have. Inheritance should give a woman a share in ancestral wealth. Men should be able to participate in the movement on an equal footing. The aim of the reform movement should be to give women opportunities for development by removing stereotypes. That is why he focused on liberating women from the bondage of the old tradition. Gandhi's frequent emphasis on masculinity and self-restraint led to the safety of hundreds of women who, for the first time, went out of their homes to serve the community because of their generous attitude towards women. Gandhiji's efforts created this atmosphere of openness. It can be said without hesitation that the conducive environment we see today in relation to women's rights, its foundation was laid long ago by great men like Gandhiji.

**Bibliography :**

1. Gandhi - Nalini Pandit
2. Mahatma Volume - 2
3. Gandhi to the Women - Hingorani Prakashan,
4. Hinduism - Hingorani Prakashan,
5. Gandhi Vichardarshan - Gandhi Vadgamaya Prakashan,
6. Babu Aur Shtri- Sarv seva sangh pub.varanasi



## THE ROLE OF WOMEN IN WCL

Mr. Sachin D. Gedekar<sup>1</sup> Dr. Arun N. Dasode<sup>2</sup>

<sup>1</sup>Research Student, Shivramji Moghe Mahavidyalaya, Kelapur, (Pandharkawada)

Email : [gedekarsachin@gmail.com](mailto:gedekarsachin@gmail.com)

<sup>2</sup>Principal, Shivramji Moghe Mahavidyalaya, Kelapur, (Pandharkawada)

### Abstract:

Western Coalfield Limited (WCL) is one of the eight Subsidiary Companies of Coal India Limited (CIL) which is under administrative control of Ministry of Coal. The Company is incorporated under the Companies Act, 1956 has its registered office at Coal Estate, Civil Lines, Nagpur 440001. WCL has been conferred “Miniratna” status on 15 March 2007. The Company has contributed about 6.7% of the national coal production during 2014-15. It has mining operation spread over the states of Maharashtra (in Nagpur, Chandrapur & Yeotmal Districts) and Madhya Pradesh (in Betul & Chhindawada Districts). The Company is a major source of supplies of coal to the industries located in Western India in the states of Maharashtra, Madhya Pradesh, Gujarat and also in Southern India in the states of Andhra Pradesh, Tamil Nadu, Karnataka and Kerala.

Due to the large structure of the WCL it needs a large number of workforce. The women workforce in WCL comprises of non-executives & executives. The non-executives are trained for both mining & non-mining operation. Substantial number of these trained women employees as Shovel Operator, Electrician, Armature Winder, Welder, Molder, Pump Operator, Valve man, etc. in Opencast Mines or in Workshops. Others are engaged in Offices as Clerk, Data Entry Operator, Accountant, Console Operator, Chemist, etc. Some of these workforces are working as Staff Nurse, Paramedics & Security Guards.

**Keyword :** WCL, Miniratna, Shovel Operator, Opencast Mines.

### Introduction :

A large number of Powerhouses under Maharashtra, Madhya Pradesh, Gujarat, Karnataka, Punjab and Uttar Pradesh Electricity Boards are major consumers of its coal along with cement, steel, chemical, fertilizer, paper and brick Industries in these states. Mr. Manoj Kumar is the present Chairman-cum-Managing Director of WCL stood at 57.64 MT during 2019-20 against 39.73 MT during 2013-14, an increase of 3.6%. The firm has set up 20 new coal projects of 40 MT per annum capacity since 2014-15. WCL has launched a roadmap to achieve beyond 75 million tones of output by FY 2023-24 as its contribution towards the ambitions 1 billion tones target of parent firm Coal India.

### Major Role of Women in WCL :

The Women workforce play an important role to make a WCL prosper. Pooja Samarth, wearing helmet, mask & gloves, is in command of a Heavy Earth Moving Machinery (HEMM) Hydraulic Shovel at Umrer Opencast Coal Project of WCL in Maharashtra. She is a Shovel Operator, working for 8 hours in a shift extracting overburden to expose coal required for Power Generation. She is taking care of her parents & also reaches the needy along with fellow workers distributing food packets during the COVID 19 pandemic situation.

Nidhu Rani, Armature Winder at Pathakhera Regional Workshop of WCL in Madhya Pradesh, working with all precaution in a shift, is ensuring repairing & maintenance of machines deployed for the mining operation. She takes care of her family & also is an active member of Shakti Group educating fellow workmen & their family to take precautions against Corona. Pooja is undeterred with COVID 19 & so is Nidhu. They are putting their best to keep the flag of the company high. These are among many other Women Coal Warriors of WCL, challenging COVID 19 & contributing to energize our Nation.

The Women employees of WCL are doing their duties diligently especially amidst the COVID scenario. Staff Nurse Aashima Dalal takes an extra effort to arrive early at the office to ensure everyone wears a mask and uses sanitizer at the entrance before heading for work. Other women employees working in mines are contributing by spreading awareness and motivating people to be cautious at the workplace. Bhagyashri a young Cat-1 employee of Kanhan Area says “We see to it that collieries and machines are well sanitized before the shift starts every day.

The women workforce of WCL has explored the power of social media to bring a wave of positivity amongst the peer groups. Today the social media swarms with the activity of Team Shakti, a voluntary group of women employees in each Area & Head Quarter, for support and strengthening their co-workers

not just in the workplace but at home too. By colony and home visits and now with food distribution in time like this, Shakti has always been on the frontline.

And what keeps them going despite all odds its recognition. These women warriors, who have excellent in their fields, have been facilitated as “Real Heroes” of WCL on multiple occasions. This has started fostering a feeling of gender-neutral work culture. “With changing times the society is gradually acknowledging women like us who work infield, but what makes it easier above all, is a feeling of empowerment that we get here,” says Purva Naidu, who has worked as Head of HR in a Mine Unit & now working in Head Quarter. Among other women executives of WCL , many are efficiently shouldering responsibility, either heading a Unit or a Department & keeping the spirit of Team WCL high.

**Conclusion :**

Women empowerment has become a significant topic of discussion in development and economics. Economic empowerment allows women to control and benefit from resources, assets and income. It also aids the ability to manage risk and improve women’s well-being. It can result in approaches to support trivialized genders in a particular political or social context. While often interchangeably used, the more comprehensive concept of gender empowerment concerns people of any gender, stressing the distinction between biological and gender as a role. Women empowerment helps in boosting the status of women through literacy, education, training and awareness creation. Furthermore, women’s empowerment refers to women’s ability to make strategic life choices which had been previously denied them.

Nations, businesses, communities and groups may benefit from the implementation of programs and policies that adopt the notion of women enhances the quality and the quantity of human resources available for development. Empowerment is one of the main procedural concerns when addressing human rights and development.

**References :**

1. [en.m.wikipedia.org/wiki/Women%27s\\_empowerment](https://en.m.wikipedia.org/wiki/Women%27s_empowerment)
2. [thelivenagpur.com](http://thelivenagpur.com)
3. [www.nagpurtoday.in/wcl-women-coal-warriors-challenging-covid19/05211227//westerncoal.in/](http://www.nagpurtoday.in/wcl-women-coal-warriors-challenging-covid19/05211227//westerncoal.in/)



**WOMEN EMPOWERMENT THROUGH THE CONSTITUTION OF INDIA**

**Dr. Ratnadeep Yadavrao Sonkamble**

*Assistant Professor, Rajarshi Shahu Law College, Barshi, Dist. Solapur.*

*Email- [ratnadeepclass@gmail.com](mailto:ratnadeepclass@gmail.com),*

**Abstract:**

Empowerment of women is one of the basic features of the constitution of India, the constitution of India provides various provisions and philosophical bases for gender equality, the constitution not only recognizes various categories of rights for women, but it also prohibits various practices that lower the dignity of women. The present paper focuses on the constitutional provisions concerning the empowerment of women along with the international mechanism for the creation of equal rights and freedoms in all areas, including personal, social, economic, political, and legal fields, etc.

**Keywords:** - Constitution, Empowerment, Women, Gender Equality, Gender sensitivity, Rights, Freedoms, International Law, etc.

**Introduction :**

The principle of gender equality is enshrined in the Indian Constitution of the preamble, basic rights, obligations, and policy principles. The Constitution not only guarantees women's equality but also allows the state to take positive discriminatory measures in favor of women. Within the framework of a democratic regime, our laws, development policies, plans, and programs aim to advance women in a variety of areas. India has also ratified various international treaties and human rights documents that promise to ensure the equal rights of women. Most important is the ratification of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1993. The Constitution of India not only guarantees women's equality but also takes positive discriminatory measures in favor of women to neutralize the cumulative socio-economic, educational, and political disadvantages they face. It gives authority to the country.

About 50% of India's population is female. Nevertheless, India has an unbalanced sex ratio. This is because women are treated differently than men in different parts of the country. The gender subordination and gender inequality was the part of socio-cultural life of our society. In Mahabharata, Pandavas wife, Draupadi had to face all forms of inequality. This indicates that women were treated worse than men. The ideal idea of society was to marry a girl at a very young age. In 1848 Savitribai Phule became the first female teacher in India. This gave women the courage to be freed from various forms of clutches. During the freedom struggle, women's empowerment was a major agenda for various social reformers and freedom fighters. Various social reformers such as Raja Ram Mohan Roy, Iswar Chandra Vidyasagar, and Mahatma Phule etc. have promoted various other social norms such as educating women, abolishing sati, and banning children's marriage. The initiatives of the social reformers led towards the creation of series of laws for women, such as Hindu Widow Remarriage Act, 1856, Women's Property Rights Act, 1937, etc. After independence, women's status in society began to improve. Dr Ambedkar had introduced Hindu Code Bill to provide equal rights to women in personal laws, which was not accepted by the than parliament of India, later The Hindu Marriage Act of 1955, the Hindu Adoption Act of 1961, and the Dowry Prohibition Act of 1961 were partial reforms implemented to protect women from all forms of social injustice.

**What is Women's Empowerment?**

Empowerment means to have agency over one's life and equal opportunity to participate in society. Women's empowerment, or female empowerment, is the process by which women gain influence and equal opportunity to pursue personal, social and economic endeavors, engaging in all parts of society on the same basis as men.<sup>1</sup>

Women's empowerment is important for improving the future of human society, women have established themselves as equal participants to meet the economic needs of households. Women have also succeeded in establishing an invincible position at the international level, but women are only a handful compared to men. The constant initiatives of women empowerment are needed to change the gender bias in the society.

**The importance of promoting women :**

The Merriam-Webster Dictionary defines empowerment as "the granting of authority, right, or authority to perform various acts or obligations." Empowerment aims to enable individuals to think and act in an autonomous way. It involves managing resources (physical, human, intellectual, economic) and ideology (beliefs, beliefs, attitudes). Women's empowerment is essential to the development of society because it gives women equal status, and the opportunity to think, act freely, and reach their full potential. The United Nations Development Fund for Women (UNIFEM) defines women's empowerment as follows:<sup>ii</sup>

1. Gain knowledge and understanding of gender relationships and how these relationships can be changed.
2. Foster self-esteem, belief in the ability to make the desired changes, and the right to control one's life.
3. Acquiring decision-making ability is bargaining power.
4. Develop the ability to organize and influence social change to create a more equitable social and economic order domestically and internationally.

Women empowerment implies, the cap potential in women to make choices in regards to their lifestyles and give the same rights to them in all spheres like personal, social, monetary, political, felony, and so on. We are residing in an age of women empowerment in which Women are running shoulder to shoulder with men. A girl additionally manages stability through their dedication to their career. They are gambling more than one role - at domestic as a mother, daughter, sister, and spouse and at running areas as specialists with high-quality simplicity and compatibility.

Without women's empowerment, we cannot dispose of injustice and gender bias and inequalities. Women empowerment acts as an effective device towards exploitation and harassment of ladies. If now no longer socially and economically empowered, women cannot blossom their personal identification in society and if they're now no longer employed, the worldwide economic system can be adversely affected as women represent a huge volume of the world's population. As women are extraordinarily innovative and sensible this makes it obligatory to obtain their contributions in socio-monetary activities.

#### **Convention on the Elimination of All Forms of Discrimination against Women<sup>iii</sup>**

The Convention on the Elimination of All Forms of Discrimination against Women was adopted by the United Nations General Assembly in 1979 and entered into force in 1993. This treaty is called the International Charter of Women's Rights and Empowerment. It sets out the conditions and provisions of discrimination against women. The treaty has 30 articles and sets out the various measures that all states accepting the treaty must follow. These measures include:

Ensuring equality between men and women, abolishing all nationally established discriminatory frameworks, and enforcing legislation prohibiting discrimination against women. Establish courts, courts and other organizations to ensure that women are adequately protected from all forms of discrimination. End all discrimination against women. Countries that accept this Convention are legally bound by the provisions. India has also accepted this treaty.

#### **United Nations Principles for Women's Empowerment :**

The United Nations Women's Principles, enacted in 2010, help people understand how to empower women in all disciplines. The principles are as follows:

1. Integrate high levels of leadership to maintain gender equality.
2. Treat all women and men equally and do not discriminate.
3. Maintain equality in employment for men and women, promote education and provide professional training for women's development.
4. To ensure the health and well-being of women.
5. Promote equality by implementing various initiatives. Create a report on progress towards achieving gender equality.

These principals are playing an important role at national and international level to bring empowerment of women; states are under obligation to achieve all the principles set out the United Nations.

#### **Constitutional provisions :**

The Constitution of India not only recognizes women's equality, but also states the authority to take affirmative action measures in favor of women to neutralize the cumulative socio-economic, educational and political disadvantages they face. The constitution of India provides, guarantees equality before the law and equal legal protection. It prohibits discrimination against citizens based on religion, race, caste, gender, or place of birth and guarantees equal opportunity for all citizens in employment

issues. Of particular importance in this context are Articles 14, 15, 15 (3), 16, 39 (a), 39 (b), 39 (c) and 42 of the Constitution.

**Fundamental Rights, privilege and DPSP, etc.**

(Article 14) Equality before the law Under Article 14, the State shall not deny equality before the law or equal protection under the law within India's sovereign territory. (Article 15) Prohibition of discrimination based on religion, race, caste, gender or place of birth. (Article 15 (1)) The State shall not discriminate against any citizen on the basis of religion, race, caste, gender, place of birth, or any of these alone. (Article 15 (3)) The State shall establish special provisions in favor of women and children. (Article 16) Equal opportunity in public services (Article 16 (1)) All citizens have equal opportunities for employment or appointment to state offices. (Article 19 (1) (a)) Freedom of Speech states that all citizens shall have the right to freedom of speech and expression. (Article 21) Protection of life and personal liberty No person shall be deprived of his life or personal liberty except according to procedure established by law.

State is having negative duty towards fundamental rights; state should not violate fundamental rights mentioned in part III of the constitution of India.

(Article 39) Directive Principles of State Policy (Article 39(a)) The State directs its policy towards securing for men and women equally the right to an adequate means of livelihood. (Article 39(d)) directs the state to secure equal pay for equal work for both men and women. (Article 39A) Promoting justice on an equal opportunity basis, providing free legal assistance through appropriate law or system, etc. Article 42 of the Constitution contains very important provisions in favor of women. It directs the state to ensure fair and decent working conditions and the benefits of childbirth.

The directive principles of state policy imposes positive obligation on the state to create policy for the effective implementation of the provisions of the part IV of the constitution of India.

(Article 51 (A) (e)) refers to women. It says; it is the duty of all Indian citizens to promote a spirit of harmony and common brotherhood among all Indians, regardless of religious, linguistic, regional or sectoral differences. Refrain from practices that undermine the dignity of women.

Article 243 D: Reservation of seats. (Article 243 D (1)) Seats shall be reserved for – The Scheduled Castes; and the Scheduled Tribes, (Article 243 D (2)) not less than one third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes.<sup>iv</sup>

The constitutional provisions are aimed at the holistic development of women in all spheres of human life, different provisions mentioned at the different parts of the constitution of India provides complete catalog of women empowerment. The supreme court of India has interpreted these constitutional provisions in various cases through which new rights and freedoms have evolved. And complete mechanism of rights, freedoms is provided for women and their empowerment.

**Conclusion :**

The constitution of India is a fundamental living document in women empowerment. Education is one of the important tools through which revolutionary changes can be brought in the life of women. Women empowerment leads to increased economic growth, better health and sanitation, and a better understanding of the causes that oppress women. Increased inequities resulted from the rise of the market economy, industrialization, and globalization, leading in the loss of livelihoods, deterioration of natural resources, and decreased women's access to water, fuel, fodder, and traditional survival resources. New types of exploitation emerged as well, including displacement, tourism, sex trade, and retrenchment, to name a few. Women are being forced into lower-paying jobs. Increased demand for rural resources has increased migration to cities in pursuit of work. People from underdeveloped areas, tribal communities, and lower castes. The constitution of India provides constitutional, legal, institutional basis for eradication of gender subordination and thereby creation of gender equality.

---

<sup>i</sup> <https://finca.org/our-impact/community-transformation/women-empowerment/>

<sup>ii</sup> [https://www.un.org/development/desa/pd/sites/www.un.org.development.desa.pd/files/unpd-cm7-2008-11\\_p06\\_unifem.pdf](https://www.un.org/development/desa/pd/sites/www.un.org.development.desa.pd/files/unpd-cm7-2008-11_p06_unifem.pdf)

<sup>iii</sup> <https://www.un.org/womenwatch/daw/cedaw/>

<sup>iv</sup> <https://www.legalserviceindia.com/legal/article-1320-women-empowerment-and-constitutional-provisions.html>





**WOMEN EMPOWERMENT: AN UNFINISHED AGENDA WITH REFERENCE TO  
SAFETY OF INDIAN WOMEN**

**Dr. Mrs. Deepshri S. Choudhari**

*LL.M, SET, NET, Ph.D, Assistant Professor*

*Email: drdeepshric903@gmail.com*

**Abstract:**

By 'Women Empowerment' we mean providing equal opportunities to women along with men. The women of ability and competence were thrown away from the main stream who had the capacity not only to match but also to beat men. This situation has brought the need to uplift and empower women so that they can be at equal footing with men. Safety is one of the major concerns when we speak about women empowerment. This article discusses various safety issues relating to women in India. It also tries to find out some solutions for the problem. Not only education but also economic independence of women is required.

**Key words:** women empowerment, safety, India, violence, crime

**Introduction:**

By 'Women Empowerment' we mean providing equal opportunities to women along with men. But the basic question is why there is a need to provide additional opportunities to women to bring them at par with men when we see women working in all fields along with men around us. The answer to this question lies in the past. Since ancient times women are subjected to secondary treatment. They were treated like slaves and were neither allowed to take part in any important family decisions nor to take education. They had to work at home for the whole day and not to come in front of any outsider. The basic human rights like freedom of speech and expression, right to live with dignity, right to equality were denied to them. These practices since years together have done injustice to them. The women of ability and competence were thrown away from the main stream who had the capacity not only to match but also to beat men. This situation has brought the need to uplift and empower women so that they can be at equal footing with men.

Thus, there is a need to change the status of women in the society. No doubt attempts are made through several legislations and constitutional provisions. But these constitutional and legislative provisions are not sufficient to empower them in real sense. Women possess the capacity to discriminate between right and wrong and to take correct decisions for themselves. Unless and until they are given proper opportunities in education and economic independence they can not be uplifted. Till today so many girls in rural areas of India don't get education. They are completely dependent on the males like father, brother, husband, son etc. They are not aware of their rights and privileges in modern society. When they are made aware of their position in society, they will be able to take complete benefit of the privileges offered to them as a curative measure.

**Concept of Empowerment:**

There are several facets of Empowerment. At the first place it means women have greater power over their lives and men have less power over women's lives. Secondly, empowerment enables women 'to take control of their own lives, set their own agenda, organize to help each other and make demands on the state for support and on the society itself for change'. Thirdly, it means gaining control of participation in decision-making. Fourthly, Empowerment means.

- having control, or gaining further control;
- having a say and being listened to;
- being able to define and create from a women's perspective; being able to influence social choices and decisions affecting the whole society (not just areas of society accepted as women's place)
- being recognized and respected as equal citizens and human beings with a contribution to make.

**Women Empowerment in India:**

When we talk about Women Empowerment in India, there exists not one but multiple concerns. It is about the social, political, health and economic status. Undoubtedly the condition of the woman is better over the years in India, but it is still not ideal. Even though the women in India have reached the highest positions like Prime Minister, President, Finance Minister, Defense Minister, Foreign Affairs Minister, they are leading several big businesses, they are qualified as IAS, IPS, and even they can now enter defense services directly, the question remains as it was i.e. whether women are safe in India? Safety is one

of the major concerns when we speak about women empowerment. Apart from rape, other offences/violence against women include: dowry deaths, domestic violence, child trafficking, forced marriage, child marriage, child labour, acid attacks, sexual injustice, lack of education, female infanticide, forced prostitution, modesty insult, honour killings, parda system and the list is never-ending.

India ranks 112th position for Women Empowerment. The country is in the bottom five countries when it comes to the gender gap. A total of 3,71,503 cases of crime against women were registered during 2020, showing a decline of 8.3% over 2019 (4,05,326 cases). Majority of cases under crime against women under IPC were registered under ‘Cruelty by Husband or His Relatives’ (30.0%) followed by ‘Assault on Women with Intent to Outrage her Modesty’ (23.0%), ‘Kidnapping & Abduction of Women’ (16.8%) and ‘Rape’ (7.5%). The crime rate registered per lakh women population is 56.5 in 2020 in comparison with 62.3 in 2019. A total of 63,693 cases of Kidnaping and abduction, 943 cases under Female trafficking, 86,745 cases under assault on women, 109 cases under acid attacks and attempts to acid attack, 7250 cases under insult to modesty of women, 5132 cases under abetment of suicide of women, 28,153 cases of rape are reported in India in 2020 as per the report by National Crime Records Bureau.

From the above data it is clear that there is a strong need to safeguard women in India in order to achieve their empowerment in its real sense. Unless we are able to reduce this crime rate we cannot claim women empowerment. The issue of safety of women is of paramount importance towards achieving the goal of women empowerment.

#### **Necessary Steps for Women Safety in India:**

The Government of India is taking several actions for Women Safety. But the bitter reality is that day by day offences against women are increasing. India is a party to the Convention on Elimination of All Forms of Discrimination against Women (CEDAW). This is a progressive step towards women empowerment. Apart from this, there are several other international measures like The Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (1985), the Beijing Declaration as well as the Platform for Action (1995) etc.

Delhi and Andhra Pradesh Governments have taken some initiatives in this respect like increase in the number of women police, free and safe bus transportation for women, stringent punishments etc. The results will be seen in coming future. But such actions and more are required at national level so that not only Indian women but also women tourists coming from other countries will feel safe in the country. Medical help, counselling, police help and any other help required for the victim should be provided under one roof to the victims. This is most demanded thing and necessary also. But apart from these curative measures, preventive steps should be taken so that such offences of violence doesn't happen. The moral education should be focused at school and college so that boys learn to respect girls and girls become strong not to fall prey to unsafe things.

The society should be alert and helpful so that women will feel free and safe. For these purposes the family, the society, the school, the government all should make efforts. Then only the goal of women empowerment can be achieved in the real sense. Women Empowerment in India is not a day's task. The social issue has long and dense roots. We all have to work together for years to improve the overall condition.

#### **Conclusion:**

Women empowerment can be started only with the active participation of society as well as women. For that purpose women have to throw off the restraints which overlook their abilities and skills. This can be done only through education and economic independence Unless they are empowered to take a significant part in the social, political and economic life of the country the very development of the country will be lop-sided.

**“To call woman the weaker sex is a libel; it is man's injustice to woman.”**

*–Mahatma Gandhi*

#### **References:**

1. Dr. Deepashri S. Choudhari, Ferocity against Women in India: A barrier to Gender Equality, www.ycjournal.net Special Issue March 2022, at page 48
2. [https://globaljournals.org/GJHSS\\_Volume13/2-Womens-Empowerment-Concept.pdf](https://globaljournals.org/GJHSS_Volume13/2-Womens-Empowerment-Concept.pdf)
3. <https://presidencyuniversity.in/specific-laws-for-women-empowerment-in-india/#:~:text=%20Specific%20Laws%20for%20Women%20Empowerment%20in%20India,Place%20%28Prevention%2C%20Protection%20and%29%20Act%2C%202013.%20More%20>

4. <https://serudsindia.org/blog/women-empowerment-meaning-definition/#:~:text=Women%20empowerment%20means%20allowing%20them%20to%20do%20everything,success%20and%20pride%20women%20have%20brought%20to%20India.>
5. <https://socialpillars.org/blog/women-empowerment/>
6. <https://www.azadindia.org/social-issues/need-for-women-empowerment.html>
7. <https://www.inventiva.co.in/stories/scenario-women-empowerment/>



---

**ROLE OF WOMEN IN ENVIRONMENTAL PROTECTION: NATIONAL AND  
INTERNATIONAL APPROACH**

---

**Dr. Sonali J Gaikwad**

*Assistant Professor in law, D G B Dayanand Law College, Solapur*

*Email ID: [sonaligaikwad1976@gmail.com](mailto:sonaligaikwad1976@gmail.com)*

---

**Abstract :**

History shows that Women have successfully solved environmental glitches all over the world. Women and the environment are meticulously bound and connected to each other. All the way through time immemorial, women have been commemorated and celebrated as powerful symbols of Mother Nature as Dame Nature, Earth Goddess, Mother Earth and Artemis in the Greek mythology and so on. Leadership Role of women for conservation and enhancement of environment can be seen through some of the landmark movements such as India's Chipko movement, Silent Valley movement, Narmada Bachao Andolan and Kenya's Green Belt Movement etc. all highlight the role of women's voices and perspectives in sustainable development.

**Introduction :**

Environment signifies surroundings. It refers to everything that is around us, which comprises both living and non-living things such as soil, water, animals and plants, which become accustomed to their environs. The expression environment is derived from the French word Environner meaning enfold or surround. The study of environment is called Ecology or Environmental Science or Environmental edification. Environment is the summation and entirety of major components of environment i.e., water, air and land, and the interrelationships among themselves and as well with human beings, other living organisms, and property (*Unit 1.Pdf*, n.d.).

Back in 19th era and even before that, it was well thought-out that women have no leading role in environmental preservation and preferment, as well as they were sidestepped in all foremost province of social life. But after a sense of awareness about their civil rights, liberties and responsibilities and sensible realization of their surrounding they intentionally and purposely tried to uplift their voice against environment devastation. Women had launched numbers of movement which demanded for better protection of natural resources and environment conservation. (Aditya, n.d.).

Environment and Landscape study is a vital and imperative part of environmental sciences. Rising populace and high-tech development are endlessly putting a stress and strain on the environment and on state's natural resources. Over-exploitation of the nation's resources like land, water, fuel etc. has led to in degradation of resources. Hence, it is extreme vital to preserve, save and promote the natural resources and environment. Women since immortal time directly connected with natural resources like fuel, food and fodder, forest, water and land especially in countryside areas where majority of India's inhabitants are located in a straight line reliant on upon natural resources (Mago & Gunwal, 2019).

Women from different corners of the world are enthusiastically and devotedly involved in saving the environment, but they don't receive as much recognition they deserve for their contribution. If sustainable development is a goal line of the worldwide community, the role of women in accomplishing this has to be underlined and highlighted. The Sustainable Development Goals include both, gender equivalence and environmental sustainability. Including women in shielding the environment would aid the world develop the sense of accountability and concern needed to retain a good sense of balance between humans and the earth's resources. With rising signs of the environmental catastrophe and crisis, the focus on women as negotiators of change has intensified. Worldwide environmental agencies and organizations now increasingly acknowledge to the crucial and significant role women play in upkeeping and shielding of environment to the highest possible ways (Parmar, n.d.).

**Silent Spring :**

21st century owes substantial appreciation to one woman, Rachel Carson, whose book *Silent Spring*, published in 1962, transfigured how people realize their connection with the natural environment and revealed the glitches and complications of DDT. *Silent Spring* enlightened how uncritical application of farming chemicals, insecticides, and other modern-day chemicals contaminated our watercourses, damaged bird and animal populations, and caused intense medical problems for humans (*Legacy of Rachel Carsons Silent Spring National Historic Chemical Landmark*, n.d.). During this period, DDT was in

communal usage as a pesticide as part of a spruce budworm control project in 1955. In her book she not only stated about the environment, but also expressed about making peace and harmony with nature. Carson believed that human race was at war with nature and making peace with wildlife and landscape was her fundamental and earnest message to the mankind. As per her perception we all need to understand that if we don't make peace with nature, we won't make peace with ourselves (*S Rachel Carson, Whose Concern for the Environment Was Voiced in Her Seminal Book, 'Silent Spring' in 1962. Carson Warned about the Dangers of Using Chemical Pesticides, Particularly DDT, as It Has Serious Effects on Human Health. Many See Carson as the mother of the Environmental Move - Google Search, n.d.*).

#### **Love Canal Homeowners Association :**

In 1978, Louis Gibbs instituted the Love Canal Homeowners Association. The Love Canal Homeowners Association was a neighbourhood organized group of nearby 500 families living within the area enclosed by four intersecting main streets of Love Canal. The association put up the fight against the environmental exploitation whereby the community was suffering and make every effort for relocation all the inhabitants to save their well-being, and human rights. The Love Canal Homeowners Association worked together to raise awareness and educate the community and public about their hazardous circumstances and need for immediate evacuation. They focused to notify the side effects and adverse health issues their community confronted due to the contaminants, protest for the lives of their children who were exposed to noxious chemicals in their school premises and basements, and fought for their social rights (*Love Canal Homeowners Association | Duke Social Movements, n.d.*).

#### **Green Belt Movement :**

In 1977, Wangari Maathai sow the seed of Green Belt Movement, and ever since then more than 51 million trees have been implanted, and further out there, more than 30,000 women have been skilled in forestry, nutrition processing, apiculture and other jobs and employment that support them draw proceeds while conserving and protecting their lands and resources. Communities in Kenya which includes both men and women have been inspired and they coordinate well not only to prevent further environmental devastation and but to restore it back to their original position. The Green Belt Movement also intends at uniting women in rural Kenya to plant trees, fight deforestation, reinstate their core sources of fuel for cooking, engender profits, and stop soil corrosion. Maathai's book, *The Green Belt Movement* (2003) was in printed by Lantern Books. She was honoured and awarded the Nobel Peace Prize in 2004 for her extraordinary work ("Green Belt Movement," 2022).

#### **Bishnoi's First Environmentalists Of India :**

The Bishnoi belief is a pious side-shoot of Hinduism founded on 29 principles, by and large which promote environmental protection and regulations. Bishnois rigorously ban and prohibit the damaging of trees and animals. The Bishnois are legendary for growing verdant plants, compassionate towards animals, and accumulating potable water. In 1730, the maharajah of Jodhpur sent soldiers to gather wood from the forest region near the village of Khejarli, to be used in the construction of a new palace. When the raja's men set about to impair the trees, the Bishnois opposed in grief but were passed over by the soldiers, who were underneath majestic commands. One of the female villager, Amrita Devi who could not withstand to eye witness the destruction of her faith on one hand and the village's holy trees. She made her mind to factually embrace the trees, and exhilarated others to do the same, proclaiming: "A severed head is cheaper than cutting the tree." This chosen mortification kept on until 363 Bishnoi village dweller were slaughtered in the name of the sacred Khejarli forest. When the King came to know about this incident he asked for forgiveness and apology, ordering the soldiers to end logging operations. Soon afterwards, the maharaja designated the Bishnoi state as a protected area, prevented harm to trees and animals (*Bishnoi Villagers Sacrifice Lives to Save Trees, 1730 | Global Nonviolent Action Database, n.d.*).

#### **'Chipko Movement' :**

'Chipko Movement' originated in a remote village called Reni in Garhwal during the early 1970s. Chipko movement involved contribution of many female activists who played vital roles, including Gaura Devi, Sudesha Devi, Bachni Devi and Chandi Prasad Bhatt. And many women of the Garhwali area saved trees by embracing them. The Chipko Movement is an environmental movement, linked with the safeguarding of forests and thus with the conservation of the traditional ecological stability in the sub-Himalayan region, where hill people have habitually enjoyed an optimistic relationship with their environment. Thus, it tries to keep the traditional status quo between the persons and the environment. Its protagonists have tried to validate that the past and present forest policies of the Indian Government have destructively affected the ecological balance of the zone and evacuated indigenous people who hitherto

depended on jungle for their survival and who preserved the forest by maintaining a sturdy tie of worship and love toward it (*Unasylva - No. 146 - Women in Forestry - Standing up for Trees: Women's Role in the Chipko Movement*, n.d.).

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

Silent Valley is one of the important biodiversity spots in Southern end of Western Ghats in Kerala. Silent Valley Movement was a movement against the state government to protect Silent valley, an evergreen tropical forest in the Palakkad district of Kerala, India. The Silent Valley Movement was against the verdict of Kerala Government to construct a dam for hydroelectric power project in the Silent Valley Forest. Sugatha Kumari, a Malayalam poet and ecologist, was the prominent leader in this movement. She and many other women came in front line and opposed the hydroelectricity project. Consequently, the project was cancelled in 1980 and Silent Valley was avowed as a National Park in 1984 (Raimi Morufu Olalekan et al., 2019).

#### **Narmada Bachao Andolan :**

Narmada Bachao Andolan is an environment movement against the construction of a number of dams along the Narmada River financed and sponsored by World Bank. The catastrophic Narmada Valley dams venture is the paradigm of unjustifiable development, for its mammoth environmental and social impact. For years, Medha Patkar and Narmada Bachao Andolan have tried to stop the total destruction of local ecosystems and the dislocation of about a million people, shifting the politically focus for the advancement of another course of action designed to benefit the underprivileged and the environment. Baba Amte, Arundhati Roy were also part of the dispute movement against the dam's project (*Narmada Bachao Andolan / Medha Patkar, Baba Amte*, n.d.).

#### **Navdanya Movement :**

"Navdanya" means "nine crops" that symbolise India's communal source of food security. Navdanya movement was shaped by Dr. Vandana Shiva in India to shield and protect Seed and Food sovereignty and small agriculturalists all over the world. Navdanya is a Globe Centric, Women centric and Agriculturalist headed movement for the protection of Organic and ethnic Diversity. Navdanya affirms to be a women focussed movement for the safeguard of organic and cultural diversity ("About Us," 2018).

#### **Conclusion:**

The environment is an intricate interlinked system. Women have played a vital role in environmental management and development. Their full contribution and involvement is, therefore essential to achieving sustainable development. Women, particularly those living in rural areas or mountain areas have a special relationship with the environment. Unfortunately, no one is interested in exploration, study, creativeness, development and novelty in environmental conservation. But without countries participation together with both men and women in environmental protection and conservation, justifiable and sustainable development would not happen. Citizens are the pre-eminent escorts of their environments as they have the ancient memories and acquaintance about their natural resources therein.

#### **Reference:**

1. About Us. (2018, March 9). *Navdanya International*. <https://navdanyainternational.org/about-us-navdanya-international/>
2. Aditya, S. K. (n.d.). *Role of Women in Environmental Conservation*. 6.
3. *Bishnoi villagers sacrifice lives to save trees, 1730 | Global Nonviolent Action Database*. (n.d.). Retrieved April 25, 2022, from <https://nvdatabase.swarthmore.edu/content/bishnoi-villagers-sacrifice-lives-save-trees-1730>
4. Green Belt Movement. (2022). In *Wikipedia*. [https://en.wikipedia.org/w/index.php?title=Green\\_Belt\\_Movement&oldid=1076983599](https://en.wikipedia.org/w/index.php?title=Green_Belt_Movement&oldid=1076983599)
5. *Legacy of Rachel Carsons Silent Spring National Historic Chemical Landmark*. (n.d.). American Chemical Society. Retrieved April 24, 2022, from <https://www.acs.org/content/acs/en/education/whatischemistry/landmarks/rachel-carson-silent-spring.html>
6. *Love Canal Homeowners Association | Duke Social Movements*. (n.d.). Retrieved April 24, 2022, from <https://socialmovements.trinity.duke.edu/groups/love-canal-homeowners-association>
7. Mago, P., & Gunwal, I. (2019). *Role of Women in Environment Conservation* (SSRN Scholarly Paper No. 3581051). Social Science Research Network. <https://doi.org/10.2139/ssrn.3581051>



8. *Narmada Bachao Andolan / Medha Patkar, Baba Amte.* (n.d.). Right Livelihood. Retrieved April 30, 2022, from <https://rightlivelihood.org/the-change-makers/find-a-laureate/medha-patkar-and-baba-amte-narmada-bachao-andolan/>
9. Parmar, S. (n.d.). *DESCRIPTION OF MODULE.* 11.
10. Raimi Morufu Olalekan, Suleiman Romoke Monsurat, Odipe Oluwaseun Emmanuel, Tolulope, S. J., Modupe, O., Olalekan, A. S., & Christianah, M. B. (2019). Women Role in Environmental Conservation and Development in Nigeria. *Ecology & Conservation Science: Open Access, 1*(2), 42–57. <https://doi.org/10.19080/ECO.A.2019.01.555558>
11. *S Rachel Carson, whose concern for the environment was voiced in her seminal book, 'Silent Spring' in 1962. Carson warned about the dangers of using chemical pesticides, particularly DDT, as it has serious effects on human health. Many see Carson as the mother of the environmental move—Google Search.* (n.d.). Retrieved April 24, 2022, from <https://www.google.com/search?q=s+Rachel+Carson%2C+whose+concern+for+the+environment+was+voiced+in+her+seminal+book%2C+%E2%80%98Silent+Spring%E2%80%99+in+1962.+Carson+warned+about+the+dangers+of+using+chemical+pesticides%2C+particularly+DDT%2C+as+it+has+serious+effects+on+human+health.+Many+see+Carson+as+the+mother+of+the+environmental+move&oeq=s+Rachel+Carson%2C+whose+concern+for+the+environment+was+voiced+in+her+seminal+book%2C+%E2%80%98Silent+Spring%E2%80%99+in+1962.+Carson+warned+about+the+dangers+of+using+chemical+pesticides%2C+particularly+DDT%2C+as+it+has+serious+effects+on+human+health.+Many+see+Carson+as+the+mother+of+the+environmental+move&aqs=chrome..69i57.1521j0j15&sourceid=chrome&ie=UTF-8>
12. *Unasylva—No. 146—Women in forestry—Standing up for trees: Women's role in the Chipko Movement.* (n.d.). Retrieved April 25, 2022, from <https://www.fao.org/3/r0465e/r0465e03.htm>
13. *Unit 1.pdf.* (n.d.). Retrieved April 23, 2022, from [https://www.anits.edu.in/online\\_tutorials/es/Unit%201.pdf](https://www.anits.edu.in/online_tutorials/es/Unit%201.pdf)



---

**THE ROLE OF FINANCIAL LITERACY IN THE RELATIONSHIP BETWEEN  
WOMEN'S EMPOWERMENT AND MICROFINANCE**

---

**Chauhan Alpa Pravinbhai**

*Lecturer,*

*E-mail: alpachauhan1994@gmail.com*

---

**Abstract :**

Now day's women play their role in every sector. Women contribution to society and economic development in each country. Today, women empower themselves and become independent through financial education. Same as micro finance is a mechanism for economic prosperity that provides savings and investment facility to women. Varied schemes and microfinance programmes are initiated by the government for empower women. This paper shown that utilizing micro finance services, women become more confident, have increased mobility, are more visible in their communities and play stronger roles in decision. By micro finance services governments try to improve the status of women in all possible ways. This paper deals with importance of women's financial literacy, women's specific financial needs in respect to men, growth and development of women. Financial literacy as a tool for women empowerment, economic and social development. The role of financial institution, micro finance scheme, self help groups and government for women empowerment. This paper will discuss the relationship between women financial literacy and women empowerment, And role of green micro finance. The findings of the study indicate a impact of microfinance services on women empowerment

**Key words:** women empowerment, financial literacy, micro- finance, financial knowledge

**Introduction :**

The biggest challenges for every country are women empowerment which is achievable only when the women will be educated and financial literate. Financial Literacy means to take effective decisions regarding the use of money. Microfinance has made a significant contribution to the social-economic development of women. Microfinance has become a useful tool for poverty reduction and enhancement of economic growth and development strategies in country. Only giving education is not enough for women but financial literacy is one of the tools to empower women in India and which may lead to change current scenario. This paper examines women's participation in financial decision-making, financial literacy, and the various factors that influence investment decision-making through financial literacy and microfinance.

In our country, where poverty and unemployment are the major problems, it is very crucial to financially literate women is fuel engine of growth by providing opportunities to women to contribute to economic growth. Investment and financial planning is a weak point of Indian woman, despite of being highly educated and working at good positions. The concept of financial literacy has various parameters like money management, financial planning and savings, investments, budget etc. Financial literacy helps to women grow and manage her finances in a proper way. With the changing current scenario and the higher participation of women in the workforce, financial literacy for women should be given topmost priority. The main purpose of this study is to analyze the effect of financial literacy, and financial wellbeing on the economic empowerment of women. The finding of this study showed that financial literacy, financial knowledge and micro finance have a positive and significant relationship with economic empowerment of women.

**Objective of the study :**

The objective of this paper is to highlight socio-economic status of women. The way of men and women are sharing their responsibilities and supporting each other in earning as well as managing the house. Both men and women have equal responsibilities to build a family. Traditionally males go to out to earn money and women take responsibilities of household. Without proper development of women, it is far difficult to achieve economic prosperity and sustainable development goals. So men's and women are equally important for balanced development of economy. The specific objectives of the research

1. To analyse current status of women's and future strategy for women's financial empowerment.
2. To analyse the role of microfinance in empowering women.

**Methodology :**

Present study is based on secondary data which was collected from various pre-published articles and research papers that consisted of primary data collected through many field surveys and experiments. Such sources include published material, magazines, journals, websites, reports and periodicals etc.

### **Women Empowerment And Financial Literacy :**

Certain definitions of Empowerment from report on “Empowering women through Micro finance” “enabling each person to reach his or her God-given potential.

Financial literate women have ability to effectively use financial skills, such as personal financial management, budgeting, and investing. Financial literacy for women is an important aspect of their independence, and their financial decision. Financial literacy empowers people, especially women, to take independent decisions. During emergencies or unforeseen circumstances, an individual can take correct steps if women are financially literate. Many survey revealed that only a small percentage of women are able to build on and grow their existing wealth. Among those, only about 33 % have the confidence to invest their money as they see fit.

### **Why Do Women Need Financial Literacy?**

1. It will help to them for emergencies. 2. Children tend to be more influenced by their mothers than their fathers. Being financially literate sets a good example for children as well. 3. It is helpful for them to know how best to use the money. 4. Women who are financially literate gain more confidence for their own decision-making.

### **Microfinance And Women Empowerment :**

According to Mayoux (2001), the provision of credit and non-credit facilities has empowered women economically and socially. According to the research there are various impacts on access of microfinance facilities to women entrepreneurs. If Microfinance program is properly implemented it will not only reduce poverty but contributes to the empowerment of women. Micro finance programme helps women to increase their economic activities and raise their standard of living. This research provides evidence of the positive effects of finance in poor women especially in India. Some of the benefits of Microfinance include the followings:



### **Economic Empowerments:**

Women who able to decide where, when, and how to spend their income see improvements in their social and economic status. Women access to savings and credit gives them a greater economic role in decision making regarding credit and savings. The investment in women economic activities will improve employment opportunities also increase.

### **Decision Making:**

various Studies show that a change in the financial status of a woman affects her involvement in decision making at both the family level and the society.

### **Health And Education:**

The fact that women bear the family burden, access to credit has enabled women to improve health and education of their children.

### **Access To Income And Assets:**

When women have a source of income, they are on the path to a healthy, environment, empowered herself as economic actor.

### **Relationship Between Microfinance And Women Empowerment**

Micro finance creates opportunities in economic sector, growth of economy, increasing volume and women empowerment. It has positive impact to clients of microfinance in loan transaction, income and saving, living assets, food self- sufficiency, clothing and housing, health care, education for children, participation in social and political events and empowerment of women. It is also remarkable improvement in housing, health care, and education of children. Participation in social and political events and found significant positive changes in the empowerment of women on the whole after involvement in microfinance group compared before status. The main role of microfinance for women empowerment has been shown in figure 1

Micro finance deals with the poor people, low income group, the asset less, the marginalized, the exploited. Microfinance provides small loans facility to diverse their needs with simple procedure. So, that

microfinance as a powerful tool of poverty alleviation and empowers them (especially women) economically and socially.

**Conclusion :**

A conclusion that financial literacy and micro finance can contribute to solving the problems of inadequate housing and poverty alleviation programmes among women. Microfinance is accepted as a key mantra for attaining and maintaining the sustained and long-term economic growth in all over the country. This paper shows that women can improve financial literacy and empower microfinance initiatives through local knowledge. Women empowerment through microfinance contributes and plays a significant role in decreasing the gender gap. However, it isn't the only factor as there are various other also that affect the gender gap We conclude that micro financing services may not only empower the women economically but also socially.

**Limitation :**

1. This is a secondary research findings have been derived from incomplete information.
2. It is complicated to measured the role of micro finance on women empowerment, because there are no specific indicators of empowerment.

**References :**

1. <https://arrow.tudublin.ie/cgi/viewcontent.cgi?article=1054&context=busdoc>
2. [https://serialsjournals.com/abstract/49230\\_ch\\_34\\_f\\_v\\_harikrishnan---ijaber\\_new\\_paper.pdf](https://serialsjournals.com/abstract/49230_ch_34_f_v_harikrishnan---ijaber_new_paper.pdf)
3. <file:///C:/Users/HP/Downloads/sustainability-14-03130-v2.pdf>
4. [https://www.academia.edu/40863688/MICROFINANCE\\_AND\\_WOMEN\\_EMPOWERMENT\\_IN\\_INDIA](https://www.academia.edu/40863688/MICROFINANCE_AND_WOMEN_EMPOWERMENT_IN_INDIA)
5. [https://ijbssnet.com/journals/Vol\\_7\\_No\\_3\\_March\\_2016/9.pdf](https://ijbssnet.com/journals/Vol_7_No_3_March_2016/9.pdf)
6. <https://jaipuria.edu.in/pgdm/wp-content/uploads/2013/07/Role-of-microfinane-in-women-empowerment-in-india.pdf>
7. [https://www.ripublication.com/ijbamsp117/ijbamv7n2spl\\_19.pdf](https://www.ripublication.com/ijbamsp117/ijbamv7n2spl_19.pdf)



---

**ROLE OF WOMEN IN ENVIRONMENTAL PROTECTION IN INDIA**

---

**Ms. Shikare M. P.**

*Asst. Professor, Rajarshi Shahu Law College, Barshi, Dist. Solapur .*

*Email :mahadevishikare15@gmail.com*

---

**Abstract :**

Women and the environment are closely bound and interconnected. Women have been immortalized as powerful symbols of nature like Mother Earth, Earth Goddess, and, Earth is considered as mother in Hindu mythology also. Women have personified nature and given nature its infinite meaning. women are bearers and conservers of life. This paper tries to discuss about sustainable development and role of women in environmental protection.

**Keywords:** Woman empowerment, Sustainable Development, Environment Protection

**Introduction :**

Women play a significant role in the management of natural resources. and they are major contributors to environmental rehabilitation and conservation. Women play a dominant role through their roles as farmers and as collectors of water and firewood, they have a close connection with their local environment and often suffer most directly from environmental problems.

As Women are in direct contact with environment, it gives them deep- knowledge about the environment. Thus, women have served as agriculturalists, water resource manager, and traditional scientists, among others. Women are not only knowledgeable about the environment, but they are also protective and caring. Women have always been the principal conservers of bio-diversity. Even today women perform an important duty in agricultural fields such as seed selection, multiplication and conservation of seeds of traditional vegetables. This on-farm conservation traditions of rural and tribal women, contributed a lot in the preservation of biodiversity.

**Constitutional Provisions Regarding Environmental Protection :**

Constitution imposes fundamental duty upon every citizen of India, that it is the duty of every citizen of India to protect and improve the natural environment and to have compassion for living creatures including forests, lakes, rivers and wild life and to have compassion for living creature.<sup>1</sup>

It is the fundamental right of every citizen of India to live in a clean and healthy environment and it is the part and parcel of Right to life<sup>2</sup> conferred by Constitution of India.

The state shall endeavour to protect and improve the environment and to safeguard the forest and wildlife of the country<sup>3</sup>

However, women in India are playing a crucial role in protection and conservation of environment. Women in our country have brought a different perspective to the environment protection, because of their different experience base. They understand clearly that economics and environment are compatible and this is the concept of sustainable development that economy plus ecology i.e., economic development as well as ecological protection. Their experience reveals to them that soil, water and vegetation are necessary for their day-to-day living, hence it requires, care and good management.

**The Concept Of Sustainable Development And Women :**

Every woman plays her role for the improvement and protection of the natural environment and also, she is the supporter and user of every technological development that changed the life of men and women. It proves that women are contributing towards sustainable development which is the emerging principle. Women have an integral relation with the environment. Therefore, women are essential for any measure aimed at environmental protection and sustainable development. Women have contributed greatly to the conservation movement in the past.

**Green Belt Movement :**

Green Belt movement is the movement, which is one of the biggest in women and environment history. Nobel Prize winner Wangari Maathai founded this movement on the World Environment Day in June 1977. It begins with few women who planted seven trees in Maathai's backyard. By 2005 30 million trees had been planted by participants in the Green Belt movement on public and private lands. The Green

---

<sup>1</sup> Article 51A(g)

<sup>2</sup> Article 21

<sup>3</sup> Article 48A

Belt movement aims to bring environmental restoration along with society's economic growth. This movement led by Maathai focused on restoration of Kenya's rapidly diminishing forests as well as empowering the rural women through environmental preservation. This conflict started because men wanted to cut the trees to use them for industrial purposes while women wanted to keep them since it was their food resource and deforestation was a survival matter for local people.

