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CONTENTS

Sr No	Paper Title	Page No.
1	Women Empowerment and Panchayati Raj in India Dr. Pratap Kumar Ghorai	1-3
2	Society, Crime and Youth Ms. Meghavee G. Meshram	4-9
3	Role of The Women's Educational System In India: Challenges Dr. Bhageerathi. Naik	10-12
4	Skilling Women through Government Initiatives: The Skill India Mission (SIM)- A Synoptic Overview Parnab Ghosh	13-15
5	The Fight for Discernibility of Women in Indian Politics Political and social challenges for Women sarpanches Mr. Naresh Patil, Dr. Jyoti Niswade	16-20
6	Perception about Empowering Women Empowers the Next Generation Dr. Sangita Raghupatrao Bihade	21-24
7	Dr B.R. Ambedkar's Women's Savior Work Dr. V. D. Kawade	25-27
8	The Intersection of Technology and Women's Empowerment in India Dr. Bhaskar Lengure	28-31
9	Empowerment of Women: A Gateway for Enrichment Of India Dr. Farida Gani. A	32-34
10	Women Participation in Indian Economy Dr. Bharti Sudarshan Goswami	35-38
11	Dr. Babasaheb Ambedkar & Women Empowerment Mr. Sidharth S. Wankhede	39-41
12	The Role of Education in Promoting Women's Empowerment in Today's Inclusive Society Fr. Baiju Thomas	42-44
13	Women Empowerment In Socio-Economic Growth Prof. Vikas S. Bele	45-47
14	Women Empowerment in Socio-Economic Growth Dr. Rajesh Gaidhani	48-51
15	The Problem of Women in India Satish Kumar , Akhilesh Kumar	52-55
16	Mental Health and Women Empowerment Shemphang Dkhar	56-57
17	New Education Policy 2020 Implementation Challenges And Opportunities Dr. Govindprasad D. Dubey	58-61
18	Female Foeticide And Infanticide Dr. Vijay R. Bagde	62-65
19	Lyrics that honor Women Empowerment Ms. Dolly Chhabda	66-68
20	Women-Centric Policy Initiatives under the Modi Administration Ms. Shivani Rai	69-71
21	Indian Woman: Empowerment and Indian English Literature Dr. Sheela Narwade	72-74
22	Forgiveness & Happiness among Young Adults S. Anagha. , V. Prerana.	75-77
23	Impact of Social Media on Women Empowerment Girish Mansaram Atram	78-80
24	Phenomenality and Empowerment Through Literature: A Study of Maya Angelou's Works Dr. K. Anbazhagan	81-84

25	A Case Study on the Significance of Self-Help Groups for Rural Empowerment of Women in India V.A. Ragavendran	85-88
26	The Challenges Faced By Rural Women in Accessing Education in Bengal Dr. Nabanita Das, Mrs. Ipsita Chakraborty	89-92
27	Tribal Women Empowerment and India Government Mrs. Satabdi Mondal	93-95
28	भारतीय राजकारणातील महिलांचे सक्षमीकरण गजानन संग्राम हुंडे	96-99
29	पर्यावरण संरक्षण व संवर्धन में महिलाओं की भूमिका अमिता कृष्णा महातळे (विरुटकर)	100-102
30	भारतीय महिला सशक्तीकरण में संगीत की भुमीका प्रा. दिपक महादेव जामनिक	103-105
31	मानवी हक्क आणि भारतीय स्त्री डॉ. दिनेश सहदेवराव धाकडे	106-109
32	झाडीपट्टीची लोककलाभट्टी 'दंडार' आणि त्यामधिल स्त्री पात्रांचे दुःखपदर डॉ. धनराज ल.खानोरकर	110-114
33	मराठी कवयित्रींच्या काव्यातील स्त्रीवाद -- एक दृष्टिक्षेप डॉ.पद्माकर डिगांबर वानखडे	115-118
34	महिलांचा सामाजिक विकास आणि महिला सक्षमीकरण डॉ. कीर्ती आ. वर्मा	119-122
35	उषःकाल ' या विज्ञानकथेतील स्त्रीमनाचा संघर्ष : एक वेध सुनीता प्रदिप रंगारी, डॉ. राजेंद्र वाटाणे	123-126
36	ग्रामीण भागातील स्त्रियांचे सक्षमीकरण -एक आव्हान डॉ.पल्लवी साहेबराव काळे (ग्रंथपाल)	127-129
37	ग्रामीण भागातील स्त्रियांच्या मूलभूत समस्या व उपाय योजना डॉ.अरुणा मधुकर वाघमारे	130-132
38	भारत के विशेष संदर्भ में कार्यकारी महिलाओं की समस्याएं तथा उनका समाधान डॉ.बीनू सिंग	133-135
39	भारतातील ग्रामीण भागातील स्त्रियांच्या समस्या व उपाययोजना डॉ. रंजना वि. तिजारे	136-138
40	ग्रामीण समाजातील स्त्रियांच्या आर्थिक, सामाजिक व राजकीय समस्यांचे विश्लेषणात्मक अध्ययन प्रा. विजय शामराव कांडलकर	139-141
41	भारतीय आदिवासी स्त्रियांचा सामाजिक व रुढीगत दर्जा धैर्यशील मारुती जाधव	142-143
42	महिलांचे अधिकार आणि महिला सबलीकरण प्रा. डॉ. एन. एस. गेडाम	144-146



Women Empowerment and Panchayati Raj in India

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Abstract:

Women empowerment and Panchayati system are closely related phenomenon. The objectives of Panchayati Raj system are to develop the rural community as well as village development. Panchayati Raj institution is not existing only in village level but also in block and district level. As it is a three tier panchayat system for the all round development of village community. In India's rural structure where there are several institutions for villages as cooperatives, Gramin banks, micro-credit and micro-finance, NGOs, its only Panchayati Raj is an only institution of grass root level where there is more scope of strong and popular participation for their own development of villages. Though certain class, caste, sect and gender discrimination have existed in Panchayati Raj system. Villagers have more scope of spontaneous participation, panchayat member also have strong responsibility to rectify the village disputes to solve village problems and to develop village economy and village life. So, in Panchayati system, male and female can participate for any kind of activities and make decision for their own community development. Thus, Panchayati Raj in India is vital platform of women's social, cultural, political, educational and allround empowerment.

Key words: Village, development, NGO, female, social.

Introduction: Rural local government in India is known by popular name Panchayati Raj. It has been in operation since the early years of independence and it has the responsibility to satisfy the local needs and aspirations of rural people who constitute more than 70% of whole population. The Indian state acting under the constitutional directive given under Art. 40 (to organise village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government) took immediate steps for systematically organising Panchayati Raj in India. The launching of community development programme on 2nd October 1952, set the stage for the organisation of Panchayati Raj but on 2nd October 1953, the National Extension Service was launched which was designed to secure the involvement of the rural people in function of rural development. This task was assigned to Balwant Rai Mehta Committee. In October 1957, this committee submitted its report and suggested the organisation of Panchayati Raj system. It was to act both as an instrument of rural local self-government as well as community development. The committee recommended the creation of three tier structure as **In village level "Village Panchayat, in Block level "Panchayat Samiti" and in district level "Zilla Parishad"**.

The main objective is rural development through popular participation of rural as well as active participation of community. The 73rd Amendment Act, 1992 a reformed Panchayati Raj

has been in operation in all parts of India and started drive towards the strengthening of democratic development where the act has provided for

- Reservation of seats for SCs, STs, in proportion to their population
- Reservation of the post of the Chairpersons for the SCs, STs in a state
- Reservation of not less than 1/3rd of elected seats in each Panchayat for women.
- Reservation of 1/3rd posts of chairpersons for rural women

Empowerment:

Empowerment is related to word power by the process of which people are able to gain more control over their lives either by themselves or with help of others. Peter Berger and Richard Neuhaus said, "Empowerment as a way of improving the welfare services by means of mediating social institution". There are four approaches of empowerment: Ethnocentric approach, Conservative Liberal approach, Socialist approach, Professional implementation of democracy. Thus, empowerment is an interactive process of individual and environment both. Individuals are able to utilise his/her skill, experience, knowledge, ability, aptitude, attitude, efficiency, potentiality. The process of empowerment is an interactive, dynamic, lifelong social process.

Women Empowerment:

Women empowerment can be defined to promote women's sense of worth, ability and to determine their own choices, their right to influence,

social change for themselves and others. The true meaning of women empowerment is to make them the best of what they can be. In the context of our Indian society where a patriarchal male dominated social system are prevailing. So women became suppressed and oppressed by the male.

Women Empowerment by Panchayati Raj in India:

In pre-British Indian scenario where women have no voice in domestic and community level. Women have no right to make decisions on their family matter, community participation and social rituals. Even they have no right to participate with educational institution though Panchayat system were in pre-British Indian society but it has rigid caste system, strong patriarchy, nobody thought about the choice or voice of women as well as women empowerment. But in British India, where has emerged several social reformist organizations and also the effort of Christian missionaries, their positive aim and objective to upgrade our backward social systems which was prevailing by strong customs and rituals for instance the customs of Sati were an inhumane system in Indian society continued from the era of Ballal Sen. Though in British India, Raja Rammohan Roy had implemented law against custom of Sati in 1835 by the help of Alan Activian Hume. Pandit Ishwar Chandra Vidyasagar had introduced the Hindu Widow Remarriage Act in 16th July 1856. Vidyasagar has started women education by establishing total 38 women schools in year 1857 and 1858. In Maharashtra there had been two famous social reformers Jyoti Rao Govind Rao Phule and Sabitri Bai Phule who had tried to uplift the social status of untouchables, for which they had established several educational institutions. So, a concept of women empowerment has emerged by our pioneering social reformers those who had wanted to break the barrier of society, had imposed on women.