#### **Eminent women's contributing towards environmental protection in India**

**Amrita Devi** is the first recorded instance of a woman trying to safeguard the environment relates to about 300 years ago when, in Rajasthan. Amrita Devi protested to the felling of trees for building a palace for the Maharaja of Jodhpur. She died in the attempt, which was followed by large-scale protests by the local villagers. The king promised never again to ask the local villagers to supply timber. Amrita Devi belonged to the Bishnoi community, which is known for its love of nature.

#### **Gaura Devi :**

The chipko movement started under the leadership of Gaura Devi who organized the women to hug the trees and prevent their cutting. She was the head of the mahila Mangal Dal, at the Reni village. The day the lumbermen were to cut the trees, Gaura Devi led 27 women to confront them. She initially tried to talk them out of it, but soon the lumbermen resorted to abusing and threatening. The women thus decided to hug the trees to stop them from being felled. They guarded the trees all night until the lumbermen surrendered and left. News of the movement soon spread to neighbouring villages and people joined in. Same acts were repeated in other parts of Uttarakhand and thus women were seen as providing environmental solutions and chipko movement, the chipko means in hindi to hug

#### **Medha Patkar :**

Medha Patkar, A popular environmentalist, she is known for her active role in the Narmada Bachao Andolan it is a mass movement against the construction of a large dam on the river Narmada. The proposed Sardar Sarovar Dam is a multi-crore project and would have displaced more than 320,000 people. Medha Patkar was also concerned that the people living there had no idea about the project. She formed the Narmada Bachao Andolan i.e Save Narmada in 1989, and has been involved since. As a peaceful means to protest, she took up fasting several times. Narmada Bachao Andolan has subsequently created high level awareness among the people about environmental awareness.

#### **Sunita Narayan:**

Sunita Narayan is the Director General of Centre for Science and Environment (CSE), and publisher of Down to Earth. She began her work in the 1980s along with Anil Agarwal, another prominent environmentalist, and co-edited State of India's environment report. After the loss of tigers in Sariska, Sunita chaired the Tiger Task Force for conservation in 2005. She is a member of the Prime Minister's Council for Climate Change and National Ganga River Basin Authority (which employ practices to clean the river). In 2005, 2008 and 2009 she was featured on the world's 100 public intellectuals list, by US journal Foreign Policy. Also, Sunita has been awarded the Padma Shri. Her research interests are global democracy (emphasizing on climate change) and local democracy (forest resource management and water related issues)

#### **Maneka Gandhi :**

Maneka Gandhi is an animal rights leader as well as an environmentalist. Animals, the largest organisation for animal's welfare in India. She believed in ahi

#### **Vandana Shiva:**

Vandana Shiva is a Delhi based environmentalist and eco feminist. she is well known for her proletarian efforts to protect forests. She was awarded the 1993 Right Livelihood Award considered parallel to the Nobel Prize. Navdanya, a national movement to protect the diversity of living resources, was created in 1991. Since its 20 years of existence, more than 2000 varieties of rice have been conserved and 34 seed banks established in than 2000 varieties of rice have been conserved and 34 seed banks established in 13 states nationwide women's networks, and conserve local biodiversity. A physicist and philosopher of in an Age of Climate Crisis. In 2003, she was identified as an environmental she has founded and advised various organizations.

#### **Sugatha kumari :**

Sugatha kumari is a poet and environmentalist, Sugatha kumari have dedicated most of her writings to Mother Nature. She has been at the forefront of environmental and feminist movements in Kerala, South India. Prakriti Samrakshana Samithi was founded aimed at the protection of Silent Valley, an evergreen tropical forest in the Palakkad district of Kerala.



**Radha Bhatt :**

Actively formulating in the Uttarakhand Nadi Bachao Abhiyan in 2008 to oppose the construction of a series of hydel power projects that not only threatened the flow of the Ganga and most of its tributaries but imperilled the fragile, heavily deforested ecosystem of the Himalayan state, Radha Bhatt led 2000 kilometres march to voice for people's water rights. Environmental Movements lead by Women around the World.

**Tulasi Gauda :**

A 72 years old tribal woman from Karnataka belonging to the Halakki indigenous tribe in Karnataka, she never got the formal education but today she known as the encyclopedia of the forest. since the age of 12 she planted and nurtured thousand of trees. She has vast knowledge of diverse species of plants and herbs. Recently she received the Padma shri award for her contribution to the protection of environment and has been involved in environmental conservation activities for the past six decades.

**Kinkri Devi :**

Kinkri Devi was an Indian Activist and environmentalist, best known for waging war on illegal mining and quarrying in her native state of Himachal Pradesh, in 1987 she filed a Public interest litigation with the support of local voluntary group in Himachal Pradesh High Court against Mining activity on the ground of irresponsible limestone quarrying. to animals. So she anchored a TV program "Heads and Tails" and authored

**Conclusion :**

Women have an integral relation with the environment. Therefore, women are essential for any measure aimed at environmental protection and sustainable development. In fact, women have contributed greatly to the conservation movements in the past. The world realizes, clearly today that real development cannot take roots if it by-passes women. India has been a relentless champion of the success of women at all spheres in international and national forums. The women's movement in India continuously interacts with and inform public opinion. The Indian Parliament has been a front-runner in progressive legislation upholding the status of women.

**References :**

1. M P JAIN, Indian Constitutional Law, Eighth Edition: Lexis Nexis India's environment report. After the loss of tigers in Sariska, Sunita chaired the TigerTask Force for conservation in 2005. She is a member practices to clean the river). In 2005, Animals, the largest organisation for animal's welfare in India. Sh women's networks, and conserve local biodiversity. in an Age of Climate Crisis. In 2003, by her who also participated in the 'Save Silent V to animals. So she anchored a TV program "Heads and Tails" and authored a book
2. Baviskar, Amita (1995). In the Belly of the River: Tribal Conflicts over Development in the Narmada Valley. Delhi: Oxford University Press
3. Dankelman, I and Davidson, J (1997) women and environment in the third world 4. Bhatt, C.P. (1992). 'Chipko Andolan. Forest Conservation Based on People's Power', Environment and Urbanization, 2(1): 7-16. \
5. Green Belt Movement (2006). <http://www.wangarimaathai.or.ke/>. The Guardian. "Wangari Maathai obituary". September 26, 2011. <http://www.guardian.co.uk/world/2011/sep/26/wangari-maathai>.
6. Mishra, A. (1978) "Chipko Movement:Uttrakhand Women"s Bid to save Forest Wealth". People"s Action. New Delhi
7. Moksha (2014). 'Bishnoi Communication for Perfect Life, Death and Enlightenment: An Ecological Perspective', Scientific Journal of International Research, 1(2):91-114.
8. Nakhoda, Zein (2010). Narmada Bachao Andolan (NBA) Forces End of World Bank Funding of Sardar Sarovar Dam, India, 1985-1993.Retrieved From <http://nvdatabase.swarthmore.edu/content/narmada-bachao-andolan-nba-forces-endworld-bank-funding-sardar-sarovar-dam-india-1985-1993>.
9. Shiva, Vandana (1988). Staying Alive: Women, Ecology and Survival in India. New Delhi: Kali for India.



---

**ROLE OF GOVERNMENT SCHEMES IN WOMEN EMPOWERMENT AND CHILD  
DEVELOPMENT**

---

**Mrs. Savita M.Chougale.**

*Assistant Professor of Economics, Government First Grade Women's College, Belagavi.  
Mobile No. 9448920442. Email:smchougale17@gmail.com*

---

**Abstract :**

Women development is now a day's a major issue not only in developing countries but also in developed countries. According to 2011 census, women constitute about 48% of the total population of a country. So the full development of the country depends on the half population means women, who are not empowered and still restricted by many social taboos. Women have been playing a productive role in economic development. Women empowerment and economic developments are closely related to each other. On the one hand, development alone can play a major role in reducing inequality between men and women and on the other hand, empowering women may benefit development. Even after 74 years of independence, in India, women suffer from many disadvantages as compared to men in certain areas like education, labour participation and earnings. The Government of India has initiated so many schemes and programmes for empowerment of Women. This paper attempts to analyze the need of Women Empowerment in India and highlights the schemes of Women Empowerment.

**Key Words:** women empowerment.

**Introduction:**

Women empowerment can be defined as making women economically, politically and socially powerful so that they can take their own decisions regarding their lives and well being in the family and society. Empowering women also means to make them able to get their real rights in the society. Today the empowerment of women has become one of the most important concerns of 21st century but practically women empowerment is still an illusion of reality. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones in the society. In our day to day life we observe that how women have become victimized by various social evils. Women Empowerment is the vital instrument to expand women's ability to have resources and to make strategic life choices. It is the process of guarding them against all forms of violence. The government has made many schemes for child development and empowerment of women. Women need fresh and more capable environment so that they can take their own right decisions in every area whether for themselves, family, society or country. In order to make the country fully developed country, women empowerment is an essential tool to get the goal of development. The government and other private institutions are supporting women in the leadership positions in public sector. Leadership of women in the public sector is the key of development in the nation. Representing women in public sector is only the matter of justice however it needs to bring forward all the perspectives to make of women empowerment effective. Thus in India so many schemes for women empowerment.

**Objectives:**

1. To know the women empowerment schemes introduced by the Government.
2. To know the need of Women Empowerment in India.
3. To know the number of women benefitted by the schemes.
4. To prevent gender biased sex selective elimination.
5. To ensure survival & protection of the girl child.

**Methodology:**

The paper is purely theoretical in nature. It is based on secondary sources of data. The necessary information about the Women Empowerment Schemes in India and its various components are collected from Books, Journals, Magazines, Internet Source of related topics, etc.

**Women Empowerment and Child Development Schemes and Programmes :**

Ministry of Women and Child Development, Government of India has started so many Programmes. Women, whose number was 586.4 million according to 2011 census, represent 48% of country's population of 1210.1 million. For their socio- economic upliftment and empowerment, the following programmes are being implemented by the government.

**1. Support to Training and Empowerment Programme (STEP) :**

This programme was launched in 1987 to provide upgraded skills and new knowledge to poor asset less women in 8 traditional sectors of employment like agriculture, animal husbandry, and dairying, fisheries, handlooms, handicrafts, khadi and village industry and sericulture. The scheme is intended to benefit women who are in the age group of 16 years and above. This scheme is being implemented through public sector organisations, state corporations,

Co-operatives and voluntary organisations.

## **2. Swawalamban :**

This programme was launched in 1982-83 with assistance from the Norwegian Agency for Development Corporation (NORAD). So previously known as NORAD / Women's Economic Programme. The main aim of this programme is to provide training and skills to women to facilitate them to obtain employment or self-employment on a sustainable basis. The target groups under the scheme are the poor and needy women, women from weaker sections of the society, such as Scheduled Castes and Scheduled Tribes, etc.

## **3. Swayamsidha :**

It is an integrated project launched for the development and empowerment of women. It is based on the formation of women into Self – Help Groups (SHG's) with emphasis on converging services, developing access to micro credit and promoting micro enterprises.

## **4. One Stop Centre Scheme :**

This scheme is popularly known as 'Sakhi'. It was launched on 1 April 2015. It is funded through 'Nirbhaya Fund'. They have been set up across the country providing shelter, police desk, legal, medical and counselling services to victims of violence under one roof integrated with a 24-hour Helpline. These centres have offered benefit to more than 3 lakh women.

## **5. Working Women's Hostel Scheme**

This scheme is being implemented since 1972. The main aim of the scheme is to provide safe and affordable conveniently located accommodation for working women, with day care facility for their children. The Ministry provides financial assistance to NGO's and State Governments for the construction of hostels. In 2020-2021 Rs. 150 crores has been allotted for the construction of working women's hostel/running hostel in rented premises throughout the country. From its inception, 968 hostels have been sanctioned all over the country benefiting about 73,887 working women.

## **6. National Commission for Women :**

This was constituted on 31<sup>st</sup> Jan, 1992 as a statutory body. It covers issues relating to safeguarding women's rights. The works for review of laws, intervention in complaints of atrocities and sexual harassment of women at work place and remedies to safeguard the interest of women. Due to COVID19 pandemic, the commission has taken virtual meeting and updates to analyse the information submitted by Superintendents / In-Charge of Psychiatric Homes, etc.

## **7. Balika Samriddhi Yojana :**

This was started in 1997 with the specific objective to change the attitude of the community towards the girl child. A mother of a girl child, born after 15<sup>th</sup> August, 1997, in a family below the poverty line in rural and urban areas, is given a grant of Rs. 500. Scholarships are given to encourage enrolment and retention of girls in schools.

## **8. Swadhar Greh :**

This scheme was launched by the Union Ministry of Women and Child Development in 2002. It provides holistic and integrated services to women in difficult circumstances like destitute widows deserted by families, women prisoners released from jails, women survivors of natural disasters who have been rendered homeless, women rescued from prostitute homes etc. This scheme includes provision of food clothing, shelter, healthcare, legal support, education, skill up gradation and training for their relief and rehabilitation. As on 2020, total 362 SwadharGreh were functioning in the country benefiting 7,719 women for the year 2020-21.

## **9. Rastriya Mahila Kosh :**

This scheme was set up in 1993. This is also called the National Credit Fund for Women. The main aim is to provide micro-credit support or micro – finance to poor women to start income generating activities like dairy, agriculture, shop keeping, handicrafts etc. at concessional terms in a client-friendly procedure to bring about their socio-economic development.

## **10. Mahila Police Volunteers :**

This scheme was implemented by the Ministry in collaboration with Ministry of Home Affairs. It is funded by Nirbhaya Fund. A centrally sponsored scheme with aim to create and empower Mahila Police Volunteers. They serve as a public - police interface in order to fight crime against women. At present, it is operating in some states like Haryana, Andhra Pradesh, Gujarat, Chhattisgarh and Madhya Pradesh with over 9500 volunteers.

#### **11. Beti Bachao, Beti Padhao :**

"Save the Girl Child" movement was launched on 22 Jan 2015. 'Beti Bachao, Beti Padhao' is a joint initiative run by the Ministry of Women and Child Development, the Ministry of Health and Family Welfare and the Ministry of Human Resource Development. This is a social campaign aimed at eradication of female foeticide. This also ensures survival and protection of the girl child, building value of girl child. This campaign has received support from Indian Medical Association.

#### **12. Mahila- E-haat :**

This is the programme launched by the Ministry of Women and Child Development to support women entrepreneurs, Self Help Groups (SHGs) and Non- Governmental Organisations (NGOs) to showcase products made and services rendered by them. This is a part of the 'Digital India' initiative.

#### **Conclusion:**

Women of India are relatively disempowered and they enjoy somewhat lower status than that of men in spite of many efforts undertaken by Government. A lot of efforts have been made by government bodies and different organisations to tackle the women's deeply rooted problems in our society. These problems have been creating a sense of disadjustment in the social structure at various fronts. In the present time, media and SHG's have been working for this cause and find a ray of hope. The government has initiated some really good schemes for Women Empowerment in the Indian Society. But more than schemes and more than laws, social discussions, debate, promotion and awareness are the areas which need to be addressed to deal with concerned problems. The day, when these schemes and programmes will reach each and every corner of our country, then our developing country will emerge as a developed and prosperous nation. All round development and harmonious growth of a nation would be possible only when women are considered as equal partners in progress with men.

#### **References :**

1. Cheston S and Kuhn L. 2002. "Empowering Women through Microfinance", Draft, Opportunity International.
2. Pillai J.K 1995. "Women and Empowerment" Gyan Publishers House, New Delhi. Hoshemi, S.M. 1996. "Rural credit programmes and women's empowerment in Bangladesh" World Development.
3. Dandikar, Hemalata. (1986). Indian Women's Development: Four Lenses. South Asia Bulletin, VI (1), 2- 10. Delhi.
4. Sharma, S.L. (2000). Empowerment without Antagonism ; A Case for reformulation of Women's Empowerment Approach, Journal of Indian Sociological Society, Vol.49, No.1, Delhi, India.
5. Peters, M., & Marshall, J. (1991). Education and empowerment: Postmodernism and the critique of humanism. Education and Society, 9(2).
6. Press information bureau.



## GENDER ISSUES IN THE MODERN SOCIETY

Neha Aggarwal

Assistant Professor, Satyam College of Education, Noida

[nehaaggarwal@satyameducation.in](mailto:nehaaggarwal@satyameducation.in)

### Abstract :

Government is taking measures to achieve gender equality but still the gaps exist in the society on the basis of Gender. Gender inequality in societies is a vital truth. In the modern times, Gender inequality should not exist as it not only provides women's limited access to resources and various opportunities but it also limits the development of future generations. In this article an attempt is made to discuss the various types of gender issues that prevail in the modern times. In present scenario, women are doing very good in all those spheres which are considered not appropriate for them but still women face gender discrimination. The issues they are facing should be resolved in order to achieve the Gender Equality. The warfare for equality has been one of the important concerns for the progress of women at international level.

**Keywords :** Gender, Issues, Inequality, Society

### Introduction :

In Modern times, gender relationships are changing and inequalities between men and women have been questioned in all the spheres of life but the fact is that gender gaps still exist. Reality of gender inequality is diversified as it exists in different forms in various fields where men are always preferred over women. A simple example of this is: a girl taking admission in mechanical engineering. It sounds a bit awkward because it's always considered a man's field.

Gender bias has resurfaced as a topic of discussion around the world. Women all across the world are using rallies and social media campaigns to call attention to gender inequity. Despite the fact that some social media initiatives, such as the #MeToo and #TimesUp movements, have been successful in raising public awareness of the issue, women continue to face challenges. Gender prejudice can be addressed by raising public awareness and boosting voices. In terms of generating public awareness, the social media initiatives have been very successful. Women must continue to speak out in order to achieve the equality that they deserve in society, and men must recognise that women are just as capable and competent as men.

### Different Aspects Of Gender Inequality In Modern Society

- **Preference Of Male Child Over Female Child :**

Women's gender disparity was so severe that many women prayed, "May God grant sons to all." Discrimination based on gender has been observed in all sectors of life. Women have endured gender discrimination and have battled and continue to struggle for their equal rights, from the preference for a baby male over a girl to workplace gender bias. In India, it is typical for families to choose a male child over a girl child because they believe that a male child will carry on their family and be recognised as an asset, whereas a female child is deemed expensive due to dowry and the lack of future financial return.

- **Non-Availability Of Basic Facilities Available To Women :**

Basic facilities for women are lacking, ranging from encouragement to use one's natural skills to fair participation in community social functions. Gender disparities in basic rights, access to and control of resources, economic possibilities, as well as power and political voice, are clearly a hindrance to development. Girls' opportunities are harmed as a result of this bias.

- **Work Place :**

The workplace is another common area where gender discrimination is prevalent. Because of the gender bias that exists in society, many women have been subjected to sexual harassment. Women confront gender discrimination in the workplace in eight different ways. Income discrimination, being treated as inept, being treated unfairly at work, receiving less support from superiors, being passed over for critical responsibilities, feeling isolated, being refused promotion, and being rejected for a job due of gender bias are among them. One-in-four working women say they earn less than their male counterparts, while one-in-twenty working males believe they earn less than their female counterparts The demands of the day are trends in which girls are able to not only break out from culturally dictated employment patterns, but also to give information on career options that go beyond the standard list of jobs.

- **Political Incapability :**

Voters were angry with power-seeking women, but strong and competent with power-seeking men. In politics, there is a similar form of gender bias. "How many female presidents have we had in the past?" one could wonder. The answers to these questions reveal a great deal. There have been female presidential candidates in the past, but people have refused to vote for them because they believe women are incapable of running a country. People want to think that they aren't responsible for gender bias, yet their actions speak louder than their words. Men have grown up with the perception that men have greater influence in society than women. Men have always had a greater say in critical affairs, whether they were connected to the home or society. This instils in young men and women the belief that men are more capable and capable than women.

- **Violence Against Women :**

Violence against women is also prominent in India which leads to every minutes a sexual harassment occurring, a woman kidnapped and a woman is burnt for dowry. Every minute a woman is molested and a rape take place

- **Poor Health Care :**

Poor health care is another attitude towards women which makes them neglected during illness, recognition of illness by herself, health services as a last resort and reluctance to be examined by male doctors

- **Lack Of Education :**

Women's lack of education has resulted in low literacy, resulting in a literacy gap between men and women, as well as a lack of higher education opportunities.

- **Economic Constraints :**

In India, economic restraints are imposed on women by confining them as dependents, denying them equal property rights (against the law), requiring women to repay men's loans, creating economic instability, and denying orphaned / deserted children the right to inherit.

- **Discriminative Socialization Process :**

Another facet of discrimination against women is the discriminatory socialisation process, which leads to traditional practises, increased involvement in home activities (boys are not allowed), restrictions on play, isolation, separation in schools and public places, and restrictions on moving freely.

- **Detrimental Cultural Practices :**

Detrimental cultural practices like after marriage husbands dominating the family, dominance from In-laws family, members, never or rarely considered for any decision making, limitations in continuing relationships with brothers, sisters, relatives, child or early marriage, patriarchal attitudes and not able to continue girl or boy friendship after marriage are also contributing factor to the inequality.

**Efforts To Be Done For Achieving Gender Equality :**

Higher literacy, more formal education, and more employment opportunities should be strategies for women's growth. In education, female children's primary and secondary school dropout rates must be reduced. Basic literacy abilities in speaking, reading, and writing, as well as problem solving, will be taught in post literacy. Women should educate their children in order to further their social status. There must be a reserve, spending, or supply of services or specific provisions in job chances. All rights and legal measures for women's protection and support should be present in governance. Human rights education, understanding how to take charge of their situation, assisting them in achieving their own goals, boosting their quality of life, and pushing them to lobby or advocate are also facilitators for their growth. Women's social development should be aided by collaborators such as NGOs, INGOs, NPOs, SHGs, CBOs, policymakers, local leaders, information disseminators, health care providers, teachers, and family members.

Many people still believe that men and women should behave in distinct categories based purely on their gender. In today's civilised culture, however, gender-specific identities, whether male or female, are unimportant. Gender roles are societal constructs that have evolved over time and are not based on human behaviour in the wild. Because gender roles emerged as a mechanism to arrange the necessary duties performed in early human civilization, this is the case. Some may argue that traditional gender roles should not be modified because they have been in place for so long and are now an important part of human development. Nonetheless, conventional gender roles are no longer necessary in many modern countries because both men and women are capable of doing many of the same essential activities, rendering gender-specific behaviours obsolete.



Many of the gender stereotypes we are familiar with now did not exist in the past; they are relatively recent tendencies in human culture. This is due to the fact that social expectations for each gender evolve over time and in different cultures around the world.

Gender roles vary depending on a society's historical and cultural background, as well as ethnicity. We can better comprehend why gender inequities are so difficult to overcome if we grasp how strong everyday gender assumptions are in structuring ongoing social relationships in all areas. Gender equality is not impossible to achieve, but it will be a long and winding road. Even if new laws and institutional rules provide new avenues, the fight for gender equality must be waged at the level of how people think. Our preconceived notions about what women and men can and should do have a long way to catch up with the new opportunities generated by education, economic innovation, and equal legal rights.

#### **Conclusion :**

The view of society has not changed today but it will change someday for sure. India needs to deactivate the gender Inequality. Men and women are incomplete without each other. They are like two wheels of a carriage. Many laws are there for women but they are still under stress and strain. We still need to go miles to ensure equality of status for women. To eliminate gender discrimination and to provide equal opportunities to men and women awareness among public must be raised.

#### **References :**

1. Dasgupta, Jashodhara. 2015. Gender Gap: Men Get Away with Too Many Privileges. Available: <http://www.dailyo.in/politics/gender-equality-men-get-too-many-privileges-no-country-for-women-india-gender-gap-index/story/1/1478.html>
2. Dhar, Aarti (2012). "42 per cent of Indian Children is Underweight". The Hindu. October 10.
3. FAO (2010-11). The State of Food and Agriculture 2010-11: Women in Agriculture. Food and Agriculture Organization of the United Nations, Rome
4. Gandhi, Rajat. 2015. "Women in Business: Can P2P Lending Bridge Gender Gap in Access to Capital". The Times of India. June 19.
5. International Labour Organization. 2014. Global Employment Trends 2014: Risk of Jobless Recovery Zimmerman, Jamie; Tosh, Nicole and Nick McClellan. 2012. Map: What Countries Have the Worst Gender Gaps? Slate. March 6.
6. Kabir, Naila. 2014. What Works in Reducing Gender Inequality. Available: <https://oxfamblogs.org/fp2p/what-works-in-reducing-gender-inequality-great-overview-from-naila-kabeer/>
7. Lal, Neeta. 2016. India Needs to "Save its daughters" Through Education and Gender Equality. Inter Press Services, March 4.
8. Lawrence W., Skinner, C., Haslam, C. et al. 2009. "Why Women of Lower Educational Attainment Struggle to make Healthier Food Choices: The Importance of Psychological and Social Factors". Psychological Health. 24 (9): 1003-20.
9. Malhotra, Sarika. 2015. "India in the World Economic Forum Global Gender Gap Report 2015". Business Today, November 23.
10. McKinsey Global Institute. 2015. The Power of Parity: How Advancing Women's Equality Can Add \$12 Trillion to Global Growth. September.
11. Misra, Udit. 2015. "How India Ranks on Gender Parity - and why?" Indian Express. November 4.
12. Pulugurtha, Shamala. 2008. How a Lack of Education Adversely Affects Girls. Available: <http://empowermentinternational.org/2008/08/01/how-a-lack-of-education-adversely-affects-girls/>.
13. Tavares, Rebecca R. and Yamini Mishra. 2016. "Budget 2016: To Really Transform India, Focus on Women First". The Times of India. March 1.
14. Salve, Prachi. 2015. #SelfieWithDaughter: Can India save 23 million girls? Available:
  - a. <http://scroll.in/article/738068/selfiewithdaughter-can-india-save-23-million-girls>
15. Sen, Kalyani and Shiva Kumar. 2001. Women in India: How Free; How Equal. Report Commissioned by the Office of the United Nations Resident Coordinator in India, UNDP.
16. United Nations. 1995. Fourth World Conference on Women. United Nations Entity for Gender Equality and Empowerment of Women, Beijing, China.
17. Wodon, Quentin. 2014. Eliminating Child Marriage to Boost Girls' Education. The World Bank. Available: <http://blogs.worldbank.org/education/eliminating-child-marriage-boost-girls-education>.



**WOMEN'S EMPOWERMENT IN INDIAN CONTEXT: A SURVEY**

**Savita Sadanand Jadhav**

*Shankarrao Mohite Mahavidyalaya, Akluj*

*Email- [Savitajadhav223@gmail.com](mailto:Savitajadhav223@gmail.com)*

**Abstract:**

Women's empowerment agenda is a global issue of contemplation and immense discussion. Over the last decade, the agenda on empowerment of women has been at the top of the lists of most government status of women. Great efforts have been made. Professional assistance to people and the process of self-empowerment that allows them to overcome their sense of powerlessness and lack of influence, as well as recognise and utilise their resources and possibilities. It is a multidimensional process to help people/women obtain control of their own lives via uprating awareness and feelings that activate the psychological energy to achieve one's goals. Empowerment refers to enhancing the social, political, spiritual, or economic strength of individuals and communities. It usually involves empowerment, establishing confidence in their own capacities.

**Keywords:** empowerment, discrimination, awareness, practises

**Introduction:**

Empowerment involves policies The status of women in our society is inferior compared to men. Hence, females are always in the clutches of men. Women were treated as property, objects, or even instruments to be used as they pleased, either directly or indirectly, since the ancient period. Women bear the burden of bringing off more than men in some communities, mostly in some communities. It is observed that gender discrimination is a common phenomenon. In 'Republic' Plato proposed an ideal society in which women and men should accomplish the same task. He said that men and women should be guardians and, in rules, have the same responsibilities. Due to the patriarchal system carried by society, women should be subordinate to men. Women have been observed as subordinate and substandard. In India, women's empowerment is enormously dependent on many different variables such as education, geographical location, social status, and age. The achievement is inadequate due to a lack of coordination and synchronization. It is a fact that not only urban women are employed but also unorganised rural women. In the modern or post-modern periods, empowerment has become one of the responsibilities or challenges. Practically, it is an illusion of reality and the government has to concentrate and throw light upon several challenges faced by women and suggest solutions for their development.

In accordance with Keshav Chandra Mandal, women's empowerment could be defined in five categories: educational, social, Political, economic, and psychologically, the most prominent form might be social empowerment, as shown in conventional media. It builds up females' social relations and their positions in the social structure. Women's literacy is an important factor in improving nutrition, health, and education in the family and in empowering females to achieve and participate in decision making in the community. There are "3L" of women's empowerment, which include leadership, learning, and labour. Learning broadens the mind and helps to get. It is an African adage, "If you educate a boy, you train a man; if you educate a girl, you train a village." Women's empowerment is a key factor for the overall progress of society. In the corporate world, women are playing various roles in fields like medical, engineering, aircraft, they have potential and strength; we just provide equal opportunities for them. We can motivate them. It is pointless to try to understand or realise the women solely by looking at them; rather, we must judge their intelligence by how they approach the problem and find a solution.

Swami Vivekananda uttered, "There is no chance for the welfare of the universe except if the condition of women is improved." To a certain extent, history was written by men for men, who commanded society. Except for the fact that women's roles are primarily focused on household activities such as kitchen work and child rearing, certain evil practises such as the Dowry system, sati parathas, Bal Vivah, and the Pardah system have taken root in our culture. Women's position in India has been undergoing massive changes in the last few years. Vedic period, the status of women was equivalent to that of men. But in the Mughal period, reformatory agitations were run by Pandita Rama Bai, Raja Ram Mohan Rai, Guru Nanak, Ishwar Chand, and Vidya Sagar. The actual change came after independence, when the British approved some laws such as the Widow Remarriage Act and the abolition of the practise of sati. To improve women's strata, some policies and programmes exist at panchayat level, state level, and national

levels. But we find an extensive gap between the policies' advancement and the usage of those policies at the general public level. The beginning of the idea of empowerment was a emendable to the development of social liberties in the 1960s, and it has been characterised as filled with new implications and an alternate manner.it is employed in several sectors, such as business, social work, and by advocates of various political agendas. It is a skill of women to take charge of their activities. It means control over material sources, intelligent assets, and even over their philosophies.

#### **Need For Women's Empowerment:**

As Jawaharlal Nehru said, "You can tell the condition of a country by looking at the status of its women. Women's empowerment is the solution to many social problems," explained Rameshwari Pandey. In India, females conquer the highest positions, including those of president, Prime Minister, Lok Sabha speaker, and in the corporate segments, even without a doubt, despite everything, women are segregated on account of gender discrimination. .They are missing chances in various fields. The incidents of cruel attacks and rape are noticeable, so empowerment is the helping tool for women to achieve equality with men and to decrease gender bias. Women contribute to economic improvement and play an important role in the progress of different sectors. As a consequence, there is a need for political, social, cultural, and economic empowerment of women to get rid of the brutal cycle in which they are trapped very badly. The current condition is dreadful and the exploitation of women, especially from deprived classes, in rural areas needs to be improved.

#### **Challenges Of Women's Empowerment :**

While discussing issues and rights of women in the country, many challenges are currently afflicting them. directly benefited women's empowerment in India.

#### **Education:**

After independence, in India, there was a large gap between the education of women and men. According to the 2021 census, the literacy rate for women is 65.46%, while the literacy rate for men is 82.14%. The Centre for the Study of Secularism and Women's Studies says that women are constantly victims of exploitation. Women's education is the main target of the wall of negligence, intolerance, and exploitation.

#### **Professional Equality:**

It is practical in employment, occupation, and promotion at work. Women frequently countenance greater handicaps.

#### **Women And Agriculture:**

The role of women in Agriculture and allied sector are as produces strenuous efforts will be put together to ensure the advantages of extension and various programs and training. The programme organised for women are social forestry, soil conservation, dairy development and further occupation allied to agriculture like livestock, horticulture concluding poultry, animal husbandry and Fisheries will be enduring to benefit women workers in the agriculture sectors.

Women and Industry: Important role played by women in /Information Technology, electronics and agro-industry and food processing and textile has been pivotal to the progress these sectors the women would be given comprehensive support in terms of social security, labour legislation and other support services by accomplishment with support services for security and transportation, women enable to work on the right shift in factories.

#### **Women In Difficult Circumstances:**

After recognising the heterogenicity of women's situations and acknowledging the necessity of specifically disadvantaged groups, programmes and measures will be launched to provide special assistance. This group encompasses women in extreme poverty, women in conflict situations, disabled widows, and women who are victims of marital violence. A national and state council will be established to supervise the operationalization of the policy on a regular basis. State councils are headed by the chief ministers and are broad in composition, having representation from the related departments and ministries. These bodies monitor the progress of research projects, surveys, and awareness and training programs, among other things. Women will be helped by government organising programmes at the district level and will be tightened into self-help groups (SHGs) at the Anganwadi/villages/Town level by class interface with panchayats/municipalities the resources made available by government and non-government channels including financial institutes and banks.

#### **Major Women's Empowerment Schemes In India Launched:**

- i. In 1972-1973, working women's hostel

- ii. 1986-87, Women's training and employment assistance program (STEP)
- iii. 2012, Nirbhaya
- iv. In 2015, one-stop center scheme
- v. In 2016, Ujjwala
- vi. In 2016, Nari Shakti Puraskar
- vii. In 2016, Mahila E-Haat
- viii. In 2016, Mahila Police Volunteer
- ix. In 2017, Mahila Shakti Kendra

The government of India has taken the security and empowerment of women and children into consequential deliberation. All the above schemes are the solutions to the major problems associated with women in India.

**Works Cited:**

1. A.R. Desai and A. Mohiuddin, Involving women in agriculture – Issues and strategies, India Journal of Rural Development, 1992.
2. G.T. Govindappa, Rural women entrepreneurship- Constraints and strategies, Kurukshetra, 1999.
3. Jhamtani, Rural women: The powerless partners in development, Kurukshetra, 1995.
4. Tejaswini and S. Veerabhadraiah, Knowledge assessment of rural women on DWCRA and their problems, Kurukshetra, 1996.
5. Kabeer, Naila. "Gender equality and women's empowerment: A critical analysis of the third millennium development goal 1." Gender & Development ,2005.
6. Mosedale, Sarah "Assessing women's empowerment: towards a conceptual framework". Journal of International Development,2005.
7. Gupta, Kamla; Yesudian, P. Princy "Evidence of women's empowerment in India: a study of socio-spatial disparities". GeoJournal, 2006.
8. Kabeer, Naila. "Contextualising the Economic Pathways of Women's Empowerment: Findings from a Multi-Country Research Programme." 2011.
9. United Nations Development Programme; Stephanie Chaban; Luis J. Consuegra; Hannah Elten; Karin Gardes; Olivia Greymond; Olga Martin Gonzalez; Mona Lena Krook; Liri Kopaci-Di Michele; Hien Thi Nguyen; Nika Saeedi; Safi Trabelsi; Catherine Woollard, 2017.



---

CONTRIBUTION OF INDIAN FEMINIST WRITERS IN WOMEN  
EMPOWERMENT

---

Galewar Subhash Shankar

M. A. ( English). SET, Research Student, S. R. T. M. University, Nanded.

Email: [galewar.subhash@gmail.com](mailto:galewar.subhash@gmail.com)

---

**Abstract :**

Reason of this paper is look at the historical background of feminism and women's movement. The feminism has been concerned to an analysis of the trend of male domination of the Society: the general attitude of male towards female, the ways of improving condition of women. In literature it emerged in 1960. it was the movement in favour of women. Feminism is the belief that women should have equal rights to men. The power imbalance between the sexes takes on different forms in different context, based as it is on various critical analyses of the male privilege and women's subordination within different societies. The history of the feminism divided in to three waves. First wave Feminism of the 19<sup>th</sup> and 20<sup>th</sup> centuries. The second wave feminism in the 1960s and 1980s. The third wave feminism began in the early 1990s. "Jane Austin, Francis Burney, Virginia Woolf, George Eliot" were the famous western feminist writers. Feminist have different attitudes towards the sketches of gender role in literature.

Indian society believes that men have the power and cultural dominance in the society. A particular feature of Indian society is that men defend maleness and consider women not manly which is not basically human. Women are marginalized through cultural institutions and religious rituals. Feminist movements have been trying for removal of this marginalization. Feminism is reformistic in nature and helps women to understand their position in a better manner. In this context Linda Gordon's opinion is that "feminism is an analysis of women's subordination for the purpose of figuring out to change it deserve a mention". The ancient lawgiver of Hinduism, Manu says, "The father looks after her during childhood, the husband protects her during youth, and the sons take care of her when she becomes old. Women is never fit for freedom". This forms Indian view of the womanhood that relates primarily to the Indian fabric of living. In the modern times we have great political luminaries as Kasturiba, Sarojini Naidu, Indira Gandhi, Dr.B R Ambedkar and Mahatma Gandhiji who took leading part in making India free, Even before this a noteworthy name in the field of feminism is Savitribai Phule (1831-1897). She is perhaps the earliest Indian feminist. She started the First School for girls in the subcontinent at Bhide Wada in Pune in 1848. She had to face humiliation at hands of caste Hindus. The practice of child marriage was prevalent in the 19<sup>th</sup>- century and since the mortality rate was very high at that time, many young girls often become widows even before attaining puberty. Such widows were forcibly shaven their heads, wear a simple white sari and live a life of austerity. Savitribai stood up against this system. She even started a strike against the barbers in order to persuade them to stop shaving the heads of the widows. This is an epoch making event in the history of Indian feminist movement. But in the West Virginia Woolf was indeed a revolutionary feminist. A critic Elizabeth Hard Wicin wrote "Virginia Woolf has a feminine mind different from the masculine" She struggled for the cause of women. She was of the opinion that women's movements could be the basis for transformative social change.

The feminist movement began in the West with the French Revolution. It was just three years later that Mary Woolstone Craft published her book The Vindication of the Rights of Women. These two incidents paved way for liberty, equality and fraternity. It was also a sigh of relief for women all over the world. In 1869 J.S. Mill Published Subjection of Women, a very persuasive and well-reasoned book which exerted great influence on feminist movement. Charlott Bronte in her writings also condemned the social system of her day.

Today feminism is more or less a world phenomenon though it began in England. The American women were probably the first to wage a hard long-battle for equal rights which was previously barred. Despite its wide popularity in Europe and America, feminism has not been defined in strict in India. For some it is the emancipation of women in three fields, namely political, economical and social. Political emancipation means the power to vote as well as the right to assume office. This kind of emancipation was attained long ago. Now women have attained economic emancipation too. They have the right to property in their names and claim an equal share in father's property with their brothers. Today there are no constraints on the courses in the field of education that they take up. They are free to leave their parents' home and lead an independent life. However, women are not completely emancipated from sexual taboos.

In the Scandinavian countries free sex before marriage is allowed. In some other countries occasional, extra martial love affairs after marriage take place. A rational solution is yet to be found to the problem of determining what kind of sexual morality would be best from the point of view of general health and happiness.

Modern Indian feminist movement may be said to have begun with Raja Ram Mohan Roy's success in making the East India Company Government pass a bill making it illegal and punishable for a widow to burn herself on the funeral pyre of her husband. Later, the Brahmo Samaj and AryaSamaj worked for the upliftment of women. In Maharashtra, Ramabai Ranade did laudable work for the upliftment of women. Later, into the political sphere stepped women like Sarojini Naidu, Vijayalaxmi Pandit and others who fought shoulder to shoulder with men for political freedom under Gandhiji's leadership. Socially women's voices become mute, the term silence is a part of the constitution of female identity, that subjectivity is a crucial factor to women. Sophocles says "silence gives the proper grace to women". Women speak on sufferings in the patriarchal order. That is why culture prefers them to be silent.

In pre-independent India, Toru Dutt, Sarojini Naidu and a host of other poets produced the best kind of poetry. Toru Dutt in her first years dealt with estrangement between the family and the Orthodox Hindu community, she made use of Indian epics and mythologies like Savitri, Sita etc. Display a feeling of revolt. As Rajaji comments "The Tenderness and purity are the untold sufferings of women take shape as in Uttar Ramayana are like an unflickering lamp. It throws light on the equality of their hearts".<sup>5</sup> Toru Dutt observes "sufferings of women but does not extricate the feelings of women. Sarojini Naidu, the woman, the patriot, looks into the buried and broken heart of women. She sees there a new vision of the chained mother and vowed to break the bonds" Her two collection of poems, namely, *The Golden Threshold* and, *The Broken Wing* consist of sensitive beauty, and the beauty of living, beauty of holiness. Being a patriot poet, freedom struggle is the main motto of her poetry. Meena Alexander, Sujata Bhatta, and other modernist poets have written poetry on their surroundings. But Gouri Deshpande's *Beyond the Slaughter House* is quite different. This collection of poems is proof of her disinterest in Hindu ethos. It is the duty of a Hindu women to bear children to destroy ancestral darkness. But Gouri rejects babies. Foetus was aborted by her for economic, legal and social reasons. Gouri was able to differentiate the hierarchy between male and female and come out with the injustice she faces in society. Kamala Das, a fierce feminist dares without any inhibition the hurts she received in an insensitive and largely man dominated world. Being a Nair caste, she makes a few pejorative remarks such as, "The Nair males are violent in temper and they are crude in when sexually aroused. She seems to have not loved anyone including her. She is the type of an unhappy soul who wants the whole world to turn on the axis of her personality, and when it refuses, she condemns it. Feminism comes naturally in her poetry"

#### **Conclusion :**

In this way the concept of silence recurs in women's writings, women writers have proved themselves as silent protesters. They have given vent to feelings in Indian English literature The feminist trend is visible in Indian English Literature.

#### **Works Cited :**

1. Kalpna R. J. (1989). *Feminism and sexual Poetics*, New Delhi: Prestige Books.
2. Digole, D.P. 2016. *Post Colonial Indian Novel: A Comparative Study in Socio-cultural Dynamics*.New Delhi: Prestige
3. Singh, Sushil. (ed). *Feminism and Recent Fiction in English*. Prestige,New Delhi
4. Manu Smirithi
5. Iyengar Srinivas,(2001). *Indian Writing In English*. New Delhi. Sterling Publisher.





---

**WOMEN'S CONTRIBUTION IN THE INDIAN INDEPENDENCE MOVEMENT**

---

**Mr. Ravindra Bhimappa Chalwadi**

*Assistant Professor in Law, D.G.B. Dayanand Law College, Solapur*

*Email- [ravi.chalwadi@gmail.com](mailto:ravi.chalwadi@gmail.com)*

---

**Abstract :**

Independence movement in India was remarkable. It was witnessed that series of vital actions lay down by both men and women continuously. It resulted into the aspiration of liberation from the British regime. In this phase, numerous persons including both men and women have taken part and successfully forced for the freedom of India. It was impossible to achieve Independence without solid support and co-operation on every stage by the women. Women were match changer in the mission of independence.

**Introduction :**

The huge sacrifice led to India for the independence. It was freedom fighters and their movements brought India to be independent nation in the year of 1947. 15<sup>th</sup> August 1947 is a unforgettable day for all Indians. Hard work, sacrifices and contributions of freedom fighters was appreciated in our motherland (Service, n.d.). The involvement of women in the said freedom struggle was stunning. The true character and fearless audacity was shown by them in the Independence movement. While men freedom fighters were arrested and kept in jail then women continued this battle by taking proper initiative. Even they have directed the said struggle in a proper direction. The role played by the women in the Independence movement in India was very much admirable. It could be said that their thrust for the Independence was noteworthy (<https://www.thebrainhub.com>, n.d.). There are numerous women who have contributed in the freedom struggle for India and few of them are as following:-

**1. Rani Lakshmibai :**

Lakshmi Bai was Rani (queen) of Jhansi dynasty and she was a leader of the Indian rebellion took place in the year of 1857–58. She has different nurturing than girls. As like the boys she was trained in the martial arts. She also got expertise in the sword fighting and riding. Afterwards she was wedded the Maharaja (King) of Jhansi empire, Gangadhar Rao. Maharaja Gangadhar Rao has adopted a boy as his heir of the Jhansi kingdom, as per Hindu rituals. Lord Dalhousie, then British Governor General of India has not accepted the adopted boy as a next ruler (*Jhansi Ki Rani Lakshmibai Biography*, n.d.). Therefore he tried to acquire the said empire. The policy was proposed as that the empire of Jhansi will be merged into the British domain and assured to give pension. The act of British Representative was not agreed by Rani and her pledge was that to protect Jhansi region (“Rani Laxmi Bai,” 2021).

She was headed the revolt against the British on behalf of the minor heir of the said kingdom. In the year of 1857, she joined revolt against the British. She has gathered her group in very short period and took the charge against the British. The said battle was largely supported by the neighboring areas. The British forces have gathered by the fort of said Kingdom, her troops were overpowered by the British forces. But Rani was brilliantly escaped from the said fort with her guards. With the help of Taty Tope, another leader of rebel; she was successfully captured some part and afterwards she moved towards the Morar but counter attack made under the leadership of Rose. It was a battle very well fought by the Rani Lakshmibai and was killed in the said combat (*Lakshmi Bai | Biography, Image, & Facts | Britannica*, n.d.).

**2. Bhikaji Cama :**

Bhikaji Cama was born into a big and wealthy Parsi family. Since young age, she has come across with political questions. She was turn out to be a good orator who argues for the cause of the nation. Due to her involvement in the socio-political issues, her marriage with Rustomji Cama was not a happy marriage. She has good relations with nationalists including Dadabhai Naoroji, Veer Savarkar Lala Dayal and Shyamji Krishnavarma (*Bhikaiji Cama | Indian Activist | Britannica*, n.d.).

She was of view that Britishers have brutally oppressed India for their own earnings. When plague was broke out in the presidency town of Bombay, she has helped to save sufferers. She was informed that she will be permitted in India if she abstained from the nationalist activities, when she was in London. She refused to sign such promise and carried out nationalist activities by remaining outside India. She was co-founder of Paris Indian Society. She circulated revolutionary writings which include Bande Mataram and Madan's Talwar and weekly periodicals to Indian revolutionaries. The national revolutionaries were

supported in every means in the form of money, thoughts and stuffs. Britishers were incapable to find her with best efforts. Her prominent work was to unfurl Indian flag on the foreign land. She travelled a lot and informed others about the resistance for independence of India. Even she has very clear about the women rights and pointed out that women play significant task in the construction of a nation. The work of Bhikaji Cama has introduced freedom struggle of India to the world at large (*Remembering Madam Bhikaji Cama, the Brave Lady to First Hoist India's Flag on Foreign Soil*, 2016).

### 3. **Kasturba Gandhi :**

From the journey of a lawyer to turn out to be face of non-violent struggle for independence of India, Mahatma Gandhi was always supported by his wife, Kasturba Gandhi. It seems that her work was missing due to great leadership of Mahatma Gandhi. But she was considered as a support system to him. He thought that if he could persuade her notions or ideas then he could convince others too. No one dare to point out the mistakes of Mahatma Gandhi except her (*Kasturba Gandhi, the Larger than Life Shadow of Mahatma Gandhi | Kasturba Gandhi | Articles on and by Gandhi*, n.d.).

Kasturba Gandhi, was political activist. She led her path with the help of her husband i.e. Mahatma Gandhi. She was fought for the civil rights of the people and for the freedom struggle against the British era. After the marriage, Mahatma Gandhi has given basic education to her. When duo was in South Africa, she has engaged in the political activities and social issues. Indian immigrants were given ill-treatment in the South Africa and she led a protest against it in the 1913. Therefore she was sentenced to 3 months imprisonment. When Mahatma Gandhi was fought for improving conditions of the indigo farmers in the Champaran of Bihar, she was involved in the welfare of the women workers in the said region. She adhered in the various civil disobedience crusades and even imprisoned for the numerous times. She has also participated in the non-violent campaigns. In 1942 she was arrested on the charge of participation the famous Quit India movement and therefore she was imprisoned (*Kasturba Gandhi | Indian Political Activist | Britannica*, n.d.).

### 4. **Sarojini Naidu :**

Sarojini Naidu was born and brought in the educated family. Therefore she has got chance to study at Madras, London and Cambridge. When she was in the England, she was advocated the voting policy. Due to which she joined Indian National Congress and fought for the Independence against the British regime. She was follower of Mahatma Gandhi. Idea of swaraj laid down by Mahatma Gandhi was supported by her. She was participated in the salt march and she was arrested along with Mahatma Gandhi including other well-known leaders. In addition to this, she was took part in the famous activities like Civil Disobedience Movement and the Quit India Movement. In the year of 1925, she was appointed as a president of Indian National Congress. After Independence of India she was first women who took the charge of governor in the India (*Indian National Congress*, n.d.).

She was distinguished orator and modern poet. Her poems were praised and therefore she was called as 'The Nightingale of India'. Along with the Jawaherlal Nehru, she was took great effort for the rights of Indigo workers. There were worse conditions of the Indigo workers of Champaran in the Bihar and she raised voice against the British for it. She has delivered speeches on the various subjects. She was stated that participation of women must be more in the freedom struggle. She has introduced the non-violent struggle for the independence of India to the globe (*Known As The "The Nightingale of India", She Played An Important Role in India's Struggle for Freedom!*, n.d.).

### 5. **Pritilata Waddedar :**

The Chittagong which was part of undivided part of India was birthplace of Pritilata Waddedar. She was meritorious students and achieved various awards and scholarships also. During her school phase, she was heard about Rani Lakshmi Bai and other brave women and got inspiration from them, ultimately that led to created interest in the freedom struggle of India. She was member of Deepai Sangha which was set up by Leena Nag. It was revolutionary group where battle training was taught. She came across with revolutionaries like Kalpana Dutta and Nalini Pal at the Calcutta where she was getting her further education (*Mahotsav*, n.d.).

Under the leadership of Masterda Surya Sen, she has joined the revolutionary movement. She was a carrier of explosives for their mission. She was skilled in martial arts and excellence in the lathi khela, shooting. Also she has given the said training to the other girls. Masterda along with Pritilata Waddedar and more other revolutionaries have successful in cutting the wires of telephone and telegraph and interrupted the rail network. The *Pahartali European Club* which was depicted as an icon for colonialism and racial discrimination. There was a board on the door of the said club which states that, 'No Dogs or

Indians allowed' that was offensive. Pritilata was a leader to attack on the said club. Members were given training and even instructed to swallow the pills of potassium cyanide if they caught. During the said attack, she was injured by a bullet fired by British officers. When she caught; she swallowed the pill and died. In the post-mortem report, it revealed that bullet was not reason for her death but cyanide pill. Pritilata died at the age of 21 years and her attack was burst into flames in the society. Her struggle was inspired and motivated to the large number of women against British Empire(Bhattacharya, 2019).

#### 6. Kalpana Dutta :

Kalpana Datta was born in Chittagong district. She was very much interested in the science subject. She has been induced by the acts of Khudiram and Kanailal Dutt. She was influenced by the nationalism when she was in the Chittagong. She was paying attention towards the science and revolution(*Unsung Heroine Kalpana Dutta Who Fought against the British*, n.d.). Later on she joined the team of revolutionaries group of Masterda Surya Sen. The work which was entrusted to her to carry on the powerful explosive stuff from Calcutta to the other places. Even though certain restrictions have been imposed on her, she was secretly visits to the revolutionary group. She has taken training of gun shooting with her companion Pritilata Waddedar. Surya Sen determined to assign Kalpana and Pritilata with a sketch of attack on the European Club at Chittagong. Unfortunately she was arrested before few days of the said attack. She was informed about the attack on European Club and bravery of Pritilata in the said attack. Further when she released from the jail, she again joined the independence movement. In the Armoury Raid case she has been sentenced to transportation for life. Afterwards she fought the battle against the British realm by the joining CPI(Datta, Kalpana - *Banglapedia*, n.d.).

#### Conclusion:

Women played crucial role in the Independence movement. They were equally contributed their role during the said battle against British Government. Participation of women in the combat was welcome act which strengthened the movement in each and every sphere. Their participation in the non-violent movement made it successful as to the Quit India movement. The courage, ideas and actions of women on equal footing with men influenced the movement which results into achievement of Independence to our nation.

#### References :

1. Bhattacharya, S. (2019, September 5). *Pritilata Waddedar: The Revolutionary "Birkannya" From Bengal* | #IndianWomenInHistory. Feminism In India. <https://feminisminindia.com/2019/09/06/pritilata-waddedar-revolutionary-birkannya-bengal/>
2. *Bhikaiji Cama* | Indian activist | Britannica. (n.d.). Retrieved May 3, 2022, from <https://www.britannica.com/biography/Bhikaiji-Cama>
3. *Datta, Kalpana—Banglapedia*. (n.d.). Retrieved May 3, 2022, from [https://en.banglapedia.org/index.php/Datta,\\_Kalpana](https://en.banglapedia.org/index.php/Datta,_Kalpana)
4. <https://www.thebrainhub.com>. (n.d.). *Role of women in India's freedom struggle*. [Http://Www.Madhavuniversity.Edu.In/](http://Www.Madhavuniversity.Edu.In/). Retrieved May 3, 2022, from <https://www.madhavuniversity.edu.in/>
5. *Indian National Congress*. (n.d.). Indian National Congress. Retrieved May 3, 2022, from <https://inc.in>
6. *Jhansi Ki Rani Lakshmi Bai Biography*. (n.d.). Retrieved May 3, 2022, from [https://www.liveindia.com/freedomfighters/jhansi\\_ki\\_rani\\_laxmi\\_bai.html](https://www.liveindia.com/freedomfighters/jhansi_ki_rani_laxmi_bai.html)
7. *Kasturba Gandhi* | Indian political activist | Britannica. (n.d.). Retrieved May 3, 2022, from <https://www.britannica.com/biography/Kasturba-Gandhi>
8. *Kasturba Gandhi, the larger than life shadow of Mahatma Gandhi* | *Kasturba Gandhi* | *Articles on and by Gandhi*. (n.d.). Retrieved May 3, 2022, from <https://www.mkgandhi.org/articles/kasturba-gandhi.html>
9. *Known As The "The Nightingale of India", She Played An Important Role in India's Struggle for Freedom!* (n.d.). Retrieved May 3, 2022, from [//www.culturalindia.net/leaders/sarojini-naidu.html](http://www.culturalindia.net/leaders/sarojini-naidu.html)
10. *Lakshmi Bai* | *Biography, Image, & Facts* | Britannica. (n.d.). Retrieved May 3, 2022, from <https://www.britannica.com/biography/Lakshmi-Bai>
11. Mahotsav, A. (n.d.). *Pritilata Waddedar*. Azadi Ka Amrit Mahotsav, Ministry of Culture, Government of India. Retrieved May 3, 2022, from <https://amritmahotsav.nic.in/unsung-heroes-detail.htm?137>

12. Rani Laxmi Bai: The warrior queen of Jhansi. (2021, June 17). *NewsOnAIR* -. <https://newsonair.com/2021/06/17/rani-laxmi-bai-the-warrior-queen-of-jhansi/>
13. *Remembering Madam Bhikaji Cama, the Brave Lady to First Hoist India's Flag on Foreign Soil.* (2016, September 24). The Better India. <https://www.thebetterindia.com/69290/madam-bhikaji-cama-flag-stuttgart-india/>
14. Service, T. N. (n.d.). *Women who fought for Independence of India.* Tribuneindia News Service. Retrieved May 3, 2022, from <https://www.tribuneindia.com/news/schools/women-who-fought-for-independence-of-india-126478>
15. *Unsung heroine Kalpana Dutta who fought against the British.* (n.d.). Get Bengal. Retrieved May 3, 2022, from <https://www.getbengal.com/details/unsung-heroine-kalpana-dutta-who-fought-against-the-british>



---

## EDUCATION OF RURAL WOMEN IN ODISHA

---

**Kirttimayee Sarangi**

*Research Scholar, Department of Public Administration, Mizoram University, Aizawl.  
sarangikirttimayee@gmail.com*

---

### **Abstract :**

Education is considered as the panacea for all sorts of social issues. It is the first step towards empowerment and the most crucial factor in the overall development of an individual as well as the nation. This paper intends to study the educational status of rural women starting with girls of Odisha. As it has been often seen that education is key to giving a woman better control over their lives. But the rural women in Odisha are still in a shell of inhibition to become free birds to boom in a different environment. The state government has taken some great initiatives to promote rural women's education to make them fully-fledged individuals. This article tries to eradicate the factors contributing to the inhabiting situation among rural women and suggest solutions for their empowerment.

### **Introduction :**

Half of the sky is shared by women, so the development of a society is not possible without the development of women. Hence empowerment of women is not possible without educating them. To achieve, the all-around development of the individual, education is the most powerful aspect and it is considered as stepladder for social mobility. As the World Bank report states, growth in education and health, not only increases the individual income but also increases the pre-condition for long-term economic growth<sup>i</sup>. Also, the sustainable development goal 4 ensures equitable and inclusive quality education and it also promotes lifelong learning opportunities for all to build a better society.

Historically it is seen that a very measure role was played by the women in every sphere of development such as socially, culturally, politically, and economically, but a social assumption was made about them that all these works is considered as her duty for her family. In the words of Pandiselvi and Lakshmi (2015), In pre-independent India, women were forcefully involved in many socio-cultural and religious practices which brought women's status low in society<sup>ii</sup>. Examples of such activities were Sati paratha, the Purdah system, forced child marriage, opposition to the remarriage of widows, widespread illiteracy, economic dependence, etc. Odisha is one of the back word states of India and it is a land of villages. As per census 2011 population of Odisha is 4,19,74,218. Out of this, the rural population is 3,49,70,562. [census 2011] <sup>iii</sup>

For the development of society, rural women play a very measure role because they can make the most productive work with little resources. In Odisha, rural women perform a wide range of duties like running the family, taking care of the household and of the domestic animals, and most importantly do most of the farm activities. After all these contributions their role still has been underestimated by society. Most of the rural women of Odisha belong to the lower class so they are exploited both mentally and economically by society. For their betterment, the Odisha government made so many policies for rural women. Not only does the government make policy but also through the self-help group government tries to help them financially. But due to the less literacy rate, rural women cannot take advantage of their policies. According to the 2001 census, the male-female literacy of Odisha was 72.9% and 46.7 % respectively. In the 2011 census, the rural male-female literacy of Odisha was 79.6% and 60.7% respectively<sup>iv</sup>. Though the female literacy rate is increasing still they faces a lot of hurdles to access education.

### **1. Challenges Faced By Rural Women In Accessing Education :**

Poverty is the most important reason why rural women cannot access education in their childhood time. Because the girl has to look after her siblings when their parents were going to work or sometimes the girl herself works outside to give their parents financial support. Lack of parental awareness is the reason why girls are not getting a chance to be educated because in this patriarchal society poor parents prefer boys' education to girls' education. Very few separate educational institutions are available for girl students in a rural area of Odisha and not all parents feel comfortable sending their girls to a co-education school. Due to early marriage, many rural girls drop out of their schools. And after marriage except for the duty of wife and mother all other activities which are

necessary for personal development are considered secondary work for the girl, so she cannot continue her school. The communication system from home to school is not good. That is also one reason why parents are not feeling safe sending their girl child to school. In the rural area, the school timetable was not suitable for the girl child because the girls have responded to domestic as well as outside work. Lack of hostel and lack of lady teachers are also the measure huddles in the way of women's education. Increasing crime rates against girls is also an important reason why parents are not willing to send their girls to school.

## 2. The way ahead :

Poverty is the main reason for which a rural girl cannot continue her education so here government should check that their parents should get everyday work and get a basic pay Scale to decide by the government. Awareness programs should be created not only on gender equality but also on the impotence of girls' education for a good society. A separate girl's school was established in every panchayat of rural area and creating awareness among parents for the coeducation schooling system. There should be strict punishment implemented for child marriage. Night school should be established for the girls and women who are busy doing domestic work and outside work in the daytime. In every school there must be sufficient trained lady teacher will be appointed as well as good hostel facilities should available for girl's child. Strict laws should be imposed on the violation of women.

## 3. Policies and programs for the educational development of rural women of Odisha :

In India, it is a fundamental right for parents to give their children basic elementary education for up to 14 years. In Odisha, 92 Eklavya Model Public residential schools [EMRSs] will be established by 2022, 13 schools were established in different tribal places of Odisha. The government of Odisha under the department of SC/ST development and under the Integrated Tribal Development Agency, construct special schools like Kasturba Gandhi Balika Vidyalaya in rural Odisha for girls' children. At the block level, the government of Odisha introduced a model public school and supplied bicycles and four pairs of dresses to tribal girls' students. The government provides a laptop for meritorious students and bicycles to every girl student in the 10<sup>th</sup> class. ANWESHA Scheme was introduced by SC/ST Development and Minorities and Backward classes welfare Department for free education to the scheduled tribe and scheduled caste students. Akanksha yojana was introduced by SC/ST Development and Minorities and Backward classes welfare Department for a hostel for SC/ST students in the higher education field.

## Reference :

1. <sup>i</sup> <https://www.worldbank.org/en/topic/education/overview>
2. <sup>ii</sup> [https://www.researchgate.net/publication/330221015\\_Status\\_of\\_Women\\_in\\_Pre-Independence\\_India](https://www.researchgate.net/publication/330221015_Status_of_Women_in_Pre-Independence_India)
3. <sup>iii</sup> [https://censusindia.gov.in/2011census/PCA/PCA\\_Highlights/pca\\_highlights\\_file/Odisha/Executive\\_Summary.pdf](https://censusindia.gov.in/2011census/PCA/PCA_Highlights/pca_highlights_file/Odisha/Executive_Summary.pdf)
4. <sup>iv</sup> [https://censusindia.gov.in/2011-prov-results/data\\_files/india/Final\\_PPT\\_2011\\_chapter6.pdf](https://censusindia.gov.in/2011-prov-results/data_files/india/Final_PPT_2011_chapter6.pdf)
5. Biswal, P. K. Education—A Tool for Empowering Women. *Editor's Note*, 42.
6. Kar, J., & Kar, J. (2002). Promoting girls' schooling in Orissa. *Indian Journal of Gender Studies*, 9(1), 61-79.
7. Kamat, S. (2008). Education and social equity with a special focus on scheduled castes and scheduled tribes in elementary education.
8. Mamgain, R. P., & Khan, K. (2022). Declining Women Work Participation in Rural India: Trends, Causes and Policy Implications. *The Indian Economic Journal*, 00194662211063567.
9. Misra, L., Misra, S. N., & Mishra, S. (2017). A survey on women's education and their economic condition in Odisha. *The Clarion-International Multidisciplinary Journal*, 6(2), 113-121
10. Mohanty, S. R., Das, B., & Mohanty, T. (2013). Empowerment of Women in Rural Odisha through Micro Enterprises. *IOSR Journal of Humanities and Social Sciences*, 12(1), 1-8.
11. Radiowala, A. A., & Manjusha Molwane, S. (2021). A Study on the challenges faced by rural women in accessing education. *Journal of Scientific Research*, 65(4), 13-17.
12. ROUT, N. R. Status of women in Odisha: An empirical analysis. *J. Appl. Soc. Sci*, 5(7), 977-984.





WILLA CATHER'S O PIONEERS! : A FEMINIST INTERPRETATION

Dr. G. N. Khamankar

Head, Dept. of English, Vivekanand Mahavidhyalaya, Bhadrawati.

Email- [j.khamankar@gmail.com](mailto:j.khamankar@gmail.com)

**Abstract:**

Willa Cather's *O Pioneers!* is the first American novel to portray the pioneering feminism of Alexandra Bergson, the protagonist of the novel. As a precursor of modern feminism, Cather has created a series of courageous female characters trying to make their own destiny. Especially the thought of being a "woman in man's world" and the result of their choices in terms of career, love and friendship is a recurring theme in many of Cather's narratives. Many of Cather's central characters are of immigrant descent and her stories are an expression of the struggle between the Old World in Europe and the New World in America. Moreover, Cather had a clear perception of human being and society. This perception is the feminist society that she draws in her narratives. In *O Pioneers!* (1913) Cather exemplifies women's equality represented by the central character, Alexandra Bergson by focusing on her survival in a male dominated society. The narrator uses her childhood experiences on the great plains of Nebraska to show Alexandra's struggle in a male dominated environment.

**Keywords:** Feminism, patriarchal society, equality, survival, revolt, struggle etc.

Willa Cather (1893-1947) was the most popular American novelist who portrayed the life of pioneers in the middle West America. She has created a series of memorable women characters with pioneering spirit and feminine sensibility. Various analyses of her writings bring out the different aspects of feminism in a male dominated environment. Her brilliant portrayal of the settlers and frontier life on the American plains established her unique position in American literary tradition. At the early age of nine Cather moved with her family from Virginia to frontier Nebraska, and there she grew up among the immigrants from Europe- Swedes, Bohemians, Russian, and German. In an interview with Latrobe Carroll, Cather expresses her interest in feminism: "I grew fond of some of these immigrants- particularly the old women, who used to tell me of their home country. I used to think them underrated, and wanted to explain them to their neighbors. Their stories used to go round and round in my head at night. This was, with me, the initial impulse. I didn't know any writing people. I had an enthusiasm for a kind of country and a kind of people, rather than ambition." (; Bohlke, 1986 web) Her childhood days had a formative influence on her writings. She spent her earlier days mostly with female friends, Louise Pound and Isabelle McClung. It is interesting to note that she moved to Toronto with these female friends. Most of her fictions are based on her own experiences on a young woman growing up in Nebraska. Her fictions are an expression of "her own life and experience into literature to a degree uncommon among writers." (Murphy, 1989)

As a precursor of modern feminism, Cather has created a series of courageous female characters trying to make their own destiny. Especially the thought of being a "woman in man's world" and the result of their choices in terms of career, love and friendship is a recurring theme in many of Cather's narratives. Many of Cather's central characters are of immigrant descent and her stories are an expression of the struggle between the Old World in Europe and the New World in America. Moreover, Cather had a clear perception of human being and society. This perception is the feminist society that she draws in her narratives. Feminism originated in the struggle for women's social rights, political movements and developed later in the struggle for equality between men and women in the cultural and religious aspects. Feminists advocated the overthrow of the patriarchal domination and the elevation of women's status. Feminist literature aims to present women's situation by creating gender awareness and women's consciousness. Gerda Lerner expresses her views regarding a feminist consciousness, "as the awareness of women that they belong to a subordinate group; that they have suffered wrongs as a group; that their condition of subordination is not natural, but it is socially determined; that they must join with other women to remedy these wrongs; and finally that they must and can provide an alternative vision of social organization in which women as well as men will enjoy autonomy and self-determination." (Lerner, 1993) Willa Cather has expressed her feminist viewpoints in the novels "*O Pioneers!*" and "*My Antonia.*" In these novels, Cather portrays female characters who attempt to fit in conventional female jobs yet additionally understand that they are abused and denied the freedoms to accomplish power in the public arena. In *O Pioneers!* (1913) Cather exemplifies women's equality represented by the central character, Alexandra

Bergson by focusing on her survival in a male dominated society. The narrator uses her childhood experiences on the great plains of Nebraska to show Alexandra's struggle in a male dominated environment. She is a self-reliant female protagonist who "shifts the reader's perceptions of heroism, greatness, and nobility. She is a woman who embodies all the attributes admired in the finest of male characters in the American literary canon when faced with trials only a woman could confront. As a hero of the west, Alexandra breaks the concept of the untamed West and the woman's role in it." (Quawas, Annual 2005) Cather's novels are not solely to entertain the readers but additionally to reform the society. She believes that women are no longer men's toy only to act in the male guidance, but the subsequent wheel of the equal cart. If one is absent, exceptional cannot work. So, each of the wheel are equally necessary to proceed lifestyle properly. Most of her novels do have women heroes with self-sufficient power and energy to make enhanced woman in the society. Thus, female individuality is the core issue that Cather debated in her narrative. Her female characters frequently fight patriarchal domination in order to assert female selfhood and autonomy.

As a regional novel, *O Pioneers!* is known for its vivid re-creation of the struggle and hardship of prairie life. The title of the novel is taken from Walt Whitman's poem "O Pioneers! O Pioneers!" which like the novel celebrated the hardships, virtues, and inner spirit of prairie life. The novel depicts the story of the Bergson, a family of Swedish immigrants in the farm country near the town of Hanover, Nebraska. Alexandra, the protagonist of the novel is the first child of the family's four children along with three boys, Oscar, Lou, and Emil. Cather skillfully uses the Nebraska material in the novel to present the conflict between the land and civilization and the dangers of destructive materialism as its major concerns. Its protagonist, Alexandra Bergson, a strong-willed woman inherits the family farmland after the death of her father, John Bergson. She is something of an earth mother who turns the wilderness farmland into a very fertile and prosperous one with her unusual pioneering spirit. Cather presented the image of an intelligent, powerful and independent woman by explaining her outfit and appearance. This is quite different from the typical weak female image. Alexandra is depicted as a creative woman who is passionate about making a meaningful presence for herself in a patriarchal culture, in contrast to the usual passive picture of women in the past. Her affluence and loneliness come as a result of her achievement. She has given her youth, attractiveness, and energy to carrying on her father's work, is still single at the age of 40 and lives a very lonely existence. She questioned, "I wonder why I have been permitted to prosper, if it is only to take my friends away from me." (Cather, 1987, p. 79) The narrator traces Alexandra's life and shows how she overcomes the patriarchy. Conversely, Cather also writes about a young, confused girl named Marie Tovesky. She has a broken relationship and does not know if she loves the man she is married to or if she loves Alexandra's younger brother Emil. Her story not only entertains the reader, but also shows how other people at the time treated and oppressed women. In this respect, the novel is "about two women who are pioneers in crossing socially constructed gender barriers." (Werden, 199-215) Cather uses their stories to address feminism. As a leader of her family, Alexandra works hard to raise the standard of her brothers, Oscar and Lou, but they move against her and take her negatively. Feminism first appeared in the novel when her father John Bergson sees the pertinent capacity in Alexandra and suggests his sons to remain under Alexandra's guidance in his absence. "Boys", said the father wearily, "I wish you to keep the land together and to be guided by your sister I have talked to her since I have been sick, and she knows all my wishes. [...] when you marry and want a house of your own, the land will be divided fairly, according to the courts. But for the next few years you will have it hard and you must all keep together. Alexandra will manage the best she can." (Cather, 1987, pp. 26-27) However, Alexandra goes on working on the farm in order to fulfill her father's dream. She uses her powers to fight a better living for herself, her mother, and her three brothers. As a dutiful woman, she faces many obstacles and never forgets her responsibility to the land and the guardianship to her brothers. With her continuous dedication, love and yearning to the land, she becomes the richest farmer on the Divide. Her "intense relationship with the land is projected in strongly gendered images, sometimes feminine, sometimes masculine. She perceives the land in intimate even passionate terms, drawing strength from it and, in return giving of her spirit and imagination. (Laird, 1992, pp. 244) On the other hand, her father John Bergson and many settlers of the Divide fail to tame the wild land and become frustrated. John thinks the land of Hanover to be an enigma and it does not wish to be tamed by men. Other characters like Carl and Alexandra's brothers too fail to understand the land. This sense of frustration shows their patriarchal mindset and anthropocentric attitude to nature. But Alexandra understands the strength of the land and leads her family against all difficulties and proves to have been a female hero.

## Works Cited :

1. Bohlke, B. (1986 web). From Willa Cather in Person: Interview, Speeches, and Letters.
2. Cather, W. (1987). *O Pioneer!* Boston: Houghton Mifflin Company, .
3. Laird, D. (1992, pp. 244). "Willa Cather's Women: Gender, Place, and Narrative in *O Pioneers!* and *My Antonia*.". *Great Plains Quarterly*, vol.12, Fall.
4. Lerner, G. (1993). *The Creation of Feminist Consciousness: From the middle ages to Eighteen Seventy*. New York: Oxford Up, .
5. Murphy, J. J. (1989). *My Antonia: The Road Home*. Boston: Twayne.
6. Quawas, R. (Annual 2005). "Carving an Identity and Forging the Frontier: The Self Reliant Female Hero In Willa Cather's *O Pioneers!*". in *Studia Anglica Posnaniensia: International Review of English Studies*, Vol, 41, 237-50.
7. Werden, D. W. (199-215). "She Had Never Humbled Herself" : Alexandra Bergson And Marie Shabata As The "Real" Pioneers Of "*O Pioneers!*". *Great Plains Quarterly* 22.3 (2002)



---

**OCCUPATIONAL STRESS AND COPING MECHANISMS AMONG WORKING  
WOMEN: A REVIEW**

---

**Mr. Dundappa Y Badlakkanavars**

*Research Scholar, P.G Department of Studies and Research in Social Work,  
Karnatak University, Dharwad*

*E-mail- [dundappa45@gmail.com](mailto:dundappa45@gmail.com)*

---

**Abstract:**

When compared to other age groups, working women in lower age groups report the least lack of opportunity and infrastructure, according to the research. When compared to working women of other ages, working women in the 35-45 age group feel they have the least amount of responsibility. Working women over the age of 55 have been shown to have a higher rate of occupational stress than other age groups. Working women should be given training so that they can execute their jobs more successfully and efficiently. As a result, it is necessary for commercial bank management to boost the amount of social assistance provided to female personnel. Also, sporting/ games facilities such as gym, chess, scrabble, Crèche, Restaurant, Staff bus and Staff quarters should be provided for use by employees so as to assist them cope with occupational stress.

**Key Words:** Occupational, Stress, Working, Women, Mechanisms

**Introduction:**

Women's educational and social position has changed dramatically in recent years across the country. Women's job profiles have changed dramatically as a result of higher rates of socioeconomic growth and modernization. Women from all socioeconomic groups in India have adopted a range of jobs to keep themselves occupied for survival and productivity, perhaps increasing stress in both their personal and professional life.

**Definition of working women**

Collins English Dictionary: "A woman who works for a living"

Random House Kernerman Webster's college dictionary : A woman who earns a salary wages or other income through regular employment use outside the home.

**Meaning of Stress:**

Stress is just a physical or mental reaction to a stimuli that disrupts our homeostasis. In other words, it's a constant presence in one's life. Stress can activate the "fight or flight" response, prompting adrenaline and cortical chemicals to flood through the body. Because there are numerous forms of stress, such as acute stress, episodic acute stress, and chronic stress, stress management may be hard and perplexing. Each type of stress has its own set of symptoms, duration, and treatment options. For many workers, occupational stress is a severe threat. Workplace stress may be caused by a variety of factors, including increased workloads, downsizing, overtime, hostel work settings, and shift work.

**Sources Of Stress**

1. Environmental stressors
2. Physiological stressors
3. Social stressors
4. Thoughts
5. Change of any kind can induce stress
6. Individual personalities that can induce stress
7. Interpersonal issues that can induce stress
8. System

**Modern Day Stressors**

1. Death of a spouse or partner
2. Death of a child
3. Change in living situation
4. Change in working condition.
5. Fired at work

Significant changes in families and the role of women in society have occurred recently. Women's roles in old societies were limited to talking care of family members such as husbands, children, and in-laws. Women were ideal candidates for childbearing, rising, and upbringing. She also had to rely on males for her financial requirements. There have been notable and conspicuous changes in the role and position of women within families and in society in both emerging and developed nations as a result of changes in social and political circumstances of life (due to industrialization and modernization). A new class of female employees has arisen, and their numbers are growing by the day. These women make up a significant part of today's society. Women's engagement in the work/employment sector has increased dramatically as a result of this shift in their position. She has now taken on the position of breadwinner in her family, in addition to her main duty as a caretaker/housewife. As a result, the same individual (woman) needs to play two equally significant roles throughout her life. There are many reasons as to why women take up jobs. As some studies reveal, social and economic conditions may women take up a job .some women may be oriented towards taking up a career. Personal motivation, cost of living need for economic independence make women to take up jobs. The study findings state further that women generally prefer to take up employment to raise and augment the income of the family. Seeking employment (Acharya,1998). The desire to use their talents, to achieve a position of their own, to gain freedom to mix with others, to avoid boredom of being between the four walls of their home, to contribute to society, to prove their worth, to gratify their love for a particular profession, to satisfy their ambition, and so on are some of the psycho-situational factors that drive women to work ( Kapoor 1960). Finally, it may be argued that many women work not because they want to, but because they need to support their families. **Work Stress And Coping Strategies: Some Important Review :**

Given the relevance of maternal coping and mother-child contact, Eisengart et al. (2006) investigated the component structure of coping in a sample of women who were facing high, but variable, levels of life stress and sought to construct a clinically applicable coping model. Mothers with two-year-old children who were born full-term or with a low birth weight were included in their study. The Coping Orientation to Problem Experience (COPE) Inventory was subjected to an Exploratory Factor Analysis (EFA), which generated a 7-factor coping model. Confirmatory Factor Analysis was used to cross-validate the results (CFA). Avoidant and emotion-focused coping techniques were consistently linked to increased mother discomfort, according to the findings. According to Eisengart et al. (2006), offering knowledge on active coping skills to mothers may increase mother-child contact and bond. Similarly, Killien and Brown (1987) and Morris (1991) found that nearly half of working moms, 49 percent and 48 percent, respectively, did nothing in response to job stress. All of the other reactions, such as seeking social support, complaining to a coworker, and avoiding, were likewise associated to emotion-focused coping. Killien and Brown (1987) also pointed out that problem-focused www.ccsenet.org/ass After merging all individual coping answers into seven categories, Asian Social Science Vol. 10, No. 12; 2014 46 coping was the second most employed approach. Although there is scant research on the mother-child interaction among working moms in Malaysia, a few of Malaysian multi-national, publicly traded, and government-linked firms are increasingly adopting childcare and support programs for working mothers. According to a poll done in Malaysia in 2012 titled "Retaining Women in the Workforce," 824 professional men (30.5%) and women (69.5%) replied. Only 30% of Malaysian firms that participated in the poll provided flexible work arrangements for working moms, and only 7% offered childcare assistance facilities, according to the findings (Talent Corp & ACCA, 2012). Furthermore, it was observed that 60% of the respondents still believed their company lacked gender equality measures. Furthermore, the difficulties of achieving work-life balance and greater family responsibilities were cited by 65 percent and 43 percent of respondents as the primary reasons for quitting the profession, respectively. Organizational assistance, such as professional growth possibilities, flexible working hours, training and mentorship programs, and so on, is also important in helping working moms, according to the poll. As a result of this poll, it's safe to assume that working moms were dealing with not just professional stress and a lack of organizational support, but also stress from family obligations. On the other hand, this is the newest and maybe the first study to represent the perspectives of Malaysian working moms on such a big scale. Furthermore, Raak and Wahren (2005) evaluated the association between headache and coping among 257 female employees at a Swedish university hospital in a study of the general working female population. Tension-type headache patients used more emotion-focused coping techniques to deal with job stress, whereas headache-free

individuals employed more problem-focused coping strategies. Individuals with stress-induced headaches who utilized emotion-focused coping regarded the pain as uncontrolled, according to the study. Similarly, Snow et al. (2003) discovered that higher job stresses were associated with more negative psychological symptoms, but enhanced problem-focus coping was associated with less symptoms. High levels of job stresses, on the other hand, indicated higher dependence on avoidance coping (a subtype of emotion-focused coping), which exacerbated negative psychological symptoms (Snow et al., 2003). Previous study, on the other hand, has found some discrepancies in the link between job stress and problem-focused and avoidance coping. O'Bryan (2008) found no similar results for avoidance and problem-focused coping in a study of working moms who had double responsibilities as teacher and student. They expected that avoidance and problem-focused coping would predict reported stress, but only emotion-focused coping exhibited a significant negative connection with perceived stress. Day and Livingstone (2001) discovered no link between problem-focused coping, work stress, or psychiatric symptoms among working women.

One possible reason for the inconsistencies in the research above is that the relationship between work stresses and coping mechanisms employed varies based on the type of difficulties being dealt with and the interplay between the employee and the demand (Lazarus & Folkman, 1984; Snow et al., 2003).

#### **Conclusion :**

The presence of Occupational Stress and Coping Mechanisms among women in their workplace was determined to be significant evidence in this study. Because of their social position as multiple career workers, this problem mostly affects female employees (worker-home keeper). Female workers at commercial banks have used a variety of ways to cope with job stress. According to this study, organizational coping methods like job rotation and yearly leave reduce occupational stress, while lunch breaks do not. Female bank employees, on the other hand, used personal coping techniques such as coworker assistance, muscle relaxation exercises such as walking around when stressed, drinking plenty of water, watching television, listening to music, chatting with coworkers, and laughing to deal with occupational stress, according to the study. The study concludes that although these personal strategies have been used differently by employees in dealing with their stress problems, some of them have been found to have insignificant moderating effect on occupational stress. Therefore, combination of both organizational and personal coping strategies appears to be the best in dealing with stress challenges.

#### **References:**

1. Essien, Blessing Stephen (PhD) (2014). " Occupational Stress and Coping Strategies among Female Employees of Commercial Banks in Nigeria". International Journal of scientific research and management (IJSRM)
  2. Broadbridge, A. (2000), "Stress and the Female Retail Manager", Women in Management Review, Vol.15 No.3, pp.145-159.
  3. Gibbons, R.M., Gibbons, C. (2007), "Occupational Stress in Chef Profession", International Journal of Contemporary Hospitality Management, Vol. 19 No. 1, pp.32-42.
  4. Gupta, C.B, Human resource management, Sultan Chand and Sons, New Delhi.
  5. Parveen, N. (2009), "Investigating Occupational Stress among Married and Unmarried Working Women in Hyderabad City", Bahria Journal of Professional Psychology, Vol. 5, pp. 21-37.
  6. Tung, Rosile. "Comparative Analysis of the Occupational Stress Profile of Male versus Female Administrators", Journal of Vocational Behaviour. Vol. 17, pp. 344-355.
  7. Rao , V.S.P. (2012). Human Resource Management. Excel Books, New Delhi.
- Nezhad, M.Z., Goodarzi, A.M., Hasannejad, L. and Roushani, K. (2010), "Occupational Stress and Family Difficulties of Working Women", Current Research in Psychology, Vol.1 No. 2, pp.75-81.





---

**HUMAN RIGHTS AND WOMEN EMPOWERMENT IN INDIA**

---

**Chhaya Dadarao Pote**

*Assistant Professor, Amolakchand Vidhi Mahavidyalaya, Yavatmal*

*Email ID- [chhayapote10@gmail.com](mailto:chhayapote10@gmail.com)*

---

**Abstract :**

Commission on the Status of Women The main object of constituting a commission is to promote and monitor the issue relating to the political, economic, civil, social, and educational rights of women. Human Rights is a basic right relating to human dignity and freedom, it is the duty of the state to provide facilities and safeguards to citizens to use their potential. the International Convention play important role in women's empowerment, a separate provision of Article 1 of the United nation to the equal right to men and women. UDHR Article 2 the right to freedom shall be available to all. General Assembly adopted a declaration CEDAW for the elimination of all forms of discrimination against women for that educational opportunity and career opportunities should be provided, health facilities and health services including family planning, economic and social security should be given eliminating all forms of distinction on the basis race and sex. Indian Constitution of India provides fundamental rights under Article 14 Equality before the law and equal protection of the law, Article 15 prohibits the discrimination based on religion, race, sex and place of birth. To protect the women from sexual harassment Internal Complaint Committee, protect against domestic violence The Protection of women from Domestic Violence Act 2005 was enacted by parliament.

**Introduction:**

Empowerment means in simple words giving an opportunity and freedom to develop a specific group. Women's Empowerment means women should give equal opportunity and equal rights to develop themselves. In India women were neglected in society, they didn't get equal opportunities as men. If fifty percent population of the country is neglected then how the country will become developed so women's empowerment becomes the most important factor. the object of this article is to study human rights. to study the concept of human rights, to know the concept of women empowerment, and to check the status of women empowerment in India. Human Rights and International Convention play important roles in women's progress. Human rights and international conventions are not sufficient to empower the women,

**Historical Background:**

Human beings possess certain rights by birth and it is alienable rights are commonly known as human rights. This right is a basic right that is available to every individual, it becomes operative with the birth of every human. It is considered an inherent right of the individual without looking towards their caste, religion, creed, sex, and nationality. This right relates to human dignity and freedom. The state must create such an environment, so people can use their potential to develop themselves. Human rights are also called fundamental rights and they cannot take away by any act or legislation.

Although human rights are accessible to all without making any discrimination based on caste, religion, and sex there are some vulnerable groups in society, one is the woman and another is a child. The development will happen if all corners of the society get equal rights human dignity and freedom. It will happen only when the equal opportunity is provided to all but at the same time it should special to the weaker section of society i.e., women and children it will help to uplift

**United Nation**

The preamble of the charter of the United Nations sets as a basic goal to reaffirm faith in fundamental human rights in the dignity and worth of the human person in the equal right of men and women.

**Universal Declaration On Human Rights**

Article 2 lays down that the right and freedom provided in the Declaration shall be available to all the person irrespective of race, colour, sex and religion<sup>1</sup>

**The Convention On The Elimination Against Women**

General Assembly adopted a declaration<sup>2</sup> for the convention on the elimination of all forms of discrimination against women was adopted it aims to eliminate the discrimination against women. The

---

<sup>1</sup> Human Rights Dr. H.O. Agarwal chapter 4 page 103

term discrimination against women means all forms of distinction, exclusion, or restriction made based on sex. It means that if any woman does not have equal opportunities as men because she is a woman, it is prohibited. This Convention also imposed a duty on the state parties to take a step to eliminate discrimination against women.

Women should be provided equal opportunity in careers and vocational guidance for that firstly State should make provisions to educate women that Pre-school, higher school, the secondary higher school should be established, and vocational training should be provided. Education patterns, examinations and even teaching staff should be efficient, for admission women should grant scholarships and another necessary concession should be given to women. Education schemes like adult education. Providing opportunity in education is not sufficient to eliminate discrimination, same time equal opportunity in employment should be provided with education, women should have the right to choose any profession and employment, equal remuneration including benefits, and equal treatment in respect of equal work.

The State parties should provide health facilities and health services to women, it also includes family planning. It is also the responsibility of state parties to provide Economic and social security like to get the family benefit, the right to the bank loan, mortgages, and other forms of financing.

#### **Special Provision For Women Belonging To The Rural Area**

For the Elimination of discrimination against women from the rural area. The convention made the provision to provide special facilities for women who belong to the village area. Right to get health services, to organize self-help groups and cooperation in order to obtain equal access to economic opportunity through employment or self-employment, and to provide social security and economic facility.

Discrimination against women should be eliminated by providing rights to women regarding marriage and family relations like the right to enter into marriage, distribution of responsibility as a parent, have right to decide the number of children and spacing of their children in her family.

The convention has not given only discretion for the elimination of discrimination but also it has made a provision under 17 to establish a committee for keeping watchdog on the state to check the progress after implementation of the provision. the state parties report periodically to the committee about the progress, the report of the State examine by the committee, and matter its suggestion and recommendation based on the consideration<sup>3</sup>

Women's Right is human Right, it was stated at the fourth world conference held in Beijing. This conference focused on the issue of violence against women, it may be in public places and in private life, it considers violence. Another important factor discussed in this conference is if any discrimination is made against women due to any tradition, customary practices, and religious activities then it will be violence against women.<sup>4</sup>

#### **Commission On The Status Of Women:**

It took place from 14<sup>th</sup> to 25 March 2022, the world is facing the pandemic situation in Covid, and the conference was taken to look at current women's positions the priority theme of this conference is to achieve gender equality and create awareness about the environment and disaster risk reduction policies.<sup>5</sup>

#### **Women Empowerment In India**

India is a founder member of the United Nation since 1945 and also adopted the provision of the United Nation. It follows the direction given by the UN on Human Rights and has been used to improve the condition of women and tried to empower them. Firstly, in the direction adopted in the Constitution of India, Women's commissions are constituted at the National level.

#### **Constitution Of India:**

The Constitution of India is the Law of land. It has provided various provisions to help the people who are backward, weak, and ignored by the society, and special provisions were given in favour of the women because women were always ignored by the society, there were no rights for her. she was living in the worst condition. women were considered only for cooking and reproduction. She couldn't by

---

<sup>2</sup> General Assembly Resolution November 1967

<sup>3</sup> Human Right , Dr. H. O. Agrawal page 114

<sup>4</sup> Chapter 5 Vulnerable group, human rights page no. 116 para2

<sup>5</sup> Unwomen.org/en/csw/csw66-2022

her choice and reproduction was made as per the wish of her husband, the problem of child marriage was there. Many social activities had fought to improve the condition of women.

Art.14 of the Constitution of India is a Fundamental Right that provides the protection to women that is equality before the law it means that every citizen of India is equal before the law including women.

Art.15 of the Constitution of India provides the provision of security to children from discrimination by the State that discrimination based on religion, race, sex and place of birth. It has access to the public place and entertainment and public resort which is maintained by State.

Art15(3) constitution of India that Nothing in this article shall prevent the State from making any special provision for women<sup>6</sup>

#### **Gayatri Devi Pansari V. state of Orissa**<sup>7</sup>

For promoting the Self-Employment scheme Supreme court gives the direction to the government of Orissa for giving 40 percent reservation to women to work 24 hours in the medical store.

**Rajesh Kumar Gupta v. the State of U.P**<sup>8</sup> 50 percent reservation was given in a selection of the female teacher in primary school.

**Maya Devi v. the State of Maharashtra**<sup>9</sup> The requirement that a married women should obtain her husband's consent before applying for public employment was held invalid and unconstitutional. It was observed that such a requirement is an anachronistic obstacle to women's quality.<sup>10</sup>

#### **Internal Complaint Committee:**

As per the direction of the Supreme Court ICC has a constitution to protect against sexual harassment at the workplace under The Sexual Harassment of Women at Workplace (Prevention, prohibition, and redressal) Act 2013. To protect the women from sexual harassment Internal Complaint Committee, protect against the domestic violence DV Act 2005 enacted by parliament

#### **Protection AGAINST DOMESTIC VIOLENCE:**

To protect the women against the violence committed in the matter of family, The Parliament of India enact the law The Protection of women from Domestic Violence Act 2005. **Recommendation:**

1. International Convention is there to protect human rights and provide safeguards for the women, it helps the growth of women but overall growth will happen when women get respect and the facility to develop themselves.
2. Men for driving and women for doing dishes such as type mentality should be changed then we say it is gender equality.
3. Women are always considered secondary as compared to men. They should allow making decisions and it should accept by a family members with respect.
4. Some traditions and religious practices maintain male dominance, everyone has to take one step to reduce it, then women empowerment is done.

#### **Conclusion:**

Women empowerment in a different kind of political empowerment there are reservations is provided up to 33 % to motivate the women to take participation in political activity. Educational empowerment is done by providing facilities to girls like scholarship for girls' children, hostel facility, and bus concession pass for girls who came from rural area. Economic security is provided to empower the women from the rural area of Mahila Bachat Gat is form and financial assistance is provided for self-employment. The loan facility is provided at a lower rate of interest. The International Convention is there to protect Human Rights and provide a safeguard for the women Indian laws are there to protect the women against discrimination, it helps to empower the Women.

#### **Reference:**

1. Human Rights, Dr. H.O Agarwal Central Law publication.
2. Constitution of India. V.N. Shukla's
3. [https://en.wikipedia.org/w/index.php?title=United\\_Nation\\_Development\\_fund\\_for\\_women](https://en.wikipedia.org/w/index.php?title=United_Nation_Development_fund_for_women).
4. Unwomen.org/en/csw/csw66-2022

<sup>6</sup> Article 15 (3) Of The Constitution of India.

<sup>7</sup> (2000)4 SCC221: AIR 2000 SC 1531

<sup>8</sup> (2005) 5 SCC 172: AIR2005 SC 277

<sup>9</sup> ISCR (1986) p. 743

<sup>10</sup> Chapter 5 Vulnerable and human rights, Dr. H.O Agarwal page no 119.



**WOMEN EMPOWERMENT: AN UNFINISHED AGENDA**

**Prof. Vaishali Padmakar Fale<sup>1</sup>, Dr. Varsha N. Deshmukh<sup>2</sup>,**

<sup>1</sup>Assistant professor, AVMV, Yavatmal

Mb. No. 8180078548, Email Id- vaishalifal2015@gmail.com

<sup>2</sup>Principal, Dr. PDCL, Amravati

**Abstract :**

Half of the population of the world is comprised of women. Still, it is found that women are having second position in the society specifically in the countries like India where the patriarchal pattern of society is followed since Vedic period. Though women are worshipped in the form of Goddess, still in every sphere of life they have been harassed, humiliated, dominated in the Male dominated society. Our Indian Constitution provides for fundamental rights available to all equally, directive principles for the state which empower the State to make special rules and legislations for the protection of the rights and dignity of women. Efforts are also have been made at international level to uplift the status of women all over the world in the form of Universal declaration on Human Rights (UDHR), International Covenant on Civil and Political Rights (ICCPR), Convention on the Elimination of all forms of Discrimination (CEDAW). Besides this all national and International legislative framework, it is clear from the status of women in the society and their participation and representation in Economic, Social and Political activities and the crimes committed against women makes it clear that women empowerment is yet to be achieved in real sense. In the present research paper researcher would like to highlight all these legislative measures at national as well as international level for curbing the issue of Women Empowerment and its Significance in resolving the same.

**KeyWords:** Women Empowerment, Status of Women, Constitution of India, Human Rights, International and National legislative Framework

**Women Empowerment: An Unfinished Agenda**

**Introduction:**

What is empowerment? What is mean by women empowerment? Why it is the issue which has always been the subject of discussion since a long period of time? These questions struck out one's mind when the topic chewed over. Through the medium of the present research paper the researcher has also get an opportunity to be the one in the present era to contribute in the discussion over Women empowerment as it is an unfinished agenda.

Women empowerment ..... women empowerment ..... women empowerment..... We get to read and listen about this number of times. But before going forward I would like to put little bit about empowerment. Empowerment is nothing but it is an ability of a human being to take decisions and to foster in every sphere of life. Now the question would arise as to how this ability would be developed in a human. Everyone is born free and as such each and everyone is having some freedoms and basic fundamental rights. These fundamental rights of human are guaranteed and protected under the Constitution of India as well as recognised as Human rights under the Various International Conventions. Empowerment can best be described as the process of enabling one to think, to decide and to take action over it. Women empowerment means to empower women as such that they could have exercise their basic rights without the control of others over them. Economic, social, political, cultural, physical and psychological are the important components of life. These all have their individual significance. Being a human, everyone dreams to foster in his life in all the above sphere of life which could not be achieved without having fundamental human rights. Freedom to exercise these rights are essential for empowerment but it is seen in large parlance at National as well as international level that women are considered as the tool at the hands of men and are cursed with the control over their life of others.

**Rational of the Study**

**“I measure the progress of community by the degree of progress which women have achieved.”**

Dr. B.R. Ambedkar

As per the above quotes of Hon'ble Dr. Babasaheb Ambedkar Empowerment of women is an essential factor to measure the growth of the Nation. India is a developing country. Even after the 75 years of Independence it could not be recognised as a developed country. There may be number of reasons behind this, but lack of women empowerment can be rightly point out as one of them. With the significant efforts

of our National Heroes and social reformer the position of women in India is also changed. Now in the modern India women are working in home as well outside of the home. They are travelling with the dual responsibility. We can see their participation in all field like educational, social, political and even in corporate sector. But the comparatively to men women's participation seems to be very poor. It may also be the reason that the participation of women which appears it may be due to the reservation policy as blessed by our Indian Constitution. Because though women are working equally with men, they come across with various problems not only at work place but also at home like gender discrimination, sexual harassment, economic abuse and non-participation in decision making policy. Our Indian Constitution provides for right to equality, non- discrimination, right to life and personal liberty which include right to live with dignity. International conventions like Universal declaration of Human rights, International Covenant on Civil and Political rights, Convention on Elimination all forms of Discrimination against women are the significant measures at international level. India is one of the signatories to these and taking steps accordingly to achieve the women empowerment but still number of cases/incidences of Domestic Violence, sexual harassment, Rape, Dowry death which as reported in the Daily Newspaper signify that, women are not still empowered.

#### **Objectives :**

For the present research study, the researcher has set the following objectives:

1. To study the significance of women empowerment
2. To analyse the national and international measures for achieving women empowerment
3. To highlight the present status of women in the society

#### **Hypothesis :**

The present research study of the researcher is based on the following hypotheses:

1. Women Empowerment is a need of hour as they contribute equally in the progress of Nation
2. Impact of Existing Legislative measures is less effective to achieve women empowerment

#### **Methodology :**

It is a systematic analysis of the methods applied for carrying out the research by the researcher. While carrying out research researcher collects the data and adopt the relevant data by putting in a systematic manner. The research methodology helps to identify and understand which method of research has been adopted by the researcher in his research work.

#### **Method:**

For the present research paper researcher has adopted analytical method of Doctrinal/ Non-Empirical research as it would serve best to meet the objectives set forth for the present research paper.

#### **Research Design:**

The researcher adopts the exploratory and explanatory research design to move further with hypotheses and objectives framed by the researcher.

#### **International Legislative Framework and Women Empowerment :**

Significant measures have been taken to protect human rights of all at international level.

##### **1. Universal Declaration on Human Rights (UDHR) :**

The preamble of the United Nations Charter (1945) begins by referring to a "faith in fundamental human rights, in the dignity and worth of the human persons, in the equal rights of men and women. Article 1 of the declaration states, all human beings are born free and equal in dignity and rights. According to Article 3, everyone has the right to life, liberty and security of person. Right to equality is provided under Article 7.

##### **2. International Covenant on Civil and Political Rights,1966 (ICCPR) :**

It is a multilateral treaty that commits States parties to respect the Civil and Political rights of individual which includes right to life, freedom of speech, religion and electoral rights etc. Despite of having the above mentioned and other instrument for the protection of human rights at international level, all the States parties to these conventions convinced that they are not proved to be sufficient and much effective to protect the human rights of women and ensure them right to equality. So, another measure come out in the form of CEDAW convention.

##### **3. Convention on Elimination of all forms of Discrimination Against Women (CEDAW) :**

With the realisation of changing position of women and role played by men and women in the society and in home, and with the realisation of changing nature of contribution of men and women in the progress of Nation United Nation recognised the need for achieving the equality in full between men and

women. So, United Nations General Assembly adopted an International Treaty on the elimination of all forms of discrimination against Women in 1979. It is also described as Bill of rights.

State parties to this Convention agreed to take all steps prescribed in the convention for elimination of discrimination against women.