After independence our first Prime Minister, Pandit Jawaharlal Nehru wanted solely India's economic development hence in 1952, who has introduced the community development programme (CDP) but after which Jawaharlal Nehru have formed Mehta Committee under the leadership of Balwant Rai Mehta and introduced Panchayati Raj system for the democratic decentralisation which means diffusion of power from the hands of feudal lords, zamindars and bureaucrats to commoners of the village. We know well that our Indian village community depends on the three pillars joint family, caste system, village panchayat. Village Panchayat system has introduced not only for the economic development of Indian rural society but also for the overall development of village life. Villagers can choose on their own choice and keep their own words very freely and frequently no bureaucratic

leader, feudal lord and other village aristocrats can impose their opinion forcefully on common people. Thus, the main objective Panchayati Raj is popular participation for their own development may be for correctional, developmental and reform. In each and every function of Panchayati Raj there is no concept of gender discrimination; male and female have equal right and same voice to take decision regarding their own development by the process of active participation. Only in Panchayati Raj system is an institution of rural India where there are no discriminatory approaches; if we enumerate one by one the functional steps of Panchayat Raj in India, we can able to observe that the key of women empowerment has existed in this process like:

Reservation of seats of women for Panchayat Election- In the 73rd Amendment of 1992 where had decided constitutionally the women of village and rural areas can be able to contest in Panchayat election where one third seat is reserved for women. It was a milestone decision of our Indian government to pave the process of empowerment of rural and poor women.

Functioning of Panchayat- After becoming the elected member of the constituency, she will have to organize the beneficiary committee for implementing various kinds of reform, renovation, repairing and development. So, where a Panchayat member become supreme authority of the villages as well as in her booth constituency from where she has been elected. All the caste, class and gender will cooperate with her to get any kind of panchayat benefits.

Enjoy legal authority- Only Panchayati Raj institution have provided legal authority for the poor rural women those who have been elected as panchayat member of respective village. Though no other institution has provided legal authority for the women. A panchayat member can judge any kind of dispute, quarrelling, conflict and violence very freely and frequently. Nowadays in each and every village where village community system become weak. Village committee have lost their controlling power on villagers. So, where only panchayat member is the legal authority. He/ she is the supreme in his /her constituency where all the village members obey her and agreed with her decision. So, Panchayat Raj system has provided women a legal authority which become more superior than patriarchy in our Indian patriarchal society.

Women enjoying political authority- Panchayati Raj institution have provided political power and authority for rural women those who has become involved with the function of Panchayati system. Women became politically aware and taking decision on Sabha and Sansad which is organised in a political platform. An elected women panchayat member is making decision on any crisis of

community and society because of enjoying political authority.

Participation in Gram Sabha- Gram Sabha is a vital platform of village panchayat where has more scope to make decision about the proper functioning of village panchayat. Legal provision is there in Gram Sabha that all the voters of the constituency can participate actively in Gram Sabha only. But no other Sabha and Samiti has no such legal provision of active and spontaneous participation without any discrimination of class, caste, creed and gender. In the Gram Sabha there is provision of equal right and equal opportunity of a poor illiterate scheduled caste women and as a highly qualified Brahmin male. So, only in Gram Sabha and in Gram Panchayat where women got opportunity to express their opinion and to raise their voice in male dominated Indian patriarchal society.

Mgnrega- Mahatma Gandhi National Rural Employment Guarantee Act 2005 is a type of all India based project implementing by village panchayat. The elected member bears the all responsibilities of this project. From beginning to end, all steps and phases are supervised by Panchayat member and the main provision of the project that who has job card only they can get the job of MGNREGA. Thus, there is an excellent opportunity to get job and to sustain the family of very poorest of the poor especially illiterate, lower caste women those who has no such amount of money to purchase the family needs, and have no means to help family economically, and enjoy right to take decision about their family matter. After getting job in MGNREGA earning some money after all the rural women become empowered economically.

Self Help Group and Self Entrepreneur Group- SHG and SEH are a vital process of women empowerment. Though our Indian government has given responsibility to village panchayat but for our rural development where there were several types of projects like TRYSEM, JRY and DRDA etc. All the projects did not achieve its aims and objectives even those above said projects become failed. So, in 1991 new scheme had been launched as Swarna Jayanti Gram Swarajgar Yajna in rural areas and Swarna Jayanti Sohure Swarajgar Yojana in urban areas. Under this SGSY the main factor was SHG, this SHG concept had developed by the department of economics, Punjab University and the concept micro finance and micro credit had developed by the department of Economics. Dhaka University mainly Mohammad Unus (Professor of Economics) have punched and SHG became main instrument of micro-finance and micro-credit.

Thus, all the responsibilities of the SHG have taken by the village panchayat though some NGOs have taken this SHG and SEG as profitable business. The main objective was to form SHG in rural area to

stop business of moneylender. But unfortunately, most of the NGOs become the second form of money lender. But those SHG are running by village panchayat where has no scope of deprivation and corruption.

Conclusion-

In the concluding part, we can say that only Panchayati Raj is an Indian institution which is functioning not for development of rural life but PRI is a vital grass root institutions which is playing role of women empowerment also. Where women has own choice and strong voice. In reality women participation in education become increased gradually, Educational development is not only one way development but it promotes allround development among man. So, the increasing rate of women literacy is creating the pave of awareness regarding the functioning of several social institutions of grass root level in society.

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Society, Crime and Youth

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Abstract: Crime seems to start from schools and colleges. The youth are unknowingly drawn into various criminal groups in the college and their dominance. The initials of gangster groups can be seen on the bikes of many people. Only those who grab each other's collars from supremacy run forward with weapons in hand. There is a real need today to break the groups in the college. They should be caught at the time of loitering outside schools and colleges and should be produced before their parents. The action taken by the police force is not enough but the college administration should also contribute to the action.

Over the past few years, it has been seen that the steps of the youth who dream of living a luxurious life are being dragged towards the world of crime day by day. A large number of the criminals arrested by the police in various crimes so far are in the age group of 18 to 25 years. Some have also been found to be juvenile delinquents. Why are these youths turning to the world of crime, neglecting education and careers? It has become necessary to find out and enlighten the youth. In the last few years, there has been a significant increase in the crime of two-wheeler theft, gold chain theft, road robbery, burglary, extortion, molestation of girls, torture and molestation. The crime of sand smuggling, minor mineral smuggling has also increased. It has to be said that the administrative system is failing to curb this increasing crime or the criminals are in league with the administrative system. Therefore, white collar criminals are openly committing crimes under the nose of the administrative system.

Keywords- Crime, Youth, Social Media and fashion.

Introduction: In 2021, there were 1859 crime cases reported per 100,000 inhabitants in the Indian city of Delhi. This was followed by the city of Surat, with over 1.6 thousand criminal cases that year. If we look today, looking at the increasing crime incidents in the society, it seems that the number of youths is high. Burglary, theft of gold chains, cheating on the pretext of polishing gold jewellery, theft of two-wheelers, four-wheelers, vandalism, arson, cyber crime, ATM, e-mail, fraudulent phone calls, fraudulent messages, online buying and selling of goods by general public. The young generation seems to be ahead in all crimes like financial fraud, extortion, disturbing the peace by loitering in public places, molestation of girls, rape, acid attacks. Arguing over any minor reason, starting a fight and attacking each other with deadly attacks, trying to kill anyone who tries to settle the fight, forming factions, making gangs, deciding their areas to commit criminal activities and harassing citizens going and coming, their mobile phones. , the number of youths is also significant in such cases of snatching wallet, watch and fleeing.

The increasing pernicious influence of western indulgent philosophy and ideas on the lives of Indian youth and Indian culture is now alarming. Apart from this, books, movies, dramas which show the cheap gluttonous tendency born out of perverted attitude are also spreading the web of lust and

perversion in the society. Gambling, prostitution, crime are all children of that perversity. Increasing addictions, violence, misbehavior, indiscipline, immorality, selfish hedonism among the youth, the tendency to consider money as everything and try to get it without considering the purity of the means, hooliganism are all the side effects of this cultural pollution. Now is the time to prove to fight it. It is difficult for the talent of the youth to get an opportunity especially for the youth from the neglected region, language or caste due to the established artist. Painters, writers, poets, singers, instrumentalists face many problems due to financial as well as established framework. Inadequate organization or economic weakness or monopoly of selfless cultural organizations is also a serious problem that causes budding artistes to stifle.

Objectives

1. To understand the Youth and Parent's responsibility
2. To study the situation of highest crime rate in India
3. To find out the crime and Maharashtra

Research Methodology

This paper is based on the secondary data such books, articles, research papers, reports internet articles on the related topic.

Youth and Parent's responsibility

Parents have the real responsibility to prevent their children from turning to crime. Who are the children's friends? Who are they with? What do they do on social media since the progress in education? This also needs attention. Parents should be vigilant before the time of repentance comes. Negativity in children, lack of tendency to think, lack of understanding of the situation is an important defect in the present generation. The strength to digest rejection should be developed in children.

Why did you look angry? Future crime can be even more frightening if murders occur even for trivial reasons like this. Still, the attraction of crime among the youth has not decreased, it has to be said that it is a failure of the social system. At an age when children are expected to take responsibility for themselves as well as their family, very young children are seen ruining their lives with their own hands. Basically, these children have lost their sight due to the bad situation of their parents, good manners that they could not get from childhood or addicts seen in the family since childhood, stress in relationships, violence in relationships. In the area where these children are born or in the house where they are born, there is no positive, good and proper guidance for them in life. Due to the continuous poor economic conditions, their outlook on life has become very painful after suffering hardships for meeting the basic needs of food, clothing and shelter since childhood. Therefore, the aim of such youth is to get money from wherever they can, to meet their needs.