#### **Measures under Constitution of India for Women Empowerment :**

The Constitution of India is the fundamental Law of the land. Framers of the Constitution were well aware about the second position of women in the Indian society and the treatment which they received in the male dominated society. Hence, they could foresee the consequences of unequal treatment towards women and consider it essential to provide for some general and specific provisions for the upliftment of the status of Indian women. Some of the significant provisions which are worth to mention here are-

- Article 14 which guarantees right to equality
- Article 15(3) empowers state to enact special provisions for women and children
- Article 21 provides for right to life and personal liberty
- Article 16 deals with Equality of opportunity for all relating to employment or appointment to any office under the State
- Article 39(a) State Policy to be directed to securing for men and women equally the right to an adequate means of livelihood
- Article 39(d) Equal pay for equal work for both men and women
- Article 42 provides for State to make provisions for just and human conditions for work and for maternity relief
- Article 47 directs the State to raise the level of nutrition and the standard of living and to improve public health

#### **Other Legal Frameworks and Women in India :**

According to the directive principles of state Policy as provided under the Constitution of India State has enacted various laws and special provisions for the benefit and upliftment of women. The Family Courts Act, 1954, The Hindu Marriage Act, 1955, The Hindu Succession Act, 1956, Immoral Traffic (Prevention) Act, 1956, Dowry Prohibition Act, 1961, The Maternity Benefit Act, 1961, The Equal Remuneration Act, 1976, Indecent Representation of Women (Prohibition) Act, 1986, The Protection of Women from Domestic Violence Act, 2005, The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013.

#### **Women Empowerment through Judicial Pronouncements :**

*Maya Angelou*, the famous American Poet, had said, *“Each time a woman stands for herself, she stands for all women.”*<sup>1</sup>

Judiciary is one of the important organs of the state. It plays significant role in giving true effect to the intention of legislature. The Verdicts of the Apex Court in the following cases bring hope to several women facing circumstances that undermine their dignity and their fundamental right to equality.

1. *Vishakha Vs State of Rajasthan*  
Supreme Court Commissioned the Vishkha guidelines that defined sexual harassment and put the onus on the employers to provide safe working environment for women.
2. *Mary Vs State of Kerala*  
In this case Supreme Court has delivered a landmark Judgement that granted Syrian Christian Women the right to seek an equal share in their father's property.
3. *Lata Singh Vs State of Uttar Pradesh*  
Through the landmark judgement pronounced in this case Hon'ble Supreme Court has upheld the right of an adult Woman to marry or live with anyone of her choice.
4. *Laxmi Vs Union of India*  
Taking cognizance of number of cases relating to acid attacks against women on the rise, the Supreme Court imposed stringent regulations on the sale of acid in 2013.
5. *State Vs. Ram Singh and Others (Nirbhaya Rape case)*  
In this landmark judgement Hon'ble Judges put their observation as under-  
“Public at large, in particular men, are to be sensitized on gender justice. Battle for gender justice can be won only with strict implementation of legislative provisions, sensitization of public, taking other pro-

---

<sup>1</sup> <https://yourstory.com>



active steps at all for combating violence against women and ensuring widespread attitudinal changes in the existing mind set.”<sup>2</sup>

#### **Empowerment of Women through various Schemes in India :**

It is made quite clear that much significant efforts have been made by legislature and judiciary still the problem remains the same rather than it would not be wrong to mention that with the advancement and modernization of the society nature of the violence and crime committed against women have also been changed and increasing day by day. So, the Ministry of Women and Child Empowerment of The Indian Government has launched various Schemes for women with a view to achieve women empowerment. Some of these are -**Beti Bachao Beti Padhao Scheme, Working Women Hostel Scheme, One stop centre Scheme, Women Helpline Scheme, Mahila E-Haat, Mahila Police Volunteers, STEP (Support to Training and Employment Program for Women), SWADHAR**<sup>3</sup>

#### **Conclusion :**

The position of women in India is definitely changed. She is now acting everywhere. Her participation in all the field is surely contributing in the development of the Nation. But while performing her duties as such whether she feels as secured as men? The answer will definitely not at all. In modern India when incidents like Nirbhaya’s case occurred it hits our mind and a sense of lack of women empowerment again raise in our mind. Number of legal provisions and statutes have been enacted for achieving women empowerment some of which are penal in nature and some are beneficial providing civil remedies. We also witnessed women empowerment as a global phenomenon and measures for curbing the issue at international level also. Still, when we come across with news of crimes committed against women reported in the daily newspaper and Television and Electronic media, we must believe that women empowerment is still an unfinished agenda.

#### **Recommendations :**

- Mere having laws and legislations is not sufficient to finish the issue of women empowerment. Strong implementation of the laws must be ensured.
- Safe and secured atmosphere for women in the society should be warranted and this can be happened when men will be actually sensitised about gender equity and non-discrimination.
- The impact of patriarchal system is necessary to be removed by organising various seminars and conferences on gender sensitization.

#### **References :**

1. Dr. Myneni S. R., Law Relating to Women, Asia Law House, 3<sup>rd</sup> Edition
2. Prof. Jain M.P., Indian Constitutional Law, Lexis Nexis, 7<sup>th</sup> Edition
3. Dr. Myneni S. R., Human Rights, Asia Law House, 1<sup>st</sup> Edition
4. Dr. Tandon Usha, Gender Justice A Reality or Fragile Myth? regal Publications
5. ‘Violence Against Women-Need to Awaken the Conscience of Humanity’ edited by Dr. Mrs. John Annie, Asia Law House.
6. <https://en.m.wikipedia.org>
7. <https://www.legalbites.in>
8. <https://wcd.nic.in>

---

<sup>2</sup> <https://www.legalbites.in>

<sup>3</sup> <https://wcd.nic.in>



**EDUCATION FOR WOMEN EMPOWERMENT**

**Dr. D. B. Ingole**

*Govt. College of Education, Bhandara*

**Abstract :**

Pandit Jawaharlal Nehru had said “You can tell the condition of the nation by looking at the status of women”. To empower women means to understand and address the various dynamics of power and relationships in a particular society which are intertwined with issues of age, class, culture, ethnicity, gender, history and race. Pratibha Patil, Agatha Sangama, Meira Kumar, Indira Gandhi, Indira Nooyl and Shriti Vadera, Jansi Rani and Sarojini Naidu are motivation examples for women empowerment. Mahatma Gandhi said, “If you educate a man you educate an individual, but if you educate a woman you educate an entire family.”

**Introduction :**

Even after completing 62 years of independence, it is quite pathetic to see that a sense of equality for women hood has not been fully developed. It is quite sad that the birth of female child does not receive a warm welcome. A woman has a very limited role in decision making in any sphere of life. Her labour is considered as unproductive labour. Various newspapers and news channels are replete with the stories of violence and crime against women. After taking into consideration all these aspects, women empowerment and change in society’s attitude towards women have become the need of the hour, and honest and whole hearted efforts are urgently required to ensure the same.

For this, ‘Education’ can be considered as one of the several ways of women empowerment.

In India, various steps have been regularly taken to ensure women empowerment.

1. Govt. of India formed a National Commission for Women in 1990.
2. Govt. of Maharashtra established a State Commission for Women in 1993.
3. In 1994, a charter for women was declared for ensuring the overall development of women.
4. 40% reservation for women in Government Services and Political sector.
5. Equal rights for women in parental or ancestral property.
6. In year 2000, the Govt. of Maharashtra made it mandatory to have the name of mother on school document of every child.

All these efforts were not only related with women empowerment and women’s education. Apart from this, as per the 26<sup>th</sup>, 39<sup>th</sup> and 45<sup>th</sup> section of Indian Constitution, special emphasis is given on the education of women for their all rounds development.

Besides this various Government Schemes have been initiated. These are as follows :-

- Special scholarship for Backward Class Girl Students.
- Scholarship for Schedule Caste/Schedule Tribe Students.
- Savitribai Fule Parent Adoption Scheme.
- Free education for Girl Students upto Std. XII.
- Special Attendance Incentive for girl students belonging to below poverty line of SC/ST/NT and VJ sections.
- Separate Military School for girls.
- Special prize for higher girl students enrolment.
- Savitribai Fule Ideal Teacher Award for outstanding women teachers working girls education.
- Savitribai Fule Award for women rendering special service for women’s upliftment.

All these government schemes have started to yield positive results in the area of women’s education. Today, there are six universities and nearly 1200 women’s colleges which are working independently to provide quality higher education to them. The percentage of girls in education was 9.35% in 1949. But with a gradual rise in post-independence period, it has reached upto 34.10% today. But one thing is quite clear that there is hardly any qualitative output from the quantitative figures we have about women’s education. So is it of any use? Of any quality?

When we take into consideration all the facts and figures, we realize that this education is non-practical and meant only for the award of degree. It is expected that girls should become entrepreneurs industrialists, business persons, managers, administrators and Govt. or Private sector employees after

completing their higher education. But in reality, the percentage of employed women is very less, which raises a serious question on the objectives of women's education.

As per the views of Kothari Commission on Women's Education, the education given to women is more important than the one given to men with respect to the complete development of human resources, home management and the better grooming of young children in tender age. This view should be focused at while importing education to women. But in reality there is no change in society's attitude towards women's education either at primary, secondary, tertiary or professional education. As a result of it, there is a very little increase in women's education at all levels. On the contrary, the percentage of girls leaving education or not using the acquired education is very high.

Following factors can be considered as responsible for this decline

- Courses not co-relating with the changing times.
- Lack of stringent policies of the Govt.
- Non-serious attitude of parents towards women's education.
- Parent's stress to spend more money on dowry than on education.
- No job security.
- Getting married during service.
- Over dominance of orthodox traditions.
- Desperation on unemployment.
- Responsibility of rearing children only on women.
- Poverty of the family / Poor economic condition.

So to overcome the above said factors and to make girls capable of leading a life of dignity and self-belief and to make them bold enough to face the challenges of life, it is necessary to bring in following changes in the regular curriculum.

### **1. Change in attitude towards Higher Education for Women.**

The traditional attitude towards higher education for women was restricted to acquisition of mere degree. But an immediate change should be there. It has become a necessity to impart skill-based and job-oriented knowledge along with the regular curriculum. It will enable the women to become self-dependent. It is inevitable to include scientific technology and modern knowledge based education in regular curriculum. Only this can make them independent and self-earning individuals.

### **2. Integrated efforts at all levels for Women's Education.**

The central and state governments and various private educational institutions are striving hard to ensure better higher education for women. But there should be an integrated approach in it. For this, parents teachers, social organisations and administration should work hand-in-hand with proper co-ordination.

### **3. Strict Implementation of all recommendations regarding women's education.**

It is quite necessary to implement quite seriously all the recommendations regarding Women's education, made by various committees and commissions. It has been seen that such recommendations have not been implemented that strictly.

### **4. Women should seek admission to various courses for being self-dependent.**

Women should not seek a degree merely for degree's sake or for the sake of prestige only by choosing any course on offer. But they should think serious and logically before joining and completing the course.

Along with regular courses like Arts, Science and Commerce, they should also seek admission in sources like Home-Science, Home-Economics, Nursing, Law, Management, Education, Engineering, Medical, Pharmacy, Technical and Professional Education, Police, Defence, Intelligence and Naval. Such courses will help them to become self-dependent.

### **5. Getting ready for the challenges of Globalization.**

While importing higher education to women, it is necessary to ensure that the education should be competent enough in creating the qualities required to face the challenges of globalization, privatization and liberalization. For this computer technology, information technology, communication science, management science etc. should be included in women's education.

### **6. Awareness creation about law and administration among women.**

Reserved constituencies for women have been created in Gram Panchayat, Panchayat Samiti, Zilla Parishad, Municipal council, Municipal corporation etc. Women are representing such constituencies in large number but while doing so, many of them have very little knowledge of the laws, rules and

administrative strategies. To avoid such situations, it is necessary to impart basic knowledge about women related laws, Indian constitution and general administration in the regular degree courses.

#### **7. Women's education should be need-based.**

It is pertinent to verify various factors while imparting education to women. These factors include which are their basic needs? Which type of education is required to implement women's development schemes? Whether the traditional education system does provide the same? Whether the so called need-based education imparted to women has fulfilled its goals? It is necessary to undertake a scientific research to evaluate the utility of such courses.

#### **8. Education to women for health and self-defence.**

Considering the growing cases of violence against women, it is necessary to give them training in Judo, Karate, Self-defence skills and drill. By taking into consideration the neglect of women's health, they should be trained in health education, dietetics, Yoga science etc.

#### **9. Concrete policy for women's education.**

Government should draft various policies at social and political levels for ensuring quality education for women. Special economic assistance should be made available for it. They should be given employment guarantee. Avenues should be made available for women to ensure their surge in different fields.

#### **Conclusion :**

Educational research should be undertaken in qualitative and quantitative manner in the field of women's education. The goals and objectives, curriculum, teaching methodology, management and evaluation of such education should be analysed to ensure development of women.

If the above mentioned changes come into reality the place of women in this society and their identity will undergo a sea-change. For this effort should be made at school-level through teachers and teaching policies as the real starting point lies at school.

School is considered as the central point of social change. A conclusive atmosphere should be created in schools to imbibe the thinking of Boy and Girl equality. For this following aspects should be included in school curriculum.

1. The school should have a happy and conclusive atmosphere where women should be a sense of happiness while entering in school.
2. The school walls and boards should be replete with slogans, songs and pictures encouraging women's education.
3. Women/Girls should be given equal opportunity to had the class.
4. Equal opportunity should be given to boys and girls in various programmes.
5. Girls should be given more preference in classroom seating, class decoration, drill and daily lesson presentation.
6. Girls should be encouraged to become bold, frame and multi-faceted.
7. A sense of self-belief should be imbibed in girls through social skills.
8. Schools and teachers should be careful enough to ensure a stress and depression free atmosphere for girls.
9. Awards should be given to encourage school/academic progress of girls.

The above said school situations will provide a golden opportunity for girls to acquire education in a proper way and it will help every girl to become strong, stable and self-dependent in aspect of life and will be able to lead a life of dignity in this world.

#### **Reference :**

1. Kabeer, Naila. "Gender equality and women empowerment: A critical analysis of the third millennium development goal 1." *Gender & Development* 13.1 (2005)
2. Mosedale, Sarah (2005-03-01). "Assessing women's empowerment: towards a conceptual framework". *Journal of International Development*. **17** (2)
3. Bayeh, Endalcatchew (January 2016). "The role of empowering women and achieving gender equality to the sustainable development of Ethiopia". *Pacific Science Review B: Humanities and Social Sciences*. **2** (1)
4. Oxfam (Forthcoming), "Women's Economic Empowerment Conceptual Framework"



---

**OPPORTUNITIES FOR INCLUSIVE AND SUSTAINABLE DEVELOPMENT FROM  
WELFARE TO EMPOWERMENT**

---

**Prasanta Mujrai**

*Department Of Geography, Research Scholar Of Shri Jagdish Prasad Jhabarmal Tibrewala University,  
Vidyanagari, Jhunjhunu, Rajasthan-33001*

*Email [Id-Birthday1321@Gmail.Com](mailto:Id-Birthday1321@Gmail.Com), Mobile No.7908501994/8388032057*

---

**Abstract:**

The concept of "Welfare" or "Social Welfare" for the general public, and notably for women, has various problems in establishing sustainability in an accessible and inclusive setting. People will always be the recipients, filling in the gaps with growing reliance and, at times, becoming lazy or unproductive. The requirements of the people are many, and they should be met via the implementation of efficient Service Delivery Systems. Nonetheless, it is dominated by top-down techniques that are neither need-based nor demand-based but instead are focused on public desire. Political, government, and investor interests all exert control and influence on the growth of the people. The notion of welfare has been replaced with the concept of empowerment, and the Ministry of Welfare has been renamed the Ministry of Social Justice and Empowerment. The empowerment paradigm promotes the growth of individuals on all levels, including social and economic development and their overall well-being or quality of life. The transition from welfare to empowerment has several obstacles. Still, it also presents some possibilities to equip individuals and communities to deal with the negative actions of hazards and disasters, known as disaster risk reduction. With the inclusion of Civil Society Organizations that are more effective and efficient in production, productivity, distribution, and management, the constraints of government and personal functioning, either separately or together, may be reduced. Beginning at the local level of Gram Panchayat, the collaboration between the government, the private sector, and civil society organizations should be established. The efforts that have been implemented have had a tremendous influence on the various groupings. The models, tactics, and interventions are straightforward, adaptable, scalable, reproducible, and long-lasting, and they are tailored to the dynamics of the specific context.

**Keywords:** Social Welfare; Service Delivery; disaster risk reduction; civil society; scalable

**Statement of the Problem:**

The concept of "Welfare" or "Social Welfare" for the general public, and notably for women, has various problems in establishing sustainability in an accessible and inclusive setting. People will always be the recipients, becoming more reliant on others and, at times, becoming lazy or unproductive as a result.

**Introduction:**

A "Social Welfare" system does, in fact, give support to people and families in need. In this case, economic welfare is given precedence since an economic welfare system aids individuals who cannot sustain themselves or their families due to unemployment, underemployment, hardship, unskilled labour capacity, disability, or other comparable circumstances. In general, all of these social welfare programmes will attempt to close the gaps for low-income people and families. The need or targeted group has been defined based on various parameters such as income, rural or urban location, caste, gender, region, geographical location, purpose, accidents, violence, crime, hazards, disasters, natural calamities, and other consequences where selected groups are unable to afford critical human needs. People with low income (Below Poverty Level - BPL), farmers, orphans, the homeless, pregnant women, children, students, youth, the elderly (senior citizens), persons with disabilities, victims of development and natural calamities, and others who do not have access to basic facilities and provisions are some of the groups who are targeted for assistance and support. There are several welfare programmes or measures available to meet these requirements. The sorts of 'Welfare' and the amounts accessible to individuals and families vary from state to state or region to region. Welfare measures involve a wide range of issues, including access to clean water, nutritious food, health care, housing, sanitation, education, employment, social security, pensions, and other vital infrastructural amenities. As a result, welfare programmes have taken on the characteristics of compassion, mercy, or favouritism, which differs from one government to the next. Every political party (whether in power or in opposition) will employ any and all social measures, the majority of which will be ephemeral or short-term, transient alleviation, to gain support from the electorate. Apparently, this has been going on from the beginning. It is growing in all three dimensions (length, width, and breadth) daily,

as every attempt is made to split the population into groups based on numerous acceptable and undesirable qualities. It has become fashionable or fashionable to take advantage of or exploit any opportunity, whether cheerful (festivals, events, celebrations, etc.) or negative (violence, crime, accidents, hazards & disasters, other natural or manmade calamities, etc.). The continuation of such assistance programmes based on public demand is a financial burden on the government.

Nonetheless, it produces limited outputs, has a limited influence, and causes little change in people's lives in general, notably the poor and disadvantaged (for various reasons such as handicap, age, orphans, shelter, or homelessness, among others) groups. While poverty reduction policies have been in place since the nation's inception to secure Roti (food), Kapada (clothing), and Makhan (housing) for everyone, the country's still-growing population is failing to meet these basic requirements. WRKM, on the other hand, has been added to RKM as the most natural valuable commodity (which is terrible in terms of availability, accessibility, and affordability – the 3As), so increasing the vulnerability of people in general and women in particular, to a wide range of issues.

It is unclear if such welfare measures effectively eradicate poverty (Garibi Hatao) or remove impoverished people from society (Garibo Ko Hatao) in the Philippines. The bulk of such social welfare programmes is controlled by top-down techniques, which are ineffective (TDAs). They may not be founded on a need or a demand, and they may include no or little input from the people other than to make them passive recipients. Another critical question is if all of these welfare measures (planned or defined according to various factors of individuals such as poverty, caste, gender, region, and so on) are going towards inclusive or exclusive welfare. The rising problems in WRKM are complex, and the government and other stakeholders must be prepared to meet them. There is no other alternative available to anybody other than to acknowledge the facts of the situation and hunt for better techniques and interventions as potential remedies. As a result of these developments, the current research has been undertaken, and models, initiatives, outputs, and the influence on reality have all been discussed.

#### **People's Development:**

Human development may be described as increasing people's freedom and possibilities while simultaneously enhancing their well-being. Human development is concerned with the ultimate freedom that ordinary people have to choose who they want to be, what they want to do, and how to live. Before beginning the development process, it is vital to understand and communicate the requirements and expectations of the individuals involved. Some of the most pressing demands and expectations of the general public, notably the poor and the elderly, individuals with disabilities, women, and other groups, are shown in Figure 1. Some of the most fundamental or fundamental needs and expectations of the people are as follows: water – for domestic, agricultural, industrial, and other uses; land – for agriculture and need-based development; food – for all with greater security; shelter – on a need-based basis; health care – for all on a life cycle basis; education – for all with high quality; and employment – for all with opportunities. Energy is provided on a need-to-know basis; services and support are provided on a need-to-know basis from time to time. Products that are environmentally friendly with the potential for reuse and recycling; Marketing that is more effective in obtaining a higher value for their product or products; Employment that is available to all, whether in the open market, as self-employed individuals, or in self-help groups (SHGs); Connectivity – both physical and technical; recreation – everywhere and at any time; security – for a pleasant life; and disposal – safer and with more opportunities for product development. All of these demands of the people should be quantified and qualitatively assessed. Effective Service Delivery Systems (SDS) should be in place to ensure that the targeted people may make use of them with more availability, accessibility, and affordability than they now have (3As). Any detour from the intended path will almost likely reduce the reach to the targeted groups, both statistically and qualitatively. One of the most crucial phases is SDS and its dominating operating style of top-down approaches (TDAs), typically not based on necessity or demand but rather on popularity (vote bank) rather than either.

People's development is not so straightforward and is impacted by some essential factors, as seen in Fig. 2. The people's actions are controlled and affected by the interests of three primary stakeholders: the political, the government, and the business community (PGI). The government has limited involvement in this process or cooperation, known as Public-Private Partnership (PPP) since things are controlled by Political Interests on one side and business interests. Investors (Private) Interests is the game's name on the second side. Political Interest (having a brief stay or interest) controls the overall environment most of the time with uncertainty about welfare or development initiatives. The Service Delivery Systems (SDSs) limit poor participation, accountability, responsibility, and transparency (PART); limited or poor inclusiveness

of all groups of people in general, and particularly women; limited or poor sustainability; and lowered quality of life as a result of these limitations (QOL). Figure 3 depicts the four human development domains involved in human evolution. Social growth, economic development, individual development, and environmental development are all included in this category (SEIE). In both the short and long term, business-oriented development (BOD), which is dominated by economic development, hurts and hurts social, individual, and environmental development outcomes. Because of these harmful causes and repercussions, it is necessary to balance all four domains to achieve a need-based impact while promoting a more environmentally friendly nature, long-term sustainability, and high quality. People's development can only be achieved through the application of Technologies, Resources, and Developmental (TRD) models with improved participation, accountability, responsibility, and transparency (PART) at all levels covering: Designing, Implementation, Monitoring, and Evaluation (DIEM), as illustrated in Fig.4. The dominance of Service Delivery Systems (SDSs) in conjunction with top-down methods (TDAs) severely restricts the reach of the unreachable, both statistically and qualitatively. Indeed, the country has the resources to meet its citizens' needs, but not their desires, and at this point, SDSs will make all the difference. Another point favouring welfare or popularity-based measures is that they confront many constraints or obstacles when reaching the targeted demographics. Even if just a small number of people participate in such efforts, they will not be sustainable.

#### **Welfare to Empowerment:**

At this point, the People, the Government, Policy Makers, Implementers, Investors, and other Stakeholders find themselves at a crossroads, confronted with challenges from both the top and the bottom of the organizational hierarchy. All of the difficulties come from the paradigm of service delivery systems (SDSs) developed under the welfare model of development, which is primarily dominated by top-down or wish-based methods of service delivery. Accepting the facts of the Welfare Model of Development and searching for better alternatives as answers are both urgently required at this point in time. The idea of welfare in the United States has shifted from welfare to Empowerment (1989), as seen in Fig. 5. The Ministry of Social Justice and Empowerment has been renamed by the Indian government from Welfare to Social Justice and Empowerment. The Ministry of Social Justice and Empowerment is in charge of this (MSJ&E). Persons with Disabilities, Senior Citizens, and other vulnerable groups are served by many departments. People's Empowerment is shown in Fig. 6, which depicts the anticipated or planned paradigm. This model is broad and integrative, and it addresses the following topics:

- 1) Improved availability, accessibility, and affordability (3As) for everyone in the areas of water, sanitation, health care, and Roti, Kapada, and Makhan (RKM), both in terms of quantity and quality.
- 2) Better 3As should be used to improve the connection, both physical and technical, and the construction of infrastructure to support it.
- 3) Education, skill development, and appropriate employment should be accessible to everybody at a cost that is commensurate with their financial circumstances.
- 4) As an income generation programme (IGP), opportunities for alternative employment by way of livelihood (such as self-employment or group employment) should be created, as should all supportive measures (including inputs and marketing) aimed at encouraging the group to engage in entrepreneurship in response to people's needs or requirements.
- 5) People's internal and exterior environments should be safer, with improved protection and security systems that use contemporary technology for virtual motioning, assessment, decision-making, and action.
- 6) Everyone in a group or community should be trained and equipped to establish their own community, with improved participation, accountability, and responsibility (PART) and the opportunity for social auditing. This further contributes to the effort of Disaster Risk Reduction (DRR), which prepares people to confront and manage risks and catastrophes.

These activities will work toward the Empowerment of individuals on both a social and economic level, allowing them to live independently in a community/environment that is accessible, inclusive, and sustainable and that promotes health or high quality of life (QOL). In response to this shift, several state governments have begun to develop models based on this approach. Over the previous two decades (1989-2018), the realities of Empowerment in attaining the Development of People and Areas with higher sustainability and wellness have encountered several restrictions and hurdles from various sources and perspectives. The SWOT Analysis of the development models based on welfare and Empowerment indicates several obstacles that must be addressed with better alternatives to be reduced.

#### **Challenges:**



Figure 7 illustrates some of the difficulties associated with the transition of development processes from welfare to empowerment. The following are some critical observations on the problems of W to E:

- 1) The Service Delivery Systems (SDSs) are still operating in the paradigm of top-down approaches (TDAs), and they are proving unable to transition to need- or demand-based approaches, or community-based methods, as would be envisaged under the concept of empowerment.
- 2) The targeted groups or beneficiaries continue to operate in the role of recipients rather than as participants or owners in their own development.
- 3) If targeted groups or beneficiaries are the recipients, their engagement will be utterly non-existent. Except for the fact that it would profit from the development projects, it was not anticipated.
- 4) The top-down mechanisms are either ineffective or inattentive to the receivers.
- 5) If there is little or insufficient engagement from the beneficiaries or the people at the grassroots level, top-down methods to service delivery systems will be costly to implement. The cost of service redelivery is much greater than the cost of benefits gained by the targeted groups or beneficiaries is well-known among the stakeholders.
- 6) Because the growth is business-oriented, the advantages of the development are not evenly dispersed among the people of the regions, resulting in a massive disparity between the affluent and the poor and between urban and rural areas. Consequently, resources are accumulated with a restricted number of individuals, leaving a more significant population to struggle to survive.
- 7) The availability, accessibility, and affordability of such equitable distribution of resources and benefits of development or welfare measures (including goods, supports, and services) are restricted or unsatisfactory in terms of availability, accessibility, and cost (3As).
- 8) These insufficient or inadequate processes result in a crisis for the general population in terms of essential human requirements.
- 9) People with special needs (disabilities) and children suffer from inadequate health care and sanitation (WASH). If this situation is not addressed, they will be cut off from the mainstream product and will be unable to support themselves in the future.
- 10) Children and their parents are forced to spend the majority of their cash on brand and prestige due to poor quality facilities and education in general, particularly in government schools. Selected government schools are achieving amazing things, but they cannot manage a large number of schools, resulting in the bulk of students either not attending school or moving.
- 11) The work prospects have been curtailed, leaving little room for other career paths. The children's lack of skills makes them unsuited for the sectors, and there is a lack of cooperation between educational institutions and the companies that employ them.
- 12) The opportunities for alternative livelihoods and product manufacturing are limited. Agriculturalists are the most vulnerable since they do not have enough storage or manufacturing facilities and are obliged to sell their output at the whim of intermediaries or market conditions.
- 13) The plans, service delivery system, development, and distribution among the people and places are not transparent and available for improved involvement and social audits, even though they are required by law.

Despite all of these obstacles, the advantages of the development shift from welfare to empowerment have not reached the bulk of the people, who have been afflicted by marginalization, isolation, migration, toxic settings, and a low quality of life, among other things (QOL). At this point, the most important thing to do is to face the obstacles front-on and explore alternatives to overcome them.

#### **Opportunities:**

Despite the difficulties that everyone is experiencing, whether directly or indirectly, there are still various changes, some of which are shown in Fig. 8. The following are some critical remarks on the alternatives on the list:

- 1) The limitations and effectiveness of top-down approaches (TDAs) of Service Delivery Systems (SDSs) should be improved by bottom-up approaches (BUAs), as the latter is based on need or demand from the local people and community, as opposed to the former.
- 2) The targeted groups should be prepared to be more than just recipients and the Managers of their own growth, which will undoubtedly increase their care, commitment, and devotion.
- 3) Conceptualize and create strategies, interventions, and service delivery systems (SDSs) that promote more participation, accountability, responsibility, and transparency (PART) at all levels, including design, implementation, monitoring, and evaluation (DIMET) (DIEM).

- 4) All service delivery systems (SDSs) should be low-cost for people to be able to reap the advantages of development with greater availability, accessibility, and affordability, as well as improved availability, accessibility, and affordability (3As). Local resources, such as input produce, product manufacturing, marketing, and other services and supports, should be created and exploited to the most significant degree feasible in the local community.
- 5) The advantages of development should be disseminated equitably across all regions and populations for the nation to strive toward the economic and social empowerment of the people.
- 6) The advantages and amenities of the development should be made available, accessible, and affordable (3As) so that people may be empowered to make better decisions about their own lives and the future of their communities.
- 7) Improved Health Care - Water, Sanitation, and Hygiene (WASH): Improvements in the availability, accessibility, and affordability (3As) of improved health care, including water, sanitation, and hygiene (WASH), should be implemented at all levels, beginning with the village level.
- 8) High-Quality Education for Everyone: Because education is the most effective weapon for empowerment, education (institutions) should be made available, accessible, and inexpensive (3As) to all students from elementary to higher education levels, regardless of their socioeconomic status. The curriculum and quality of education should be designed to meet the demands of industry and other institutions that hire graduates. Vulnerable children, such as those who are impoverished, orphaned, or who have special needs, among other things, should be given priority in mainstreaming.
- 9) Effective coordination and collaboration between educational institutions and industries and other employing institutes (which will enable the requirements to be taught at institutes with matching content and skills) will increase the potential for better employment opportunities in the open market, both public and private. As a corollary to this process, various options for conceptualizing and developing need-based livelihoods (such as income generation programmes (IGPs) by way of self-employment or group employment – self-help groups – SHGs) should be opened and trained to facilitate the provision of inputs, technical assistance, financial assistance, and marketing assistance).
- 10) Chances and training should be offered, together with facilitation, for those who want to start their own business and become an employer of other people. Such operations may be carried out everywhere, but attention should be given to rural regions where many people are still engaged in small-scale development activities in their communities.
- 11) Agriculture Product Manufacturing and Marketing: Farmers and other producers should be encouraged to engage in entrepreneurship to obtain needed inputs, technologies, crop pattern and management, improved production and productivity; transportation and storage; product manufacturing and marketing; and other associated activities, as well as services and support. Using the partnership of farmers and other organizations, it is possible to motivate young people to work on the notion of cooperatives.
- 12) Social auditing should be included in all phases of development, including ideation, development, design, execution, assessment, distribution, and dumping. This would ensure that every process is transparent and increases accountability and responsibility. Women's groups should be encouraged to participate in this process since they are the most impacted or influenced after the development process.
- 13) PPPs have their limitations, but the inclusion of third party Civil Society Organizations (CSOs) as part of the GPCP (Government, Private, and Civil Societies Partnership) while working for the development of the design, implementation, monitoring, and evaluation framework can make a significant difference in overcoming these limitations (DIME). CSOs that remain close to the community and work with the people may make a difference in the people's lives by implementing need-based strategies and interventions, which are mainly focused on bottom-up methods.
- 14) The outcomes in terms of outputs, the influence on society, the limits of the research, the difficulties that remain, the potential for future research, and other relevant elements should all be discussed and disseminated. Such efforts will allow students, youth, and other groups to lead the ongoing creation and transmission of information to a broader population.

The opportunities listed and discussed above clearly demonstrate that the challenges of the processes of the shift from welfare to empowerment can be minimized with the added strength of technologies for empowering people in general and women, in particular, to live in inclusive, accessible, and healthy environments that are more sustainable and have a higher overall quality of life can be achieved (QOL). These steps will also prepare individuals and communities to deal with natural catastrophes' detrimental actions and repercussions, known as disaster risk reduction (DRR).

**Initiatives:**

The author has undertaken several projects throughout the previous three decades, and some of them are shown in Fig. 9. The following are some thoughts on these initiatives:

- 1) Raising awareness is essential. A variety of groups, including the government, the private sector, corporations, students, youth, women, persons with disabilities (PWDs), professionals, senior citizens, welfare associations, non-governmental organizations (NGOs), funding agencies, and other stakeholders, have been engaged in advocacy efforts to raise awareness of the need and the process of transitioning from welfare to empowerment.
- 2) Guidance and training have been made available to a broader range of people.
- 3) Share cum facilitation services have been provided to the targeted groups who now have a greater connection as a result of the improved connectivity.
- 4) Training and workshop sessions have been held on many elements of empowerment and the necessity to strive toward the successful transfer of technology and information from laboratories to land or communities.
- 5) Several skill development programmes for targeted groups were developed via non-governmental organizations (NGOs) to tackle the issue with local contributions and assistance.
- 6) Many efforts have been launched to promote and facilitate work in a variety of settings, including open market employment, income generation programmes (IGPs) as means of earning a living for self-employed individuals, and group employment (self-help groups – SHGs).
- 7) The continuation of such grassroots procedures has arisen as a strategy for the selection and growth of entrepreneurship, specifically by women and people with disabilities (PWDs).
- 8) Select non-governmental organizations (NGOs) working on a variety of people, community, and national concerns have been mentored to achieve more sustainable development in general and, in particular, to insist on the model of empowering the targeted groups.
- 9) Facilitated and fostered collaboration between the government, the private sector, and civil society organizations (NGOs) based on the GPC Partnership model. It has acquired widespread acceptance and has the potential to make a difference by improving sustainability and quality.
- 10) In addition to being presented at a variety of seminars organized by various groups, the strategies, interventions, models, services, and supports, as well as their outputs and impacts, were many of them published to reach a larger audience and provide more scope for implementation and further dissemination.

The initiatives are effective because they use local inputs that are readily available, easily accessible, and reasonably priced (3As), allowing for more effective implementation as better solutions to the disparity in living standards.

**Role of CSOs:**

Adding a third player in the form of Civil Society Organizations (CSOs – also known as Non-Governmental Organizations – NGOs) can help to reduce the limitations of government and private (PPP) partnerships working either individually or together. Better efficiency in both production and productivity can help to reduce the burdens of government and private partnerships working either separately or together. FIG. 10 depicts the generalized partial differential equation (GPCP). The GPC collaboration will focus on empowerment using the design, implementation, monitoring, and evaluation (DIME) approach to improve involvement, accountability, responsibility, and transparency in the public sector (PART). As a result, individuals are more likely to have access to goods, services, and support that are more readily available, accessible, and affordable (3As), allowing them to live in a more inclusive and sustainable environment or community with a higher quality of life (QOL) or wellbeing. According to the database (NGOs India), more than 31 lakh organizations have been established to assist the government in reaching out to the general public. Following the recent transfer of responsibility from the Planning Commission to the NITI Aayog, 54,478 non-governmental organizations (NGOs) across 41 sectors have been updated following the new criteria. Currently, 34 Departments of the Government of India are available online to get financial assistance via various programmes.

The Gram Swaraj or Panchayat Raj System paradigm, which is still crucial in empowering people and women in particular and attaining sustainable development, is still relevant. The former is adamant about the right to self-governance or self-rule. When applied to the latter, Panchayati Raj operates as a system of governance in which Gram Panchayats (GPs) serve as the fundamental units of local government. It clearly demonstrates that the process of empowerment begins at the Gram Panchayat level. Figure 11 depicts the Gram Panchayat Community Participation Program (GPCP) model at the local level. As previously stated

(Fig. 10), the cooperation between the government, the private sector, and civil society organizations (CSOs or NGOs) should begin at the level of the Gram Panchayat, which is regarded as the most fundamental administrative entity in the country. The transition from welfare to empowerment should start at the primary care physician level, and it will be more successful since they function as agents for the growth of the people and the nation. In the form of working on the DIME model for better PART with improved 3As for an inclusive and empowered environment that ultimately improves the wellness of people and communities (GP), the expected outcome is that it can be achieved effectively and efficiently with the people, for the people, and by the people.

#### **Conclusions:**

Some of the findings of the research conducted on the change from the Welfare to Empowerment model of people's development have revealed various intriguing aspects, and some of the conclusions reached to include the following:

- 1) The "Welfare" or "Social Welfare" model of the people has various difficulties when it comes to establishing long-term viability and sustainability.
- 2) Those who receive will always be the recipients, who will grow more reliant on others and, at times, become lethargic or unproductive.
- 3) A "Social Welfare" system does, in fact, give aid to people and families in need. Individuals and disadvantaged families will benefit from the welfare measures, which will attempt to close the disparities.
- 4) Welfare measures have shifted from being based on charity or pity to being based on partiality, with the degree of preference varying from one administration to the next. To capture the vote bank, any political party (in power or in opposition) would deploy any social measures, most of which will be transient or short-term and provide only temporary alleviation.
- 5) The government has been implementing poverty reduction efforts since independence to guarantee that everyone has access to Roti (food), Kapada (clothing), and Makhan (housing), also known as RKM. However, the ever-increasing population is having difficulty meeting these basic requirements.
- 6) People are perplexed about whether such social welfare measures are intended to alleviate poverty (Garibi Hatao) or to remove impoverished people from their midst (Garibo Ko Hatao).
- 7) People's requirements are many, and they should be met with efficient Service Delivery Systems (SDS) so that they may take advantage of them with more availability, accessibility, and cost (3As).
- 8) Top-down methods (TDAs) dominate the operation of the Service Delivery System; these techniques are not based on necessity or demand but rather on popularity (vote bank) and are used to determine service delivery.
- 9) The development of the people is governed and affected by the interests of three critical stakeholders: the political, the government, and the private sector investors (PGI).
- 10) Individual Development, Economic Development, Social Development, and Environmental Development are the four dimensions of People's Development discussed in detail below (SEIE).
- 11) Since 1989, the country has shifted its emphasis from welfare to empowerment, and the Ministry of Welfare has been renamed the Ministry of Social Justice and Empowerment.
- 12) The empowerment model encourages individuals to grow socially and economically and be self-sufficient in an accessible, inclusive, and sustainable community/environment that promotes health or high quality of life, according to the model (QOL).
- 13) Several obstacles stand in the way of the transition from welfare to empowerment processes in the context of development. Despite this, the advantages of the developmental transition from welfare to empowerment have not yet reached the majority of the population, especially women, in the developing world. Marginalization, loneliness, migration, toxic conditions, and low quality of life are all factors that impact them (QOL).
- 14) At this point, accepting these issues and looking for alternatives as a solution are the most important things to do.
- 15) Moreover, the potential clearly demonstrates that with the additional strength of technology for enabling people to live in inclusive, accessible, and healthy surroundings with improved sustainability and quality of life, the obstacles of the change from welfare to empowerment may be mitigated (QOL).
- 16) Furthermore, such steps would prepare the individuals and the society to deal with the harmful actions or repercussions of disasters, known as disaster risk reduction (DRR).

17) The initiatives are efficient when implemented with local inputs. They are available, accessible, and cheap (3As) to improve the implementation of better solutions to a widening gap in living standards across countries.

18) With the addition of a third player in the form of Civil Society Organizations (CSOs – also known as NGOs), the limitations of government and private (PPP) working either individually or together can be minimized. Collaboration with civil society organizations (CSOs) can achieve better efficiency in both production and productivity.

19) The GPC collaboration is intended to focus on empowerment using the design, implementation, monitoring, and evaluation (DIME) approach to improve involvement, accountability, responsibility, and transparency in the public sector (PART).

20) As Gram Panchayats are regarded to be the most fundamental administrative entity, the collaboration of the government, the private sector, and civil society organizations (CSOs or NGOs) should begin at this level.

21) The models, techniques, and interventions are straightforward, adaptable, scalable, reproducible, and long-lasting, and they are tailored to the dynamics of the specific environment.

#### **Recommendations:**

The change from Welfare to Empowerment has taken center stage, and the research must be carried on indefinitely. The following are some of the suggestions made:

1) All charitable, popular, and welfare-based policies should be replaced with policies focused on empowerment rather than charity, popularity, or welfare.

2) The service delivery methods should be based on the community's needs. All people, especially women residing across the country, should be able to use the advantages of development by making them available, accessible, and inexpensive.

3) Students should be encouraged to participate in the research study on methods of empowering people in general, and women in particular, via innovation and creative thinking.

4) All educational institutions should collaborate with industry to produce curricula and skills that are in demand, increasing employability even more.

5) CSOs or non-governmental organizations (NGOs) should be encouraged to collaborate with the government and private sector on a partnership basis (GPCP).

6) The empowerment paradigm should be implemented at the grassroots level since Gram Panchayats (GPs) are the foundations of the nation's development.

#### **References:**

1. Anagha, S., & Pathak, V. (2021). Significance of Skill Development for Women Empowerment in India. *Aayushi International Interdisciplinary Research Journal (AIIRJ)*, 8(6), 19–23. [www.aiirjournal.com](http://www.aiirjournal.com)
2. Bhuiyan, D. (2019). Public Man versus Private Woman A Debate on Theory and Practice. In D. M. Abraham (Ed.), *Journal of Gender and Women Studies* (Vol. 5, Issue 1).
3. Chang, Elvi, Stefan Sjöberg, P. T. (2022). Youth Empowerment for Sustainable Development : Exploring Ecosocial Work Discourses. *MDPI*, 14(6), 2–5. <https://doi.org/https://doi.org/10.3390/su14063426>
4. Derunova, E., Kireeva, N., & Pruschak, O. (2019). Inclusive Development of The Agri-Food System as a Driver for Sustainable Growth in the Region's Economy. *Scientific Papers-Series Management Economic Engineering in Agriculture and Rural Development*, 19(3), 165–173.
5. Godwell Nhamo, Shepherd Muchuru, S. N. (2018). Women's needs in new global sustainable development policy agendas. *Sustainable Development*, 26(6), 544–552. <https://doi.org/10.1002/9781119631729.ch5>
6. Hooper, L. O. (2022). Impact and Gender: Agency and Capability in Empowering Women in Kenya. In *Social Impact Measurement for a Sustainable Future*. <https://doi.org/10.1007/978-3-030-83152-3>
7. Johnston, C. (2012). The political art of patience: Adivasi resistance in India. In *Antipode* (Vol. 44, Issue 4). <https://doi.org/10.1111/j.1467-8330.2011.00967.x>
8. Ogamba, I. K. (2019). Millennials empowerment: youth entrepreneurship for sustainable development. *World Journal of Entrepreneurship, Management and Sustainable Development*, 15(3), 267–278. <https://doi.org/10.1108/WJEMSD-05-2018-0048>
9. Opoku, A. (2022). *Construction industry and the Sustainable Development Goals (SDGs)* (Vol. 533, Issue February). <https://doi.org/https://doi.org/10.4337/9781839108235>
10. Samanmala Dorabawila, Sakunthala Yatigammana, A. A. (2022). *Inclusive Education and Sustainable Development*. <https://doi.org/10.1002/9781119631729.ch5>

11. Sarah M Bexell , Jessica L Decker Sparks , Jacqueline Tejada, A. R. (2018). An analysis of inclusion gaps in sustainable development themes: Findings from a review of recent social work literature. *International Social Work*. <https://doi.org/https://doi.org/10.1177/0020872818755860>
12. Ugwoji, C. (2022). *The Relationship Between Developmental Social Work, Poverty Alleviation, and Sustainable Development in Nigeria*. <https://doi.org/10.4018/978-1-7998-7499-7.ch012>
13. UNODC Regional Office for Southeast Asia and the Pacific. (2017). *Working together to more effectively fight corruption across*. United Nations.
14. van Niekerk, A. J. (2020). Inclusive economic sustainability: SDGs and global inequality. *MDPI*, 12(13), 1–19. <https://doi.org/10.3390/su12135427>
15. Yimbessalu, J. P., & Zakus, D. (2019). The sustainable development goals as human rights. In *Expanding Perspectives on Human Rights in Africa*. <https://doi.org/10.4324/9780203761762-7>



---

**WOMEN EMPOWERMENT AND GOVERNMENT SCHEMES IN INDIA**

---

**Nagaraja V.**

*Assistant professor of Sociology, Government First Grade College, Kolar-563101*

---

**Abstract:**

Women empowerment is made up of two words women and empowerment means to give power and authority to hands of women. It signifies that women should be get equal opportunity in every field, irrespective of any gender discrimination. The concept of women empowerment was introduced at the international women conference at Nairobi.

Women Empowerment is a multi-dimensional process which enables women to realize their potential and powers in all spheres to social, political, economical, educational, legal and personal development of women. Empowerment of women would mean encouraging women to be self-reliant, Independent, have positive self-esteem, and generate confidence to face any difficult situation and active participation in various socio-political developments. Empowering women it promotes the ability of women to determine their own choices and their rights.

**Introduction:**

Women rights are very important for everyone all over the world. It does not just benefit her but every member of society. When women get equal rights, the world can progress together with everyone playing an essential role. Women rights are important as it gives women the opportunity to get an education and employment in life. It makes them independent which is essential for every woman on society. Thus, we must all make sure women rights are implemented everywhere. It is essential to have equal rights as it guarantees people the means necessary for satisfying their basic needs, such as food, housing, and education. Empowering the women is one of the smartest things we can do to promote healthier and more prosperous world. Women's now participate fully in areas such as education, sports, politics, media, art and culture, service sectors, science and technology.

Jawaharlal Nehru quoted -If you educate a man, you educate on individual, however if you educate a women, you, educate a whole family when empowered means mother India empowered.

Swami Vivekananda said-There is no chance for the welfare of the world unless the condition of women is improved It is not possible for a bird to fly on only one wing.

Nelson Mandela said that Education is the most powerful weapon that one can use to change the world. Education is weapon that can make a world which offers equal treatment, equal opportunities, and equal privileges to women.

**Objectives Of Women Empowerment :**

1. To develop sense of internal strength and self confidence of women
2. Improve the performance and responsibility
3. Give authority and to take self decision
4. Women participation in all round development

Government of India also recognized women issues and they contribution to the Empowerment of women.

- Mahila E-hath-it is a direct online marketing plat form launched by ministry of women and child development to the support of women entrepreneurs, self help groups.
- Beti Bachao Betipadho -This is a social campaign aimed at eradication of female foeticide and raising awareness on welfare services intended for young Indian girls. The "Save the Girl Child" movement was launched on 22 January 2015, it is a joint initiative run by the Ministry of Women and Child Development, the Ministry of Health and Family Welfare and the Ministry of Human Resource Development. Beti Bachao, Beti Padhao - The scheme was launched with an initial funding of Rs 100 crores. It mainly targets the clusters in Uttarakhand, Bihar, Uttar Pradesh, Punjab, Delhi and Haryana. In India, the child gender ratio in the age group of 0 - 6 years stood at 931 girls for 1000 boys and it dropped to 918 girls for every 1000 boys in 2011. Sex - selective abortion or female feticide in India has led to the sharp decline in the ratio of girls born in contrast to the boys in some states in the country. The wide gap in child gender ratio was first noted in 1991 when the national census data was released and it turned out to be a worsening problem after the release of 2001 national census data. To bridge the growing gap between the birth of girl and boy infants, the government of India has taken up an



initiative to promote Beti Bachao Beti Padhao and many programmes has been organized to promote 'Save Girl Child' and to 'Educate Girl Child', since January 2015

- Working women hostel-The objective of the scheme is to promote availability of safe and connectivity located accommodation for working women. with day care facility for in their children.
- The Swadhar-scheme was launched by the union ministry of women and child development in 2002 for rehabilitation of women in difficult circumstances. The scheme provides shelter, food, clothing, and care to the marginalized women who are in need.
- STEP-The support to Training and employment program for women(step)scheme aims to provide skills that give employment to women and provide skill development on agriculture, horticulture, food processing, Handlooms, tailoring, embroidery ,Hence for the encouragement of women at all the sectors the government in India in particular is extending the all kind of support to safeguard the women and passes the empowerment in all the major sectors of the society. , empowering women is a empowering nation.
- Nari Shakti Puruskars -The Nari Shakti Puruskars are national level awards recognizing the efforts made by women and institutions in rendering distinguished services for the cause of women, especially vulnerable and marginalized women. The awards are presented by the President of India every year on 8 March, International Women's Day at Rashtrapati Bhavan in New Delhi.