Today Unemployment is increasing day by day, huge amount of money required for higher education, permanent lack of intelligence, lack of capital to set up business, parents are busy working outside the home to provide two meals a day. These congregations are in search of how to get money by making a big deal for once instead of living in poverty crying everyday from friends and company.

Highest Crime Rate in India According to NCRB Report 2021

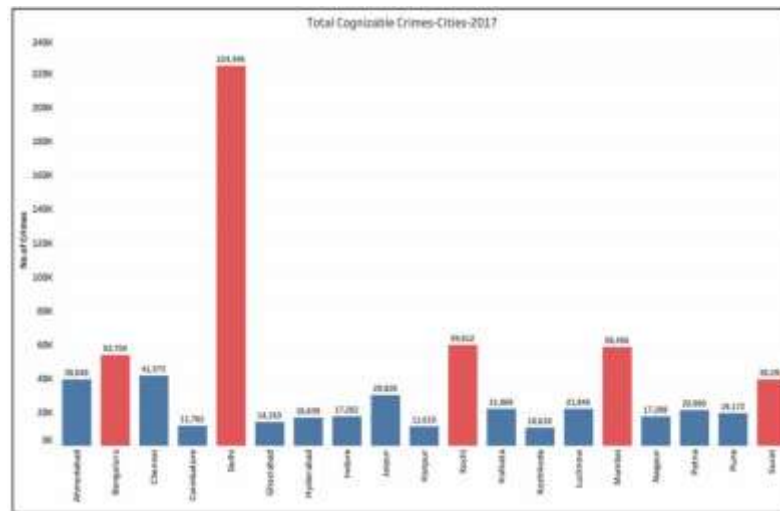
Highest Crime Rate in India: According to data from the National Crime Records Bureau (NCRB) of India, some of the states with the highest crime rates in India include Maharashtra, Gujarat, Tamil Nadu, and Madhya Pradesh. These states generally have large populations and high levels of urbanization, which can contribute to higher crime rates. However, it is important to note that these crime statistics may not provide a complete picture of the situation, as underreporting of crimes is a common issue in India.

The National Crime Records Bureau (NCRB) has not yet released its report for the year 2021. The latest available report is for the year 2019, which was released in September 2020. According to the NCRB report for 2019, the state with the highest crime rate in India was Assam, with a crime rate of 632.6 per 100,000 population. It was followed by Kerala (455.8) and Odisha (399.1). In terms of the number of crimes, Uttar Pradesh reported the highest number of crimes in 2019 with 3,42,954 cases, followed by Maharashtra (2,61,714 cases) and Kerala (1,41,375 cases).



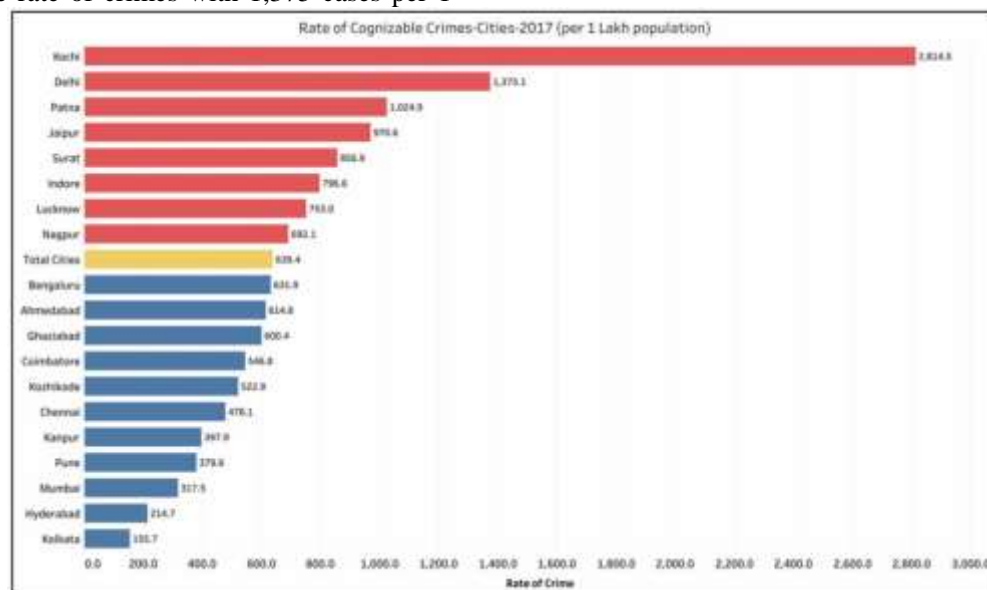
Delhi recorded highest number of cognizable crimes with 2,24,346 cases, which makes for around 31% of the total number in these 19 cities. Kochi ranks second with 59,612 cases followed by Mumbai

which has a total of 58,456 recorded cognizable crimes for 2017. Among the larger Metro cities, Hyderabad has the least number of recorded cognizable crimes with 16,639 cases for 2017.



While it ranks the highest in respect to total number of cognizable crimes, Delhi ranks second when it comes to the rate of crimes with 1,375 cases per 1

lakh population. The population figures considered for these 19 cities are the actuals of 2011 census.



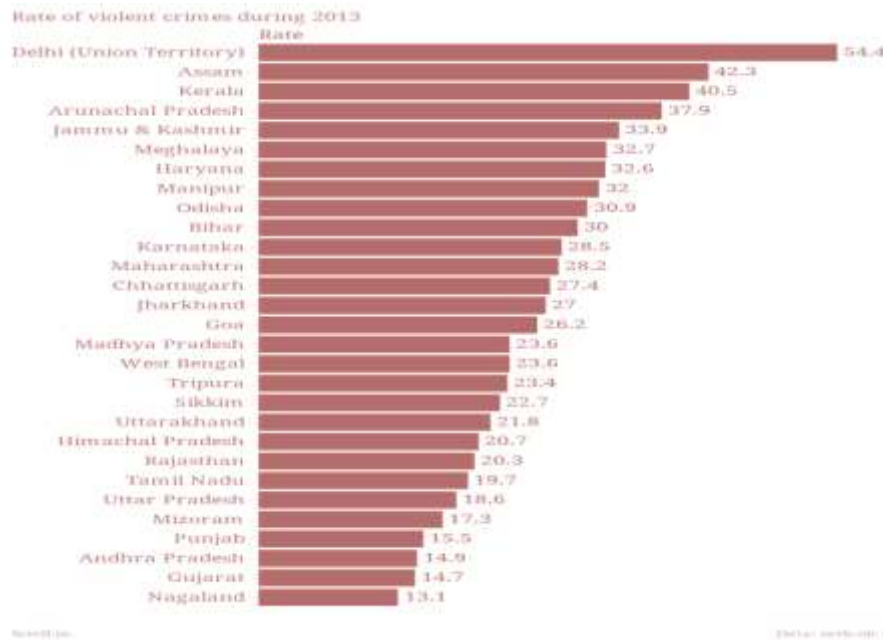
Kochi has the highest rate among these 19 cities with 2,814 cognizable crimes per 1 lakh population, in line with the fact that Kerala recorded the highest number of cognizable crimes in India in 2017. The average rate of crimes for all these 19 cities is 639.4 per one lakh population and eight cities have a higher crime rate than the national average. Kolkata, Hyderabad, Mumbai and Pune have the least rates of cognizable crimes recorded in 2017.

Crime and Maharashtra

Whether in Maharashtra or all over India, there is a huge increase in crime. There is an alarming increase in crimes such as grand theft, burglary, murder, robbery and fatal attacks. There has been an increase in crimes like rape, especially by minors. Juvenile crime is becoming a huge social

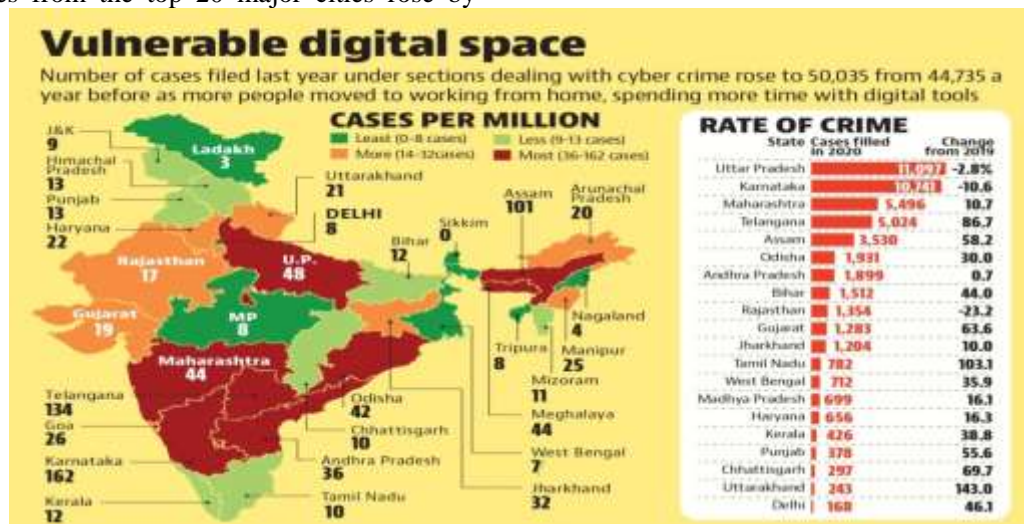
problem with the rising graph. What exactly are the reasons? It is understandable that poverty increases juvenile delinquency, but recently children from rich families are also getting involved in such crimes. These children are attracted to crime due to poverty, money laundering, need for money to fulfill their addiction, rich lifestyle of people around them, attractiveness of things like mobile phones, tabs etc. There are crimes in such places on a large scale. Often these children turn to crime even after seeing the older children. Minor children have also been caught in rape cases in Mumbai and Delhi.