#### **Women Empowerment And Education:**

Every Women child has the right to education, training and information empowering Women and girls to participate in economic, social, and political life and is accompanied by improvements in health, nutrition ,and well being of women and their families .The Human rights to Protection from discrimination based on sex and any other status in all areas and levels of education, including scholarship, and fellowship, and to equal access to career development , continuing education and vocational training. Every child the age of 6 to 14 years as the right to free and compulsory education act introducing government of India. Education is mailed stone for women empowerment. Education increases people's self-confidence and also enables them to find better job. Women should get the freedom to take their own decision. When girls are educated and empowered families became happier. When women are educated they help the families financially. This helps to break the cycle of poverty for families. Education can change the mind set for the weaker section

#### **Human Rights And Health:**

Every women and child has the human right to the highest attainable standard of physical and mental health. Enjoyment of the human right to health is person's life and well being. Many women and girls face serious obstacles to realization of their human right to health. Including in equality of access to health care, food, and nutrition, and customary practices detrimental to their health and well being, inequality relating to health and practices harmful to women violate their fundamental human rights relating to health are set out in basic treaties Equal to access to adequate health care and health related services, regardless of sex, race, or other status. To access to safe drinking water and sanitation, to provide to standard living and shelter .safe and healthy environment, to safe and healthy work place, the human right to equality in marriage, including the equal right of women and men to decide on the number and spacing of children

#### **Legal Rights For Women's In India:**

The following legislation's contained several rights and safeguards for women. Protection of Women from Domestic Violence Act (2005) is a comprehensive legislation to protect women in India from all forms of domestic violence. It also covers women who have been/are in a relationship with the abuser and are subjected to violence of any kind physical, sexual, mental, verbal or emotional.

Immoral Traffic (Prevention) Act (1956) is the premier legislation for prevention of trafficking for commercial sexual exploitation. In other words, it prevents trafficking in women and girls for the purpose of prostitution as an organized means of living.

Indecent Representation of Women (Prohibition) Act (1986) prohibits indecent representation of women through advertisements or in publications, writings, paintings, figures or in any other manner. Commission of Sati (Prevention) Act (1987) provides for the more effective prevention of the commission of sati and its glorification on women.

Dowry Prohibition Act (1961) prohibits the giving or taking of dowry at or before or any time after the marriage from women.

Maternity Benefit Act (1961) regulates the employment of women in certain establishments for certain period before and after child-birth and provides for maternity benefit and certain other benefits. Medical Termination of Pregnancy Act (1971) provides for the termination of certain pregnancies by registered medical practitioners on humanitarian and medical grounds. This allows the termination of certain cases of pregnancies by registered doctors on humanitarian and medical grounds.

Equal Remuneration Act (1976) provides for payment of equal remuneration to both men and women workers for same work or work of a similar nature. It also prevents discrimination on the ground of sex, against women in recruitment and service conditions. This ensures payment of equal remuneration to both men and women workers for the same work or work of a similar nature. In the context of recruitment and service conditions, there will be no discrimination on the basis of gender.

family Courts Act (1984) provides for the establishment of Family Courts for speedy settlement of family disputes.

Hindu Marriage Act (1955) introduced monogamy and allowed divorce on certain specified grounds. It provided equal rights to Indian man and woman in respect of marriage and divorce.

. Hindu Succession Act (1956) recognizes the right of women to inherit parental property equally with men.

**Conclusion:**

Empowering women is Empowering nation it is essential to raise our voices. We must make some noise about the issues that women face on a daily basis. History has been proof of the revolution which women's marches have brought about. Thus, public demonstrations are essential for demanding action for change and impacting the world on a large level.

**Reference:**

1. Indian public thought-B.Naragundakara
2. Principles of Sociology ,Sapna publication-G subramanya
3. Indian Constitution and Politics-P.S.Gangadhara
4. Constitutional equality and the women right-B.R.Trivedi
5. Current Social problems in India-prof. Rang swami Belakavadi
6. Social problems in India, CN. Shankar Rao ,Jai bharath publication Mangalore
7. Shthree Samvedhanegalu, Sapna publication-Dr.R.Shankarappa, Prof.kn.Srinivasaiah



**WOMEN EMPOWERMENT A MISCONCEPTION**

**Mr. Avinash S. Waghmare**

*Assistant Professor, Department Of Philosophy, Joshi Bedekar College(Autonomous), Thane – 400601*

*Email – [avinash280@gmail.com](mailto:avinash280@gmail.com)*

**Abstract :**

The misconception of women empowerment theory and practices are spoiling the individual and social body, mind, senses, and intellect. Misconceptions of women's empowerment also led to harm to the body, mind, senses, and knowledge of the individual psychologically. In India, there is a number of empowerment theory and practices, that gives rise to confusion, corruption in education, infrastructure, and so on and so forth. Empowerment in Ramayana teaches us how to build confidence in the weaker section of our country. Empowerment in Mahabharata teaches us the concept of change or modification i.e., Parivartan to win life in this world. Today empowerment is practiced for discrimination, personal growth, and personal all types of powers. It is also practiced as Art and Science. In India thousands of years ago, it was the culture, and habit (Sanskar) to practice empowerment daily/regularly for the growth of individuals and society. Therefore, they were always alert and aware of individuals and society. They never take the opportunity nor allow others to spoil or harm society. To address the misconceptions about empowerment the teachers, Government, institutions, and society must collectively develop an Empowerment Education Policy for all and not only for women.

**Keywords :** Misconception, Empowerment, Knowledge, Confidence

**Introduction :**

Philosophically we are living human beings. We live in a society. Human beings are divided into two males (man) and females (woman). Both human beings need empowerment and autonomy. It depends on education, economy, politics, and social status. Most importantly it depends on the country and culture. Misconception means wrong knowledge (viparyaya). And to remove any misconception there is a need for the right knowledge (pramana).

There is a number of definition and meaning of empowerment. The two most important are 1) The official and legal authority & 2) The freedom or confidence to do something interesting. The system & culture gives empowerment to human beings. Empowerment is based on the knowledge, skills, resources, capacity, and ability to handle the responsibility of their theory and action for progress, growth, and success.

**The Chittavritti and Empowerment –**

According to yoga, chittavritti is the obstacle to empowering anyone i.e., male or female. Chittavritti means the modification of the mind. When chitta (mind) gets related to any object, it assumes the 'form' of that object. This form is called vritti or modification (activities). Psychic (mind) activities (modifications) are of five types. 1) Right cognition/perception (pramana), 2) Wrong cognition/inference (viparyaya), 3) Verbal cognition or imagination (vikalpa), 4) Absence of cognition/non-perception or sleep (nidra), 5) Memory (smriti). They are attended by pleasure (positive or not painful) i.e., aklisha, or pain (negative or painful) i.e., klisha.

Klisha means ignorance or klesha, which are the obstacles/bondage in the empowerment practice. This bondage is due to its wrong knowledge (identification) with mental modification.

Aklisha means removal of ignorance or klesha, which means liberation. The end of the wrong knowledge (identification) with the right knowledge (identification) in empowerment. From this, we can understand the secret of empowerment. That with the help of aklisha vritti we should remove the klisha vritti. Later we must stop the aklisha vrittis also to achieve empowerment.

**The Misconception of Empowerment in India :**

The reason for the misconception about women's empowerment is that the human being is divided into two worlds. The male and the female world. Of course, they are different, they both are dependent on each other and also independent of each other. They can be distinguished but cannot be separated. Therefore, both need empowerment. All the empowerments are established in this world. Due to some situation or a long time, they vanish from the society. Thereafter the philosophers, thinkers, and politicians try to re-establish or try to bring change (Parivartan) in the society.

Buddha was mainly an ethical teacher and social reformer who empowered Indians in the sixth century on all levels. Buddha first empowered himself and removed the clouds of ignorance. After his enlightenment, he preached the truth, knowledge, courage, love, and sacrifice to the Indians. He never distinguished human beings in caste, creed, or colour. Buddha with his teachings he had changed and empowered the way of life. That is why, “Buddhism was embraced by the rich and the poor, the high and the low, the intellectual and the dull alike. It spread like wildfire far and wide from the lofty Himalayas to Cape Camorin and ranged beyond the frontiers of its homeland to Ceylon, Burma, Siam, Malaya, Java, Sumatra, and then again to Nepal, Tibet, Mongolia, Korea, China, and Japan. It became a world religion and a great cultural force at least in Asia”<sup>1</sup>. Buddha has not made any difference between man and women, rich and poor, so on and so forth. This shows what kind of empowerment was established in the sixth century in the Buddha era.

When the human being loses their duties (dharma) and moves toward the superficial glow of sensual pleasure and enjoyment they lose their family, and friends and they fall into misery and pain (suffering). That is why our saints of the country try to make us aware/alert (savadhana) in our life by their kirtana (narrating the song) and pravachana (discourse), i.e., empowering the humanities. If we empower only women or only children or only selected caste it is not holistic. For e.g., As human beings, we have body, mind, senses, intellect, and spirit. If we try to empower only the mind or spirit it will not be holistic. It is not holistic means it is a misconception (viparyaya).

The feminist studies or women’s empowerment is for the western countries and not for the Asian countries. Because we already have seen the above studies and empowerment in our country at all levels and all types of subjects or activities. But still in India due to the rule of British people and their conning nature of spoiling and harming the Indians and our culture. The few Indians have learned the same from them and still, it is being followed. Mahatma Gandhiji had said, the British have spoiled the Indian education system in the book “The Beautiful Tree” by Dharmapal. This leads to a number of fear and weaknesses in our country.

The Indian constitution was accepted by our country in 1950. We can see that the constitution has given all types of freedom like voting, economics, education, language, politics so on and so forth. No one has to fight or go on the campaigns for their right. So, we see in the west, that women had to fight for their rights. We can read on the internet about the western feminist movement. For women in India, there is freedom, but few women don’t have their own freedom in their families. The main problem is being women, education, economics, and culture.

#### **The Confidence and Empowerment :**

Billy Graham was an American evangelist, he quotes “When wealth is lost, nothing is lost; when health is lost, something is lost; when a character is lost, all is lost”. This is an empowering quote from the west. But our Indian philosophers go till the end according to our culture. Such one of the philosophers, Swami Govind Devji Giri takes the above quote to a higher level. Swami says, “When wealth is lost, nothing is lost; when health is lost, something is lost; when a character is lost, all is lost; it’s true, but if confidence is lost, then everything is lost forever”. Therefore, never lose your confidence. For e.g., in Ramayana, we have seen valya the thief and a killer have become Maharshi Valmiki and at the time of Buddha the anguliman the bad man became a Sadhu (Goodman).

There are hundreds of women in our country who have given birth to sons and daughters. Which makes the country proud? So, we can understand what kind of training and education they must have given and what kind of knowledge they have.

Empowerment means following the rules and regulations in life, society, and culture. The great sage like Ashtavakra says, even the father and mother must not touch their daughter and son after 10 years of age. Otherwise, it will create psychological problems like Oedipus and Electra’s complex of desire.

By birth, we may be women or men. That is the lowest understanding of humanity. But becoming a Mother, Father, Brother, Sister, Guru, Friend, Wife, and Husband is more empowering than the women’s empowerment.

In our country, the three texts are always empowering humanity they are Ramayana, Mahabharata, and ‘The Constitution of India’. In the same way, the Mother, Father, and Guru are always empowering the individuals and groups. Maharshi Valmiki, Maharshi Ved Vayas, and Dr. Babasaheb Ambedkar have done a permanent job of empowerment. According to philosophy, absolute empowerment is given by God. Empowerment in teaching and learning is never permanent. Empowerment teaching and learning are always improving and changing.

In India, if the trainer in the gymnasium gives a weight management plan and if they achieve 5 to 10 percent weight loss or weight gain, they feel empowered. By saying your style is beautiful or thank you, they feel empowered. But is this empowerment? Sometimes slavery/service is also empowerment. Making them work/practice from the lower level is also empowering.

**Conclusion :**

While learning empowerment, which type/kind of empowerment does the human being want to learn, and accordingly he makes his choice. Sometimes the human being harms their own body, mind, senses, and knowledge by not going to the right empowerment teacher or knowledge.

**Reference :**

1. <sup>1</sup> Sharma, Chandradhar. A Critical Survey of Indian Philosophy. Delhi: Motilal Banarsidass Publishers Private Ltd, 2009. Page – 69.
2. Barlingay, S. S. Beliefs, Reasons & Reflections. Published by Indian Philosophical Quarterly Publications, University of Pune, Pune, 1983.
3. Harikrishna, Goyandka. Maharshi Patanjalikrut Yoga – Darshana, Hindi – Vyakhyashahit. 135. Published – Gita Press, Gorakpur, 2003.
4. [https://www.brainyquote.com/quotes/billy\\_graham\\_161989#:~:text=Billy%20Graham%20Quotes&text=When%20wealth%20is%20lost%2C%20nothing%20is%20lost%3B%20when%20health%20is,is%20lost%2C%20all%20is%20lost.](https://www.brainyquote.com/quotes/billy_graham_161989#:~:text=Billy%20Graham%20Quotes&text=When%20wealth%20is%20lost%2C%20nothing%20is%20lost%3B%20when%20health%20is,is%20lost%2C%20all%20is%20lost.)



---

## ECONOMIC EMPOWERMENT OF WOMEN

---

Mrs Swati Venkatrao Adde  
*Research Scholar in Commerce*

---

### Abstracts:

The paper shows that how women empowerment contributing and impacting Indian economy, and discussing basic concepts of women empowerment. In India woman constitutes almost 50 % of total population, our constitution guarantees equal rights to all citizens and prohibits discrimination on the basis of race, ethnicity, gender, caste etc. But still now woman in India is treated as vulnerable section of the society. In Western countries women are empowered long ago, but in India the concept and process of women empowerment has started lately.

According to World Bank estimates, India has one of the lowest female labour force participation rates in the world. The female labour participation rate in India had fallen to 20.3% in 2019 from more than 26% in 2005, according to World Bank estimates, compared with 30.5% in neighbouring Bangladesh and 33.7% in Sri Lanka. Most employed women in India are in low-skilled work, such as farm and factory labour and domestic help. In 2020, about 19 percent of women were in the labour force across India, down from approximately 30 percent in 1990. also employment became the serious issue because of the growing population, lack quality education, low skilled education along that demand for job is high.

Doing job or employment just not solution for women, not enough as well. Women have to empower herself through entrepreneurship. Encouraging women entrepreneurs is vital for economic growth as their participation direct bearing on improving the standard of living, helps in the job creation and allow them more social independence that bring about better outcomes at the community level.

**Key words:** Women Empowerments, Emporment Of A Woman, Economic Emporment Of Women.

### Introduction:

Women entrepreneurs and their increasing presence in India have significantly influenced the social and economic demographics of the country. The participation of women in the labour force has helped millions of families to pull out of poverty and has led to job creation. Women are well known for their leadership skills and hence dominate in new-age industries such electronic, manufacturing where more than 50% of the employees are women because of their high-precision work and better productivity levels. This attitude towards work and commendable business skills have also emphasised the importance of women in the modern workforce.

The dictionary meaning of word empower is the “process of gaining freedom and power to do what you want or want to control what happens to you”. And an entrepreneur is a person who organise a venture to benefit from an opportunity, rather than working as an employee. At present world over 1/3rd of the entrepreneurial ventures is run by women entrepreneurs. With each passing year, more and more women are finding success in their entrepreneurial venture. Empowerment of women entrepreneur is an innovative and important policy for development of the economy like India. Empowering women through entrepreneurship has become an essential part of country’s development efforts due to Economic growth, social stability and Women development.

### Approach:

The word empowerment is widely used in the relation to women. Very often it is used as a substitute for women’s welfare, development of women, upliftment of women, participation and awareness rising of women. But the empowerment of women is not synonymous to these words. It is something of a more and broader concept.

Empowerment in simplest form means “the manifestation of redistribution of power that challenges patriarchal ideology and the male dominance”. Empowerment is a process that enables women to gain access to and control of material as well as information resources. Empowerment is a process, not an event, which challenges traditional power equations and relations. Abolition of gender-based discrimination in all institutions and structures of the society and participation of women in policy and decision-making process are few dimensions of women empowerment.

Empowerment in the context of women’s development is a way of defining, challenging and overcoming barriers in a woman’s life through which she increases her ability to shape her life and

environment. It is an active, multidimensional process which should enable women to realize their full identity and power in all spheres of life.

Empowerment can give power to women to have control over the circumstances of their lives. It includes both control over resources and ideology, greater self-confidence and an inner transformation of one's consciousness that enables one to overcome external affairs. Empowerment of women is critical not only for their own welfare but also for the development of the country.

The concept of entrepreneurship is proving to be a helpful instrument for the empowerment of women. Entrepreneurship development and income generating activities are a feasible solution for empowering women. It generates income and also provides flexible working hours according to the needs of home makers. Economic independence is the need of the hour. Participation in income generating activities helps in the overall empowerment of women. Empowering women through education, ideas, consciousness, mobilization and participatory approach can enable them to take their own decisions, make them self-reliant and self-confident.

The traditional perception of women as helper in the occupation of the husband and homemaker is gradually vanishing in the recent past. Women have started proving themselves in many fields including entrepreneurship and their participation in entrepreneurial activities has increased by leap and bound. Quite a large number of women entrepreneurs have setup their enterprises and have been in business successfully. They have been successful in breaking their confinement within the limits of their homes by entering into varied kinds of professions and services. Women entrepreneurs have proved to be on par with their male counterparts in business acumen and are emerging as smart and dynamic entrepreneurs.

The acceptance of small family concept and the resultant disintegration of traditional joint family system have resulted in psychological liberation experienced by women. The successive industrial policies of the government have laid greater emphasis on the development of the women entrepreneurship in the country. Improved level of women education has increased the aspiration to widen their horizon and extend their role. More women now opt for higher technical and professional education as the educational facilities increase in the country. Proportion of women in the labour force has also increased as a result of this. All these factors and developments have influenced women to take-up non-traditional higher levels of activities like that of entrepreneurship apart from their conventional role of home making.

#### **Concept of Women Entrepreneurship:**

Women entrepreneurship is relatively a recent phenomenon which came into prominence in late the 1970's. There has been dramatic increase in the number of women setting-up in business and it has been noted that they have become the fastest growing segment with in the small business sector (Moore and Buttner 1997). Due to spread of education, favourable government policies toward women, entrepreneurship awareness and new kind of avenue, more and more women are venturing as

entrepreneurs in all kind of business, economic and other useful activities. Women entrepreneurship in India has come a long way from papads and pickles to engineering and electronics. Nowadays elite women in cities are making a mark in nonconventional fields such as consultancy, garments exporting, interior designing, textile printing, food processing, chemicals, pharmaceuticals etc.

Women entrepreneurs are the women or a group of the women who initiate, organize and operate business enterprise. The government of India has defined women entrepreneur as "an enterprise owned and controlled by women having a minimum financial interest of 51 per cent of capital and giving at least 51 per cent of the employment generated by the enterprise of women".

In the words of nutshell "women entrepreneurs are those women who think of business enterprise, initiate it, organize and combine the factors of production, operate the enterprise and undertake risk and handle economic uncertainty involved in running a business enterprise"

#### **Conclusion:**

The year 2020 is believed to have washed away years of significant progress made by governments worldwide in terms of women's economic and social empowerment. While the Indian government left no stone unturned in overhauling the economy and providing the much-needed impetus to MSMEs, we read stories of both the resilience and the struggle of women entrepreneurs wading through a sea of problems and yet refusing to give up. Therefore, it is our social and moral obligation to facilitate an enabling environment for women desirous of entering the workforce by rendering them equal opportunities and opening up new avenues for them to thrive.

Despite India's general progress in terms of the number of women entrepreneurs in the country, there still remains a considerable gender gap that needs to be closed. Currently, women only account for



13.56 per cent in the entrepreneurial space and have a significantly disproportionate presence in the labour force. Though the government has been making continuous efforts to empower women in India, they continue to be, by and large, hobbled by disempowerment, financial dependency and inequalities. As per the India SDG Index, India has secured a score of 42 on a scale of 100 on the indicator of “Gender Equality”. The figures from the latest Periodic Labour Force Survey also lay bare the vast gender inequality: An abysmal 19.7 per cent rural women and 16.1 per cent of women in urban areas were found to be in the labour force. To plug these gaps and work towards an inclusive society, every stakeholder has to do more.

**References:**

1. Biju M.R. 2006, “Women Empowerment-Politics and Policies”, Vedams Books (P) Ltd, New Delhi.  
Das Marami, 2012, “Women Empowerment through Entrepreneurship: A Case Study of Guwahati Municipal Corporation, International Journal of
2. Hemlatha H.M, 2004, “Empowerment of Women-A Perspective”, Venkata Ravi R, “Empowerment of People: Grassroots Strategies and Issues”, Kanishka Publishers, New Delhi,
3. <https://indianexpress.com/article/opinion/two-way-street-womens-empowerment-and-economic-development-7219508/>
4. <https://in.one.un.org/unibf/gender-quality/#:~:text=The%20economic%20impact%20of%20achieving,India's%20GDP%20by%2027%20percent.>



---

**GENDER AND DEVELOPMENT IN KERALA**

---

**Dr.Maneesh.B**

*Assistant Professor, Department of Economics, MMNSS College, Kottiyam, Kollam, Kerala*

*Email- [manbpillai@gmail.com](mailto:manbpillai@gmail.com)*

---

**Abstract :**

Achieving gender equality and empowering all women and girls is one of the sustainable goals of the United Nations (UN) Sustainable Development Goal 5 (SDG 5). The UN recognizes ending discrimination against women as not only a basic human right but as a necessary condition for a sustainable future. It is very evident that significant progress toward gender equality and women's empowerment has happened in the past four decades. However, as a global community, we are still far away from being a gender-equal world.

**Introduction :**

India is ranked 140th among 156 countries in the World Economic Forum's Global Gender Gap Report 2021. Further, the Gender Inequality Index (GII) also offers a picture of gender disparities in India in sectors such as health, empowerment and the labour market. Kerala stands out among the States of India in terms of several indicators of women's development. Kerala took a historic step in 2010 by implementing legislation to reserve 50 per cent of seats for women in local government. In 2021, there were 602 women headed local self-governing bodies out of a total of 1200 local bodies (Department of Panchayath, Kerala Government 2021). Kudumbashree Mission, one of the largest women empowerment projects in India has also been playing a key role in women's development. Women's participation in local bodies need to be seen also as a reflection of Kudumbashree's constant involvement in empowering lakhs of women through training, entrepreneurship support and education. In this era of neo-liberalism, despite the impact of fiscal policy all over India, social spending in Kerala is still sensitive to areas like gender and development. The Government of Kerala and its various agencies play a significant role in paving a leading path towards a gender-equal society.

As per the 2011 census, the ratio of women to men for Kerala is 1,084, which is high compared to the national figure of 940. Women constitute 52 per cent of the total population in Kerala. Children aged 0-14 years represent 23.44 per cent of the total population in Kerala, 48.91 per cent of whom are girls. In contrast to the national average of 11 per cent, 22 per cent of all households in Kerala are female-headed. In recent years there was an increase in women's employment in Departments such as Police and Excise. After the pandemic substantial recruitment of health workers has been occurred, large number of the new health workforce being women.

**Education and Gender Parity :**

The impressive achievement of Kerala with respect to socio-cultural development is often attributed to its high female literacy and education. High literacy can be considered as the basis of "take-off" for the social and political development of Kerala women. Kerala has the highest female literacy rate among Indian states at 92 per cent though a small gender gap exists (Census, 2011). It is also seen that the gender gap has narrowed during these six decades in Kerala. As per the NFHS-5, 2019-20 statistics, literacy rate of women (age 15-49) in Kerala has further increased to 98.3 per cent. But women in Kerala as well as India lag behind men in terms of other levels of literacy like computer literacy and basic internet knowledge. The gender gap in terms of the internet literacy is more prominent in rural areas.

In the case of general education, enrolment is universal at the primary level and gender parity has been achieved; girl students constitute 48 per cent of total student enrolment in schools. Girls outnumbered boys in terms of enrolment in higher secondary education at 51.82 per cent. At the tertiary level also the enrolment of girls is higher than boys. For example, girls constituted 64.6 per cent of total enrolment for undergraduate courses in various Arts and Science colleges in Kerala in 2020-21. With regard to post-graduation, enrolment of girls was as high as 64.69 per cent of the total enrolment. But when the intake of girls in engineering colleges and polytechnics is considered, the situation is different. Out of the total enrolled students, girls constitute only 41.85 per cent in engineering colleges and 26.51 per cent in polytechnics. The percentage of girls in technical schools is very low at 5.2 per cent.

Enrolment of girls in the professional courses like B.Tech and other technical courses like polytechnics and technical high schools is proportionately low; but the proportion is high in the case of

health and allied sciences. Compared to any other category, girls constitute a large majority of students in medical science related courses. More than 80 per cent of the students in health and allied courses are girls. Here also, girls outnumber boys. This is an indication that in the coming years above 60 per cent of doctors will be women.

All the data related to enrolment of students show that except in technical education, girls outnumber boys at all levels of education including professional education.

#### **Health Status of Women in Kerala :**

Kerala has achieved high status in terms of most of the women's health indicators such as maternal mortality, life expectancy and sex ratio. Life Expectancy at birth of women in Kerala at 77.9 years is the highest in India; much higher than for women in India as a whole, which is 70.7 years. The high health status of women in Kerala than the women in other parts of the country is a reflection of overall social development of the State. Most of the health indicators are highly favourable to women in the State. As per the figures released by the Registrar General of India, all the demographic indicators are favourable to women of Kerala.

Low maternal mortality rate and high female life expectancy in Kerala are attributed to the extensive public provisioning for maternal care in the State. As per SRS Statistical Report 2018, total fertility rate of women in Kerala in the age group of 15-49 who are illiterate is 1.8 and that of total literate women is 1.7, while at national level it is 3 and 2.1 respectively. The universal access to health care institutions helps to ensure maternal care as well as institutional delivery to all. These achievements are the results of decadal long efforts of Government of Kerala since its formation in providing public health care.

The high literacy, educational status and the favourable health indicators are however not reflected in the life style health indicators. In terms of Body Mass Index, obesity and anaemia, women's position is not good as per the reports of NFHS, 2019-20. In Kerala as well as India, the percentage of women with Body Mass Index below normal is high compared to their male counterparts even though Kerala women are better compared to all India average. But in the case of obesity, the percentage of women in Kerala is higher than that of India as well as that of their male counterparts in the State. In the case of anaemia, it is seen that the percentage has increased from 2015-16 to 2019-20 though Kerala's situation is better than that of all India average. The adolescent pregnancy also is very low in Kerala. As the proportion of aging population in Kerala is high, non-communicable diseases like hypertension, diabetes, and cardiovascular diseases etc. are also on increase. Lack of physical activities creates number of health issues like obesity and high prevalence of non-communicable diseases among women. According to NFHS-5 statistics, 24.8 per cent of women in Kerala have diabetes mellitus and 30.9 per cent have hypertension.

As per NFHS-5 report, anaemia among women and children in Kerala has also increased as compared to NFHS-4 in spite of various schemes such as Supplementary Nutrition Programme, Poshan Abhiyaan and First 1,000 days implemented by the Women and Child Department (WCD) to improve the nutritional status of women and children. To address the issue of malnutrition we need integration of health and nutrition platforms at the community level and awareness creation among the public. With an aim to reduce anaemia among women and children to 20 per cent with coordinated and focused action, the Department has started an awareness campaign called "Campaign 12". It was launched on January 12, 2021 and will go on for a year.

As regards family planning, the knowledge of contraception is almost universal in Kerala. The availability of contraception within and outside marriage is a concern. Male participation in contraceptive methods is negligible as per NFHS 5. Data indicates that female sterilization rate as 46.6 per cent as opposite to male 0.1 per cent in Kerala. At national level, it is 37.9 per cent in females and 0.3 per cent in males.

#### **Conclusion :**

Empowerment of women by means of income generating activities is a new orthodoxy in development discourse which signifies a paradigm shift from 'women in development' to 'gender and development' and subsequently to 'gender empowerment'. Education and health are the two important determinants of women's economic participation and thus have a powerful influence on their ability to control their environment and their lives. At the same time, education and health are also the two important areas in which persistent gender inequality exist. However, we must acknowledge the role of women in Kerala's achievements in health and education and through that on women's empowerment.

#### **References:**

1. Census (2011), Office of the Registrar General & Census Commissioner, India , Ministry of Home Affairs, Government of India.

2. Economic Review (2021), State Planning Board, Government of Kerala.
3. Shivakumar, A. K. 1996 “UNDP's Gender Related Development Index: A comparison for Indian States,” *Economic and Political Weekly*
4. Tharamangalam, Joseph 2003, “The Perils of Social Development without Economic Growth: The Development Debacle of Kerala, India.” Available <http://csf.colorado.edu/bcas/Kerala/kether1.htm>
5. UNDP 1997, Human Development Report, New York, Oxford University Press
6. Visvanathan, Lynn. 1997. *Theories of Women, Gender and Development: Introduction to Part I*. Nova Scotia: Fernwood Publishers.
7. Young, Kate, “Gender and Development”, In Visvanathan et.al. op cit.
8. <https://prsindia.org/policy/vital-stats/national-family-health-survey-5>



---

**EDUCATION IS THE ESSENTIAL NEED OF THE WOMEN EMPOWERMENT**

---

**Dr.Rajani Ramesh Senad**

*HOD and Associate Professor, Dr. Sow. I.B.P. Mahila College, Samarthnagar, Aurangabad.*

*E-mail- senadrajani@gmail.com*

---

**Introduction :**

"Empowering women is a prerequisite for creating a good nation, when women are empowered, society with stability is assured. Empowerment of women is essential as their values systems lead to the development of a good family, good society and ultimately a good nation."

*Former President A.P.J. Abdul Kalam*

"Women's empowerment and their full participation on the basis of equality in all spheres of society including participation in the decision making process and access to power are fundamental for the achievement of equality, development and peace"

*Beijing Declaration*

"No struggle can ever succeed without women participation side by side with men. There are two powers in the world. One is the sword, one is the pen. There is a third power, stronger than both that of women"

*Malala Yousufzai*

Women have a distinct role to play in the development of the nation. In the role of mother, a woman shaped the personality and character of children and hence the 'character of nation'. As a house wife, she maintains the productivity of the human capital of making a contribution to the economy of the nation. Apart from this a woman herself represents a unit of human capital, and is therefore capable of making a contribution to the economy of the nation. Sexual equality is very much essential from the point of view development of an economy.

Women empowerment refers to increasing and improving the social, economic, political and legal strength of the women. To ensure equal right to women, to make them confident, freely live their life with self respect and self dignity. Empowerment aspect visualizes the full participation of people in the decision making process that shapes their lives. The goal of inclusive growth and human development cannot be achieved without the development and empowerment of women.

Education is the most important instrument for human resource development. Education of women, therefore, occupies to priority amongst various measures taken to improve the status of women in India. In recent years, the focus of planning has shifted from equipping women for their traditional roles of house wives and mother to recognizing their worth as procedures, making a major contribution to family and national income.

Efforts have been made over the past three decades of planned development to enroll more girls in schools and encourage them to stay in schools, to continue their education as long as possible, and to provide non-formal education opportunities for women.

Education is the process that liberates mind. It is liberation from all forms of darkness and ignorance. Women's literacy is essential for economic viability and independence. Acquisition of knowledge is one of prerequisites of human development. Today all development agencies agree on the importance of educating women in order to promote and maintain family education, health, nutrition and general well being.

The aim of education should be to train women in such a way that they apply their acquired knowledge to the pursuits of daily life and fit them for the position they have to fill. Education for women should always be directed towards their holistic development education enhances a women's sense of her own health needs and perspectives, and her power to make any health and family planning decisions. This in turn, helps to reduce child and maternal mortality and morbidity rates. The increase in the education of women and girls contributes to greater empowerment of women, to a postponement of the age of marriage and to a reduction in the size of the families. Thus the educational level of women is particularly important because educational attainment can affect age of marriage reproductive behaviour, the use of contraceptive, the health and nutritional levels of the family, proper hygienic practices, migration trends and above all, their own status.

**Importance of women Education :**

"I 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." - Pt. Jawaharlal Nehru. 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 home and outside. If it is said that education is the key to all problems, then it won't be improper. Thinkers have given a number of definitions of education but out of these definitions, the most important definition is that which was put forth by M. Phule.

"Education is that which demonstrates the difference between what is good and what is evil". If we consider the above definition, we come to know that whatever revolutions that have taken place in our history. Education is at the base of them. Education means modification of behaviour in every aspect, such as mentality, out look, 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 also help in the reduction of infant mortality rate and growth of the population.

**Women Empowerment :**

The concept of women empowerment was introduced at the International women's conference at Nairobi in 1985. The term Empowerment was defined as a distribution of social power and control of resources in favour of women. Empowerment is a process which includes the following components :

- Equal access to opportunities for using societies resources.
- Prohibition of gender discrimination in thought and practice.
- Freedom from violence.
- Economic independence.
- Participation in all decision making bodies.
- Freedom of choice in matters relating to one's life.

Women empowerment came to be associated with social justice and equality. Equality in social systems is a necessary condition for empowerment of women. However it is not sufficient for their development, as development and empowerment are not synonymous. Empowerment of women help them to be politically active, economically productive and independent. It is an active process, enabling them to realise their full identity and power in all spheres of life. An empowered women has a positive self image, and takes and active part in decision making related to herself, her family and the community.

**Education and Empowerment :**

Education is a milestone for women empowerment because it enables them to respond to opportunities, to challenges their traditional roles and to change their lives. Education is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process. The role of education is not only learning of three R's but includes raising awareness, critical analysis of various structures and acquiring knowledge for empowerment at all levels.

In order to empower women we need not only to give them more economic power but also bring changes in the entire social, political and legal systems of the country through education because these are responsible for women's lower status in society. Education empower the women b developing.

- Self esteem and self confidence.
- A positive image of women
- Ability to think critically.
- Decision making abilities and action through collective process.
- Equal participation in development process.
- Knowledge and skill for economic independence.
- Legal literacy and information relating to their rights.

Hence the solution to the social, political and economic problem of women is to be sought through appropriate education.

**Challenges faced by women education :**

A number of challenges are responsible for poor female literacy and high dropout among girls, they are

- Gender based inequality
- Social discrimination such as parents attitude, customs, cultural constraints etc.

- Inadequate school facilities.
- Fear of sexual harassment.
- Lack of sufficient number of qualified female teachers
- Lack of transport facilities.
- Low retention rate and high dropout rate
- Early marriages
- Compulsion to work at home.
- Lack of hostel facilities for girls.
- Fixed schooling hours.
- Considering the different barriers for low level of literacy among females in India, a number of measures can be taken to promote the existing condition and to achieve the needed target such as :  
Schooling facilities should be provided to the girls nearer to their place of residence within a walking distance.
- Provide alternatives forms of schooling, i.e. combine formal schooling with non formal means for dropouts.
- Appoint more women teachers especially in rural areas and provide them with secure residential accommodation.
- Free education should be introduced for girls up to secondary stage by all stage.
- Separate institutions for girls should be established wherever it is needed.
- Adequate arrangements should be made for free transport of girls to school if it is situated more than the walking distances.
- Encourage women teachers by providing intensive training and regular educational support.
- Introduce facilities for bridge programme to enable the dropouts to reenter the school system.
- Awareness campaign should be conducted for the parents in rural areas where hesitation regarding girls education prevails amongst the parents.
- Give emphasis to distance mode of education by opening more branches of NOS, IGNOU centers etc.
- Provide incentives like uniforms, text books, exercise books, attendance scholarship etc.
- Introducing flexible school timings and region specific school colanders.

#### **Conclusions :**

Women play an imperative role in making a nation progressive and guide it towards development. The education of women is the most powerful tool to change the position of society. Education also brings a reduction in inequalities and function 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 educations, established schools, colleges and universities even exclusively for women in the state.

Even though the culture, economy and polity may be barriers to women in certain parts of the society, still women are maretng ahed with great conviction and confidence to keep themselves at par with their counterpart in every sphere. With the help of proper education, each and every women would be capable of discharging their social responsibility towards community and national development through active participation because an empowered social is imperative in the Indian democratic vision of a new social order.

#### **References :**

1. Begum, M., Women Entrepreneurship in India : Challenges and Strategies. University news, 44 (15), 13-16, 2006.
2. Chand, D; General studies Mannual. Tata Mc-GrawHill Publishing Company Ltd. – Delhi.2006
3. Dhamiya, N. and Panda, S.K. Woken Empowerment through education : Role of Universities, University News, 44 (27), 12-15.2006.
4. Bhat, R.A. (2015), Role of education in the empowerment of Women in India, Journal of Education and Practice, Vol.6, No.10, 2015.
5. Ponraj, P. & Gngaru K., (2016), Women Empowerment in India, Shanlax International Journal of Commerce, Volume 4, Issue 4, Page No.55-58.
6. Pandya, R, 2008, Women and Education, Women welfare and Empowerment in India, Page No.185-194, 2008.
7. Soni, J. K., 2011, Women empowerment synchronizing the Gender Power, Page No.21, 2011.



8. Pruthi R, Deni R; Pruthi R, 2011, Women education, Education, Employment and Empowerment of women, Page No.31-39, 2001.
9. Shrivastava, G, Women's Identity in the Indian society : Educational Perspective, University, News, 44124). 4-8. 2005.



---

**GENDER ISSUES AND HUMAN RIGHTS**

---

**Dr. Vandana Bawankule**

*Asst. Professor, Late Dr. Haribhau Admane Arts & Commerce College, Saoner*

*Email- [vandanabawankule@gmail.com](mailto:vandanabawankule@gmail.com)*

---

**Abstract:**

Women continue to be discriminated all over the world and subject to many forms of violence. In spite of ratification of regional and International Instruments women are still facing all kinds of discriminations, domination, torture and violence. Gender justice is a human right where everybody are valued equally and are able to share equitably in the distribution of power knowledge and resources. Gender equality is a fundamental human right which is very essential to achieve peaceful societies.

**Keywords:** Violence, Gender equality, Human right, Discrimination, Resources

**Introduction:**

Discrimination against women is prohibited under every human rights treaty. But even than it is a complicated human rights issue for every country in the world. Women population represent half of the world's population. To achieve peaceful societies with full potential and sustainable development, gender equality, besides being a fundamental human rights is very essential. Gender equality can be achieved only when both male and female individuals are treated similarly. Everyone in the society has equal rights to access the resources available irrespective of their class, caste, color, gender, profession and status. But there is lot of discrimination even in progressive societies and countries on these factors.

The most prevalent discrimination is gender inequality which is not limited to certain spheres of countries, but is prevalent across the globe. Discrimination can exist because of cultural, geographical, economical social difference. But gender inequality occurs due to the social structure that prevails since long which gives no equal opportunities to women's. This gender disparity hampers the development of the nation. For economic prosperity and wellbeing of the nation gender inequality is to be eradicated completely. Gender equality becomes reality when all genders are allowed equal opportunities in all the spheres. Today gender inequality has become a complicated human right issue for every country.

**Gender Issues And Human Rights:**

"Equality for women's means progress for all" United Nation Secretary General Ban Ki-Moon declared this, marking international women's day on 08<sup>th</sup> March 2014. A simple truth is highlighted in the statement that if the female citizen's enjoy full equality the society attains better development in all the aspects.

Today gender issue challenge in the context of human rights is more important reason being today the whole human civilization must protect and promote the basic rights of every individual to lead a dignified life. Due to the widespread existence of socio-economic inequalities, structural inequities, uneven distribution of resources, which are creating stumbling blocks in the process of establishing an egalitarian society. In this backdrop various efforts by international bodies and successive government at the center as well as states are crucial in this context. In fact human rights declarations are platforms to reach the unreached with specific provision for the subalterns, the marginalized sections, downtrodden and the voiceless however the obstacles to achieve universal declaration of Human Rights (UDHR) as well as millennium Development Goal (MDG) are also equally important in the context of lack of fulfillment of human rights provision. This paper is modest attempt to critically examine all these issues responsible for such a pithy condition looking with special reference to the gender issues.

In general, human rights means the rights relating to life, liberty, equality and dignity of the individual guaranteed by the constitution embodied in the international covenants and enforceable by courts inside any country which basically aimed at providing a dignified life to every individual. Human rights are basic in nature to the human civilization and entitled to every human being of ethnic origin, caste, class color, religion, language, or any other consideration of his/her social existence. Generally these rights consist of right to life equality before the law, freedom of expression, the right to work, right to social security, right to education, right to development and self – determination etc. Therefore human rights are inseparable, interrelated and interdependent. Twentieth century witnessed unprecedented violations of human rights in various forms twenty first century, however started with two important events.

- i) The new initiatives by poor and rich nations in fulfilling a long unfinished agenda of “human rights” for all and
- ii) The millennium development goals.

As the end date of the Millennium Development Goals nears and as discussion on the next global development agenda intensifies there is a strong momentum for achieving development with equity including by eradicating gender inequality and empowering women and girls Economic empowerment and economic development are interrelated. There is a direct relationship between economic development and women’s empowerment. Empowerment with respect to women can be defined as ‘improving the capacity and the ability of women to access constituents of development, related to health, education, earning opportunities and political participation’. In one direction development alone can play a major role in driving down inequality between men and women. In other direction continuous discrimination. Continuous discrimination against women hinders nation’s development. Almost all the government, non-government, public or private institutions, NGOs have been giving their priority to ensure the process of women empowerment at large. With this focused objective the Government of India has taken the initiatives to undertake the capacity building programmes for women, through the network of various institutions working at grass root level. Considering the present status of women in India the complicated issues of their safety, security, violence, gender imbalance, literacy, health, education and the drudgeries in day to day lives of women are yet to be addressed thoroughly. It has been a matter of immense importance and needs to be seen in the context of Dialectics and Dynamics of Human Rights, emphasizing on women’s right as human rights mainly, because of their sufferings on account of gender bias and gender divide which are ruling over the situation with the visible disorientation in reality in the various aspects of their lives despite the equality guaranteed by our constitution. In the era of globalization this is a crucial subject, and focuses on the various aspects, of gender issues which are making their lives miserable, vulnerable and distressed one, leading to the further agonies, Women’s full enjoyment of Human Rights is undermined by the discrepancies between some national legislation and international law, and instrument on Human rights, over all by complex administrative procedures, lack of awareness and inadequate monitoring of the violation of human rights of all women, coupled with under representative in justice and administrative systems insufficient information of existing rights and persistent attitudes and practices. Perpetuate women’s de-facto inequality. Lack of awareness, about these rights are the obstacles that prevents women from engaging their Human rights and attaining equality. Experiences in many countries have shown that the women can be empowered and motivated to assert their rights irrespective of their education or socio-economic status.

It is the state who is supposed to ensure, not only safety and security of women but create a conducive environment where they are at peace and bliss through various measures support system aimed at their peaceful co-existence, as a mark of indicator of national development at large which ultimately revolves around effective policies and pro women programmes calling for its implementation through the capacity building of the institution. Identifying this crucial point off late various new schemes such as a support to rape victims, Nirbhaya scheme, save girl child, Beti Bachao Beti Padhao, Sukanya Yojna, Indira Gandhi Matritva Sahyog Yojna and many other programmes have been launched by the government which are aimed at preventing handling and helping major, issues related to women lives making headway through. One of the ways by which the threat to Human Rights of women could be met is by bringing human rights education at all levels. It would bring about a profound reform as a means of understanding and embracing principles of human equality, dignity and commitment to respects and protect the rights of all. And attitudinal change in human behavior is required so that knowledge of women’s rights as human rights is disseminated.

#### **Conclusion:**

Gender bias is a tremendous waste of human potential gender equality is a fundamental human right which is very necessary foundation for a prosperous and sustainable world. Gender sensitization is the right approach for gender equality. For strengthening gender equality imparting the right kind of information and awareness is necessary. Awareness and proper knowledge about their rights and capabilities can make women raise their voice and demand their rights need for gender sensitive education system will be a good move. Through the learning of human rights as a way of life, fundamental change can be brought about for embracing principles of human equality, dignity and commitment to respect and protect the right of all. A far more conscious effort is to be made by all in context of women’s rights as

human rights giving them equal opportunity not only to survive but develop gracefully as an Indian Citizen of the aspiring country on the world map.

**References:**

1. Guide to the Protection of Human Rights Act, 1993.
2. Joshi, Sandip (23<sup>rd</sup> January 2013). “Failure of Governance root cause of crimes against women: Verma committee”. The Hindu ( Chennai, India)



---

**FOURTH WAVE FEMINISM IN INDIA AND THE THREAT OF COMMUNALISM**

---

**Mohini M. Mushrif**

*Assistant Professor, Gopinath Munde National Institute for Rural Development and Research, Dr.  
Babasaheb Ambedkar Marathwada University.  
Email id- mohinimushrif95@gmail.com*

---

**Abstract:**

There are very few people in India now who will disagree with the fact that the Indian psyche has gotten more divisive in the past few years. One of the less obvious but just as harmful effects of the increasing communal violence and narrative is the impact on women's rights and freedoms. The way we define ourselves as a society is changing and unfortunately, that spells a great regression in the way women have been functioning in Indian society. The idea of ownership of women by the community with the males as protectors is being strengthened and used aggressively to sow the seeds of insecurity within communities.

This paper intends to study how this type of messaging has been harmful to women of all communities, with the impact on women of minority communities in India being more direct and intensely felt.

**Introduction :**

**Role of Religion in Discrimination in India :**

India has a long history of 'protectors' of different religions governing the socio-political system that prevails. Since the beginning of the later-Vedic period, increased social divisions due to the Varnashram system as well as many new rules formulated by the different Shastras and Puranas decided the fate of many communities that resided in India. As the population under the Hindu fold increased, so did the divisions and strict rules to conserve them. The ones who claimed to know the scriptures were the ones entrusted with determining their authenticity, a system as flawed today as it was then. This led to many tribal communities being relegated to the untouchable fold. Except for the two 'higher' varnas, called Savarnas, most other communities suffered a loss of social status and received demeaning treatment. Even in the Savarnas, the men enjoyed a better position in society, with Savarna women's rights being severely restricted; more so than the rights of women of the other varnas. The Brahmin orthodoxy dominated Hindu kingdoms' political decisions, and most kings ruled according to their will.

This situation continued in India even if the religions patronized by kings changed. Buddhism, Jainism, and eventually Islam found dominance in Indian social life, though the role of Brahmin orthodoxy remained as powerful as ever in most parts. This dominance of the priest class ensured that various derogatory religious practices took deep root in Indian society, rituals and the fear of God were deeply embedded and compliance to these rules was the only available option. Women's position deteriorated further and for every practice disregarding their rights and taking away their freedoms there was scripture to cite and fatwa to issue. This imposition was strengthened through the legal and political discourse. The law and order situation in all kingdoms of the subcontinent was governed by religious laws and scriptures. Social divisions affected the resources you could use, the taxes you had to pay, the scriptures you could read, and the punishment you received for your crimes. This situation continued long after the British arrived, and could only change with attempts of some British reformists at codifying and centralizing the various laws followed in the country. Efforts by social reformers (Southard, 1993), which by some is referred to as the first wave of Indian feminism (Jain, 2020), led to many of these changes.

**Indian Women's Movement :**

As we entered the post-Independence era, this codification was complete in all criminal matters and most civil matters, bringing about some conformity. Our Constitution was a highly progressive document that treated women as active citizens on par with men. Many laws were passed like the Hindu Code Bills, and changes were made to the Criminal Procedural Code, and Indian Penal Code criminalizing practices that treated women as second-class citizens (Chandrakala S Halli., 2016). The women's movement entered the private sphere to claim equal rights pertaining to marriage, divorce, and succession, justice for dowry and sexual violence, and economic opportunities. This second wave of feminism became broader as the intersectionality of caste, class, and culture was recognised by the state. With improvement in literacy levels and free movement, Indian women were beginning to develop identity-consciousness (Mishra, 1997).

These attempts continued but could not be as successful as the constitution-makers hoped for. Discrimination continued though the way it manifested did change. Urbanised and modernized forms of discrimination prevail even today. Women also had to fight tooth and nail for every inch of space they claimed in the public arena. Women expressed solidarity with each other in their struggles and many women's movements in the post-independence period showcased the unity that India was capable of. Other than the movements for legal and constitutional changes noted participation of women of all sections in commendable numbers, certain other movements like the agitation against dowry deaths, against the Shah Bano case, the anti-rape movement of 2012, and environmental movements like the Chipko and Appiko movements gave voice to concerns of women from disadvantaged sections of society (Kumar, 1989). Indian women's movement has been criticized as catering only to the select elite, upper-caste, urban crowd, and this criticism is warranted but there have been significant attempts made by feminist activists toward intersectional feminism (Pande, 2018).

**Theme:**

**Fourth Wave Feminism and the Threats Involved:**

With the effects of economic liberalisation and the advent of modern technology, by the 2000s, women in India witnessed a cultural shift that stressed on rights such as women's freedom, choice, and independence. Although the term 'fourth-wave feminism' originated in the West, it emerged in India almost synchronously due to the widespread use of social media (Jain, 2020). At the same time, digital feminist activity can also be exclusionist because dominant cultures and languages have a significant role in selecting those who can be heard, included, and seen in the movement. On the other hand, many 4<sup>th</sup>-wave feminists also attempt to bring to the fore the issues of rural and tribal women and women of the working class (Kurian, 2018). They have been able to direct media attention to such issues, as the Aarey movement, issues of the Warli tribe, and protests of the Anganwadi workers.

These positive developments are accompanied by just as strong and aggressive, if not more, misogynistic response. The digital space has become a hotbed for online harassment, bullying, and sexual exploitation. It not only facilitates prevailing forms of misogyny but also gives rise to new ones that are intricately connected with the algorithmic politics of certain platforms, and the cultural bias that permeates while producing these technologies. A 'men's rights movement' began as a result of larger internet penetration, its call was for 'Saving the family' and to go back to the status-quo where men were not 'bullied, targeted and emasculated' (Naishadham, 2016). These MRAs usually considered themselves to be the 'protectors of culture', the parts of the culture that most needed to be protected were mostly those that perpetuated gender roles and restricted women's rights and freedoms (Basu, 2015). Most members of this movement also discredited themselves when a large part of their activism encompassed sexist, homophobic, and offensive statements.