The violent crimes category includes murder, attempt to murder, rape, kidnapping, robbery, riots, and dowry death, amongst others. Delhi beats the rates of violent crime in Maoist-prone states such as Chhattisgarh and Jharkhand



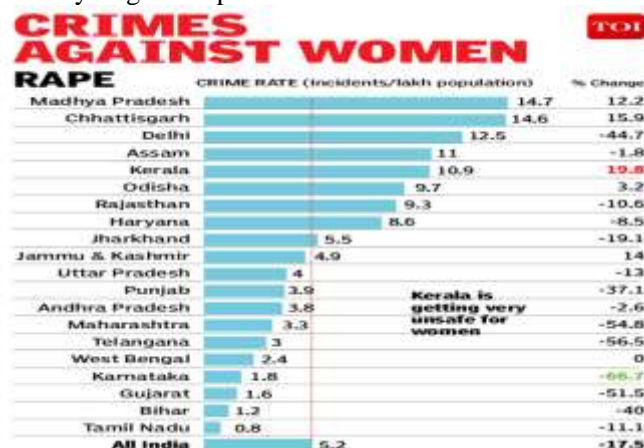
Most of the increase in cyber crimes came from states such as Telangana and Maharashtra while cases from the top 20 major cities rose by

only 0.8%, suggesting more people were being targeted in smaller cities



According to Chetan Cyber crime sections include several types of crimes that are either carried out using or primarily target computer

systems or assets linked to the internet, such as internet banking and email accounts.



Slavery to social media

The unemployed youth are enslaved by social media. Big companies are calculating how the youth will spend maximum time on social media by giving cheap offers on only mobile internet data packs. So young people are away from the real questions, what is their role in the upliftment of the country, what will be achieved through new videos reels? It should be considered. The youth of India is addicted to social media and due to this competition from social media, crime is on the rise. Youth are busy uploading any kind of videos from this competition to get income from social media views, followers, subscribers, likes, comments.

Is social media a basic necessity or a luxury?

When society uses media it is important to look at it from both sides. Before considering the pros and cons, let us first know how all these media are being used by today's youth. Basically, the age of social media is ten to twelve years. Some social media apps have been created as recently as a year or two ago. The point to be made is that after the basic needs of any person are satisfied, the person turns to his luxury or other needs. Is that exactly what is happening with the youth...? Or has social media become their luxury?

Today, the age group we call the youth all have Android phones. It has various social media apps. Such as Instagram, WhatsApp, Facebook, Twitter, Gmail, Tik-Tok, Share Chat, YouTube, Messenger, Google Plus, Hangout, Telegram etc. are easily used by today's youth. Social media has become a part of the youth's life today. Due to which they can be seen today getting information about everything and exchanging ideas. When society uses media it is important to look at it from both sides. Before considering the pros and cons, let us first know how all these media are being used by today's youth. Basically, the age of social media is ten to twelve years. Some social media apps have been created as recently as a year or two ago. The point to be made is that after the basic needs of any person are satisfied, the person turns to his luxury or other needs. Is that exactly what is happening with the youth? Or has social media become their luxury? Or has social media become a necessity of the youth after food, clothing and shelter? It is equally important to find the answer. In the current situation, the youth in the surrounding world is seen creating a different identity through social media.

At that time they also did not think that dictatorship would go there and democracy would be established. But with their effective use of Facebook, new awareness was created and democracy was established. After that, the youth of different countries and India took inspiration from this and chose Facebook as a means of expression. Today it is rare to find a youth who does not have a Facebook account. It is said that the act of response

has maximum importance in communication science. That is exactly what is happening in today's age of social media. Political, social, economic, cultural, educational, sports, science, environment, unemployment, women's issues and their problems, problems of the third party, health, cleanliness, today's youth are expressing themselves on many things happening in the society. They were standing in favor of and conveyed their opinions to each other everywhere through this social media. It means that the democracy of social media can be seen in this place where opinions are expressed from both sides. Overall, today's youth is becoming aware of social media.

Today's Youth and Fashion

Youth between 18 to 25 years are succumbing to material pleasures rather than helping their families through education and work. In college, even some engineering students are turning to crime to become instant millionaires, dreaming of a life of fortune and luxury. Harassing parents coddle their children in the hope that they will learn. But because that child is marked by material happiness, he turns to crime. Earlier this trend was observed in urban areas. But now its seeds are being deeply rooted in rural areas as well. It is seen that the students from rural areas are turning towards the world of crime as the students from urban areas are craving for the luxurious lifestyle, pocket money, and the use of expensive bikes. Criminals who have reached urban areas are using them to strengthen their own criminal world. However, the common people have to bear the brunt of this criminal trend. This is a matter of concern as most of the criminals arrested by the police are between the ages of 18 and 25. As the youth who are building the future of the country are turning to crime, it is necessary to seriously think about it and enlighten the youth who run after material happiness.

Conclusion

If we look at the situation of today's youth, the lack of self-confidence that has grown due to lack of respect and ignorance in terms of law and order, lack of fear of anyone, lack of ambition, and acceptance of arrogance is ruining the future of this generation. All these situations and the reasons behind them are familiar to everyone. It is also necessary to take a look at how the society, the common man can reduce the suffering caused by such a young generation. No one is a criminal by birth, but he is made or spoiled by his environment and the good and bad events, rituals, associations that he has seen around him since his childhood. Therefore, it is necessary to implement counseling programs on a large scale in those places where children or youths with such criminal attitudes are growing up. It is necessary to alert, educate and sensitize the area which is the base of criminals, the

resident area, the school, college, class of that place. There is certainly no problem in trying to stop any kind of crime before it takes place. These youths look more despondent after being released after completion of legal process from small, big, minor crimes. They felt nothing about the police administration, the law, serving the punishment or any action taken in this regard. By experiencing it themselves, these children become more courageous with superficial knowledge of the law, its loopholes, what can happen and how we can easily get out of it. Therefore, it is essential to educate such youths.

There is a need for the government to raise funds by imposing a youth welfare tax for the development and future of the youth. Jobless youth should be given employment according to their qualifications or unemployment allowance according to their minimum standard of living. For the financial support of students, various schemes such as making all education free, increasing scholarships, providing opportunities for education by earning hard-earned money, etc. should be considered in relation to financial problems.

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Role of The Women's Educational System In India: Challenges

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Abstract: Women play an imperative role in making a nation progressive and guide it towards development. They are essential possessions of a lively humanity required for national improvement, so if we have to see a bright future of women in our country, giving education to them must be a pre-occupation Empowerment means moving from a weak position to execute a power. The education of women is the most powerful tool to change the position of society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. To encourage the education of women at all levels and for dilution of gender bias in providing knowledge and education, established schools, colleges and universities even exclusively for women in the state. The education develops the idea of participation in government, panchayats, public matters etc for elimination of gender discrimination.

The importance of women in matters of building the character of the citizens, economic reconstruction of the country and social reforms is being realized. Under the fast changing conditions in the country in the recent times increased attention is being paid to their education. Though different Commissions and (Committees appointed at times, suggested for the solution of the problems of women's education and for its expansion, even then there are certain problems still persist in that field.

Education provides more strength to women. Such strength comes from the process of empowerment and empowerment will come from the education. Education plays a significant role in women empowerment inequality and vulnerability of women in the society in India. This paper is an effort to capture the emerging picture with respect to women's education in India..

Introduction:

Women education in India has a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment and India poised to becoming superpower in recent years. Education of women is the most powerful tool to change the position in society. Women education in India has been a need of the hour, as education is a foundation stone for the empowerment of woman. . Education also brings a reduction in inequalities and functions as a means of improving their status within the family and develops the concept of participation.

Education provides more strength to women. Such strength comes from the process of empowerment and empowerment will come from the education. Education plays a significant role in women empowerment inequality and vulnerability of women in the society in India. This paper is an effort to capture the emerging picture with respect to women's education in India..

The female literacy rate in India is lower than the male literacy rate. Compared to boys fewer girls are enrolled in the schools and many them drop out. "Educate a Girl, Empower a Nation." Women play a vital role in the development of the nation. In this century the economic wealth of the country not only depends on the men but also in the hands of the women. To improve the role of women in the society the government mainly concentrated on their education and increasing employment opportunities. In these circumstances, we require the further improvement in the equality in gender, level of literacy and empowerment of women in every corner in India. For that, the Indian Government has launched quite a few programmes and schemes to carry them into conventional of development. These actions have brought about observable changes in the socio-economic conditions of women. After India got independence, the participation of women nationalists was widely acknowledged. When the Indian Constitution was formulated, it granted equal rights to women, considering them legal citizens of the country and as an equal to men in terms of freedom and opportunity. Free and compulsory education to the children between the ages of 6 to 14 is a fundamental right of Indian citizens according to the Indian Constitution under the 86th Amendment. Even though the Indian government,

has taken some measures such as the "Sarva Shiksha Abhiyan" (the main intend of this program is to give primary education particularly to girl children from poor rural area).

Empowering women has become the focus of considerable discussion and attention all over the world. Today we enjoy the benefits of being citizens of a free nation, but we really need to think whether each of the citizens of our country is really free or enjoying freedom, in the true sense of the term. The inequalities between men and women and discrimination against women are an age-old issue all over the world. Thus women quest for equality with man is a universal phenomenon. Women should equal with men in matters of education, employment, inheritance, marriage, and politics etc. Their quest for equality has given birth to the formation of many women's associations and launching of movements. The Constitution of our nation doesn't discriminate between men and women, but our society has deprived women of certain basic rights, which were bestowed upon them by our Constitution. Empowerment allows individuals to reach their full potential, to improve their political and social participation, and to believe in their own capabilities.

The main problems facing their education are:

- Development of immorality;
- Suitable Curriculum for the education of girls;
- Lack of social consciousness among women
- Lack of proper physical facilities;
- Unwillingness of lady teachers to serve in rural areas;
- Financial difficulties;
- Problem of transport;
- Problem of wastage and stagnation;
- Problem of co-education;
- Lack of enthusiasm and interest of the officials in charge of education

Following are the objectives to improve women education:

- Enable women to improve their family health and diet.
- Increase women's productive ability, thus raising their family's standard of living.
- Give women access to appropriate technologies and management of cooperatives
- Improve women's societal and cultural status.
- Enable women discharge their responsibilities more effectively.
- Help women to fight their own fears and feelings of inadequacy or inferiority
- Educate women in all round development that is mentally, socially, physically, psychologically, religiously and economically etc.

Women education helps the women to solve the issues and problems faced by society. Kothari commission of 1968 recommended education as a

device for social progression. Through woman education, India can attain the objective of social development.

- Gender equality:** Woman is a part of unprivileged section of society. Education helps them to seal a gender gap in society. Coeducation institutes also teach men children to give respect to female.
- Economic productivity:** Through women education the country can attain the growth in the economic level and it also raise the GDP of a nation.
- Decrease in infant humanity:** The educated women understand her family situation and take suitable and better decisions in the family to avoid the dispute among the family members. Women education also brings down the infant humanity rate in India.
- Improved living standard:** Education will automatically increase the employment opportunity for a woman. A well educated woman has the possibility to get good job and better standard of living

The importance of women in matters of building the character of the citizens, economic reconstruction of the country and social reforms is being realized. Under the fast changing conditions in the country in the recent times increased attention is being paid to their education. Though different Commissions and (Committees appointed at times, suggested for the solution of the problems of women's education and for its expansion, even then there are certain problems still persist in that field.

Conclusion:.

Like the saying goes that to educate a woman is to educate the society as whole. Education is considered as a key instrument for the women empowerment. It changes their lifestyle, improves their chances of employment, facilitates their participation in public life and also increased their status in the society. Even though considerable progress has been made with regard to literacy and education, the overall structure still remains unfavourable to women.

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Skilling Women through Government Initiatives: The Skill India Mission (SIM)- A Synoptic Overview

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Abstract: Since it was founded, the Ministry of Skill Development and Entrepreneurship has introduced various attempts to support women's emancipation through upskilling programmes. Our economy may benefit even more from increased female participation in the workforce, and Skill India Mission (SIM) is committed to achieving this goal by giving women marketable skills and mentoring them towards independence through entrepreneurship. There are several steps that have been made to aid in the development of women's skills and promote entrepreneurship. This paper has tried to understand the different government initiatives, especially the Skill India Mission to accelerate the participation and skilling or empowering women through a synoptic study with the help of secondary data resources.

Introduction

The Ministry of Skill Development and Entrepreneurship has launched several projects to promote women's emancipation through skill development since it was established. Increased female engagement in the workforce has the potential to enhance our economy even more, and Skill India Mission is dedicated to making this happen by providing women with skills that are relevant to the market and guiding them down a road of self-reliance through entrepreneurship.

Objectives of the study

- To understand the approaches or recommendations and actions of Skill India Mission for skilling women
- To understand the future trend of women's skill development programmes
- To make a brief notion about the entrepreneurial abilities and future business-minded preparations of women

Method of Study

This paper is prepared with the help of collecting data from secondary data resources like Government of India Report- Skill India Mission, NSDC Gender Analysis: PMKVY 2016-2020 Report(Key Observations) and other research paper available online.

Recommendations of Skill India Mission (SIM)

Under the Skill India Mission, women receive special attention.

The following actions have been taken to support women's skill development and encourage entrepreneurship:

a) Training for long-term skill development through ITIs (Industrial Training Institutes)

Over 22.82 lakh applicants have been recruited (in the trades of one year and two years duration) through a large network of 15,042 ITIs spread throughout the country, with a concentration on enrolling of women. In comparison to 2014, admissions rose by almost 97% in 2018, from 87,799 to 173,105 women trainees. Only women receive skill training from the 18 National Skill Training Institutes (for Women). Additionally, under the National Apprenticeship Promotion Scheme (NAPS), dedicated batches for women have been launched at all Centrally Funded Institutes (CFIs). The NCVT-approved skill training programmes are organized by the NSTIs(W) under the Craftsmen Training Scheme (CTS) and Craft Instructors' Training Scheme (CITS) in a variety of fields, including computer-aided embroidery and design, fashion design, electronics, office management, and others. Women are also actively participating in new industry 4.0 employment roles like those in artificial intelligence, 3D printing, data analytics, etc., as well as in other professions like welding and car mechanics.

b) Training for quick skill development

The benchmark programme of the Government, Pradhan Mantri Kaushal Vikas Yojana, attempts to increase the number of employment of women by equipping them with essential gender mainstreaming skills and training. On average, women make up 50% of the 56 lakh individuals who benefited from the project and have been engaged in and taught under PMKVY. The company recognizes the need for female professionals and strives to regularly modify job profiles while taking market need into account. The initiatives of the Skill India Mission are

designed to meet the needs of women by providing safe journeys, time flexibility, and childcare support, in addition to providing them with the fundamental training that businesses need. In unconventional job fields like electronics and hardware, where there are 1.03 lakh women registering in the Field Technician - Computing and the supplementary regions' job role in this industry, women are significantly more prevalent than men despite the fact that they dictate in manufacturing sectors like apparel, beauty and wellness, and healthcare. The government programmes Ayushman Bharat, Swachh Bharat Mission, Smart City Mission, and others have partnered with Skill India to connect skill development initiatives to these national missions by ensuring a steady stream of qualified labour. Additionally, thousands of employments are being created by these projects, many of them for women. Carers, nurses, healthcare workers, diabetes educators, and other medical professionals are among these positions.

c) Prior Learning Recognition (RPL)

The Recognition of Prior Learning (RPL) project has provided orientation in a number of skill areas to over 4 lakh female candidates, which recognizes their previous learning through a formal certificate and provides them with a way to improve their standard of living.

d) Apprenticeship Instruction

The extensive changes brought to the Apprenticeship Act of 1961 have given trainees more options in the service industry. Over 15 months, Skill India through NSDC is implementing a targeted pilot programme with UNDP and the Society of Development Alternatives (DA) to benefit more than 50,000 women in 7 states/UTs.

A division of MSDE called the Directorate General of Training is conducting gender research to identify barriers that women may face when enrolling in ITI and Apprenticeship programmes and entering the workforce to further promote this type of training.

e) Initiatives in policy

To improve women's involvement and boost economic productivity, the National Skill Development and Policy place a strong emphasis on inclusive skill development. To achieve this, a focus has been put on developing additional infrastructure to enable women to participate in apprenticeship programmes and training programmes, Suitable delivery of training methods, such as mobile training units and open midday groups, training that meets local needs includes women, and ensuring a safe and gender-specific training environment, hiring of female trainers, justice in compensation, and resolution of disputes mechanisms. Reports on the Skills shortage have also revealed industries where women are more likely to be employed. Along with these, the General Rules accepted by the

Ministry for multiple skill development programmes provide women candidates with additional special support, like as the availability of accommodation and boarding facilities, payment of travel expenses for non-residential courses, and post-placement stipends to aid new trainees in settling in.

f) Special Projects Dedicated to Girls

Its training partners, including the Mann Deshi Foundation, Shri Mahila Sewa Sahkari Bank Limited, and Sri Sarada Math RasikBhita, are the sole focus of NSDC's efforts to strengthen the skills of women, particularly in rural regions. The training includes imparting digital, accounting, and entrepreneurship skills to assist with the possibility of opening their own business. The NSDC, in collaboration with the Ministry of Drinking Water and Sanitation, is supporting workers' skill development as part of the Swachh Bharat Mission. Women have demonstrated encouraging engagement in roles like masonry instruction for twin pit latrines and gohar gas (biofuel).

g) Collaborations with non-profit and private organizations to advance skill development

Organizations like Airbnb are among those collaborating with private businesses to encourage homestay services by offering training in the hospitality and tourism industries. Amrita Vishwa Vidyapeetham is focusing on rural areas as part of a PMKVY project to promote women's rights through learning new skills and the establishment of employment possibilities. The project is targeted at the tribal population and disadvantaged and marginalized communities.