Though the Men Rights Activism could not find a pride of place in Indian media, other than the occasional coverage of a conference or that of a 'harassed husband', the MRAs were able to enter the cultural zeitgeist as they fit in with the larger political messaging that Indian culture and way of life is under threat from increased women's rights, and was strengthened by jingoistic ideas of Indian identity and the need to protect it. This has led to a mainstreaming of such views, and social media platforms, where in-depth debate is impossible, catchy quick hashtags spread like wildfire. The nuanced debate about gender, intersectionality and the feminist movement cannot occur in such an environment and most times the views that gain the most engagement are the ones that are in the long-run harmful for women.

Some major examples of this phenomenon were against several ad campaigns like the Tanishq ad wherein a Hindu woman is shown married to a Muslim man. Blow-horn was sounded and the troops/trolls gathered to make an attack vicious enough for the company to take the ad down. Another such ad campaign was that of Fab India which used an Urdu phrase, but another issue that was raised by a prominent politician was that of a lack of Bindi worn by the models as it is one of the markers of Hindu woman's identity and an assurance of her good character. These campaigns are cloaked in the communal threat to Indian culture, but the idea it perpetuates is that of women being treated as property belonging to a community, their separate identity and individuality are of no consequence. They have to bear the burden of protecting their community's dignity (izzat). The women who refuse to comply with this idea are at best declared to be of bad character, or at worst threatened with rape, assault, or murder. Some women who have found themselves in the eye of such media storms have even found their edited selves on pornographic websites and applications where they were sold like cattle (Bulli Bai app, Sulli deals) (Dasgupta, 2022).

These are dangerous precedents on their own, but the dangers they posit become even more real and all-pervasive because of their manifestations in real life. Incidents of rape and murder where the identity of the victim or survivor were allegedly the main contributing factor are too numerous to be named, similarly, honour killings also occur although with less frequency than in our neighbouring countries where a similar phenomenon can be seen. Women of the minority have been part of controversies since independence, but the frequency of such incidents, the manner in which they occur, and the acceptance with which they are received both by the State and its people is far worse than what we've seen previously. The portrayal of female students involved in anti-CAA-NRC protests, the narrative around women protestors of Shaheen Bagh, and later the women involved in farmers' protests (Kurian, 2020).

This narrative is harmful in two specific ways: Firstly, women's opinions about their issues are not given weight, a woman's liberation should be her own decision, not a form of imposed liberty granted by powerful men as a favour. In repetition of the first wave of feminism in India led by male upper-caste social reformers, an example of this is the tokenism surrounding the phrase 'women empowerment'. Secondly, many oppressive and abhorrent practices are being defended or deemed acceptable in the name of saving the culture or religion; as we've seen in debates about marital rape, the Hijab row (Dhingra, 2022) or general sartorial aspects of a culture, Triple Talaq (Pallavi Gupta, 2020), restricting women's education and glorifying gender roles, etc.

#### Conclusion :

The post-1990s India was also marked by regressive constructions of the binary right-wing and neo-liberal imaginings of ideal/subversive Indian femininity (Kurian, Decolonizing the Body Theoretical Imaginings on the Fourth Wave Feminism in India, 2018). The access by means of the Internet to a global vocabulary of rights enabled India's youth to bring gender out of the shadows of this developmental framework. It also challenged the regressive nationalistic register by turning the tide from protection to women's autonomy at home and in public spaces. These new rights vocabularies of the feminist movement challenged not only the culture of sexism but also classism, casteism, and communalism. There is a need to protect these positive changes that the Indian Women's Movement has seen, to ensure that communalism doesn't cause regression of all the gains we have made in the last few decades. The rise of fourth-wave feminism can act as a counter to our growing conservative tendencies and strengthening it posits a definite option for better protection of women's rights and freedoms in India.

#### References :

1. Basu, S. (2015, October 31). Gathering Steam: Organising Strategies of the Indian Men's Rights Movement. *Economic and Political Weekly Vol. 50 No. 44*, pp. 67-75.
2. Chandrakala S Halli., a. S. (2016). Dr. BR Ambedkar and Hindu Code Bill, women measure legislation. *Imperial Journal of Interdisciplinary Research (IJIR) 2, no. 3*, 7-10.
3. Dasgupta, S. (2022). *What is Bulli Bai scandal — Indian app that listed Muslim women for auction*. UK : Independent .
4. Dhingra, S. (2022). *Hijab bans in India: Where communalism and patriarchy intersect*. New Delhi : Al Jazeera .
5. Jain, S. (2020). *The Rising Fourth Wave: Feminist Activism and Digital Platforms in India*, New Delhi : Observer Research Foundation (ORF).
6. Kumar, R. (1989). Contemporary Indian Feminism. *Feminist Review 33, no. 1*, 20-29.
7. Kurian, A. (2018). *#MeToo Campaign Brings the Rise of 'Fourth-Wave' Feminism in India*. New Delhi : The Wire .
8. Kurian, A. (2018). Decolonizing the Body Theoretical Imaginings on the Fourth Wave Feminism in India. In A. K. Sonora Jha, *New Feminisms in South Asia: Disrupting the Discourse Through Social Media, Film and Literature* (pp. 15-41). Routledge, Taylor & Francis Group.
9. Kurian, A. (2020). *Protests across India's 'Shaheen Baghs' are part of a global fourth-wave feminist uprising*. Delhi : Scroll .
10. Mishra, K. (1997). Indian Feminism and the Post-Colonial State. *Women & Politics* , Vol. 17, pp. 25-43.
11. Naishadham, S. (2016). *Why India's Men's Rights Movement Is Thriving*. Hyderabad : VICE India.
12. Pallavi Gupta, B. G. (2020). The politics of saving Muslim women in India: Gendered geolegality, security, and territorialization. *Political Geography Vol. 83* .
13. Pande, R. (2018). The History of Feminism and Doing Gender in India. *Revista Estudos Feministas*, 26 (3) .





NEW WOMAN WRITING AND FEMALE IDENTITY IN ENGLISH LITERATURE FROM  
FROM THE LAST CENTURY UPTO THE 21 ST CENTURY

Shri. Krishnakant Patil<sup>1</sup>, Ms. Laxmi Madli<sup>2</sup>

<sup>1</sup>Lecturer, Department of English, Kles Basavaprabhu Kore Arts, Science & Commerce college, Chikodi

<sup>2</sup>UG student, RCU Belagavi

Email - [krishpatil000@gmail.com](mailto:krishpatil000@gmail.com)

**Abstract :**

this research paper the writer has expressed the role of women and the identity of the female world that have been revealed in the English literature from the twentieth century up to the modern age of twenty first. The paper has shown the evolution of women's characteristics after the ending of the First World War. This was the time that women learnt to come out of their comfort zone and they loved to break their old stereotyped nature which was incorporated in them by the male patriarchal society. The heroic approach or the powerful male identity has been diminished by multiple new women writers who had the feminist approaches in their minds. The paper has mainly mentioned the women writers like Virginia Woolf, Dorothy Richardson and Katherine Mansfield. In the English literature of the early to mid-phase of twentieth century one could see the perfect differentiation between man and women that has been made by multiple feminist writers. The paper has also shown that this was the time when the concept of feminism arrived in the writings. The aspects of female oppression by the male world have been pointed out in multiple literature. The paper has also dealt with the condition of the contemporary Indian women in the Indian society depicted by the Indian women writers. The paper has produced several Indian women feminist writers who shined from the twentieth century up to the modern age. Present female Global icons have also been mentioned in this research paper.

**Keywords:** Women, Role of Women, English Literature, 20<sup>th</sup>, Women's Literature, Indian women, Female Identity, global female icon etc.

**Introduction :**

During the suffrage movement and the First World War, the very last generation of the Victorian female novelists began to publish. Writings by Suffragette authors had absorbed John Stuart Mill's challenging task to transform Victorian moral issues into an artistic philosophy. A new kind of feminist fiction emerged after World War II, as female novelists, inspired by the prospect of a solely female art form but also alarmed by the striking similarity between feminist militancy and its male counterpart. Both literature and language were subjected to the influence of the female aesthetic's feminist ideology. When World War I broke out in 1914, perhaps activist women felt a sense of collective guilt; certainly W.S.P.U. members relocated their resources and energy from the very vote to the battle with suspicious alacrity. However, they relinquished the requirements of the personal narrative self in the face of war. It seemed like the world was ruled by the conflict of the ego, and women writers wished to be left out of the conversation. This generation's literature, then, appears strangely impersonal and renunciatory while also being openly and insistently female. Instead of a means of self-expression, the very female aesthetic style was to become the form of self-destruction for women writers. There is clear as well as troubling signs of retreat in today's generation: withdraw from the particular ego, stepping back from the physical female experience, pulling back from the material universe, retreat into different rooms and separate cities. This generation is retreating. The secessionist army marched in unison under the flag of female aesthetics. Aestheticism for women appeared to be a step forward at the time (Chafe & Chafe, 1992). Women's literature had finally risen from its cultural subservience to a men tradition, according to some female novelists and critics, and its historic event had finally arrived. It is true that James Joyce, Dorothy Richardson, and Virginia Woolf as well as D. H. Lawrence all experimented with sexual polarity in similar ways. One reason is that the two writers' vocabularies don't overlap, and another is that women's experiences and values are distinct from those of men, which makes it difficult for readers to confuse the two. When she saw women's fiction in 1929, Virginia Woolf was delighted "Brave, genuine and close to what women feel, this book is courageous and honest. It's not too sour. It doesn't go overboard in claiming to be female. When it comes to the writing of a woman's book, it is not written in the same way as a man's would be" (Showalter, 1971)

**New woman :**

The book named *Some Contemporary Novelists (Women)* by writer R. Brimley Johnson in 1920 sought to clarify the collaborative nature of women's narrative and to describe what was intended by female version of the realism: "The new woman in particular, the twentieth-century female novelist, abandons realism. She doesn't believe in what she's seen as a revelation (Hoffmann, 1977). She has a burning desire to find the Truth that lies beyond the substance, the things that really matter, and the spiritual realms. He appears to her to be an outsider, purposefully blind and indifferent." A disillusioned generation had been given "a new spirituality" by the war, according to Johnson, who romanticized this quest. In addition, he also believed that it was a result of a lack of respect for women. The novels Johnson discussed share a lot of common Characteristics that stem from their feminism. Defining reality as subjective, they challenge the prevailing belief that women have a narrower range of experiences. May Sinclair wrote about her own experiences in *The Creators* (1910) "spoils you for choice. It binds you to the ground. When you're in the grip of it, it perverts, twists, and obscures your vision. I've met women—artists—who are still haunted by their knowledge, women who will never do anything again because of the trauma they suffered." Sinclair was enchanted by Dorothy Richardson's novels because of the complete erasure of structure in the experience of reading: "There is nothing. It seems to go on and on forever." Eleanor Mordaunt's *The Family* (1915), Rose Macaulay's *Potterism* (1920), and Ivy Compton-austere Burnett's sensationalism were some of the most savage threats on the Victorian nuclear family in these novels. Dorothy M. Richardson, who could have been the English novel's Gertrude Stein if she had been more self-promoting and wealt, was the most coherent representative of female aestheticism. *Pilgrimage* was christened "feminine impressionism" by Edward Garnett in 1915, when he accepted the first volume of the novel for the Duckworth publishing house. Garnett saw connections between Richardson's work and the function of other women novelists, including Olive Schreiner and Virginia Woolf.

The representation of a woman in Indian fiction in English is not new, but the approaches taken by the novelists are quite distinct. Women in Indian fiction were depicted as ideal creatures with various virtues in the novels of the 1960s, with no concept of revolt, whereas women in later novels are depicted as revolting. Women are educated and aware of their rights and privileges, and they are demanding that they be given their proper place in society. Indisputable, the impact of western feminist theories advanced by writers such as Simone de Beauvoir's *The Second Sex* (1952), Betty Friedan's *The Feminine Mystique* (1963), and Kate Millet's *Sexual Politics* (1994)

**Female Identity :**

It was Richardson's admirers who linked her to Proust and Joyce, but her real tradition and subject matter was female consciousness (Gubar, 2000). This struggle for control over a female identity that held the potential for self-destruction led her to develop novel narrative techniques and aesthetic theories. There are many parallels between Richardson's professional life and Mary Wollstonecraft or George Eliot's: she began her career in the classroom, then went on to work as an editor for a literary journal; she had relations with selfish men, and she was exposed to both the solid core and the outskirts of London intellectual and intellectual society. First volume of a 12-volume, 30-year study of "Miriam Henderson," a female lead whose life mirrored her own up to the point of authorship, was written when she was nearly forty years old. A portrait of a young woman on her way towards becoming an artist, *Pilgrimage* resembles Proust as well as Joyce in its convolution—the story ends when the leading lady decides to write it—and Richardson (Orlova&Rudometova, 2017).

Shobha De is credited with the reformation and rise of women's fiction because she had the courage to express herself through her writing. Two famous Bollywood off-screen couples are said to have inspired her second novel, *Starry Nights*, which will be published in April 2019. The book delves into the inner workings of the Indian entertainment industry. Once again, it was an immediate success, establishing Shobha as a renowned writer in the process. She also has a book out called *Spouse – The Truth About Marriage*, which is a study of the institution of marriage in contemporary urban society Shashi Deshpande's novel *That Long Silence* (1988) is widely regarded as her formal debut as a major novelist in her own right. This novel, which won her the Sahitya Academy Award for best novel in 1990, tells the story of an Indian housewife named Jaya, who is an upper-middle-class housewife who has maintained her silence throughout her life in Bombay in the face of adversity that threatens to break it. In this novel, the lack of depth in a woman's life is clearly depicted. She, on the other hand, demonstrates how mundane, meaningless, and mechanical a woman's life truly is, demonstrating that many of the traditional family rules, such as the idea of attempting to secure one's life by marrying a wealthy man and establishing one's

name in society by sending children to good schools, are partly self-imposed by women themselves. Attempts are made in another novel, *A Matter of Time* (1996), to depict three generations of female human relationships in one novel. As we read her most recent novel, *Small Remedies* (2000), we come to realize that she has an excessively possessive attitude. An exploration of the many facets of motherhood is the subject matter of this novel. Finally, *Her, The Binding Vine*, compels the reader to investigate how the "binding vine" of human emotions connects and sustains a diverse range of human beings as they navigate the journey of life. Away from this line of writing about the lives of women, the most successful of the Indian women writers is Jhumpa Lahiri, who stands out from the rest of the country's female writers by creating a distinction between them. She has a captivating storytelling ability and a distinct voice. She differs from other Indian writers who write in English, as she is a woman. Jhumpa Lahiri, an author of Indian Diasporas, vividly depicts in her fiction the plight of Indian immigrants, particularly women, in foreign countries where their status is pitiable. Lahiri is a writer of Indian Diasporas. Her female characters suffer the most as a result of their loss of identity in a land that has been taken over by their husbands as their own. Her women struggle to assimilate in foreign countries where they have arrived as immigrants. Therefore, they recall their ancestors and hold on to their traditional clothing and mannerisms. Women who stay at home and take care of their families make up the majority of the female characters in the novel. Despite the fact that they have relocated to other countries, their responsibilities remain the same: to give birth, sweep the floor, cook, and serve her husband and children. Because of their silent suffering, they continue to be subjugated, dependent, and neglected women. The author believes that "for immigrants, the difficulties of exile, the solitude, the constant sense of alienation, and the knowledge of longing for a lost world are more explicit and distressing than for their children

**References :**

1. Showalter, E., 1971. Women and the literary curriculum. *College English*, 32(8), pp.855-862.
2. Aaron, J., Ardis, A.L. and Armstrong, T.D., 2004. *The Cambridge history of twentieth-Century English literature* (Vol. 1). Cambridge University Press.
3. Fayzullaeva, U. And Parmonova, N., 2021. THE EVOLUTION OF FEMALE WRITERS IN THE 20TH CENTURY: FROM THE LATE 19TH CENTURY TOWARDS 21ST CENTURY. *Mental Enlightenment Scientific-Methodological Journal*, 2021(02).
4. Swuste, P., Van Gulijk, C. And Zwaard, W., 2010. Safety metaphors and theories, a review of the occupational safety literature of the US, UK and The Netherlands, till the first part of the 20th century. *Safety science*, 48(8), pp.1000-10



---

STATUS OF WOMEN IN THE KHASI HILL MATRILINEAL SOCIETY OF  
MEGHALAYA

---

Fidiarity Kharumnuid

Research Scholar, Department of Political Science, Tripura University (Central University)

[Email-fidiakhar3@gmail.com](mailto:Email-fidiakhar3@gmail.com)

---

**Abstract :**

Meghalaya supersede a matrilineal society which is a particular social system of matriliney. With the stage of practice from the tradition to modern society, which assist to be benign for the status of women. The present study is to understand how women are empowered in a matrilineal society and their position with the development of the state. The main objective of this study is to understand the change that have been taken place with times in the khasi Hills of Meghalaya. It can be checked through a number of the status based on the economic, political and cultural aspects and a psychological integral where there is still a barrier above them.

**Keywords:** Women Empowerment, Meghalaya, Status, Matrilineal Society.

**Introduction :**

Meghalaya a state in the Northeastern part of India presents a better picture regarding the status of women, compare to most of the counter parts of the country. The khasi tribe of the state is well known for the embellish status of its women folk (Utpal, 2007). Women in every part of the society always have a special position and the role they play in different circle with such great responsibility Vis a Vis their counterpart men. In a khasi matrilineal society where the title, inheritance, residence after marriage and succession are repeated through the female line (Bholanath, 2007). All properties belong to women, remains with in her family or clans and passed on from mother to daughter and son, but most of the property belong to the youngest daughter of the family. In such a society, where women are privilege enough to enjoyed an exclusive status which led us think It is actually so. Is women really enjoy and have a privilege in the society? The question how much does a women benefited from the status? In a Khasi society, women has her choice of her own to choose whether in the social and academic life. The question of dowry, illegitimate child, child abandoning is unknown. Women taken active part in the trade where as men in somewhere else. They enjoyed approximate freedom in different stages. On the other hand, women also have played an active role in different sectors of life. Other than the better version of status of women, there is also a harsh reality how also women have been discriminate in various sphere in question of empowerment. Does a high status of women in Meghalaya benefit from the matrilineal accord. Different survey also defines how female headed the family around 1/3 while most it is dominated by male.

**Objective :**

- To identify out how much a status of women really benefitted her upbringing.
- To examine the situation of women with the transition period in accordance with the development of state.

**Political Status :**

In a traditional institution, where it called 'Durbar' which women believe they should have the right to attend but they are not allowed to. With education and being in an urban society, women feel that they should be able to attend and also regard it as a gathering to express their opinions and voice (Ghose, 2007). They are being invited in 'Durbar' only matter related to them but to only be the 'observers' or 'spectators'. There is a story belief which implies in the khasi hills of Meghalaya when a 'hen' begins to crow the world will be full of confusion and will invite its own calamity. Therefore they are not allowed. So accordingly women are the keeper of the trust and custodian of the clan and the land (Nongbri, 2012) Women according to the ancient 'Riti' or in khasi term known as 'dustur' a culture or tradition have no authority or the audacity to participate. Even though there are no written law which doesn't allow a women to participate, it can be found through observation that women are not acquiesce to engaged. Even in the village councils political activities of women are not acknowledge because majority of the khasi village haven't deviate from the traditional practices. In this way Meghalaya is no exclusion when it comes in public life, where the mindset and long held attitude about women still pose a major impediment to enter electoral politics (P.Mukhim). Such a thing it is known as male activities or Ka Kam ki Rang bah (Nongbri, 2012).

**Economic Status :**

Economic policy is different compare to other state in the role of women. Majority of the women own their land for their residence and cultivation. It can be said that people are educated and earning to buy their own plot of land or it may be inherited from their mother. In such a situation when inherit property is no longer in the present scenario and the economic condition which also because due to family who can't afford and depend on the daily earning or wages. In the khasi upland in or around city of Shillong, women are mostly occupied with cultivation business trade which also some section opening tea-stalls, vegetable vendors, while educated ladies are engrossed in schools, hospital and offices. It is specifically observe that even in the matrilineal society of khasi which thoughts are that the women are economically empowered. But ILO study (2007) observe that the policies that promoting women over their income and resources would also benefit the growth and development but if controlling this will create a main forms of gender inequality across the world which neglect in income and social policy. If women become earner of the family she bear the responsibility of the household even reduce poverty which boost and improve women self-esteem her ability, her dignity and mobility (kelkar, Nathan, Johan 2004). In the khasi family, where women besides rearing the children preparing the food, also responsible for the budget and economy of the family. What a man earns consider the main income, some still consider women work as secondary. During the years, khasi women have been found to be as economically enterprising as men. The khasi matrilineal society women serve as a very unique system of female higher economic and productive roles with the maintenance. Their role in the economic sphere shows significance result. Khasi matrilineal with respect to land and power in a unique picture (Utpal, Ghola 2007). Khasi women have more gender responsibility in managing the household (acquiring and processing food) their income or wages are spend for consumption goods. This is in contrast to the behavior of the men who tend to spend more of their income with alcohol entertainment and automatically neglects the needs of the children and other in the household.

**Social Life :**

In a family where both women and men have a say, makes the decision together, which signifies the decision making is the considerate of both of them. When confront with such oscillation in a family where both parents comes to a consensus, regarding the hesitation, our people are entitled towards the right decision. Even in a khasi family, which problems are being distressed by too many authorities in one household (De, Utpal Kumar, Ghose, and Bholanath 2007). The women is a frequently attack into a situation where she has to choose between her husband and her clan. Children takes their mother surname (jait). It is a believe that khasi fear that adoption of father title might lead to marriage between blood relative on the mother side, which it is consider to be prohibited and a sin a khasi can ever commit. People at Meghalaya are at liberty to make own choices of marriage. They dislike arrange marriage even if there are both advantage and disadvantage. Most women get marriage at later age, if they are economically self-sufficient or independent. The wife income may keep the marriage flawless and the rate of divorce may be decreased because the income may provide the quality of family (Saw hill, Morre, 1984). Marrying at a young age cause high chance of divorce (Norton, Glick, 1986). During divorce women gets the custody of the child and taken care of them consider a social status. The youngest daughter is inherited the property of the family, she may incline or sell some of the property but not with the ancestral or inherited residence without the consent of the maternal uncle.

Women are also playing active role in different Religious, Social, Governmental and Non-Governmental Organization (NGO). A positive outlook which defines a participation of women in societal and civil matters. Women also play a very important role in the upliftment and growth of the society in general like ka Synjuk ki Khynthei, ka Lymphung ki Seng Khynthei, Khasi women welfare and development Association, Meghalaya women alliance.

**Opinions :**

In the political sphere the status of the Khasi Matrilineal society of Meghalaya is that the percentage of successful women is not convinced due to their mindset, their traditional ignorance of themselves. But in the present generation where khasi women cannot be revoke they must give the right to decision making outside their home. Their role in society can be change if they are allowed to be involve in the village council and address the problem. Their presentation in District Council can trigger their empowerment same goes with their economic condition where women with weak background they faced greatest difficulty, in carrying out the responsibility of their home. Generally speaking it can be found out that women are professionally ambitious and strong but due to the in charge of their household that drain their

energy which leads to being unjust in their jobs. Even in the social aspects where men believe that they have no status in their own house, but on the other way it found out that being an Uncle in every family has the role in making decision. Alike with the youngest daughter she can't do as she please she is look upon by the member of the matrilineal as an exile in any exigency.

**Conclusion :**

It can be observe in overall the status that khasi women has been empowered in a great extent as discovered especially in the socio-economic life of the people. The role of women as a political, social and economic life has bring prosperity in khasi society. As days goes by, women are being independent and strong which many changes have occur rapidly. Even though women of Meghalaya are not weaker section of the society, they can also be said to be equal partners in a congenial society, which this women folk cannot be compared to other society. But deep reality, it can also be a result of dishearten that some are still doubted their own self may be of a psychological issues. There should be awareness where women mostly in the corner and rural areas of the society to be knowledgeable about their rights and ratify measures to take part in a more systematically and empower themselves.

**References :**

1. Das, G., & Bezbaruah, A. (2011). Social transition and status of women among the Khasi tribe of Meghalaya by survey method. *Global Research Methodology Journal*, 2(7).
2. De, U. K., & Ghose, B. (2007). Status of Women in the Rural Khasi Society of Meghalaya.
3. Elizabeth, H. (2017). Economic empowerment among women in Meghalaya: A Way Forward. *International Journal in Management & Social Science*, 5(2), 61-70.
4. Keeni, M., Takashino, N., Nongkynrih, A. K., & Fuyuki, K. (2018). Women Empowerment in a Rural Matrilineal Society of Meghalaya, India. *Journal of Asian Rural Studies*, 2(2), 144-152.
5. Narzary, P. K., & Sharma, S. M. (2013). Daughter preference and contraceptive-use in matrilineal tribal societies in Meghalaya, India. *Journal of health, population, and nutrition*, 31(2), 278.
6. Roy, A. (2018). Discord in matrilineality: Insight into the khasi society in Meghalaya. *Society and Culture in South Asia*, 4(2), 278-297.
7. Tariang, W., & Thomas, E. D. (2018, February). Poverty and inequality in the matrilineal Society of Meghalaya in the north-eastern region of India. In *Forum for Social Economics*. Routledge.



---

**A STUDY OF THE CONSTITUTIONAL FRAMEWORK AND GOVERNMENT  
SCHEMES FOR WOMEN EMPOWERMENT IN INDIA**

---

**Athokpam Marconi Singh**

*Research Scholar, Junior Research Fellow, Department of Political Science,  
Manipur University, Canchipur*

*Email: [marcoathokpam@gmail.com](mailto:marcoathokpam@gmail.com)*

---

**Abstract:**

Women empowerment has been a significant global issue in the contemporary era. It may be defined as promoting women to realise their aspirations and goals of human life. The concept of women empowerment has indeed become very important in the Third World nations. These nations have a high degree of denying women's rights, freedom and opportunities. India is no exception. Women are the backbone of Indian society. There is a need to recognise their rights and values. They need to be empowered by apprehending their growing conscience, self-esteem, self-reliance and contributions to the socio-political and economic endeavours. The present paper outlined the brief dimensions of women empowerment in general. It enlightened the plight of women in India and their social standing. It highlighted the provisions reflected in the Constitution of India to promote the status of women. Lastly, it elucidated the major schemes initiated by the Government of India for their empowerment.

**Keywords:** Empowerment, Gender, India, Schemes, Women.

**Introduction**

The advancement of a nation is primarily determined by the status of women. History is a witness to many movements to emancipate women from male domination. Such struggles have demanded the uplift of women's status, and their position has improved incredibly in the 20<sup>th</sup> century around the world. The concept of women empowerment was introduced at the International Women Conference 1985, held in Nairobi. The exploitation and victimisation of women in the patriarchal society are not accepted in this 21<sup>st</sup> century. India is traditionally patriarchal society. Indian women enjoyed a secondary role in the socio-political and economic spheres. They suffered from catastrophes that exist in multiple manifestations. Thus, the notion of women empowerment has remained a significant area of study. In this regard, it is essential to understand the provisions enshrined in the Constitution of India to uplift women and the various schemes initiated by the Government of India for their empowerment.

**Concept of Women Empowerment :**

The term "Empowerment" implied a multidimensional process encompassing the complete realisation of one's rights and privileges in every aspect of human life. Women empowerment indicates a process of empowering the internal strength of women to realise their aspirations and goals of human life. Such a process increased the confidence of the women to claim their rights, which are obligatory to lead a meaningful life. At the International Women Conference 1985, Nairobi, women empowerment is defined as the redistribution of social power and control of resources in favour of women. The indicators to measure women empowerment included mobility, raising self-esteem, freedom from the patriarchal domination of the family and the society, participation in the political activities, social and economic security, ability to make a firm decisions and strong commitment, capability to think critically, gender equality, absence of any discrimination, better literacy rate, better health status and nutrition, and so on. In fact, women empowerment encouraged the power of women to improve their internal qualities and explore them in life.

**Dimensions of Women Empowerment :**

Women empowerment is a multi-faceted process. Broadly speaking, it can be analysed under five dimensions. They are cognitive, psychological, economic, political and physical. According to the cognitive dimension, women understand the circumstances and sources of their subordination and subjugation at the micro and macro levels. It included making decisions that may go against the culture and norms. According to the psychological dimension, women can perform their tasks at individual and societal levels to develop their actualities and the social order. The economic dimension entailed that they enjoy a certain degree of financial independence through access and control over productive resources. But they noted that enjoying financial autonomy has not transformed the traditional gender roles. The political dimension demanded that they possess the ability to bring political change. The physical dimension



induced the superiority of control over the physical body and sexuality and the potential to defend against sexual harassment in the empowerment process. (Mokta, M. 2014).

#### **Status of Women in India :**

In India, women enjoyed a significant position during the Vedic period. They were treated with equal status with men. Their status got declined since the post-Vedic and epic ages. They were even treated as objects which could be bought and sold. During the Nationalist movement, many socio-religious reform movements demanded the abolition of evil practices against women. After independence, the Constitutional framers introduced provisions and acts in the Constitution of India to promote the status of women. At present, women enjoy a better position in the society, and they have occupied highly regarded positions in all walks of life. However, discrimination and violence against them are still prevalent. The rate of literacy for women is low as compared to men. Many cases of harassment against women at home and in workplaces have been reported. They are fully engaged in domestic responsibilities. The society looked at a male children as eye candy and preferred them over the female. The challenges and barriers to women in the society are manifold. They are marginalised in socio-political and economic participation. Such a picture of gender inequality is just the upper surface of the iceberg, and the base is deeply rooted in the conscience of every woman.

#### **Constitutional Provisions :**

The framers of the Constitution of India emphasised the recognition of the dignity of women and upheld their status. They have made different provisions to promote gender equality. It granted equality between men and women and directed the State to implement measures for the empowerment of women. Some of the significant articles specifically directed towards gender equality and empowerment of women have been discussed as follows:

Article 14 provided that everyone should be equal in the eyes of laws and equal protection of the laws shall be provided to all within the Indian Territory. Article 15 indicated that no citizen should be discriminated based on religion, race, caste, sex, or place of birth. Article 15(3) permitted the State to make any special provision for women and children. Article 16 provided that every citizen shall be given equality of opportunity in employment or appointment to any office under the state. Article 19 guarantees that every citizen shall have the Right to Freedom. Article 21 provided the protection of life and personal liberty of a person except according to procedure established by law. Article 39(a) provided that both men and women shall have the right to adequate means of livelihood. Article 39(d) provided that both men and women shall have equal pay for equal work. Article 42 provided just and humane conditions of work and maternity relief. Article 51A (e) provided a fundamental duty to promote harmony and the spirit of common brotherhood amongst all citizens irrespective of religious, linguistic and regional or sectional diversities and to renounce practices derogatory to the dignity of women. Article 243 D provided that not less than one-third of the total number of seats in all panchayat shall be reserved for women (including the number of seats reserved for women belonging to the SCs and STs) and not less than one-third of the total number of offices of chairpersons in the panchayats at each level shall be reserved for women. Article 243 T reserved not less than one-third of the total number of seats in every municipality for women (including the number of seats reserved for women belonging to the SCs and STs); and the offices of chairpersons in the municipalities shall be reserved for SCs, STs and women in the manner as the state legislature may, by law, provide.

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

Many countries, including India, have focused on the voice of women against violence and discrimination. The Government of India emphasised women's issues and announced 2001 as the Year of Women's Empowerment. It has initiated different schemes for the empowerment of women, particularly the vulnerable group. A brief outline of the schemes which are the backbone of women welfare is discussed below.

##### **1. Swadhar Greh Scheme:**

It is a scheme launched in 2001-02 by the Union Ministry of Women and Child Development. It aimed to recognise the dignity of women through rehabilitative service to homeless girls and women in dangerous situations. It provided food, housing, healthcare, clothing, social and economic security to the aggrieved women/girls. The widows deserted by their families and relatives, women with HIV/AIDS deserted by their families, women prisoners released from prison, women survivors of natural disasters, women victims of terrorist/extremist violence, trafficked women/girls who have been rescued, women runaway from brothels and mentally disabled women are the main beneficiaries under the scheme.

**2. Ujjawala:**

It is a comprehensive scheme launched in 2007 to protect women and children from trafficking for commercial sexual exploitation. The implementing agencies have to conduct social mobilisation, awareness programmes, public discourse and participation of local communities. The major components of the scheme are prevention, rescue, rehabilitation, reintegration and repatriation.

**3. Support to Training and Employment Programme for Women (STEP) Scheme:**

The Scheme was launched in 1986 to offer skills enabling women to get employment opportunities and to develop their competencies for self-employed/entrepreneurs. The duration of a particular project for women shall be up to five years based on the nature of the project, type of activities, and the number of beneficiaries to be covered up. It covered a wide range of sectors like Agriculture, Animal Husbandry, Handlooms, Dairying, Fisheries, Handicrafts, Sericulture, Khadi and Village Industries, Social Forestry, etc.

**4. Beti Bachao, Beti Padhao:**

It is a scheme launched on 22<sup>nd</sup> January, 2015 under the initiative of the Ministry of Women and Child Development, the Ministry of Health and Family Welfare and the Ministry of Human Resource Development. The primary goals of the campaign are the eradication of female foeticide, abolition of gender-based discrimination, providing girls with education and raising awareness for young girls on welfare services. The Government provided an initial funding of 100 crores INR to “Save the Girl Child” and “Educate the Girl Child” campaign. The chief targeted areas are Uttarakhand, Haryana, Bihar, Uttar Pradesh, Punjab and Delhi.

**5. One Stop Centre Scheme:**

It is a scheme launched on 1<sup>st</sup> April, 2015 to establish One Stop Centres to be funded from the Nirbhaya Fund for providing Emergency Response and Rescue Services, shelter, Medical assistance, Psychosocial support/ counselling, police desk, video conferencing facility, Legal aid and counselling to the victim women at a public or private place.

**6. Women Helpline Scheme:**

It was launched on 1<sup>st</sup> April, 2015 to protect women from sexual crimes and offences in public and private spaces by providing 24 hours toll-free telecom service. Any woman or girl child facing any violence can use Women Helpline number 181 to address the problem free of cost.

**7. Pradhan Mantri Ujjwala Yojana:**

It was launched on 1<sup>st</sup> May, 2016 with the objective of protecting the health of women by providing LPG fuel. The scheme helped the women to use gas instead of smoky firewood while cooking, which will curb many respiratory health issues.

**8. Mahila E-haat:**

It is a scheme launched on 7<sup>th</sup> March, 2016 as a part of ‘Make in India’ and ‘Stand Up India’ initiatives. The scheme provided a direct online marketing platform for women entrepreneurs to display their products. It provided them with various opportunities for online marketing and enabled them to make financial choices.

**9. Working Women Hostel Scheme:**

Launched on 6<sup>th</sup> April, 2017, the scheme envisaged providing well hostel accommodation to women staying away from their families due to employment. They can stay with their children up to 18 years for girls and 5 years for boys in these hostels with daycare facilities.

**10. Nari Shakti Puraskars:**

They are the national level annual awards given since 1999 to recognise the outstanding efforts and contributions of individual women and the institutions towards the cause of women empowerment. On 8<sup>th</sup> March (International Women’s Day), the President of India presented them at Rashtrapati Bhavan in New Delhi.

**Conclusion:**

Women empowerment has been a highly debatable issue in the modern age. It represented a noble endeavour to liberate women from the prejudice imposed by society, tradition and culture. The nation wished to blossom a unique identity for the women and initiated many steps to lead their meaningful lives. The status of Indian women is highly paradoxical. Despite the Constitutional provisions and Government schemes, the concept of gender equality has not significantly improved. The poor enforcement of the law

has failed to provide an adequate safeguard for women. Women should be given full opportunities to participate in the social, political, and economic endeavours. The policies of the Government may not be enough to accomplish satisfaction. Society must be responsible for bringing a long term solution to the social plights of women. Women need to develop self-empower to make a difference in society. Without these, the creation of a just and progressive society will remain an illusion. There is still a cry for an inclusive and collaborative approach which is indispensable towards the realisation of holistic women empowerment.

**References :**

1. Anjali, Women Empowerment and Constitutional Provisions, Legal Service India E Journal, <https://www.legalserviceindia.com/legal/article-1320-women-empowerment-and-constitutional-provisions.html>
2. Dharni, A. (2021). 7 Government Schemes to Empower Women, <https://www.indiatimes.com/trending/social-relevance/government-schemes-for-women-empowerment-534032.html>
3. Government of India Initiatives for Women Empowerment, <https://universalinstitutions.com/government-of-india-initiatives-for-women-empowerment/>
4. Hazarika, D. (2011). Women Empowerment in India: A Brief Discussion, *International Journal of Educational Planning & Administration*, 1(3), pp. 199-202
5. H.R.,Rashmi and K.S., Malipatil, (2019) A study on Role of Government Policies for Women Empowerment, *International Journal of Current Research*, 11, (09), 7213-7217.
6. Mamta Mokta, M. (2014). Empowerment of Women in India: A Critical Analysis, *Indian Journal Of Public Administration*, LX (3), pp. 473-488.
7. Misra, Jugal (2006). Empowerment of Women in India, *The Indian Journal of Political Science* 67, no. 4 (2006): 867–78, <http://www.jstor.org/stable/41856270>.
8. Robert, O. (2019). *India Government Schemes for Women Empowerment*, <https://www.goodreturns.in/classroom/2018/02/7-indian-government-schemes-women-empowerment-680804.html>
9. Seema Singh, Seema & Singh, A. (2020). Women Empowerment in India: A Critical Analysis, *Tathapi*, 19 (44), pp. 227-253.
10. Tripathy, B & Raha, S (2018). Women Empowerment against Gender Biasness in India, *The Research Journal of Social Sciences*, 9 (11), pp. 176-180
11. Tripathy, B & Raha, S. (2019). Role of government on women empowerment in India, *International Journal of Humanities and Social Science Research*, 5(5), pp.77-80



**JOB SATISFACTION AMONG FEMALE SPECIAL TEACHERS WORKING IN  
SCHOOLS FOR STUDENTS WITH VISUAL IMPAIRMENT**

**Sheetal Babanrao Vidhate**

*Research Scholar,*

*Post Graduate Department of Education,*

*Sant Gadge Baba Amravati University, Amravati*

*Email- [sheetalw20@gmail.com](mailto:sheetalw20@gmail.com)*

**Abstract:**

The present study is an endeavor to compare the Job Satisfaction among Female Special Teachers Working in Schools for Students with Visual Impairment located in Urban and Rural area. Based upon the past studies, it was hypothesized that the female teachers working in Urban area are more satisfied with their current job than the Rural area. Forty female teachers (20 from Rural and 20 from Urban) working in schools meant for Students with Visual Impairment were selected by using Purposive/Available Sampling Method. Data for the present study were collected by using the standard Questionnaire (Job Satisfaction Scale for Teachers) developed by S. K. Saxena. Students' 't' test was used to analyse the data. From the statistical analysis, it is found that the difference in the job satisfaction of teachers working in Urban and Rural is significant. The Urban Female Teachers are more satisfied than the Rural Female Teachers.

**Key Words:** Job Satisfaction, Visual Impairment, Female Special Teachers.

**Introduction:**

Education can be defined as a change, a modification or an adjustment on the part of an individual as a result of experience. It is associated with learning and it's characteristically followed by some change in behavior. If that change is positive and in the right direction it seems to help those individuals being educated adjusted more effectively to their constantly changing environment to understand more readily their experience in that environment or adjustment is manifested through growth, development and achievement. In other words, education has survival value by educating individuals in the social & cultural heritage of a society that society continues to function through those individuals. In this scientific age the man is trying to achieve higher performance through critical thinking and scientific training.

**Rational of the Study:**

In this modern age majority of the people search for some job, other to earn their livelihood. To great extent the job of a person influences their happiness, satisfaction, outlook and even their attitude to life. Their social living is conditioned by their job. Their job gives them a status and prestige in the society and in their family. Most of the time they compare themselves with their co-workers and their job satisfaction provides the social setting to them. They are forced to go through their life handcuffed with their co-workers.

Women work to satisfy their needs. The extent to which their needs are satisfied or not satisfied is related to their behavior on their job. The job satisfaction is generated by an individual's reception of how well his job, on the whole, is satisfying his various needs. To define job satisfaction is a difficult task, because there are various definitions depicting different dimensions. But the one frequently used, is that job-satisfaction is the favorableness or unfavorableness with which the employees view their work. It results when there is an agreement between job-characteristics and wants of an employee. It expresses the amount of congruence between one's expectations of the job and the rewards that the job provides. Job satisfaction may refer either to a person or a group. An administrator can say either a department has high or low job-satisfaction, or an employee has high or low job-satisfaction. Job satisfaction is a widely accepted psychological aspect of functioning in any profession. Job Satisfaction is a common form that employees have developed certain positive and negative attitudes about their work.

Human beings are constantly urged to move forward and find new avenues to enlarge their status and devote their position and this helps them in proving to be a useful rather formational component of the society. Satisfaction and non-fulfillment of these needs decides the individual perceptions of how these needs are satisfied. Job satisfaction has been defined by different people. Evidences to certify their through have been gleaned from various sources, even the definition becomes not possible in the real terms.

Human actions are never governed by single factor but it is a combination and permutations various occasions, some legend, some superficial some midway between.

Some people find a job, which suits their interest, aptitude, skills their way of life and then physical conditions. They are happy contented and satisfied towards their jobs as result of which both the individual and the society are benefited. A few others however find their job monotonous, uninteresting and unsuited to their interest, attitude, skills, etc. and they experience the pangs of dissatisfaction every day and it is reflected in what they contribute to the society in the capacity of their job. A non-satisfied individual will prove a great means to himself to his family and to the society.

Good teaching requires persons of nature superiority who have benefited from an extended and superior education such persons will be attracted into profession and retained only when certain conditions exist. Unhappy, frustrated teachers will inevitably produce similar students for even if they are conscious enough not to on their grievances before their pupils, their discounters will be reflected in everything they do or say. It is true and without doubt that teaching does not offer as many opportunities to earn a great deal of money, as do other professions.

#### **Importance of Job-satisfaction:**

Importance of Job-satisfaction in a rapidly developing busy society, the importance of job satisfaction should not be overemphasized. It is essential to the employer, the worker and the community. Various investigations justify that when a man is satisfied with his work the employer profits by grater output fewer ducts and many, they also review that a person satisfied with his job is likely to profit by high moral in his general living and the community profits on the sure of individual and individuals well-being. That is why the understanding of dynamics of job satisfaction or job moral becomes serious consideration to everyone concerned.

Modern trends have displayed increasing interest in human relations in industry especially in the phenomena of job satisfaction. Through its relationship to production is not clear cut. It is regarded as an important factor in the worker moral, and it has sometimes been suggested that industrial organization can be evaluated in him of human satisfaction. Satisfaction in work is not only criterion of effectiveness of an origination but it has an importance. As such factors associated with it have been an interest for investigators. The work situation provides opportunities for the satisfaction of many needs of worker. Not only are his physical need to full filled through monetary gains, out the work means such more to him it's on the work and through that he individual finds opportunities for the satisfaction of many of his social, personal, and needs in the long fun the worker can remain contented only if these three varieties of needs gains satisfaction what is the true about the worker in an industry is true about a teacher in a school. A teacher can remain satisfied in his job only when opportunities for the satisfaction of his social personal, and needs are provided.

#### **Statement of the research problem:**

**“Job Satisfaction among Female Special Teachers working in Schools for Students with Visual Impairment”.**

#### **Purpose of the Study:**

The purpose of the present study is to compare the Job Satisfaction among the Female Special Teachers Working in Schools for Students with Visual Impairment located in Urban and Rural area.

#### **Significance of the Research Study:**

The significance of the study is justified on the ground that the proposed study will bring into surface about the Job Satisfaction among the Female Special Teachers Working in Schools for Students with Visual Impairment located in Urban and Rural area.

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

It is hypothesized that the female teachers working in Urban area are more satisfied with their current job than the Rural area.

#### **Delimitations of the study:**

The present research study was delimited to 40 female teachers working in schools meant for Students with Visual Impairment located in Urban and Rural area.

#### **Limitations of the study:**

Socio-Economic Status (SES) and Intelligence Quotient (IQ) were beyond the control of the research scholar which is considered as the limitations for the study.

#### **Review of related literature:**

For the present study, the researcher reviewed 07 citations and it is very clear that only one study was directly related to the present study on the job satisfaction among the female special teachers working in schools for students with visual impairment.

#### Selection of sample:

Forty female teachers (20 each from Rural Urban area) working in schools meant for Students with Visual Impairment were selected by Purposive Sampling Method.

#### Tools for the collection of data:

One standard Questionnaire i.e., Job Satisfaction Scale for Teachers (J.S.T.) developed by S. K. Saxena was administered to the selected subjects. Questionnaires were personally distributed to all the 40 female teachers (20 from Rural and 20 from Urban) for the collection of data.

#### Scoring of Data:

All the items except 1,2,3,5 and 21 are positively worded. All these items are given a score of '1' for positive responses except for items 1,2,3,5 and 21, in which case reverse is applicable (i.e., 0). The sum of these values gives the job satisfaction scores for the subject. The total score varies from 0 to 30, showing lowest job satisfaction to highest job satisfaction for the subject.

#### Level of Significance:

In the hypothesis the level of significance at 0.05 level of confidence was considered adequate for the purpose of this study. The obtained 't' value of the job satisfaction was compared with tabulated 't' values of 0.05 at 38 degree of freedom i.e. 2.02.

#### Analysis of Data:

The researcher calculated the standard error, mean, standard deviation, mean difference and 't' value were obtained. They are given in the following table.

Table-1  
Showing Comparison Of Job Satisfaction Of Female Teachers  
Working in Rural and Urban Area

	Urban		Rural
N =	20		20
Mean =	23.6		21.95
SD =	2.414866		3.966637
SE =		1.038	
MD =		1.65	
OT =		1.588	
df =		38	
L.S.		0.05	
TT =		2.02	

\*Significant at 0.05 level of significance with 38 degree of freedom.

From the above table it is seen that the mean for Urban female teachers is 23.6 and for the Rural teachers it is 21.95. Accordingly, the Standard Deviations for the Urban and Rural female teachers are 2.41 and 3.96 respectively. The Standard Error for the table is 1.038. The mean difference for the two groups is 1.65. The obtained 't' value for the table is 1.588. The Table value of 't' at 38 degree of freedom and 0.05 level of significance is 2.02. As the obtained value of 't' is more than the table value of 't' it is concluded that the difference in the job satisfaction of teachers working in Urban and Rural is statistically significant. In this case the Urban Female Teachers are more satisfied than the Rural Female Teachers. The reason behind such difference might be the freedom of working and the freedom of moving which seems to be more in case of Urban area than that of Rural area.

The two means are represented graphically in figure No.1

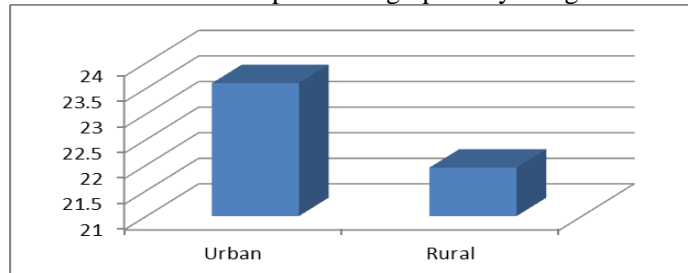


Figure-1  
Showing Job Satisfaction Of Female Teachers  
Working in Rural and Urban Area

**Conclusion:**

The purpose of the study is to compare the Job Satisfaction among the Female Special Teachers Working in Schools for Students with Visual Impairment located in Urban and Rural area. It is hypothesized that the female teachers working in Urban area are more satisfied with their current job than the Rural area. From the statistical analysis, it is concluded that the difference in the job satisfaction of teachers working in Urban and Rural is significant. The Urban Female Teachers are more satisfied than the Rural Female Teachers.

**Recommendations:**

Same type of study may be undertaken taking different parameters and samples at Private and Government Management. Same type of study may be undertaken taking different parameters and samples like Teachers and Administrators.

**References:**

1. Agarwal and Meenakshi, "Job Satisfaction Of Teachers In Relation To Some Demographic Variables And Values". *Fifth Survey Of Educational Research 1988-92-Abstract*, Vol. II, 1991.
2. Amudha Devi et. al., "Job Satisfaction Of Women Lectures Working In Private And Government Colleges", *Indian Educational Abstracts*, Vol. 3, No. 2, July, 2003.
3. Hogue and Gary Bruce, "A Study To Determined The Job Satisfaction Levels Of Missouri Public School Secondary Assistant Principals", *Dissertation Abstract International*, Vol. 60, No. 06, December, 1999.
4. Louzi Al, "A Comparative Study Of Job Satisfaction Between Registered And Practical Female Nurses In Jordan" *Dissertation Abstract International*, Vol. 58, No. 01, Jul, 1997.
5. Medalin Nongrum, "A Study Of Job Satisfaction Of Secondary School Teachers In Shillong And Leadership Characteristics Of The Heads /Principles". *Fifth Survey Of Educational Research 1988-92-Abstract*, Vol. 11, 1992.
6. Navdeep Singh Raji, Guneet Toor and Dr. Supreet Kaur, "Study of Job Satisfaction of Elementary School Female Teachers in Relation to Teaching Attitude and Family Structure", *Proceedings of the 7th International Conference, EMANATE 2013, on 'Education, Management and Technology' held on February 2nd, 2013, at GJIMT, Punjab-INDIA, GIAN JYOTI E-JOURNAL, Volume 3, Issue 2 (Apr-Jun 2013) ISSN 2250-348X*
7. Reddy A. V. And R. M. V. Babu, "Job Satisfaction Of Teacher Working In Residential And Non Residential Schools", *Indian Educational Abstract*, Vol. 3, No. 2, July, 2003.