The project has been conducted in Chhattisgarh, Odisha, Jharkhand, Kerala, and Tamil Nadu, with more than 50% of the participants being women. In Odisha, an association with the Humara Bachpan Trust intends to provide 1500 economically disadvantaged women with employment and entrepreneurial options. With the assistance of producer group enterprises and the Indusree Crafts Foundation, 1500 women in Karnataka are being trained and supported. In the North East (Nagaland and Arunachal Pradesh), a collaboration with Youthnet Home Stay Project is enhancing the standard of homestays and giving 200 inhabitants a source of income.

h) Initiatives under the Pradhan Mantri Mahila Kaushal Kendra

Recently, 4 PMMKs were given beyond 6000 training targets to train women. In order to make it easier for those mothers with newborns to pursue skill training, many centres also offer a crèche. There are classes being offered for self-employed tailors, beauticians, customer service representatives, hair stylists, yoga instructors, etc.

i) Upcoming employment and industry-specific training

In line with the NSQF, there are close to 450 occupational roles targeted at women's skill development. In addition to promoting women's engagement in Industry 4.0-aligned new-age job positions like 3D printing, data analytics, and artificial intelligence, Skill India has seen a rise in female participation in labour-intensive occupations like welding and car mechanics. Young girls have expressed interest in our programmes because they want to learn the skills necessary for careers in cutting-edge fields like cybersecurity, artificial intelligence, and CNC mechanics, which are in line with the occupations of the future. For instance, 892 females were instructed as automation specialists in the last two years alone, while 500 were taught as CNC operators. To establish skill development programmes that are in line with the requirements of Industry 4.0, Skill India additionally collaborated with leading international corporations like SAP, Adobe, and IBM.

j) Initiatives in Business

MSDE is dedicated to promoting the development of female entrepreneurs in the nation. In order to instill entrepreneurial ideals, attitudes, and rural women's willingness to take on difficulties to build up an enterprise or group enterprises, NIESBUD under the MSDE has established Entrepreneurship Development Programmes for them. The Institute additionally encourages female entrepreneurs by utilizing the Livelihood Business Incubation (LBI) strategy.

In addition to the three awards specifically for women entrepreneurs, we also recognized the entrepreneurial experiences of women through the National Entrepreneurship Awards. Twelve of the 33 businesses that earned prizes were wholly owned by women, and two more had a woman as a co-founder. It has become possible to link the Mudra Yojana and Skill India programmes. Since women make up roughly 78% of Mudra Yojana recipients, this connection will help budding female businesses.

Conclusion

It has been observed throughout the training lifecycle, female applicants perform better than male candidates due to a lower dropout rate, a lower ratio of failed-to-evaluated candidates, and a greater ratio of placed to certified candidates. Females made up 49.9% of enrollments and training, roughly the same percentage as males did, but a higher percentage of females (51.5%) received certifications and jobs (51.6%) respectively. In major industries with a female predominance, such as apparel, beauty, and wellness, females have greater placement rates than males.

Low female placement rates are found in smaller industries including mining, life sciences, and iron and steel. The placement rates for women in fields with a high percentage of female

employees (such as self-employed tailor, sewing machine operator, and assistant beauty therapist) are higher than the national average and superior to the male placement rate. Therefore, it can be said that the Skill India Mission has helped women to achieve a remarkable zone in respect of their social dignity and empowerment.

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The Fight for Discernibility of Women in Indian Politics Political and social challenges for Women sarpanches

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Abstract: Women need to be empowered since they are not treated equally as members of the political and socioeconomic spheres. Despite the fact that political decisions play a role in every social issue, women are still disproportionately underrepresented in the decision-making process, which denies them the opportunity to exercise their civic rights and obligations and excludes them from contributing their perspectives and interests to policy-making and decision-making. Political empowerment is a technique that enables women to increase their mobility, overcome isolation, develop self-confidence and self-image. Despite the fact that political empowerment for women is seen as the foundation for all other social gains, it still faces numerous challenges, particularly in developing countries like India. However, in the developing world, due to deeply ingrained cultural, religious, and social beliefs about the place of women in a culture, it generates many constraints for women to be a component of decision-making in developing countries. While women have more opportunities and freedom to participate actively in politics in developed countries, this is not the case in the developing world. Women face more obstacles than men since they also have to deal with perceptions. There are now more recognised issues and challenges related to holding a leadership position as more women enter the workforce. Due to their high levels of stress, their many obligations at work and at home, as well as their constant urge to succeed, life is getting harder for them. In the present chapter, the researcher undertakes a study of the numerous factors that either hinder or support women's political participation.

The 73rd Amendment to the Constitution, 1992, is an institutional change, which secures 33% reservation of seats for rural women in the Panchayati Raj Institutions (PRI) in India. For the first time 33-40% women entered decision making from the miniscule 2-4% in the earlier years. The backdrop is marked by illiteracy, male dominance, casteism, deep-rooted cultural beliefs and values which do not encourage women's assertion but want them to be in their traditional roles as dependent spouse, mother and housewife. In such social and cultural constraints it becomes important to study the nature and effectiveness with which the women members are able to participate in the PRI, specifically studying their ability to address the women's issues at the local level.

Key words: women, politics, challenges, equitable, decision-making

Introduction: Since the 1990s, decentralisation, governance, and the empowerment of women have been more prominent themes in developmental philosophy. Women need to be empowered since they are not treated equally as members of the political and socioeconomic spheres. Despite the fact that political decisions play a role in every social issue, women are still disproportionately underrepresented in the decision-making process, which denies them the opportunity to exercise their civic rights and obligations and excludes them from contributing their perspectives and interests to policy-making and decision-making. A comprehensive policy and strategy that addresses economic, social, and political empowerment must be developed because it is now widely acknowledged in the development community that

economic growth and social advancement are best achieved when the majority of the population is aware of and engaged in development goals and plans and perceives itself as a direct beneficiary of the resources expended by growth. The main component of overall social development, according to the World Bank, is women's empowerment. Gender equality and women's empowerment were emphasised as key components of the Millennium Development Goal (2019) as a way to significantly enhance emerging economies. As a result, every nation needs a unique set of policies to achieve gender parity and improve the status of women in politics. Perceiving oneself as an active decision-maker should be viewed as one of the components of empowerment. Women who are empowered can take control of their lives, set their own goals, plan,

and request support from the government and community during the change. Similar to many other cultures, it is clear that a woman's function is essential to growth, however it occasionally does not emphasise the same position that counts for men. As a result, it is thought that women need additional support due to their significant role in decision-making and societal development.

Political empowerment is a technique that enables women to increase their mobility, overcome isolation, develop self-confidence and self-image, and establish their presence in government by participating in decision-making in an environment where critical analysis and increasing levels of consciousness are used to track and influence growth progress. Thus, by seeking to change society's mentality and creating more venues for women to participate in political decision-making, the national government emerges as a crucial role in encouraging women's involvement in politics. In order to support the silent group in the cultural domains, it is crucial to promote the decentralisation of authority and power. Therefore, it is crucial to encourage the marginalised group to participate in decision-making for empowerment. Inequality not only reduces women's capacity to enhance but also inhibits their personal growth and ability.

Women's Place in Indian Politics

The beginning of the nineteenth century in India marked a new chapter in the history of women's freedom. The effects of British rule, capitalism, and contemporary western culture led to a huge awakening, particularly in Bengal, that sought to remove societal oppression of women among other things. When the social reform

movement and the fight for the nation's political independence converged, the movement for women's emancipation was given fresh energy. Women now have the same legal and constitutional rights as males, but despite this, their situation has not changed since the country gained its independence. According to one study, women were given access to revolutionary political responsibility and action through the nationalist movement. But because there was no developed or spread national commitment to women's emancipation after independence, women were once more compelled back into a secondary and inferior position. Women's numbers in the representative body in the post-independence era ranged from 4–5% of the total to 11.2% in 2014.

Despite the fact that political empowerment for women is seen as the foundation for all other social gains, it still faces numerous challenges, particularly in developing countries like India. However, in the developing world, due to deeply ingrained cultural, religious, and social beliefs about the place of women in a culture, it generates many constraints for women to be a component of decision-making in developing countries. While women have more opportunities and freedom to participate actively in politics in developed countries, this is not the case in the developing world. Therefore, it is still insufficient to examine women's status in a political system using their political empowerment and involvement in the power structure. It is crucial to empower females through various programmes and through the action plan at the local, national, and societal levels in order to increase their participation in politics.



According to this above chart there are 1.37 Lakh Women sarpanches in India and most are in

Rajasthan state. It's a interesting picture of grass-root-level because The panchayati raj department in

Rajasthan has issued an order stating that if any interference by a husband or relatives is noticed in the functioning of a woman public representative (sarpanch) or is seen to be performing her duties, without objection from her, then strict action would be taken against her under Section 38 of the Panchayati Raj Act. This will lead to her suspension or removal. Action will be also be taken against the husband or relatives.

The order states that government officials found encouraging such interference too shall be punished. "It has been brought to the notice of the state government that in a few cases in panchayati raj bodies, instead of the elected sarpanch, her husband, relatives, someone closely related or any other person is performing her office duties or participating in a meeting directly/indirectly or interfering in her work," reads a letter written to the collectors, chief executive officers of zila parishads and block development officers (BDOs) by Rajeshwar Singh, ACS, rural development and panchayati raj department.

Electoral law for women

In India, there are a number of electoral rules designed to encourage women's involvement in politics and guarantee their representation in the government.

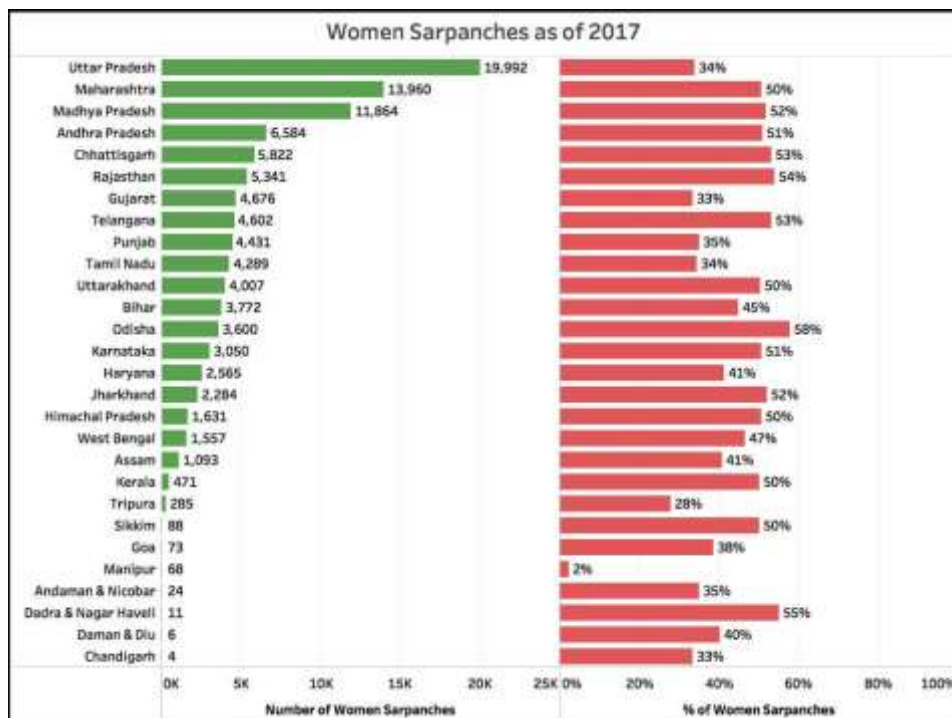
Among the most important statutes are:

- **Seat reservations for women:** According to the 73rd and 74th Constitutional Amendments, one-third of all seats in Panchayats and

Municipalities are set aside for women. These reservations are made to ensure that women's views are heard and their needs are taken into consideration, as well as to increase the participation of women in local decision-making.

- **The Representation of People Act, 1951:** The Representation of People Act of 1951 features rules relating to women's political involvement as well as provisions to ensure the fair conduct of elections. The two chambers of India's parliament, the Lok Sabha and Rajya Sabha, as well as the State Legislative Assemblies, all have laws that reserve seats for women.
- **The Women's Reservation Bill:** The Women Reservation Bill designates one-third of all seats in the State Legislative Assemblies and the Lok Sabha for women. It attempts to ensure women's representation in decision-making and expand their participation in the highest echelons of government.

In 1992, when the [73rd and 74th Constitutional Amendments](#) introduced local self-governance, it was an unparalleled step to consciously empower women as decision makers with 1/3rd of the seats reserved for women. Today, 14 states have 50%-58% representation of women in Panchayat Raj Institutions. Jharkhand leads the way with 58%, closely followed by Rajasthan and Uttarakhand.



Challenges faced by women in politics

Women have traditionally had a quiet presence in politics. They continue to be steadfast supporters, voters, or political spouses. They rarely have positions of authority, and their active

involvement in making decisions is still in the background. Only a few wealthy women or those with strong political backgrounds stepped forward to get involved in politics. Women face more obstacles than men since they also have to deal with

Mr. Naresh Patil, Dr. Jyoti Niswade

perceptions. There are now more recognised issues and challenges related to holding a leadership position as more women enter the workforce. Due to their high levels of stress, their many obligations at work and at home, as well as their constant urge to succeed, life is getting harder for them. Numerous factors, such as socioeconomic status, location, culture, and political system, either hinder or support women's political participation. There are two major categories of obstacles that women face:

Social Challenges: There are many social challenges that women have to come across in order to participate in politics. These include:

Economic circumstances: People's political participation is also influenced by the financial situation of their family. Political motivation requires the suitable sociological and knowledge environments. Political participation is significantly influenced by a person's cultural, economic, and social background.

Household chores: Due to their household duties, women find it difficult to cast their votes during elections. Being a member of a political party would entail dedication to it, yet after working, a woman would still have to return home and do household duties. Women find it challenging to put in such lengthy hours of work because of this.

Lack of financial control: Lack of financial control makes it challenging for women to run for office because they do not have access to financial backing or control. Even if she works and brings money home, the male family members still have power over the money. She is therefore unable to manage her own finances.

Stereotypical outlook: Unfortunately, politics has long been seen as cloudy and rife with destructive rivalry. It has been thought of as a sphere appropriate for men. The field is thought to need a lot of strength and suffering. Politics has frequently been depicted as a game of avarice. In addition, there is the stereotype in society that says that since women are expected to be submissive, they must obey regulations made by males. One of the main causes of women's lower engagement is the gender roles that are associated with men and women.

Struggle for Acceptance: Surprisingly many people in India still do not believe that women can lead effectively, despite progress in women's representation and political engagement in key roles. The culture of mistrust towards female politicians persists despite the fact that women are rising to positions of authority.

Political Obstacles: Along with social obstacles, women have to face certain political obstacles. These obstacles include:

Lack of political support: Women have limited access to political ties in the world of politics. For women's leadership in general and for directing

young women towards political activity, higher standards and qualifications are imposed. Due to their small representation in India's internal political party system, they have been unable to assemble assistance and services for building their political constituency. Political parties do not provide enough funding for women to run for office.

A hostile political climate: Women candidates in Indian politics face a lot more obstacles than men do because the political climate is not at all welcoming to them. Female Indian politicians endure a difficult battle to make their entrance into the political scene, from snarky remarks to being assessed by their clothes. For women, the political climate in India is not friendly. The few women who are brave enough to enter politics must endure a barrage of discriminatory and misogynistic comments.

Rise in political violence: Political violence has been on the rise. Women have left politics due to a major surge in crime, corruption, and insecurity. The safety of women in politics is lacking. Along with this, the powerful males in political parties frequently fail to acknowledge the dedication of women. The hard effort that women put in has been undermined by the idea that the leader should be male.

Lack of political engagement: Many women are unaware of or uninterested in learning about their significance in political engagement. Additionally, they stay out of political conversations and arguments. They lack the necessary understanding of how political institutions and politics operate. Women have demonstrated a lack of interest in politics and a desire to stay out of it. Even after working for party activities for many years, patriarchy and gender segregation for higher political authorities are a crucial stimulant for preventing women from continuing their compliance in politics.

Conclusion

The world is at a crossroads. Whether on television, at work, at the dinner table, or in politics, gender equality is a hot topic everywhere. The untapped potential and talents of women, as well as women's leadership in the globe, are becoming increasingly recognised. Countries that are more inclusive, responsive, equitable, and democratic tend to have more active and influential women in civil society and political parties. We live in a nation where a great fighter like Rani Laxmi Bai, who passed away while carrying out her duty, lived, yet we still talk about how women are incapable of holding positions of authority. Although it is not the sole reason, women's presence in Indian politics is essential for the growth of open, responsive, and transparent democracies. There have been efforts to increase the participation and integration of women in politics, but there is still a long and very rough

road ahead for female representation unless men are sensitive to the issue and social and structural barriers are removed.

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Perception about Empowering Women Empowers the Next Generation

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Abstract: The perception that empowering women empowers the next generation is a widely recognized and supported idea in various fields, including social, economic, and educational spheres. Empowering women has a profound and positive impact not only on their own lives but also on the lives of their families, communities, and future generations. This paper focusing light on perception about empowering women empower the next generation. In all the researcher floated a Google Survey Form with 31 points for quantitative data and 5 questions for qualitative data collection and spread through social media. The questionnaire was not exclusively targeting the women group. Though the expected response count was 50, there was overwhelming response from all groups and the responses reached 95 in number in just three days. Data was analysed by means and standard deviation. All sample responded their own views about open ended questions in their own words. 84% women agree with the statement that empowered women have more struggle in office work.

Approximately 88% think that empowered women can bring social changes more rapidly. 83% think that empowered women accept changes and make powerful decisions in their life for future generation. 87% that empowered women inspire others for betterment to achieve life goals. 89% agrees that empowered women are pathways to all others. 88% think that empowered women have strong believes in self-esteem. There was no significant difference between perception of rural and urban persons towards impact of empowering women empowers next generation.

Key Words : empowering ,women empowerment, empowerment for next generation.

Introduction: Empowerment is the process to help the people in stating their control over the factors which affect their life (Mokta 2014). Women Empowerment means “Developing them as more aware individuals, who are politically active, economically productive and independent and are able to make intelligent discussion in matters that affect them” (Koko 1992). Women empowerment refers to increasing the spiritual, political, social or economic strength of women. It often involves the empowered developing confidence in their own capacities. The term “Women Empowerment” refers to the process of providing power to women to become free from the control of others, that is, to assume the power to control their own lives and to determine their own conditions.

Research Objectives

- i) To understand the concept of Empowering women
- ii) To analyse and interpret the perception about empowering women empowers the next generation
- iii) To highlight the perception on Women Empowerment and its impact on next generation

Research Methodology

Primary Data: The researcher floated a Google Survey Form with 31 points for quantitative data and 5 questions for qualitative data collection and spread through social media. The questionnaire was not exclusively targeting the women group. Though the expected response count was 50, there was

overwhelming response from the women groups and the responses reached 95 in number in just three days.

Secondary Data: The researchers referred various books, journals, magazines and reports to gain in-depth knowledge of the concept regarding impact of empowering women on next generation

Sampling Technique: Random Sampling method with survey using e-questionnaire

Sample Size: 95 respondents

Research Scope: The survey was floated through social media. Hence, there was no geographical boundary. However, the survey reached various age group using the social media.

Statistical Tools for Data Analysis: The responses were validated in the entry stage itself, through the validation process in Google Forms. Mean and standard deviation

Limitations: The study focuses to understand the perception about empowering women empowers the next generation at basic level and questionnaire served through social media. Though the researchers have taken utmost care in reducing the limitations, there still exists few unavoidable limits which are listed below:

- a. The study covered only those sample having social media exposure only with time limit.
- b. The study focused on the basic level questions of empowering women

c. The women empowerment is gaining prominence day-by-day.