---

WOMEN'S CONTRIBUTION IN INDEPENDENCE MOVEMENT

---

Dr. Nuzhat Fatima

Assistant Professor, Department of Medieval History

Gmail : [nuzhatfatima.08@gmail.com](mailto:nuzhatfatima.08@gmail.com), Mobile no. : 7235950464, 8808859824

---

**Abstract :**

The history of India's independence movement is an unforgettable event while men actively participated in the Indian independence movement. Women also made many sacrifices for the service of the country by joining them shoulder to shoulder. Women from different states of the country made special contributions to the freedom movement. In the present research paper an attempt has been made to give information about such lesser known women about whom very little is received in history books. Historians and commentators have written about the condition of men but the mention of women is only a supplement to the situation of men. The reason for this was obviously that considering the contribution of women as important was considered against the dignity and superiority of men. In modern times women have the same means of development and equal rights as men. But until many year ago little attention was paid to women's education. Rather keeping them in captivity was considered essential to the dignity of society. But despite all the limitations and restrictions the qualities and accomplishments of the women of India are so important magnificent and amazing that they are examples rarely found in the history of any other country.

**Introduction :**

It is true that men had an active participation as men in the Indian independence movement. Women also had same participant as men in the Indian independence movement but not much information is available about them. There is no secure record regarding the contribution of these women. Information is available about the women of some elite families who played an active role in the Indian independence movement. But related to the women of middle and lower class families who participated in the freedom Movement is not much available. Women from different states of the country made special contributions to the freedom movement. The contributions of these women may not be denied but they have not been fully described. The present generation is not aware of their contributions. That's why it is very important that the sacrifices made by these great women for the sake of the country should be brought before the present and future generations. If the literature, magazines, newspapers, government reports, records and scholarly references texts preserved in the archives and libraries are searched information is obtained about innumerable women who have endured many tortures and sacrificed their lives for the freedom of the country.

**Theme :**

Many women from ordinary families from different stages of the country participated, among them Haneeba of Muzaffarnagar was a woman with revolutionary ideas. She was an active participant in many revolutionary activities. A woman named Asha Devi Gujjar due to her revolutionary activities, she was also sentenced to death along with other women.<sup>1</sup> Ranga Bi a resident of village Umri in Hyderabad participated in the Chola rebellion against the British government in 1858 A.D. and supported the Rohellas. As a result of her activities she had to undergo a sentence of 5 years imprisonment.<sup>2</sup>

Apart from these women there are many women associated with the Gandhiji's non-violent movement who sacrificed everything for sake of country. These women participated in the non-violent movement and they propagated the *Swadeshi*, Spinning wheel, picketing on liquor shops, raised slogans against the British government and lit holi of foreign clothes. These women also organised meeting on the streets and broke the salt law, made salt and distributed banned literatures. These women went from house to house and propagated *Charkha* (spinning wheel) and *Swadeshi* (indigenous). These women were lathi - charged and as a punishment they were given several months imprisonment and they were tried.

One of these women Mrs. Urmila Shastri was also one who instilled enthusiasm among the women of Meerut for the independence of the country.<sup>3</sup> She has credited Jannalal Bajaj for connecting her life with *Swadeshi*. Referring to this incident in this regard she has written in her book *Karagaar* that I was in Dehradun Kanya Gurukul, Luckily he came there and he spent a lot of his invaluable time in explaining the importance of *Khadi* to me. At that time I was not ready to accept my defeat. But the seed planted by him did not remain without sprouting in my heart. In fact it was from Shri Bajaji the I first got this further

inspiration.<sup>4</sup> She heard a heart touching lecture on *Khadi* by professor Pandit Dharmendra Nath Shastri of Meerut college in Srinagar which had a great impact on her. Now she has made the progress of *Khadi* the basic Mantra of her life. From that day onwards she took a vow to promote *Khadi* and wear *Khadi* forever.<sup>5</sup> Urmila Devi gave first picket at the shops of foreign goods in Nauchandi fair. A week before the fair she gave a strong speech in support of *Khadi*. In a meeting of women and passed a resolution to boycott foreign goods. Under her leadership three women become volunteers and a vigorous picketing started at the shops of foreign clothes. In this regard seventeen thousand notices were distributed and many women along with them stage a sit in for fourteen hours a day. In this way by generating energy and work power in the women of Meerut she infused new life into them.<sup>6</sup> In addition to Picketing of foreign clothes shops. The *Mahila Satyagirahi Samiti* also put a task in its program that when a woman is arrested in the country Holi of foreign cloth should be burnt. According to this proposal Holi of foreign clothes was burnt in Meerut city to commemorate the arrest of Smt. Kamladevi Chattopadhyay, Smt. Sarojni Naidu, Smt. Rukmani Laxmipati, Smt. Satyawati Devi and Smt. Urmila Devi.<sup>7</sup>

Addressing a huge gathering on July 17<sup>th</sup> 1930 A.D. Urmila Devi had said that she would like to go to jail for the sake of her country.<sup>8</sup> Her wish was fulfilled the very next day in such a way that she was arrested on the second day of this speech at 5:00 a.m.<sup>9</sup> She participated in the *Individual Satyagraha* started by Gandhiji in the year 1940 – 41 A.D. She informed the magistrate to conduct the *Satyagraha* as per the orders of Gandhiji but she was arrested before the *Satyagraha* could be done. She was sentenced to six month imprisonment.<sup>10</sup>

Similarly many women from different provinces of India did exemplary work. All their names deserve to be written in golden letters in the history of India's freedom movement. Among these women the name of Mrs. Vidyavati Rathore of Agra is also notable. She was arrested while picketing at liquor shops in Agra.<sup>11</sup> Smt. Vidya Dharmi Chaudhary and native of Agra, was a *passionate nationalist*.<sup>12</sup> Smt. Lakshmani a nationalist woman from Mumbai was sent to Jail for participating in the Civil Disobedience Movement.<sup>13</sup>

Smt. Rukmani Lakshmi Pat was the first woman to be jailed for participating in the *Satyagraha Movement* and was sentenced to one year.<sup>14</sup> Smt. Atma Devi Suriya a resident of Delhi, imprisonment in Lahore jail for participating in the India's freedom movement.<sup>15</sup> Vidyavati Indira Vijay Desai a resident of Mumbai was also sentenced to ten days imprisonment for picketing in Mumbai.<sup>16</sup>

#### **Conclusion :**

There is no doubt that women took an active part in the Indian's independence movement and sacrificed their lives within doable courage. So it is very important to highlight the struggles and sacrifices of these women for the country in the knowledge of present and future generations. Such great women should have a high place in Indian history. Their history is still scattered everywhere which needs to be compiled. There is a need for in-depth research on these great personalities. That's how we can bring them justice.

#### **References :**

1. Singh, Murli Manohar Prasad , Rekha Awasthy (Edited) 1857 : 'Bhaghawant Ke Daur Ka Itihas', 2009, Article by Misra Vandana, 'Mahilaon ki Bhumika' P.258
2. Rizvi, Saiyed Mohammad Jawwad, 'Riyasat Hyderabad Mea Jidd-o-Jehad-e Aazadi (1800-900), Taraggi Urdu bureau, New Delhi, P.154
3. Devi Meera, Swatantray Sangram Ki Uttar Pradeshiy Veerangnayan', 2006, Bharat Prakashn, Lucknow, P.56
4. Shastri Urmila, 'Karagaar' 1980, Aatma Ram & Sons, Delhi, cited Devi Meera, P.56
5. Chand Magazine, November, 1930, P. 74
6. Ibid, P.75
7. Ibid, P.76
8. Ibid
9. The Leader, July 20<sup>th</sup>, 1930
10. Aaj, January 8<sup>th</sup> to 10<sup>th</sup>, 1941
11. The Ismat, Delhi, Vol.-XLV No. 5, November 1930
12. Ibid
13. Ibid, Vol.-XLIV No. 30, October 1930
14. Chand Magazine, June, 1930, P.630
15. Ibid, February 1931



**ROLE OF WOMEN IN ENVIRONMENT PROTECTION**

**Dr. Pradhnya P Sawarkar**

*Assistant Professor, Navjeevan Law College, Nashik*

*e-mail- [pradhnyak@gmail.com](mailto:pradhnyak@gmail.com), Mob. - 7776868428*

*C/o, Deepak Patil, Flat No. 8, Shyam Paradise, Ashoka Marg, Aditya Nagar, Nashik- 422006*

**Abstract :**

When you have an inseparable relationship with nature, the determination to sacrifice your life for the sake of nature conservation and conservation is formed in your mind. Whether it is Kinkari Devi or Thimmakka, the ongoing dialogue with nature has never been interrupted. That is why they remained permanently connected with nature and from that they got inspiration for nature conservation. This article is about the women who have contributed their life for environment, but they might be unheard or forgotten.

When you have an inseparable relationship with nature, the determination to sacrifice your life for the sake of nature conservation and conservation is formed in your mind. Whether it is Kinkari Devi or Thimmakka, the ongoing dialogue with nature has never been interrupted. That is why they remained permanently connected with nature and from that they got inspiration for nature conservation.

Year: 1995, Venue: Beijing Event: The 4th International Women's Conference, was begun with lamp lighting by one of the Indian Ruler woman (who is not literate, ie. Uneducated) in the presence of (then) First Lady of the United States Hillary Clinton and Aung San Suu Kyi of Myanmar. The question comes in our mind that "Who was she and how did she get a place on this international stage?" She was Kinkari Devi from Shirmur district in the Indian state of Himachal Pradesh. Unable to go to the school for a single day, the illiterate woman who worked as a cleaner showed the world that if you have the courage and determination, you can handle any challenge. She Born into a Dalit farmer's family and married to Shamuram at the age of 14, Kinkari Devi was closely associated with the local nature, farmland and mountains. Kinkari Devi, who had to carry a broom in her hand at the age of 22 for subsistence after her husband's death, was aware of the changes taking place in her surroundings (actually which caused by human intervention).

At that time, the hills in Himachal had turned their attention to the limestone mines, and without considering the volatile surface in the Himalayas, they started digging the hills and filling the coffers. Landslides were increasing due to this rampant mining, As the green canopy of the trees on the ground began to break, the erosion of the land began to spread rapidly and this had adverse effects on the hill agriculture. As the green canopy of the trees on the ground began to break, the erosion of the land began to spread rapidly and this had adverse effects on the hill agriculture. Seeing this destruction of nature, Kinkari Devi became upset and started raising her voice against it. Not a single day she thought that, We are workers, even we can't read or write, then how we can fight against these such a strong and powerful miners. She was helped by a local NGO, People's Action for People in Need, and simultaneous public interest litigation was filed in the Shimla High Court against 48 miners. However, the miners associated with the power claim that Kinkari Devi is doing all this just to make money and we are not harming nature.

When the case did not come up for hearing in the court, Kinkari Devi started a fast-unto-death outside the court to attract the attention of the court. And 19 days after the court took notice of Kinkari Devi's case, Kinkari Devi's name had reached the media not only in India but also abroad. Based on the evidence presented by Kinkari Devi, the court immediately stayed the mining in Himachal Pradesh and imposed a blanket ban on blasting in the hills across Himachal Pradesh. Kinkari Devi, who grew up in close proximity to nature, had fulfilled her responsibility of nature conservation. But the story did not stop there. A few years later, the miners went to the Supreme Court against the High Court's decision, and in 1995, the Supreme Court rejected their claim and upheld the High Court's decision.

It was a victory for a naturalistic personality. Kinkari Devi's fight to save nature in her area reached the ears of then US First Lady Hillary Clinton and she invited Kinkari Devi to the International Women's Conference in China to tell her story and inspire women around the world. Today, Kinkari Devi is not in this world, but her struggle for nature has become a lasting example.

When you have an inseparable relationship with nature, the determination to sacrifice your life for the sake of nature conservation and conservation is formed in your mind.

If the interaction with nature continues, then this relationship with nature also remains. In the last few years (actually in decades?) Our interaction with nature has been inadvertently diminishing and its ill effects are being felt all over the world. That is why UNESCO has decided for the year 2017, International Environment Day theme is 'Connecting People to Nature'.

Today, the hand of a man who is running fast on the highway of progress and crossing new horizons with the help of science and technology has started escaping from the hands of nature. If this grip is not tightened again in time, then man will have no basis in the future. For development, man has mined the minerals in the earth's crust, muddied the oceans, removed the sand from the rivers, destroyed the canopy of green trees, built cities of cement concrete, drastically increased the level of air pollution. We have forgotten that this planet, the creation on it, is not our property, it is the deposit of the next generation and it is our duty to take care of it at least. Communicating with nature means connecting your daily life with nature. Once upon a time, our lives were like that. The change of seasons in nature was known to us from the surrounding trees, the flowers coming to them, the three seasons of summer-winter-rainy season were markedly different due to climate change. We believed that nothing was wasted and that all we have to shout out today - Reduce - Reuse - Recycle - was our way of life. We have lost a lot while leaving behind a simple, straightforward lifestyle. The feeling that we are a part of this nature and that we are going to follow this system of nature has to take root in our mind in order to get in touch with nature. We can also contribute to nature conservation by avoiding the use of plastics, storing rainwater, avoiding misuse of domestic water, and sorting waste.

If we look at the history of environmental conservation in India, we can see that women have fulfilled this responsibility (literally) in different ways at different stages of time. A glaring example of this is the Bishnoi massacre in the history of Rajasthan. Amrutadevi of the village was at the forefront when the villagers rushed forward to stop the soldiers who had come to Bishnoi's Khejrli village to cut down trees as they needed firewood for the new palace of Maharaj Abhay Singh of Jodhpur. 363 villagers were killed along with Amrutadevi under the sword of the soldiers and a sacrificial feast was written in the nature conservation saga.

Amrita Devi's lesson was repeated by Gauri Devi from Garhwal. In 1974, when a contractor's men came to cut down trees near Reni village in Garhwal, the men of the village were taken to Chamoli under the pretext of compensation. There were only women in the village. Gauridevi, who is the head of the women's mangal group in the village, took the initiative and started the 'Chipko Andolan' by hugging the trees along with other women. Throughout the night, the women clung to the trees and set a new standard for women across the country.

Another important name in the list of eco-friendly women in India is Thimmakka in Karnataka. Thimmakka, honored with the National Citizen Award, is nicknamed 'Salumarda' (a row of trees). Thimmakka from Hulikal village has survived with the help of her husband Chikkaya by planting a total of 384 banyan trees in an area of four kilometers. Thimmakka, who has no children, took care of the trees like his own children, occasionally fetching water from four kilometers away. Today, the highway from Hulikal to Kudur is covered with the shade of banyan trees planted by Thimmakka. In 2016, Thimmakka was named one of the 100 most influential and inspiring women in the world by the BBC.

Whether it is Kinkari Devi or Thimmakka, the ongoing dialogue with nature has never been interrupted. That is why they remained permanently connected with nature and from that they got inspiration for nature conservation. If we all decide to keep in touch with nature and strengthen our relationship with nature, then it is certain that our future generations will benefit from it.

**Reference:**

1. Dr. Pradhnya Sawarkar, Assistant Professor, Navjeevan Law College, Nashik
2. News Papers (Sakal News Paper, Loksatta etc.)
3. www.google.com



**ROLE OF WOMEN IN ENVIRONMENT PROTECTION**

Urmila<sup>1</sup>, Madhu<sup>2</sup>

<sup>1</sup>Research Scholar in Geography Department, Mohanlal Sukhadia University, Udaipur, Rajasthan  
Email- [urmilakularia@gmail.com](mailto:urmilakularia@gmail.com)

<sup>2</sup>Research scholar in Geography Department, Om Sterling Global University, Hisar, Haryana  
Email- [madhugeo192@osgu.ac.in](mailto:madhugeo192@osgu.ac.in)

**Abstract:**

Environment Degradation is a serious concern of 21st century. Due to growing population and overexploitation of natural resources our environment is continuously shrinking. No month in a year can be considered free from hazard or disaster. Rapid decrement in environment quality and natural resources is an alert for all human being. Our blue planet is going to convert into concrete everywhere. Thus, the conservation and promotion of environment is needed. In 18<sup>th</sup> and 19<sup>th</sup> century it was a common perception that women have no participation in environmental protection. It was thought that women are passive aspect regarding the environment conservation. Most of Indian population reside in rural areas and dependent on natural resources. Therefore, women have direct connection with natural resources like fuel, water, and food. But after spreading awareness they came to know about their rights and raised voice against the environment degradation. As a result, women had launched a number of movements for enhancing the environment quality and conservation. Women are more sensitive and play a crucial in managing natural resources on each level in society. Degradation of environment directly affects their daily life as rural women fulfill their requirement from natural resources like water, fodder etc. Today, Greta Thunberg is a global example who is fighting against climate change. In Indian aspect, lots of example of women can be seen where they made a strong protest against environmental degradation. Amrita devi, had sacrificed their life for the protection of environment. Medha Patekar, a social worker and Vandana shiva have also contributed against the environment degradation. Similarly, Menka Gandhi is also playing a major role for the promotion of environment. It reveals the truth women can play a significant role in the conservation of environment. Without their participation and involvement, protection and conservation of environment is not possible. It is hopeless to maintain the values of environment conservation without involving them in planning and training. This paper puts light on the role of women in environment protection and some movement led by them.

**Keywords:** Degradation, conservation, resources, environment, promotion

**Introduction :**

Environment word is derived from French ‘environmer’ which gives word a relevant meaning that is surround. Environment includes not only the natural aspect like land, air and water but also establishes the interrelationship with human beings and other living organism. Considering women as a weak part of society their contribution was ignored even said that they had no participation in any kind of environment protection activity. But it was an opposite statement and studies have shown that women are major contributors and responsible for management of natural resources all over the world. According to World Bank 1991 “woman play an essential role in the management of natural resources, including soil, water, forest and energy and often has a profound traditional and contemporary knowledge of natural world around them”. Direct connection of women with nature provided them deep understanding and depth knowledge regarding environment. Deep knowledge made them enable to serve as water resource manager and an efficient scientist among others. Due to sensitive nature, women have more consciousness towards environment. Women are more closely involved the with environment since they are largely responsible in domestic household management. As a result, environmental depletion as well as deterioration had a direct impact on women's lives, particularly in terms of health, income, and other social factors. Governments are now recognising the global problem of environmental degradation, such as climate change and hazardous waste disposal which is affecting the whole climatic scenario existing in the world (Tolba 1992). About 8.6% population of India is tribal population. Tribal economy is totally dependent on forest products. Almost 90% women earn their livelihood by carrying fuel load on their head but due to deforestation their source of income is spoiling.

Women have had a number of triumphs around the world with resolving various environmental issues. Indian women also noticed that salinity & erosion are damaging fertile land. They collectively lease

degraded property and reintroduce traditional agriculture. As a result, 700 acres restored for productive use. It revealed that they have more sensible capacity in maintaining the ecological balance.

Mosser (1991) distinguishes between three roles of women

1. “As managers or maintenance of the natural environment.
2. Rehabilitators of the natural environment in the sense of sustainable development .
3. As innovators in the use of appropriate technology in the creation of new environment”.
4. Dinkelman and Davidson (1998) observed that women role in managing the natural resources is more effective. Several kinds of mechanism can be hold by them in dealing with environment loss.

#### **Women Endeavor for Environment Protection :**

Awareness Since 1995, various international organisation have strengthened their efforts throughout this field that document the role of women in environmental concerns including natural resource management. The United Nations environmental programme supervised the primary worldwide women's assembly on environment, Women as a Voice for the Climate (WAVE), in close collaboration other common society gatherings and the network of women ministers on environment. As a result, the Assembly was geared toward bringing women's issues at the forefront of global environmental efforts, resulting in a Manifesto on Women and Climate Change. There is more information about women's advocacy on environmental issues.

#### **Several Movement and Ecofeminist everywhere the Ecosphere :**

##### **Green Belt movement:**

In June 1977, this drive was started on world environment day and led by Nobel Prize winner Wangari Maathai. About 80,000 women involved in it for tree plantation. Main objective of this movement was restoration of Kenya's quickly lessening woodland.

##### **Rachel Carson:**

Rachel Carson was a scientist, writer besides ecologist famous as an outstanding personality. She wrote many books in which Silent Spring is focused on environment. She Humans with nature were believed to just be mutually dependent. According to Carson, use of pesticides and industrial activities destroying the environment. In future this destruction will convert into a curse. Therefore, she focused that scientific study is basic requirement to overcome on these problems.

##### **Marina Silva:**

Famous as a warrior of amazon Silva contributed as a protector of rainforest in Brazil. She became a politician also and fought for environmental protection. That is why deforestation decreased about 59% in her career.

##### **Wangari Maathai:**

“Wangari Maathai was the founder of Green Belt Movement”. She worked in the direction of environment conservation and sustainable development. Due to her environment concern she was awarded as Nobel Prize.

#### **Environment Movement Run by Indian Women:**

##### **Chipko movement:**

Chipko movement is well known movement which remained ongoing into 1973 at Garhwal division of Uttar Pradesh considered a collective mobilization of women. Sunderlal Bahuguna, Gauri Devi, Bachi Devi and all women regarding Garhwal led this movement following the slogan “Ecology is permanent economy”. The villagers hugged the trees and prevented them to be hacked. Chipko movement stand out as eco-feminist as women were the nucleus of this movement.

##### **Contribution of Bishnoi community:**

Amrita devi led the movement with all villagers protesting the Royal Maharaja Abhay Singh gave the order to take down the Khejri trees. For refusing to obey, Amrita devi and her three daughters were killed the order. She declared, “If a tree is saved even at the cost of one's head it's worth”. Thus 363 people lost their life protecting trees. Bishnoi community is known for its ecofriendly principles like indigenous agriculture method and ban on killing animals. This was the foundation of environment conservation Indian movement.

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

Silent valley movement was originated from Kerala in western ghats in 1976. Kerala Government allowable towards constructing a dam aimed at hydroelectric scheme into silent valley forestry. Sugatha

Kumari led this movement and succeeded. Finally the project was cancelled by government. As a result, this area was declared as National Park.

**Conclusion:**

This paper discussed about the role and different aspect of woman regarding environment protection. The issue of environment protection come up more strongly after the industrial revolution, and woman participation also played an important role which continues even today. This planet is the property of entire human race so the responsibility of environment protection should be for both versions (male and female). Human beings have been classified into male and female, that is why their goals and responsibilities have been divided separately. But both they need to work together to face problem like environment degradation. Women should provide proper training and their association with decision making approach. Women are able to understand and realize environment issue due to their sensitivity, so their views should be considered in planning project also.

**References :**

1. For analysis of reference to women in Agenda 21, UNIFEM&UNEP (1995).
2. Agenda 21: An Easy Reference to Specific Recommendation on women. [www.gdrc.org/gender/a21/agenda1.html](http://www.gdrc.org/gender/a21/agenda1.html).
3. Ajayan (2009). Silent Valley: 25 years of an Ecological Triumph. Retrieved From <http://www.livemint.com/Home-Page/ZTKhUS56VU5MODk8aYxb2J/Silent-Valley25-years-of-an-ecological-triumph.html> Accessed on 16/9/2011
4. Akwa L. et al (2008). Analysis of Fuel Use Environment and Urbanization, 2(1): 7-16. Use of Utilization Among Rural Women in Akawana Area of Nasarawa State. Nigeria. The Abuja Journal of Geography and Development. Vol. 1(2).
5. Bhatt, C.P. (1992). 'Chipko Andolan. Forest Conservation Based on People's Power', Environment and Urbanization, 2(1): 7-16.
6. Dankelman, I and Davidson, J (1997) women and environment in the third world London; Earthscan publication.
7. Green Belt Movement (2006). <http://www.wangarimaathai.or.ke/>. The Guardian. "Wangari Maathai obituary". September 26, 2011. <http://www.guardian.co.uk/world/2011/sep/26/wangari-maathai>.
8. Moser, C.O. N. (1991). Gender Planning in the Third World: Meeting Practical and Strategic Needs. In R. Grant and K. Newland (eds) Gender and International Relations, (83- 121). Buckingham: Open University Press.
9. Rohith, P. (2012). The Silent Valley and its discontents: literary environmentalism and the ecological discourse in Kerala (1975-1984). (Doctoral Thesis) University of Hyderabad





**“IMPACT OF E - COMMERCE IN NOURISHING WOMEN EMPOWERMENT THROUGH COSTUME JEWELLERY”, A POST PANDEMIC STUDY.**

**Sampada (Hastak) Wasade,**

*Research Scholar (Management), Email- sampadahastak@gmail.com*

*Plot no.31, House name “Chandranam”, Irrigation staff society, Trimurti Nagar, main road,  
Nagpur 440022*

**Abstract :**

Ecommerce is rapidly growing in India, and it has increased prospects for women to start online fashion jewellery enterprises by relying on new technology .E-commerce is one industry that is bringing the world closer together by allowing customers and sellers to connect online via websites and social media platforms. It's a form of expression as well as a potent catalyst for change. Empowering women via fashion jewellery is a powerful and achievable goal. Jewellery reflects the image of oneself that you wish to project to the rest of the world. It emphasizes uniqueness and allows you to express yourself without using words. As a result of the ecommerce explosion, women can gain a tremendous sense of financial freedom as well as creative fulfilment, especially in this post pandemic environment where the word is confronting financial as well as emotional hardship. With their skills, women may make and utilize beautiful, cost-effective, user-friendly costume and fashionable jewellery in their homes and buy /sell them online through informal communication channels. This article shows how women benefit from e-commerce and how they can utilize their creativity to empower and feel good about themselves. This study is descriptive in nature.

**Key words: E –commerce, Women empowerment, Fashion Jewellery, Post Pandemic scenario**

**Introduction :**

The paper discusses how the COVID-19 crisis has emerged as an opportunity to women entrepreneurs to use e-commerce. (webandcrafts, n.d.) The most significant impact of e-Commerce on business has undoubtedly been the ease with which enterprises can maintain operations in the event of a global pandemic, which would otherwise force the closure of several businesses of all sizes and industries. Despite nationwide lockdowns practically everywhere, business went on as usual thanks to the convenience of online shopping and selling. Novel Covid as it's been said has affected the entire world and has constrained us to confine our work and lockdown ourselves in home. The scope of e-Commerce is unquestionably enormous. This means that women entrepreneurs in this field have a lot of room to grow. As per (unctad.org, n.d.) In developing countries like India, e-commerce is proving to be a great tool for women's empowerment. Access to internet can provide extra information resources and provide new communication channels for women entrepreneurs. In fact, in today's situation crime actions such as theft , murder for money , extortions are increasing because of different reasons such as rise in gold costs, low disposable income in the hand, frustration and irrational behavior. It is evident due to these reasons, people have shift their inclination from hard core gold , diamond ,platinum , silver ornaments to something trendy, stylish & in fashion jewelry. Individuals have become mindful towards less expensive costume jewellery. Fashion adornments industry has an unparalleled significance and client base around the world. Today fashion jewelry is abundantly sell on social networking platforms brands offering customized fashion styles. By and by, it is far-fetched that the shift towards web based shopping is going on in the equivalent way. (Gole, 2021). Consumers are turning to online buying in these current pandemic scenarios due to social alienation and keeping at home.

**Theoretical Framework :**

**Definition of “E Commerce”:**

(Banda, 2019)E-commerce refers to the buying and selling of goods and services via the Internet. (Andonov, 2021) Internet business has arisen to be one of the best plans of action that have given various advantages to organizations in the contemporary climate. This study centers around surveying the effect of Internet business on business execution. A few basic effects have been the global commercial center, no time limitations, better relationship working with clients, lesser fixed expenses, and some more.

**Definition of Women Empowerment:**

(finca.org, n.d.) Empowerment is defined as having control over one's own life and an equal opportunity to participate in society. It is the process through which women gain power and equal

opportunities to pursue personal, social, and economic goals, as well as to participate equally in all sectors of society as men. Pathak, Mr.Vijay. (2022). Women should work hand in hand with men for the country's progress. Efforts must be made to improve women's socio economic standing.(N.P., Abdul. (2020) , Women's empowerment is a process in which women learn to organize themselves in order to strengthen their self-reliance, assert their autonomous right to make decisions, and control resources, all of which help them challenge and eliminate their own subordination.

Sobha,Editor.(2021) Women's empowerment is defined as the process of improving the economic, social, and political position of traditionally underprivileged women in society. Women's empowerment entails creating a culture and political climate in which women can live without fear of oppression, exploitation, apprehension, discrimination, or the general sense of persecution that comes with being a woman in a historically male-dominated organisation.

Sugantha, A. & Meenakshi, V. & Prema, T.S.(2022). Empowerment is the process of marginalised people attaining these basic chances, either directly or with the assistance of non-marginalized people who share their own access to these opportunities. Empowerment also include improving self-sufficiency abilities, with the goal of removing the group's future need for charity or welfare. Starting and properly implementing this procedure might be challenging.

(S.Padmanna, 2011) Women entrepreneurs are increasingly participating in virtual associations, networks, online forums, for becoming incorporated into existing ones. Women's business associations at the national, and international levels have been discovered to be a valuable source of information and support for aspiring, new, and established female entrepreneurs.

#### **Definition of Costume jewelry:**

(Quora, n.d.) Costume adornments is a gems made out of cheap materials and it is more reasonable to the majority. Fashion jewellery are other terms for costume jewellery. This form of personalized jewellery allows people to experiment with different styles and patterns in a unique and cost-effective way. (Allied market Research, 2019) Market research survey, the fashion jewelry market was valued at \$32.9 billion in 2019, and is estimated to reach \$ 59.7 billion by 2027, registering a CAGR of 7.80%. (costume jewelery -global market trajectory & Analytics, 2021) As per their survey amidst the COVID-19 crisis, the global market for Fashion Jewelry estimated at US\$32.6 Billion in the year 2020, is projected to reach a revised size of US\$40.6 Billion by 2027, growing at a CAGR of 3.2%. (India retail survey , 2019) The gems and jewelry market in India is home to more than 300,000 players, with the majority being small players. The sector plays a significant role in the Indian economy as it employs more than 4.64 million workers. The industry is one of the fastest-growing sectors, it is extremely export oriented and labor intensive.

#### **Definition of New Normal/post pandemic:**

As per Wikipedia “New Normal” (Normal N. , n.d.) Is a state to which an economy, society, etc. settles following a crisis, when this differs from the situation that prevailed prior to the start of the crisis. Bhardwaj, Surbhi & Tanwar, Samridhi. (2022) “Adaptability to change, rather than the strongest or the most intelligent, will survive.” COVID-19 was on the verge of becoming one of humanity's most challenging challenges in recent history. As the virus expanded, it claimed lives, sparked fear, sparked economic development, sparked market exestuation, sparked political turmoil, and sparked potentially reforms. COVID-19's most recent phase has shown to be a game changer for the bulk of society, whether they are customers, employees, or businesses. The enterprise's ability to adapt and make creative decisions will be critical to its long-term viability. For businesses to expand and contribute to the global economy, the era of transition presents a variety of obstacles and growth prospects.

#### **Theme & Idea:**

- How can women empower themselves by buying/ selling costume jewelry through e-commerce?
- To study and analyses the impact of e commerce on fashion/costume jewellery business post pandemic is the research objective of this paper.

#### **Conclusion:**

The fundamentals of business have altered postpandemic, and e commerce is the only way for small startups to survive.

“confined to home” is the new normal. Jewelry has the ability to empower women in a variety of ways. (Anupam Rana, 2020) Tries to understand about buyers inclinations towards fashion ornaments Expanding buying force of design cognizant, monetarily free working ladies and youth will keep on liking the field of design adornments and style embellishments.

In the coming years, all digital channels will be growth indicators.

The stylish costume ornaments serve as an empowering symbol for women of all ages , whether it is by bearing significance such as sentimental value or being linked to self-worthiness.

Costume jewellery is exclusive self-contained industry having its own niche which is bound to grow in near future by giving huge opportunity to earn and learn.

#### **Bibliography:**

1. Allied market Research. (2019). <https://www.alliedmarketresearch.com/costume-jewelry-market>.
2. Andonov, A. &. (2021). *Impact of E-commerce on Business Performance*, 10.1558-1564.10.18421/TEM104-09.
3. Banda, N. (2019). *E Commerce*.
4. costume jewelery -global market trajectory & Analytics. (2021). finca.org. (n.d.). <https://finca.org/our-impact/community-transformation/women-empowerment/>.
5. geeksforgeeks. (n.d.). <https://www.geeksforgeeks.org/what-is-the-impact-of-e-commerce-on-the-society/>.
6. Gole, H. (2021, 05). Impasct of E commerce in Pandemic Situation. *International Journal of Advanced Research in Science,communication and Technology*, 210-215. doi:10.48175/IJARSCT-1159
7. [https://en.wikipedia.org/wiki/New\\_normal#:~:text=A%20new%20normal%20is%20a,the%20start%20of%20the%20crisis](https://en.wikipedia.org/wiki/New_normal#:~:text=A%20new%20normal%20is%20a,the%20start%20of%20the%20crisis). (n.d.). India retail survey . (2019). [indiaretailing/2019/retail costume jewellery](http://indiaretailing.com/2019/retail-costume-jewellery).
8. london business wire. (2020). [http://www.businesswire.com/costume ewellery market](http://www.businesswire.com/costume-jewellery-market). Quora. (n.d.). [www.quora.com](http://www.quora.com).
9. S.Padmannaawar, S. (2011, November). A review on ecommerce empowering women. *International journal of computer science and telecommunications*, 2(8).
10. unctad.org. (n.d.). <https://unctad.org/meeting/e-commerce-and-women-empowerment-developing-countries>. webandcrafts. (n.d.). <https://webandcrafts.com/blog/impact-of-ecommerce>. Retrieved from [www.webandcrafts.com](http://www.webandcrafts.com).
11. Bhardwaj, Surbhi & Tanwar, Samridhi. (2022). *Pandemic and Post Pandemic Impact on Business*. *Asian Journal of Management*. 85-88. 10.52711/2321-5763.2022.00015.
12. N.P., Abdul. (2020). *WOMEN EMPOWERMENT: A STUDY BASED ON INDEX OF WOMEN EMPOWERMENT IN INDIA*.
13. Sobha, K & Ijmtst, Editor. (2021). *A Study on Women Empowerment in India*. *International Journal for Modern Trends in Science and Technology*. 7. 120-124. 10.46501/IJMTST0711021.
14. Sugantha, A. & Meenakshi, V. & Prema, T.S.. (2022). *WOMEN EMPOWERMENT - A MULTI-DIMENSIONAL STUDY*. *International Journal of Advanced Research*. 10. 976-980. 10.21474/IJAR01/14479.
15. Pathak, Mr.Vijay. (2022). *A Study of Women Empowerment with reference to Nagpur District*. *YMER Digital*. 21. 770-774. 10.37896/YMER21.02/71.
16. <https://finca.org/our-impact/community-transformation/women-empowerment/>



---

**KASTURBA GANDHI CONTRIBUTION IN INDEPENDENT MOVEMENT**

---

**Dr. Sujata H. Gaurkhede**

*Assistant Professor, Umme Salma Girls Science & Arts College, Nagpur*

*Email: [sujatagaurkhede86@gmail.com](mailto:sujatagaurkhede86@gmail.com)*

---

**Introduction :**

It is said that a woman's hand is behind the work of a successful person. This matter had a great impact on the life of Mahatma Gandhi. Therefore, the life of both of them applies to the life of Mahatma Gandhi. Kasturba Gandhi, wife of Mahatma Gandhi. Similarities are seen in the Kasturba incidents. He wholeheartedly participated in every work of Gandhiji. Mahatma Gandhi was proud of her. They seem to be saying that I am successful because I have found such a life partner. They both deal with their confidence as they choose to embark on their play activities. Both Mahatma Gandhi and Kasturba laid the foundation of the non-violent movement. And neither took the movement. She was an unusual, extremely loyal, forgiving and devoted follower of Gandhi. She was an unusual, one-sided follower as well as one of her toughest and most influential critics, says Lord Attenborough, a Gandhi filmmaker.<sup>1</sup>

Kasturba was born in 1869 to Gokuldas Nakanji, a trader in food grains and cotton textiles in Saurashtra. She was not given formal education, as was the custom in conservative families of the period. She was given in marriage in 1882 to Mohandas, the younger son of Karamchand Gandhi, the diwan of Porbander. Both were married of the same age 13. They had a total of five children. The eldest son died in adolescence. The other four children, Hiralal, Manilal, Ramdas and Devidas. Gandhi used to talk to her under pseudonym Baa.<sup>2</sup>

Gandhi, who got married at the age of 13, writes in my Truth Experiment on the night of the end of the marriage ceremony, we are nervous when we face each other. It was a shame to talk to each other. What am I going to say to her?<sup>3</sup>

When Gandhi went to South Africa, Ba accompanied him with the two kids. They lived in Durban, South Africa for more than 19 years. In 1915 they returned to India. When Gandhi started the khadi movement, Ba organized its propaganda. Whenever Gandhi went into a fast against what he thought was unjust, Ba was with him.

After the marriage Gandhi moved to his home in Beachgrove Villa. Kasturba was very happy about this. At the same time, there were many occasions when he was tested. Men and women sitting together, walking around, not covering their faces, eating meat, etc. It was difficult for Kasturba who was a staunch Vaishnava and kept the tradition. But for Gandhi, this woman also crossed the line. At this time, Gandhi's personality was taking shape. They had become huge fanatics. He insisted that Kasturba should do what we do. Once a grumpy Indian guest came home and inadvertently put his toilet bowl under the bed without cleaning it. When Gandhi realized this, he asked Kasturba to clean up, which led to a heated argument between the two. In this case, Kasturba appears to have been defeated by Gandhi. At this time Gandhi himself was doing his job and he was punished as such.

The service of yogis was a common thing. When Bapu went to jail in the satyagraha and movement for black people, Ba decided to stay out and eat the same food that the prisoners used to get in jail. Corn porridge and dry double bread. As a result, she fell seriously ill. But he did not give up his resolve. Thus Ba's life was full of sacrifice, service, and love.

Gandhi came to India with his family from South Africa in 1915. Gandhi rented Jeevan's house in Ahmedabad and established Satyagraha Ashram. It was a river at Ahmedabad. Later it became known as Sabarmati Ashram. Gandhi established the Satyagraha Ashram by renting Jeevanlal's house for the maintenance of this ashram. Sabarmati settled in the north. On May 29, 1915 in a small village called Kocharab near Ahmedabad.<sup>5</sup> In 1917, Gandhi started the Satyagraha movement at Champaranya in Bihar. The Champaranya Satyagraha in Bihar was won. It can be said that the real injustice of Gandhi's political life started from this incident. Gandhi's wife Kasturba was with him. The main reason for this movement was the harassment of farmers by the landlords dealt with the public and health issues here. Kasturba was the main reason for this movement, especially among the women here. Gandhiji solved this problem through non-violence. During this time Kasturba solved personal problems. He encouraged women to work in spinning and weaving. He advised to turn to constructive work to win the battle of Swarajya. On March 12, 1930, during the trial at Chaurichaura, Gandhi was sentenced to 6 years in prison. He then

visited the Kasturba community to get women to participate. For their work, they gave courage to the heroes who went to break the salt law five or six times. Imprisoned in the non-cooperation movement. He established an ashram at Sevagram. Then he did the work of rural reform. It can be said that Kasturba took care of not only the family but also the ashram in the absence of Gandhi. At Sabarmati Ashram, Kasturba, like many others used to spin for one hour every morning<sup>6</sup> take Charkha with him when he was on tour. If the women of India had learned to spin and weave, they would have been able to play a vital role in India's freedom struggle as a peaceful revolutionary. When Kasturba went to meetings with Gandhi, she would sit next to him and spin the yarn on a spinning wheel. Seeing all those women's who did not attend the program that women's also started attending Gandhiji's public meetings. In the Holi of foreign cloth, Kasturba burnt the silk sari given by Gopal Krishna Gokhale. As a result, the courage of other women also increased. She took part in Gandhi's untouchable rescue work. She was doing a thorough investigation about the situation of Harijans. Visiting every house and giving instructions to every women. Participating in important local meetings. She is also seen taking care of Gandhi in jail. In 1922, Gandhi was sentenced to six years. She sat in court while the trial was going on. In Young India on March 23, 1922, his simple appeal after Gandhi's arrest is significant. In it, Kasturba has appealed to carry forward the constructive work and to remain loyal to Gandhian thought.<sup>7</sup>

During the Dandi March, Kasturba addressed everyone and said, 'Our men are warriors. We are the wives of warriors. We must give them courage. If we are brave, they too will become brave.' News of the Dandi Yatra was coming to the Sabarmati Ashram every day. Every day satyagrahis were being arrested. It seems that the ultimate victory of non-violence depends on all women. He started appealing to women everywhere to join the non-cooperation movement. Protests in front of government liquor stores were part of the non-cooperation movement. This was a great success for Kasturba. When Gandhi left for London after the negotiations in Simla, Kasturba returned to Ahmedabad and started working among the poor. She went to prison in 1933. She was arrested because she did not follow the advice to stay away from non-cooperation. At the same time, Gandhi went on a 21-day hunger strike. After this, Kasturba was arrested again. After this Mahatmaji established another ashram at Shegaon in Wardha. In the last few years, Kasturba had learned to read.<sup>8</sup> Everywhere inside and outside the prison Kasturba used to look at Hindus and Muslims with one eye. Hakim Ajmal Khan, Abul Gaffar Khan, Maulana Abul Kalam etc. She used to meet Muslim brothers with great love. And seeing their cordiality, she used to get restless after reading about the atrocities of the history books. On this occasion she used to distribute sweets to Muslim brothers and she used to give gifts to Hindu brothers on Diwali. She treated all the Muslim brothers and sisters living in Sabarmati Ashram equally.<sup>9</sup>

Another important struggle in Kasturba's life was the struggle of Rajkot. In 1938, there was a wave of local colonialism all over India. The Thakur tribe was oppressing women. Kasturba declared that it was a question of women's dignity and Sheila. He wanted to do something about it. In the end, Kasturba was a girl from Rajkot.

As a result of the historical perspective of India, Thakur release to arrest Kasturba on February 3, 1939 and met the women in his bungalow at Tromba and requested them to join the protest. And came. Gandhi praised Kasturba's courage in Harijan's issue. He finally agreed to set up a committee to look into the matter. But Gandhi had gone on a fast for this. Later, in 1956, Kasturba was kept in a bungalow at Tromba by the Gandhi National Memorial Trust. It was converted into a women's treatment centre. It was named as Kasturba Health Sanctuary.<sup>10</sup> Quit India resolution was passed at the Congress executive meeting in Wardha. He was arrested before his speech at Shivaji Park on 9th August. During this movement agitation of 1942, Gandhi was arrested and kept at Aga Khan Palace in Pune. Kasturba was also arrested and sent there. In fact, Gandhi re-educated him. Kasturba had completed 73 years of age. In January 1944, Kasturba suffered two heart attacks and her health started deteriorating. Kasturba Gandhi died on 22<sup>nd</sup> February 1944 at Aga Khan Palace, Pune. Kasturba was cremated by his youngest son Devdas. Kasturba Gandhi's life was lost before the sun of Swarajya rose.<sup>11</sup> Mahatma Gandhi says, "I learned the lesson of non-violence from my wife Kasturba".

#### **Conclusion:**

When Gandhiji started fasting or remained with him in Kasturba stayed with him as his companion in his troubles till the last moment, it would be considered as his ultimate good fortune. The test of time of Gandhiji's fast in Agakhan Palace was the hardest test of her life. Gandhiji became the father of the nation by staying in the rest of the umbrella. From this point of view Kasturba became the

mother of the nation. Kasturba Gandhi contribution to the Indian National Movement was so valuable that it can never be easily forgotten.

**Reference:**

1. Gandhi Arun, Kasturba : Shalaka Tejachi, Rohan Prakashan, Pune 2002, p.n. 01
2. Ibid p.n. 11-15
3. Gandhi Mohandas K., Satyache Prayog ( Biography) Navjivan Prakashan Ahmadabad, 2008, p.n. 7-12
4. Gandhi Arun, Kasturba : Shalaka Tejachi, Rohan Prakashan, Pune 2002, p.n. 84-85
5. Kelkar G. M., Yara Sant Madhuraj Prakashan, Pune, 1995, p.n. 63-66
6. Kadu Mohini, Bhartiya Rajkarnatil Striya,' Vijay Prakashan, 2008, p.n.146-148
7. Gandhi Arun, Kasturba : Shalaka Tejachi, Rohan Prakashan, Pune 2002, p.n. 84-85
8. Ibid p.n. 242-251
9. Sharma Mahesh, 'Kasturba Gandhi' Prabhat Prakash, New Delhi, 2012, p.n. 67
10. Gandhi Arun, Kasturba: Shalaka Tejachi, Rohan Prakashan, Pune 2002, p.n.267-273.
11. Kavi Madhavi, 101 Shres tha Mahila, Vidhyabharti Prakashan, Latur, p.n. 50-51





---

**FEMINIST PERSPECTIVES IN MODERN INDIA**

---

**Prof. Dr. Vijay Shedage**

*Head, Philosophy Department, Agasti Arts, Commerce and Dadasaheb Rupawate Science College, Akole  
Tal. Akole, Dist. Ahmednagar*

---

**Preface :**

Feminism in modern India is a view of all aspects of life from a woman's point of view. Feminism is a very broad concept. Feminism is a consciousness, it is a philosophy of life, it is a theoretical approach. Women have been exploited in India for many years.

In modern India, under the guise of globalization, male dominance and gender inequality are on the rise, so it is important to find out the socially motivated reasons behind gender differences in feminist philosophy.

**Meaning of Feminism :**

Feminism is a social movement. Feminism means that the social role of women should be clear and it is natural and just for them to have equal place in society with men and for that they should have equal rights with men.

The role of woman should be clear and her capacity should be enhanced in the society as a right. Feminism insists that woman should have rights as a human being.

**Definition of Feminism :**

Feminism is the creation of a new human society based on freedom, equality, mutual love and social justice.

**The Role of Feminism in Modern India:**

Everyone wants to see each other as human beings. Both men and women want to build a new system and a new home together. The role of feminism in modern India is such that the whole society has to be considered so that the social system in India does not change by coming together.

Discovering what new forms of masculinity and gender inequality are emerging in today's age of globalization in modern India. Respecting women's social contribution. There are challenges facing India.

The present society in India is an underdeveloped society with a variety of products that are characteristic of the tribal society apart from capitalism. .

The gender inequality found in the society led to women's liberation movement for women's rights, political, cultural as well as economic issues, serious consideration of women's political rights and protection of law. The campaign was launched to get legal rights like office rights and equal pay.

Feminists point out that women should have the right to their own bodies and have the right to decide whether to have children or not.

**The traditional notion of feminism in India:**

Feminism is a unique concept that has far-reaching effects on every part of society, politics, principles, education, economics, power science, and men's own happiness.

Of all the ancient and recent literature on how women should be, there are many recommendations and characteristics of femininity, seven of which seem to be very important:

- 1) A woman is an imperfect human half-person
- 2) She is an inferior (inferior to man) creature because of her limitations, incapacity and emotional weakness
- 3) She is not self-valued. The principle is
- 4) She is a completely parasitic being
- 5) The woman is primarily for the service and use of the man therefore the partner in the work-sport is her first role and motherhood is her next important role.
- 6) The self-denying loving Soshik is gentle and fortunate.
- 7) She is not only self-denying, etc., but these are her highest virtues, and as such, keeping the male congregations happy, raising children, and serving the household is her best.

Not only is she really limited and paralyzed in many ways, but she deserves to be, and she has to do everything possible to keep her in her place.

Traces of Feminist Literature in India: Feminism is a twentieth-century system of thinking. Falsehood is a major challenge to the feminist movement. Men have a meaningful place in society and feminists are struggling in all spheres of life to achieve femininity. Woman is an imperfect human being. The role of feminism is to destroy this understanding and to create new ideas about feminism



In 1848, Mahatma Jyotirao Phule started the first girls' school in Pune with the aim of creating new ideas for women.

In 1882, Tarabai Shinde authored a book, Comparison of Feminism, which brought feminist ideas to the forefront of society.

In fact, prior to that, in Marathi literature and sect, Mahanubhav and Warkari sect have worked to achieve the status of women's equality.

Doicha padar aala khandyavari |  
 Bharalya bajari jain mi || 1 ||  
 Hatamadhe Taal khandyavari veena |  
 aata maj mana kon kari || 2 ||  
 Pandharichya Pethe mandale mi pal |  
 Managatavr tel ghala tumhi || 3 ||  
 Jani mhane Deva Zale mi yesava |  
 Nighale Keshav Ghar Tujhe || 4 ||

This is an indication of unbreakable feminism. Her attack is against those who obstruct devotion in this field by performing hypocritical rituals.

Even before and after 1960, some women, from folklore, poetry, poetry, short stories, novels and autobiographies, have incorporated the feminist trend into the autobiography of women from Dalit and nomadic tribes.

Dr. Babasaheb Ambedkar and Mahatma Jyotirao Phule said that the emancipation of women and emancipation of women from Dalit class is possible only through education. Babasaheb Ambedkar wrote the constitution and made women aware of their rights so that women got equal status with men.

#### **Stream of Opinion Feminism:**

Feminism has a background of many political as well as social ideologies so the following streams of opinion are found in feminism

##### **1) Liberal Feminism :**

Liberal feminism is born out of the idea of individual freedom. Every person is of equal importance and all human beings are equal. Everyone has the right to take part in the political arena. All individuals have equal rights.

One of the first popular and influential ideologies in the women's movement is liberal feminism. J. S. Mill embraced the values of liberalism, ideology, rationalism, equality, freedom and individualism in the light of that.

Liberal feminists focus on gender equality and women's emancipation. Feminism believes that women should be given equal political and legal rights as men because they are discriminating individuals. The special emphasis on formal and statutory equality appears to have been captured by this feminist argument.

##### **2) Socialist feminism:**

From a socialist point of view, gender inequality is not limited to the social or political spheres. Gender is deeply rooted in the economic and social structure of society as a whole. Social revolution is not the answer, social reform is the answer. Only social change can save women

##### **3) Radical Feminism:**

Radical feminists believe that all social divisions are based on gender. Sexual exploitation is the basis of all problems. Radical feminism favors equality in family life

##### **4) Marxist Feminism:**

Feminists allied with the political left used the terms Marxist and socialist as a substitute for each other. And as both feminist movements sought to make a complete transition into social institutions, feminists began to interact with important concepts such as the Marxist class concept.

To determine the duality of women, Marxist feminists have argued that women are enslaved by the patriarchal system.

#### **Characteristics of Marxist Feminism:**

1) Emphasis on the emancipation of women in the no-ray class: - According to Marxist feminism, the social structure of the capitalist system is not the same as the majority of men in the ray class as long as there is no capitalist system. Must be true

2) Participation of women's emancipation: The guarantee of emancipation of women depends on the extent to which their participation in the paid labor market increases and the extent to which they participate in the class struggle.

3) Economic paralysis is the root cause of female slavery: - According to Marxists, economic paralysis is the root cause of female slavery and in communist society women economic paralysis will disappear. Economic paralysis is the basis of oppression of women. In a communist society, housework and child rearing will be done in a community manner, so women will be freed from this traditional work.

4) The basis of the material power of change: - According to Marxists, gender equality cannot be established in society by force of will alone. Given the fact that the issue of gender equality, no matter how important it may be, it cannot be resolved by rational measures, for it will have to rely on most of the power of system change.

#### **Conclusion :**

Studying feminist perspectives in modern India Feminism means the definition of feminism The role of feminism The traditional notion of feminism The traces of feminist literature The ideology of feminism The dilemma of feminism can easily be seen today. I am of the clear view that the concept of traditional ethics is not liberating women from various religious rites, festivals, ceremonies, rituals, all these traditional forms are being perfumed with modernity.

I do not claim that feminism is capable of answering all of the above questions today, but the findings of the present study research on the possibility of looking at all conventional therapies from a new perspective have emerged from the women's movement. Participation has definitely increased but Dr. Babasaheb Ambedkar asserts that sexual exploitation of women is the root cause of injustice in Indian society.

Article 15 of the Indian Constitution states that India will not discriminate between men and women, but in fact women are still given a secondary place in all spheres. A woman who lives with the burden of responsibilities is still in a troubled world.

I am of the clear view that the great success of feminism in modern India is that women are taking to the streets and mobilizing for their rights in a time of turmoil and insecurity.

#### **References :**

- 1) Feminist Review: Format and Application - Dr. Ashwini Dhongade
- 2) Indian Woman: Concepts and Images - Kelkar Meena
- 3) Marathi Woman - Dr.Du.Ka.Sant
- 4) The path of women's development in India - JS Apte, Pushpa Rode
- 5) Feminism- Sumati Lande
- 6) Feminism Review - Concept and Application - Dr. Mangala Varkhede
- 7) The sculptor of Bahujan Samaj - Madhavrao Bagal
- 8) Dr. Babasaheb Ambedkar- Dhananjay Kir
- 9) Jyotiba Phule and the idea of women's liberation - Amvet Gail
- 10) Woman - question movement - Vidyut Bhagwat



STUDY OF NEW IDEAS FROM INDIAN MYTHOLOGY BY SELECTED  
NOVELISTS.

Vaghmare Bhagyashri Tukaram

Department of English, Shikshan Maharshi Dnyandeo Mohekar Mahavidyalaya, Kalamb,

Dist.: - Osmanabad 413504 Maharashtra, India

Email- [bhagyshritvaghmare96@gmail.com](mailto:bhagyshritvaghmare96@gmail.com)

**Abstract:**

Indian religion and mythology are closely intertwined and cannot be separated. Moreover, both are so broad and confusing that any generalization is likely to be much easier. The oldest Indian scriptures are the Vedas, a series of sacred hymns in honour of the Aryan deities, who personified the natural forces of the sun, storm, fire, moon, etc. Vedic religion was materialistic, it was dedicated to gaining power, prosperity, health and other blessings through rituals and sacrifices. Mythology in the Indian context is probably the most used and most admired for all generations and genres. Everyone in history, time and place and dynasties has expressed a strong desire to make India prosperous and a strong desire to become enlightened in mythology, mythology and folklore. Whether related to the contemporary era or the earlier era, Indian mythology and its many parts have had a lasting influence on the entire Indian literature, which can be considered its literary style. In the Indian context, mythology is a kind of all-encompassing subject, of which everyone wants to be a part. Traditional and highly respected approaches to the art of storytelling have been evolving since ancient times and can never become extremist. Myths and their twists, adventures in the Himalayas, the evil deeds of the villains, like the villains, and the shining shield have all affected the heroic victory, his surviving kingdom and his beautiful princess.

**Keywords:** Mythology, Religion, History, Traditional, Epic, Conflict.

**Introduction:**

A myth is an elegant or a fable story that generally emphasizes the particular hero or event and explains the mystery of nature, the extent of the cosmos with no true basis in reality myths remain in every Culture. It is well known in western culture. The characters in myths are generally gods. It is well known in western culture. The characters in myths are generally gods, goddesses, warriors, and heroes. These are frequently accountable for the creation and conservation of elements of nature as well as physical, emotional, and practical aspects of human extant. Mythology is a term that comes from Greek myths. It's meant a speech, account, rumour, storey, fable, etc. Indian religion and mythology are closed it cannot be separated. Besides both being so vast and demented that any generalization. The prompt Indian text is the Vedas, a series of sacred hymns in honour of the Aryan Gods who embodied natural forces such as the solar storms, fire, Samoa and so much life in India. India is one of the world's largest diverse lands. It has the vastest history, philosophy, culture, religion, and language of all the Asian continents. The myths grew into modern Indian society. Mythology is very relevant today. The stories that come from the spirituality of our ideals and cultures ring true even in the modern world with these qualities. Its value is represented and embodied in our epics. India is the most diverse country in the world. There is a major Hindu religion in the country. Hinduism has millions of followers in India. It is the oldest religion in the world. It has, for over 3,000 years, been a complement to the scary stories and heroic epics that make up Indian Hindu mythology. Mythology occurs in different versions, and so many characters have multiple roles, identities, and histories. Its show of confusion reflects the richness of the mythology that has expanded and taken on new meanings over the centuries.

Hindu mythology has so many texts in their Vedic literature like 'Mahabharata' and 'Ramayana', 'The Puranas', and so many regional pieces of literature like the 'Tamil Priya', 'Puranam', and the 'Mangal Kavya' of Bengali, 'Bhagwat Gita'. It has numerous sources in 'Veda', including Rig, Sama, Yajur, Atharva in Itihasa, Ramayana, and Puranas such as 'Brahma Purana', 'Brahmanda Purana', 'Bhagavata Purana', 'Garuda Purana', 'Vishnu Purana', 'Shiv Purana', 'Skanda Purana', and others. Hindu mythology represents regional and social religious traditions differently. It has a cosmology of Brahma, Hiranyagarbha, Swarga, Prithvi, Patahla, and narka. There are numerous gods and goddesses, including Brahma, Vishnu, Indira, Saraswati, Lakshmi, Parvati, and Ganesh. Indian mythology has connections with other belief systems and religions like Buddhism, Jainism, and Sikhism.

The origin of Indian mythology most of us are familiar with the Ramayana and Mahabharata. So many writers write about Indian mythology, such as Iravati Karve's 'Yoganta-End of An Epoch', 'The Place of Illusion' by Chitra Banerjee Divakaruni, 'Lanka's Princess' by Kavita Kane, 'Andhyoga' by Dharmvir Bharti, 'The Liberation of Sita' by the Volga, 'The Pregnant King' by Devdutt Pattanaik, 'The Krishna Key' by Ashwin Sanghi, etc. Indian mythology is complex and clear. It takes time to validate our presumptions and enrich our imagination.

**Amish Tripathi:**

He was born on October 18<sup>th</sup>, 1974 in Mumbai. He grew up near Rourkela in Odisha. His education was completed at St. Xavier's College, Mumbai, and the Indian Institute of Management, Kolkata. He has been ranked among the top 100 Indian celebrities four times in a row by Forbes India. He was also selected as an Eisenhower Fellow. He has been the recipient of multiple awards, including the Raymond Crossword Popular Fiction Award for 'The Scion of Lkshvaku' and the Society of Young Achievers Award in 2013. He was also noted as India's first literary star in 2016. He was listed among the top 50 most powerful people by Indian Today in 2019. He was awarded an Honorary Doctorate by Jharkhand Rai University for his outstanding contribution to art and literature in 2019.

He is known popularly as the author of the acclaimed 'Shiva Trilogy'. He is one of the most famous writers of Indian mythology. 'The Shiva Trilogy' comprises 'The Immortals of Meluha' (2010), 'The Secret of the Nagas' (2011) and 'The Oath of the Vayuputras' (2013). All three gained immense popularity and cult readership. He also wrote another work, the first of the Ramchandra series. It's titled 'The Scion of Lkshvaku' (2015). He has now come up with his latest offering, the second instalment of the Ramchandra series – 'Sita, Warrior of Mithila' (2017). It has become the highest-selling book of 2017. Their books in this series are 'Raavan: The Enemy of Aryvarta,' and 'Legend of Suheldev: The King' (2019) It was released on 20 June 2020. It is a non-fiction book, 'Dharma: Decoding the Epic for a Meaningful Life (2020).' He has made more contributions to Indian English literature than most, especially with his mythological and historical genera.

**Anand Neelakantan:**

He was born on the 5<sup>th</sup> of December 1973 in Kerala. He is an alumnus of the Government Engineering College, Trichur in Kerala. Apart from being a writer in Malayalam, he is also a popular cartoonist for Malayalam magazines. He is also a much-acclaimed writer for various television series. He has been chosen as the most promising and sought-after author on many occasions by the Indian Express DNA and Financial Express 2012. 'Asura: Tale of the Vanquished' and 'Ajaya: Roll of the Dice' were shortlisted for the Crossword Popular Award in 2013 and 2014.

He has written so many novels, such as Ajaya: Roll of the Dice (2013), Ajaya: Rise of Kali (2015), which are mythological works based on the 'Mahabharata', 'Asura: Tale of the Vanquished' (2012), 'Vanara: The Legend of Bali, Sugriva and Tara (2018), which are based on 'Ramayana'. It is an Indian historical novel, 'The Rise of Shivgami' (2017). He has also written other notable works in Indian English literature. He is a well-known popular columnist, screenwriter, and public speaker.

**The Impact of Indian Mythological Fiction on the Society of Amish Tripathi and Anand Neelakantan' selected works:**

Mythology is very important in every religion and culture. It makes up a major part of every culture. It reminds us of who we are and where we come from. Every culture has its legends, folktales, and myths.

'The Immortals of Meluha' is the first book of Amish Tripathi, the first book of his and the first book of the 'Shiva Trilogy'. The story is set in the land of Meluha and begins with the arrival of Shiva. The Meluhans believe that Shiva is their fictitious saviour. Shiva decided to help the Meluhans in the war against the Chandravanshis, who had joined the army along with the cursed serpents; however, during his journey and the fights that follow, Shiva realizes how his choices are reflected and who he aspires to be and how it has serious consequences.

'The Secret of the Nagas' is Amish Tripathi's second book, his second book and Shiva's second book. The story takes place in the fictional land of Meluha and describes how a wanderer named Shiva saved the inhabitants of that land from their wars. It begins with his predecessor, The Immortals of Meluha, trying to save Sati from Shiva's invading serpent. Shiva then takes his detachment to the Far East, to the land of Braga, where he seeks a way to reach the Nagas. Shiva also learns that Sati's first child and her twin sister are still alive. His journey eventually takes him to the Naga capital of Panchavati, where a surprise awaits him. 'The Oath of the Vayuputra' is the third book by Amish Tripathi, the third book by

Amish and the third book by Shiva Trilogy. And how a savage man named Shiva saved the inhabitants. Starting from where the previous instalment was released, Shiva knows what is bad in the oath of Vayuputra. Shiva then declares a holy war which he wants to continue using, mainly by Emperor Daksha and Dilip, who was controlled by Bhrgu sages. The battle begins and Shiva goes to the land of Pariah to consult with the Vayuputras of a mythical tribe. By the time he returned, his wife Sati had been killed and the war was over. The angry Shiva destroyed the capital of Meluha and Somras was erased from history. The story ends with Shiva and his associates becoming popular as gods because of their deeds and accomplishment.

‘Ajaya: Roll of the Dice’ is a 2013 Indian novel of mythological fiction written by Anand Neel Kantan. The first instalment of the Ajaya Series, tells the story of the Kauravas. As opposed to the usual tale told from the point of view of the victors, this entire story is written from Duryodhana’s point of view.

‘Ajaya: Rise of Kali’ is a 2015 Indian novel of mythological fiction written by Anand Neel Kantan. The second instalment of the Ajaya series, tells the story of the Kauravas. As opposed to the usual tale told from the point of view of the victors, this entire story is written from Duryodhana’s point of view. It was originally released in English on June 21, 2015, in, Hyderabad by the celebrity couple Nagarjuna and Amala.

As we know, these mythological fictions are retellings with new visions and perspectives. Each character in the mythological stories becomes an ideal ideology for the people of society. Their behaviour, thoughts, and nature always impact society. They have become part of human culture, rituals, and lifestyles. It also impacts thinking about politics and defence. It gives us moral values and helps us survive our traditional culture. It seems like good and evil thoughts we can see how these works have influenced society by introducing new ideas and reinterpreting old ones.

#### **Conclusion:**

We can see in ancient times the ‘Ramayana’ tells about Lord Rama’s point of view. In the modern age, the ‘Ramayana’ is told from Sita’s point of view. When compared to the stories told in Indian mythology, it has remained largely unchanged. Indian mythology teaches that legends and myths are integrated into the culture, the education system, and society at large. In the past, mythology impacted society with class, caste, gender, and religious stereotypes. Through this above work analysis, critical and creatively progressive reinterpretations are made. It makes an interesting case of the dangers of ideological imagination. It’s questioning, challenging, negating, and reversing the original, popular reconstruction of mythology. It has become a means of controlling, ordering, and giving significance to the immense anarchy that characterizes the contemporary period.

This research will provide several benefits to both sides. Indian mythology is relevant to our culture. Our culture is ultimately what defines our society and what we stand for in a world where our morals and values are constantly challenged. Underestimating what made us who we are can help our society remain strong. Can see from Indian mythology that the message is that good triumphs over evil. All the villains in our methodology are representations of undesirable traits, so contemporary writers Amish Tripathi and Anand Sharma Neel Kantans’ work can be seen in every mythological character whose perspectives can be found in ancient mythology. We learn about Indian cultural good and evil through the works of selected authors, and how evil becomes their point of view. More activity will result from research, as will the exploration of new concepts and ideas.

#### **Works Cited:**

1. Amish, and Amish Tripathi. Scion of Ikshvaku. Westland Publication, 2015.
2. Chopra, Deepak, and Saurav Mohapatra. Deepak Chopra's Myths of India. 2015.
3. Daniélou, Alain. The Myths and Gods of India: The Classic Work on Hindu Polytheism from the Princeton Bollingen Series. Inner Traditions / Bear & Co, 1991.
4. Divakaruni, Chitra B. The Palace of Illusions. Anchor Canada, 2009.
5. Pattanaik, Devdutt. Indian Mythology: Tales, Symbols, and Rituals from the Heart of the Subcontinent. Inner Traditions / Bear & Co, 2003.



**WE SHOULD ALL BE FEMINISTS: THE MANIFESTO OF NEW FEMINISM**

**Jadhav Ganesh Shankarrao**

*Assist. Prof., Department of English, Late Ramesh Warpudkar Arts, Commerce & Science College  
Dist.: Parbhani, Maharashtra. India.*

**Abstract :**

In this paper, I dissect Chimamanda Ngozi Adichie, and her TED Talk based on her book, "We Should All be Feminists." Adichie is a Nigerian lady who has first-hand involvement in women's activist issues of disparity and she fills in as a speaker and lobbyist for issues of woman's rights and then some. She is a famous creator, lobbyist, scholastic, and a women's activist. Knowing about her encounters concerning imbalance, I acknowledged I am ready to recognize matches between her encounters and the disparities I have confronted regardless of our incomprehensibly unique histories. The significance of her work as a women's activist is accentuated in her explanatory methods, like utilizing individual accounts and public jargon to bring association and a feeling of uniformity to her crowd. Adichie urges society to change its activities to advance and standardize woman's rights in a positive light. Adichie's strength as a woman, a writer, an orator and an activist makes her very attractive. Throughout her life of inequality and decision making, she has continued to pursue grace and peace through her work, her conversational style, and her ability to persuade. One of the many reasons I admire Adichie is her storytelling technique and personal story. In her books and the discussions, she gives, her ability to tell stories and make readers feel as if they are living with her is commendable. As I listen to her talk on TED talk, "We should all be feminists" which I am further deconstructing, I can't help but appreciate her ability to connect with the audience as a rhetor; I believe he can achieve a high standard of rhetor.

**Keywords:** Feminist, Feminism, Rhetoric, American Africans, Equality

**Introduction:**

Women's liberation is thought of by some to be an awful word since everybody can plan their meaning of the word and sanction their definition in society. Assuming I were to request that somebody portray the sun, the definition they give will no doubt be comparative or indistinguishable from mine: a splendid circle overhead. However if I somehow managed to ask somebody to portray a women's activist, their definition doubtlessly will experience a large number of various words or expressions which can emphatically affect how they think or make the judgment of what a women's activist is. Uniformity isn't simply women's liberation; balance is demonstrations of equity in all parts of life furthermore, the demonstrations of women's liberation can fortify the demonstrations of equity. One person who has directed my energy for seeking woman's rights is eminent creator and speaker, Chimamanda Ngozi Adichie and the TED Talk based on her writing, "We ought to all be women's activists." In this paper, I break down the speaker and extremists of more than just women's activist themes. Adichie is a Nigerian lady who has experience with women's activist issues of imbalance, has composed eminent and broadly celebrated books, all of which have won plenty of grants, and is dynamic in the issue of woman's rights in the United States, yet entirely the world. The significance of her work will be accentuated through the deconstruction of her experience preceding becoming a creator, her encounters all through her life which elevated her reaction to concentrating on correspondence concerning and the associations which I have learned through my courses in association with Adichie's accomplishment as rhetoric. We will start with her account furthermore, and investigate her life as a youngster, her encounters in America, her instructive foundation, and go on into her prosperity as a creator and speaker. To follow, an evaluation of the logical circumstance which Adichie recognizes as difficulties will be explained carefully grasping her principal contentions and a post-op interview of her source of inspiration for a women's activist society. To finish this exposition, I will examine the significance of her cases and how Adichie has affected me as a rhetoric and job model of woman's rights.

Born in Nigeria on September 15, 1977, Edchi entered life as a parent, one of six children from an upper-middle-class family of teachers and scholars. While living on the university campus, her mother, one of the university's first female administrators, and her father, a professor, helped inspire her with academic activities as a young child (Eastern Connecticut University Alumni Profile, 2019). Chimamanda was living under the guidance of her parents and Vinod and Khodkar from her five older siblings. Also, there was an in-house helper who provided daily support and was mainly a local community member who was hired by

her parents to meet the needs of the children and the home. By the age of four, she began speaking two languages, and by the age of seven, she had mastered the art of writing. In another TED talk titled "The Danger of a Single Story" by Edichi in 2016, she described her relationship with literature as not being identified in the books she read as a child. As English is classified as one of the official languages of Nigeria, Edichi was given English-American storybooks featuring blonde-haired, blue-eyed princes and "ice-playing and apple-eating" princesses. Through TED Talk, she talks about the ignorance of the stories she read because it was all in front of her. Later in life, she questioned the rights of these books because she and everyone around her had never seen snow with blue eyes or blonde hair and ate mangoes. "I didn't know people like me could be true to literature," she says. Through a review of her unreal childhood storybooks, Edchi began writing her books, which began with short stories with matching crayon illustrations, and later developed into one of the most nationally sold, best-selling short stories of her life.

Many of the experiences she had during her youth were deeply rooted in Eddie's views on inequality. After graduating from high school, Adichie enrolled in a medical school at the University of Nigeria to study medicine and pharmacy. Due to her love of writing, she volunteered to be the editor of the university journal, *Compass* and left less than a year later to pursue a passion for writing. At age 19, Eddie came to the United States to study communication and political science at Eastern Connecticut State University. Growing up in Nigeria, she was not known or recognized for her skin colour, yet when she came to the US she changed because she suddenly had to deal with what a person of colour is. She cites an example in her TED talk, "The Danger of a Single Story," which shocks her college roommate with her ability to speak English. When the roommate asked to hear Adichie's "tribal music", Chimamanda played Maria Carey. Her college roommate assumed that Adichie didn't know how to use the stove or turn on the shower, and he automatically felt sorry for her and felt bad for her because Ed's African appearance made him fall into the stereotypical notion of many American Africans.

Adichie's strength as a woman, Adichie experienced inequality daily. She explained her experiences and obstacles through personal narratives and shared her experiences with her listeners to prove that the difficulties she has to face as a woman are by accepted social norms. Palzzevsky, Ice, and Frich describe limitations as "individuals, events, objects, and relationships that are part of a situation because they have the power to restrict the decisions and actions necessary to make the necessary changes" (p.231). At the time of his speech in 2012, the biggest problem was with the government. Women across the country are subjected to unfair treatment in political, economic and sexual forms and there are many specific circumstances such as rape culture, unfair pay or social discrimination between the sexes. While these culturally accepted social norms may be outlawed, the US government has set limits on easy access to feminism throughout the country. Another problem facing women in Adichie and around the world is the limitations of social sexism based on our social norms and gender configuration. Even though she speaks and writes for a global audience, US citizens may see her as an outsider to whom she is trying to change a non-partisan system. She refers to culture in her speech "So if the whole humanity of women is not our culture, we should make it our culture" (TED Talk, 2019). Referring to personal stories, she discusses her difficulties with feminism in the US, Nigeria, and around the world, showing that different cultures view women differently and thus have different ideas about what is properly "equal" and there is another limitation. Her literary success exemplifies her identity as a woman, her experiences of the inequalities imposed on her by society, and her desire to be a feminist and to fall for others. A woman, a writer, an orator and an activist makes her very attractive. Throughout her life of inequality and decision making, she has continued to pursue grace and peace through her work, her conversational style, and her ability to persuade. One of the many reasons I admire Adichie is her storytelling technique and personal story. In her books and the discussions, she gives, her ability to tell stories and make readers feel as if they are living with her is commendable. As I listen to her talk on TED talk, "We should all be feminists" which I am further deconstructing, I can't help but appreciate her ability to connect with the audience as a rhetor; I believe he can achieve a high standard of rhetor.

#### **Conclusion:**

There are many reasons why Adichie is ideal for me. I admire her abilities and her passion for trying to be better. I admire her ability to engage the audience through personal stories and bring them into her life. She becomes insecure and instead of pretending to be perfect, she tells her audience the truth about inequality. She speaks in a powerful but whimsical way that hypnotizes you to relax and unleash your emotions. It captures the deepest corners of everyone's heart, not by artificial persuasion, but by overcoming the pain of truth and overcoming it. As a fan of many of her books, I was delighted to delve



deeper into her life to better understand the reasons why she does what she does. The day I realized that I was a feminist, the day came when an inappropriate act hindered my ability to pursue my passion to the fullest. I was applying for my certificate to be a speciality coffee roaster, and unlike my male colleague who went through this process with me, my application was \$ 50 more than that, even though our work and requirements were the same. To date, my ability to brew coffee has been limited compared to that of my male counterparts due to unaffordable insurance rates. My biological gender and my chosen identity as a woman have created a terrible barrier to the pursuit of my career. Because of the acts of inequality today, it is my passion and choice to live a feminist life that I fully believe in. Eddie's speech, "We should all be feminists" was a beautiful speech for me, and I had learned to dissect his rhetoric. Price. Now, with the knowledge I have gained, I have a deep understanding of her as a writer, orator, woman and most important feminist. We should all be feminists.

**Works Cited:**

1. Adichie, Chimamanda N. *Dear Ijeawele, or a Feminist Manifesto in Fifteen Suggestions*. HarperCollins UK, 2017.
2. *We Should All Be Feminists*. HarperCollins UK, 2014.
3. "We Should All Be Feminists." TED: Ideas Worth Spreading, [www.ted.com/talks/chimamanda\\_ngozi\\_adichie\\_we\\_should\\_all\\_be\\_feminists/up-next](http://www.ted.com/talks/chimamanda_ngozi_adichie_we_should_all_be_feminists/up-next).
4. Fox-Genovese, Elizabeth. "Feminism is Not the Story of My Life": How Today's Feminist Elite Has Lost Touch with the Real Concerns of Women. Doubleday, 1996.
5. Wikipedia. "Chimamanda Ngozi Adichie." Wikipedia, the Free Encyclopedia, Wikimedia Foundation, Inc, 27 Apr. 2004, [en.wikipedia.org/wiki/Chimamanda\\_Ngozi\\_Adichie#%22The\\_Danger\\_of\\_a\\_Single\\_Story%22](https://en.wikipedia.org/wiki/Chimamanda_Ngozi_Adichie#%22The_Danger_of_a_Single_Story%22). Accessed 28 Apr. 2022.



## Women and Agriculture

**Shaziya Mohammed Irfan Momin**

Assistant Professor, Department of Chemistry, G.M.Momin Women's College, Bhiwandi, Dist Thane, Maharashtra, India

Email- [farhanmomin9890@gmail.com](mailto:farhanmomin9890@gmail.com)

### Abstract:

Agriculture plays a very significant role in the Indian economy, it is a good source of income to the people those who do the process of farming and agriculture in India. The process of seedling, taking care of all the process required for the growth of the crops and for cultivation of crops, the large number of man powers are required even though now a days large number of machines are available to do the farming and agriculture but the cost of all this equipment's and device cannot be afforded by low scale and low income generating farmers, there the role of women's plays a very significant and important role for agriculture and it is a women empowerment also.

**Keywords:** Agriculture, Women, Empowerment

### Introduction:

According to some historians, it was women who first domesticated crop plants and thus began the art and science of farming. While men went hunting for sustenance, women began collecting seeds from the local flora and cultivating those that were of interest in terms of food, feed, fodder, fibre, and fuel. During the war for freedom, Mahatma Gandhi Ji - the father of the nation - believed that India's growth could only be achieved if the villages developed, as India is a village-based country. Even after 60 years of independence, 70% of Indians live in rural areas, with 60.4 percent of the population relying on agriculture for their livelihood. According "Agriculture is not only a career; it is a way of life that has impacted the mindset and worldview of many millions of people for millennia," according to the Indian Fiscal Commission. Agriculture was the first civilization that man learned to use as a way of life and a means of subsistence. It is the most important part of every economy, whether developed or developing. Agriculture is a family business and is considered the backbone of the Indian rural economy. It is a significant growth and poverty-reduction engine. Agriculture is extremely important to India's economic security. It is the most important source of revenue in terms of employment, especially for rural women. Only 17.5 percent of India's gross domestic product (GDP) is accounted for by agricultural production, according to World Bank data from 2011. According to 2012 data, India has the world's fourth-largest female participation in agricultural production. It contains an estimated 180 million hectares of farmland, of which 140 million are planted and cultivated continually. China, the Czech Republic, the United Kingdom, Iran, Ireland, South Korea, Macedonia, Norway, Serbia, Spain, and Sweden are all Eurasian countries. This concern is more likely to be expressed in nations where females are comparatively empowered, implying that 'emancipated female empathy' acts at both a national and local level. It has been found that, in households where the male partner is more dominant, male and female attitudes toward animals converge, whereas when the female partner more empowered, she exhibits greater empathy than the male partner(1).

Some studies have found no effect, or worse, negative effects of pet ownership. The purpose of this study was to perform a systematic review of the peer-reviewed published literature. Previous reviews included a smaller sample of research articles. This study will better inform whether pets could be recommended to help with mental health and whether promotion of the human-animal bond is generally beneficial (2).

Rural women perform numerous labour intensive jobs such as weeding, hoeing, grass cutting, picking, cotton stick collection, keeping livestock and its other associated activities.

For growth, poverty and education, the agriculture is considered as a good and important engine as it leads to an good economy and ultimately it causes decrease in the poverty. The agricultural sector is under performing in many countries in part because women, which plays a critical resource in agriculture and in rural economy, face constraints that reduce their productivity. Women comprise about 43 percent of the agricultural labour force globally and in developing countries. But as per age and social class, this figure masks considerable variation across regions and within countries. Among countries and within countries in women's contribution to agriculture, it is found that female time-use in agriculture varies also by crop, production cycle, age and ethnic group. Generally weeding and harvesting in agriculture done by the women and is considered as a women activities. Labour burden for womens are more than that of men alongwith the unpaid household responsibility like preparing food, for collection and storage of water and

fuel for cooking purpose and also the water is utilized for other purposes. Womens contributions are more in agriculture and food production. There are the many sector in which womens are working like agriculture but for the same work in the same sector the womens are paid less than man for the same nature and kind of work.

Femalization of rural and agricultural roles is not a general phenomenon. Women make essential contributions to agriculture and rural enterprises across the developing world. But there is much diversity in women's roles and over-generalization undermines policy relevance and planning(3).

It is the woman who must be woken in order to awaken the masses. Once she is on the move, the family, the village, and the nation travel with her. India is a developing country with a predominantly agricultural economy. 70% of the population lives in rural areas, and 60% of those households rely on agriculture as their primary source of income. Agriculture is a growth and poverty-reduction engine in developing countries, where it is the primary source of income for the poor. In impoverished countries, many women are key food producers. Women are seen to have an important part in agriculture (4).

#### **Methodology:**

The labour markets productivity is heavily affected by considerations such as socio cultural and economic factors which plays an important role. This study " Women and Agriculture" was carried out with the following objectives in mind.

To investigate the trend of women working in agriculture as cultivators and agricultural labourers .To investigate the women's participation in agriculture (5).

#### **Result and Discussion:**

Agriculture is the primary driver of development and the backbone of developing countries. Agriculture is the main source of income/livelihood for roughly 60% of the working population in India, a developing economy. In agriculture and related industries such as food production, horticulture, harvesting operations, fisheries, and so on, women occupy a variety of responsibilities. In India, it is estimated that over 75% of women work as agricultural labourers and are active agents in the primary sector. Female participation in agriculture was found to be beneficial. Due to poor working conditions and low earnings, female participation in agriculture is declining day by day and year by year. As a result, women tend to leave agriculture for the non-agrarian sector, where they can earn a higher income based on their educational qualifications and experience, as well as a better social status and working environment. Women are critical to the growth of emerging and underdeveloped countries agriculture and rural sectors. They have a system in place for managing their household and agricultural-related operations. In rural India, nearly 80% of the labour force is employed as agricultural labourers, accounting for 89.5 percent of the total workforce. 50 percent of the labourers had only a primary level of education, while 19.2 percent had a secondary degree of education (6).

#### **Conclusion:**

Women in rural areas are the primary contributors to agriculture and related fields. Her work spans a wide range of topics.Crop cultivation, animal production, and cottage industry are all examples of cottage industries.From routine household and family maintenance to water, gasoline, and fodder transportation ,despite such a large number, her participation, role, and dignity have yet to be recognised. Womens standing is low on all social, economic, and political levels. A threat to men's egos and women's participation in politics. Under employment is caused by a variety of home-based economic activities. Women work for long periods of time. Lugging, collecting water, washing laundry, cooking meal and agriculture responsibilities are all done by women in a very well manners that is why women plays a very significant role in agriculture as daily livelihood of whole world is dependent on the agriculture as good growth of crops, grains, vegetables and fruits are required for good health and happy life of human beings .

#### **Reference:**

1) William G. Jacoby, (Jan., 1999), Levels of Measurement and Political Research: An Optimistic View, American Journal of Political Science, Vol. 43, No. 1 , pp. 271-301

<https://doi.org/10.2307/2991794>

2) Clive Phillips, Serdar Izmirlı, Javid Aldavood, Marta Alonso, Bi Choe, Alison Hanlon, Anastasija Handziska, Gudrun Illmann, Linda Keeling, Mark Kennedy, Gwi Lee, Vonne Lund, Cecilie Mejdell, Veselinas Pelagic, and Therese Rehn, (2011), An International Comparison of Female and Male Students' Attitudes to the Use of Animals, Animals (Basel), 2011 Mar; 1(1): 7–26.

doi: [10.3390/ani1010007](https://doi.org/10.3390/ani1010007)

- 3) The role of women in agriculture Prepared by the SOFA Team and Cheryl Doss, ESA Working Paper No. 11-02, March 2011 , Agricultural Development Economics Division , The Food and Agriculture Organization of the United Nations [www.fao.org/economic/esa](http://www.fao.org/economic/esa)
- 4) Sunitha, N.H., Naik, Chandra and Hanumanthappa, D. (2018). Role of farm women in Indian agriculture. *Internat. J. Plant Sci.*, 13 (2): 265-270  
DOI: 10.15740/HAS/IJPS/13.2/265-270,  
[www.researchjournal.co.i](http://www.researchjournal.co.i)
- 5) Mun Mun Ghosh, Arindam Ghosh, Participation in Indian, *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)* Volume 19, Issue 5, Ver. IV (May. 2014), PP 01-06  
e-ISSN: 2279-0837, p-ISSN: 2279-0845. [www.iosrjournals.org](http://www.iosrjournals.org) [www.iosrjournals.org](http://www.iosrjournals.org)
- 6) Arya S, Pradeep Kumar.B ,Participation of Indian Women in Agricultural Sector: A Study Based On Rural Areas in India, *Munich Personal RePEc Archive* , 7 July 2019



---

**Judicial Approach towards Women Empowerment in India**

---

Asst. Prof. Mittha Rajarshi Shahu  
Law College, Barshi, Solapur  
Email-mayamittha1@gmail.com

---

**“There is no tool for development more effective than the empowerment of women.”**

**-Kofi Annan**

**Abstract**

Status of women in the society reflects actual development of nation which is half of total population of our country. In ancient times women were worshiped. But in recent times the women are exploited by this male dominating society. Women are considered as weak. They are socially, economically and politically backward. Thus, the overall development of our country is affected. Women Empowerment is the need as she is also human being. Though adequate laws are existing but due to lack of proper implementation of these laws the women are exploited. This research paper critically analyses the crucial role of judiciary in empowerment of women in India. Article concludes with some suggestion and note that due recognition must be given to women and society and women themselves should come forward to ensure equal status in all spheres of life.

**Keywords:** Constitution, Judiciary and Legislature. Women empowerment, society, Constitution of India, judiciary, Women rights.

**Research Problem**

What is the role of Indian judiciary in women empowerment? Whether the judiciary has been efficient in protecting women's right and empowerment of women?

**Objectives**

To study the various laws for and in favour of Women Empowerment and to analyse the role judiciary in women empowerment by protecting women rights in India.

**Research methodology**

Doctrinal Research is adopted Doctrinal Research in law field comprises arranging, and analysis of the legal framework, and case laws without any field work.

**Introduction**

Empowerment and dignity of women are desired in present situation. She is humiliated and discriminated in civil and political rights. Her status is subordinate in reality though de-jure she has equal rights and opportunity in all fields. It is a form of exploitation of weaker by superior. Women are human and there should be a radical transmission is required in women's position. It should be just and fair. For this we need a plan, which create atmosphere for women empowerment and equality in just society which is based on norms of equality and liberty. The Universal Declarations of human rights adopted by The United Nations claims that all human beings are born free and equal in dignity and rights. The real and just development of man and women is impossible without social justices which protect weak and inhibits the strong. Beijing Declaration, the world largest conference which is ratified by our India, accepted womanhood as integral part of equalization process. It is mandate to incorporate the Beijing decisions in national laws and it enables the domestic courts to read international legal instruments into municipal laws. Thus, many international instruments have become indirectly part of Indian's justice system. Our judiciary played an important role to evolve the new principles to give justice to women in all sphere through the judicial activism whenever it is required. Supreme Court has used the international instrument where there is vacuum in domestic law. It is possible only because of judicial activism. The Supreme Court of India, in 1997, in the Vishaka Judgment,<sup>1</sup> for the first time, declared sexual harassment at the workplace as a human rights violation. The Supreme Court relied on the Convention on the Elimination of All Forms

---

<sup>1</sup> Vishakha v. State of Rajasthan [AIR 1997 SC 3011]

Discrimination Against Women, adopted by the General Assembly of the United Nations, in 1979, which India has both signed and ratified. Thus, judiciary made it possible to have universal gender jurisprudence applicable in India and decision of Supreme Court is the law of land under article 141 of constitution of India.

### **Position of Woman**

In ancient India, women were having equal status with men; but with the coming of Manusmriti, the status of women was subordinate to men. All kinds of discriminatory practices were existed in past like child marriage, devadashi pratha, nagar vadhu system, sati pratha etc. Women's socio-political rights were curtailed. They were made fully dependent upon the male members of family. Their right to education, right to work and right to decide for themselves were taken away. The conditions become worsened in Muslim rulers. The British rule also brought western ideas into the country. A few enlightened Indians such as Raja Ram Mohan Roy influenced by the modern concept of freedom, liberty, equality and justice started to question the prevailing discriminatory practices against woman. Due to his efforts, the British were forced to abolish the ill-practice of Sati. Widow Remarriage Act of 1856 enacted. Indian National Congress supported women's political rights in 1917. The Child Marriage Restraint Act in 1929 was passed. To stop discriminatory practices such provisions are introduced in the Constitution of India which would help in empowering women socially, economically and politically.

The Preamble to the Constitution of India assures justice, social, economic and political; equality of status and opportunity and dignity to the individual. Thus, it treats both men and women equal. Article 14 ensures to women the right to equality. Article 15(1) specifically prohibits discrimination on the basis of sex. Article 15(3) empowers the State to take affirmative actions in favour of women. Article 16 provides for equality of opportunity for all citizens in matters relating to employment or appointment to any office. Fundamental duties under Article 51 (A) (e) expects from the citizen of the country to promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women. Article 21 ensures the right to live with human dignity. The parliament has empowered in real sense by giving reservation of seats to women in elections to the panchayat and the municipalities. Articles 23 and 24 of the constitution ensures to prevent exploitation of human being by human being. The State to make provisions for securing just and humane conditions of work and for maternity relief.

India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993. The Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (1985), the Beijing Declaration as well as the Platform for Action (1995) and the Outcome Document adopted by the UNGA Session on Gender Equality and Development & Peace for the 21st century, titled "Further actions and initiatives to implement the Beijing Declaration and the Platform for Action" have been unreservedly endorsed by India for appropriate follow up.

However, women in India continue to face atrocities such as rape, dowry killings, acid attacks, human trafficking, etc. According to a global poll conducted by Reuters, India is the "fourth most dangerous country in the world for women". Gender equality becomes impossible at many times when it intersects with race, class, and sexuality. Gender injustice is occurred under the name of religion or customary practices. even after adopting the Constitution, the Indian women did not get their due share; of Justice-social, economic and political, and Equality of status and opportunity; which they are entitled to. Many times, she has been suppressed in every walk of life.

### **Concept of women empowerment**

Empowerment may be described as a process which helps people to assert their control over the factors which affect their lives. Educational Empowerment means empowering women with the knowledge, skills, and self-confidence necessary to participate fully in the development process. It means making women aware of their rights and developing a confidence to claim them. Economic empowerment means sustainable livelihoods owned and managed by women. It means reducing their financial dependence on their male and becoming part of the human resource. Legal Empowerment provides effective and supportive legal structures which reduce the gaps between what the law prescribes and what actually occurs. It includes the existence of a political system favouring the participation in and control by the women of the political decision-making process and in governance.

### **Judicial Approach towards Women Empowerment**

Gender injustice is a universal problem. Indian judiciary feel persuaded of the need for women's empowerment-by law and by legal means. The judiciary has made a revolution by transforming doctrinal approach to the pragmatic approach, which was encouraging to all interests in the society. The Courts have shown greater zeal in granting the constitutional provisions for all women. Awareness of and sensitivity to the problem of Gender bias are very important in the judicial setting, since women look to our Courts for justice and protection in cases of violence, abuse, or discrimination.<sup>2</sup>

Delhi Domestic Working Women's Forum v. Union of India is a PIL filed under Art 32. Six working ladies were travelling in Muri Express where they were raped by seven Army Personnel. The Supreme court gave Guidelines for rehabilitation and compensation of Working Women who are rape victims.<sup>3</sup>

In a significant case of Gaurav Jain v. union of India,<sup>4</sup> Judicial Guidelines are given for improvement of pathetic condition of Prostitutes and Rehabilitation of their Children

Air India Vs Nargesh Meerza,<sup>5</sup> the Supreme Court struck down the clause of retirement of air hostess on attaining 35 years of age or on marriage within first 4 year of service or on first pregnancy as being arbitrary and unreasonable and clearly violative of article 14 of Indian Constitution.

Vishaka Sawhney Vs State of Rajasthan<sup>6</sup>, (1998) In this landmark judgment the supreme case held that sexual harassment at work place is a violation of article 15 and 21 of the constitution and he laid down the exhaustive guidelines to prevent sexual harassment of working women in places of their work until a law is passed for this purpose. in 2013 The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 was passed by the parliament of India.

Sarla Mudgal Vs Union of India 1995<sup>7</sup>, This case about the exploitation of personal laws of women. In this instance, a Hindu male, married under the Hindu law, desirous of taking on a second wife, converted to Islam. After the second marriage he reverted to Hinduism. Second wife pleaded that she had no protection under either of the personal law. In view of this case the Supreme Court directed the union government to implement uniform civil code.

Mohammad Ahmed Khan Vs Shah Bano Begum<sup>8</sup>, Popularly known as the Shah Bano case. The Supreme Court held that the Muslim women have a right to get maintenance from her husband under section 125. After the decision, nationwide discussions, meetings and agitations were held. Then Rajiv Gandhi led government nullified the Shah Bano case decision by enacting Muslim women (Right to protection on divorce) act, 1986, which curtailed and diluted the right to maintenance.

Tuka Ram And Another vs State of Maharashtra,<sup>9</sup> (Mathura rape case) Case of custodial rape of Mathura, a young tribal girl by two policemen. But the Supreme Court acquitted the accused which resulted in public protest, and led to amendments in Indian rape law via The Criminal Law (Second Amendment) Act 1983 (No. 46).

Mackinnon Mackenzie Vs Audrey D'costa,<sup>10</sup> This is first major judgment where Audrey a lady stenographer sued her company under equal remuneration act as she was paid less than the male stenographer.

Apparel Export Promotion Council vs. A.K. Chopra <sup>11</sup> The accused (secretary of chairman of council) tried to molest a women employee a clerk cum typist at Taj Hotel, Delhi. The respondent

<sup>2</sup> Chhabra, S Legislative and Judicial Perspective of Women Empowerment. (n.d.). International Journal of Law and Legal Jurisprudence Studies <http://ijlljs.in/wp-Research-Paperlegislative-And-Judicial-Perspective-Of-Women-Empowerment.pdf>

<sup>3</sup> Delhi Domestic Working Women's Forum v. Union of India [(1991) 4 SCC 406]

<sup>4</sup> Gaurav Jain v. Union of India [AIR 1997 SC 3021]

<sup>5</sup> [(1981) 4 SCC 335]

<sup>6</sup> AIR 1997 SC 3011,

<sup>7</sup> AIR 1995 SCC (3) 1531

<sup>8</sup> 1985 AIR 945, 1985 SCR (3) 844

<sup>9</sup> 1979 AIR 185, 1979 SCR (1) 810

<sup>10</sup> 1987 AIR 1281

<sup>11</sup> AIR 1999 SC 625



persuaded her to accompany him while taking dictation from the chairman. the respondent taking advantage of the isolated place tried to sit too close to her and touch her despite her objections; and tried to molest her physically in the lift while coming to the basement, but she saved herself by pressing emergency button. In appeal supreme court held that “In a case involving charge of sexual harassment or attempt to sexually molest, the courts are required to examine the broader probabilities of case and not swayed away by insignificant discrepancies or narrow technicalities or dictionary meaning of the expression ‘molestation’ or ‘physical assault’.... The sexual harassment of a female employee at the place of work is incompatible with the dignity and honour of a female and need to be eliminated and that there can be no compromise with such violation”.

In *Railway Board vs. Chandrima Das*<sup>12</sup> The supreme court held that the employees of union of Indian, who are deputed to run the railways and to manage the establishment, including Yatriniwas and held vicariously liable. The victim was awarded a compensation of R.s 10 lakhs for being gang raped by employees of union in Yatriniwas of railway. Since the right is available to non-citizens also, the reach of the right is very wide.

*Madhukar Narayan Mardikar vs. State of Maharashtra*<sup>13</sup>, The High Court Even a woman of easy virtue is entitled to privacy and no one can invade her privacy as and when he likes. So also, it is not open to any and every person to violate her as and when he wishes. She is entitled to protect her person if there is an attempt to violate it against her wish. She is equally entitled to the protection of law. Therefore, merely because she is a woman of easy virtue, her evidence cannot be thrown overboard.

Women are already strong; we have to change the way the world perceives that strength. As our society is dynamic, the need of the society is also dynamic. Because of the rigidity of law There is always a gap between the advancement of the society and the legal system prevailing in it. Which sometimes causes hardship and injustice to the people. Now women empowerment is a burning issue and, in many areas, there is no law. only judiciary can give justice by applying its activist power. Thus, judiciary evolved wider labour jurisprudence through the judiciary activism to do complete justice.

#### **Challenges before Women Empowerment**

Society fails to transform the available women base into human resource which automatically hampered the economic development of both women and country’ as a whole. Due to delay in legal procedures and several loopholes in the functioning of a judicial system laws are not implemented effectively. Most of the women who are victims of any kind of assault and harassment do not knock the doors of court. They do not even reach to the police station to register a F.I.R. As they think it will socially criticize and their family will have to hear if anybody comes to know about that matter. And other reason is that no man will come with marriage proposal to such woman whose modesty is outraged. Most of the women do not know about what women empowerment is and what are their legal rights as they are uneducated or less educated.

#### **Suggestions**

If judiciary take extra attention in women’s cases without prejudicing the interest of men a better environment will create which ensure real equality and feeling of confidence to fight against the suppression of women by male dominated society. So, for that purpose the judiciary should be acquainted with cultural background, understand feelings and have regard towards women, Treat women with dignity and honour, there should be no comment, gesture or action detrimental to the honour of women. inculcate confidence in them. Make sure that women do not face any harassment when they approach the courts. Make efforts to render women victims quick, speedy and cheap justice. The court proceedings should begin on time and in an orderly manner to avoid repeated hearings so that women witnesses are not harassed.

Thus, the Government, Judiciary and Voluntary Social organizations should Organizing education camps by providing knowledge to the women in need about their constitutional rights. Problems of the needy women should be solved by arranging meeting with the advocate. Measures to prevent and punish sexual harassment at the place of work, protection for women workers in the organized/ unorganized sector and strict enforcement of relevant laws such as Equal Remuneration Act and Minimum Wages Act will be undertaken, Recognised, local, voluntary organizations will be authorized to lodge Complaints and facilitate registration, investigations and legal proceedings related to violence and

---

<sup>12</sup> AIR 2000 SC 98

<sup>13</sup> AIR 1991 SC 207

atrocities against girls and women. Women's Cells in Police Stations, Family Courts, Counselling Centres, Legal Aid Centres and Nyaya Panchayats will be strengthened and expanded to eliminate violence and atrocities against women. legal literacy programmes and rights information programmes

#### **Conclusion**

The legislations, which take care of rights and privileges of women, are numerous in number. But due to ignorance and illiteracy those legislations cannot be properly enforced. All judicial decisions reflect active positive role when there is lack of adequacy of enforcement machinery.

It is not going to be easy to change the culture of disregard for women which are so deep-rooted in Indian society. It is possible but reforms take their time. All we need is a concentrated effort focused in the right direction that would rest only with the liberation of women from all forms of evil. They have to exercise their judicial powers for protecting the fundamental rights and liberties of citizens of our country. Therefore, in order to achieve this mission, the judiciary has to exercise and evolve its jurisdiction with courage, creativity and circumstances and with vision, vigilance and practical wisdom<sup>14</sup>

#### **References**

1. Biju, M.R. (2006), "Politics of Women's Reservation in India, in M.R.Biju (ed) Women Empowerment", Mittal Publications, New Delhi, India.
2. S.P. Sathe: Judicial Activism in India; Oxford University Press

---

<sup>14</sup> Pandey. (2013). Judicial Activism.s.s.Srivastava (Ed.).The Constitutional Law of India (pp408-419).Allahabad: Central Law agency

---

**Chief Editor**  
**P. R. Talekar**  
Secretary  
Young Researcher Association, Kolhapur (M.S), India

---

**Editor**  
**Dr. R.R.Jane**  
Principal  
Arts and Commerce College,  
Bhisi Tah- Chimur Dist-Chandrapur

---

**Co- Editor**  
**Dr. N.S. Girde**  
Assistant Professor & Head Dept. of History