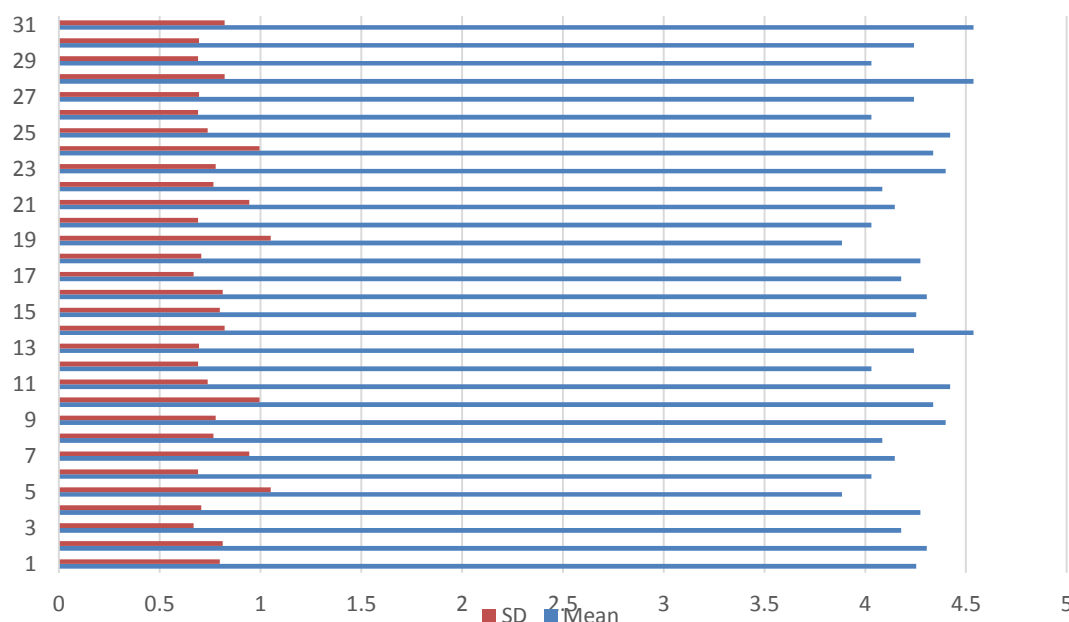
Data Analysis Through Percentage Frequency

Sr. No	Questions	Sa	A	N	D	Sd
1	Do You Think That Your Qualification Matters More For Your Children's Qualification?	43	35	15	0 0	02
2	Do You Think That Financial Rights Are To Those That Are Working Or Empowered Women ?	44	40	9	0	02
3	Do You Think That For Seeking Advice Only Experienced Person Is Needed That's Empowered Women	31	50	14	0 0	00
4	Do You Think That Empowered Women Can Bring Social Changes More Rapidly?	38	47	08	0 2	00
5	Do You Think That Empowered Women Empower Other Women?	31	36	16	1 0	02
6	Do You Think That Empowered Women Can Change Life Of Others As Compared To Other Women?	22	56	15	0 2	00
7	Do You Think That Empowered Women Accept Changes And Make Powerful Decisions?	36	47	06	0 2	00
8	Do You Think That Empowered Women Provide Proper Knowledge To Next Generation ?	26	55	12	0 0	02
9	Do You Think That Empowered Women Empowers All Others For Sustainable Development	52	32	08	3	00
10	Do You Think That Empowered Women Inspire Others For Betterment To Achieve Life Goals ?	53	31	6	0	05
11	Do You Think That Empowered Women Are Powerful Than Other In Every Field?	52	33	8	2	00
12	Do You Think That Empowered Women Are More Independent Than Any Other?	22	56	15	2	00
13	Do You Think That Empowered Women Are Pathways To All Others?	33	56	2	4	00
14	Do You Think That Empowered Women Have More Scientific Attitude And Temperaments?	65	20	8	2	00
15	Do You Think That Empowered Women Have Power To Take Right Decisions In Difficult Situations?	43	35	15	2	00
16	Do You Think That Empowered Women Have Their Own Political Views ?	65	20	08	2	00
17	Do You Think That Empowered Women Have More Struggle To Upbring Their Childrens?	43	35	15	2	00
18	Do You Think That Empowered Women Have More Struggle In Office Work?	44	40	9	0 0	2
19	Do You Think That Empowered Women Are More Feminist?	31	50	14	0 0	00
20	Do You Think That Empowered Women Have Their Own Ideology?	38	47	8	2	00
21	Do You Think That Empowered Women Face Challenges Easily?	31	36	16	1 0	2
22	Do You Think That Empowered Women Have Professional Attitude?	22	56	15	2	00
23	Do You Think That Empowered Women Face Challenges Easily?	36	47	6	2	04
24	Do You Think That Empowered Women Have Always Power Due To Her Financial Independence?	26	55	12	0 0	2

Dr. Sangita Raghupatrao Bihade

25	Do You Think That Empowered Women Have Courage To Face Difficulties Due To Spiritual Empowerment?	52	32	8	3	00
26	Do You Think That Empowered Women Is Game Changer For Their Family And Society?	53	31	6	0	5
27	Do You Think That Empowered Women Have Strong Believes In Self Esteem ?	52	33	8	2	0
28	Do You Think That Empowered Women Have Power To Fight For Women's Rights ?	22	56	15	2	00
29	Do You Think That Empowered Women Is Sign Of Strong Nation Building?	33	56	2	4	00
30	Do You Think That Empowered Women Enhances Life Skills Through Out Journey Of Life	65	20	8	2	00
31	Do You Think That Empowered Women Uplift Family Life Through Educational Point Of View?	67	18	2	8	00
32	You Are Fully Agree That Empowered Women Empowers Other ...In Any Example You Have	Open Ended Questions For Qualitative Analysis				
33	Your Own Experinece About It					
34	Any Opinion If You Have About Impact Of Empowered Women On Next Generation					
35	You Are Fully Agree That Empowered Women Empowers Other ...In Any Example You Have					
36	Your Own Experinece About It					
37	Any Suggestion If You Want To Convey					

PERCEPTION ABOUT EMPOWERING WOMEN EMPOWERS THE NEXT GENERATION



Conclusions :

1.Role Modelling for next generation By witnessing their mothers, aunts, or other female figures taking charge of their lives and pursuing their goals, children are more likely to develop a sense of confidence and belief in their own capabilities.**2. Empowered women tend to prioritize education for their children.** They understand the importance of education in breaking the cycle of poverty and improving future prospects.

Dr. Sangita Raghupatrao Bihade

As a result, they invest in their children's education, leading to a better-educated and more skilled next generation. **3.** Healthy and empowered mothers can provide better care for their children, leading to healthier and stronger future generations.**4. Economic Stability:** When women are empowered to participate in the workforce, it boosts the household income and economic stability. This financial security positively affects the well-being of the entire family and enables better opportunities for

children **5.Breaking Stereotypes:** Empowering women challenges traditional gender roles and stereotypes. When women take on leadership roles, excel in various professions, and participate actively in decision-making, it challenges the societal norms and encourages the next generation to question and redefine gender roles. **6.Social Progress:** Empowering women contributes to social progress and gender equality. This fosters a more inclusive and tolerant society, where both men and women can thrive and contribute equally. **7.Innovation and Creativity:** By empowering women, we unlock their potential to bring fresh ideas and solutions to societal challenges, benefiting the next generation by creating a more dynamic and adaptive world. **8.Addressing Global Challenges:** Empowered women are more likely to be involved in community development and social initiatives.

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Dr B.R. Ambedkar's Women's Savior Work

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Abstract:- There are different perceptions regarding the social status of Indian women. On the one hand, the woman is given such a venerable place of honor as a goddess. On the other hand, the same woman is given a contemptible, humiliating treatment. Also, she is considered weaker than men. "Father preserves virginity, preserves youth, a steadfast son, and a woman preserves freedom." In short, according to the above text written by 'Manu', women are protected by their fathers in virginity, husbands in youth, and sons in old age, and women are never independent. This makes sense. But this saying 'Dr. Babasaheb Ambedkar' did not agree because 'Women's liberation means human liberation!'

Key Words: - Dalit, women, savior, Education, Hindu Code Bill, Constitution

Introduction: - The above thinking 'Dr. Babasaheb Ambedkar' accepted. Human society cannot develop without the development of women. For that, women need to get equality, freedom, brotherhood and justice in every field as much as men. For that they also need education. Only then can they be able to save themselves, save their families and save the nation? This is the first woman's freedom and the father of feminism. Lord Buddha as well as Jotiba Phule and Savitriai Phule, who considered women as superior to men and gave priority to their education and took the votary of women's freedom and freed them from the oppressive shackles of man-made religion and empowered women through the Constitution and the Hindu Code Bill to empower women, keeping in mind the principles of feminism of Dr. Babasaheb Ambedkar. It brought a new hope in the life of women. That is why even in today's era of women's liberation, their thinking is exemplary.

The beginning of today's universalization of women's education is Buddha. It is necessary to depict how it was done during Buddha's time and how it was carried forward by Jotiba Phule, Savitriai and Babasaheb Ambedkar and how the educational movement of these great men has led today's highly educated women to advance in various spheres of life. In short, today's women's liberation movement cannot move forward without Buddha, Phule couples and Babasaheb. That's why not only today but also tomorrow will be filled with the humanitarian thought of these nobles. Babasaheb Ambedkar is not only the saviour of Dalit women or the untouchable community but he is the saviour of women of all classes and the nation as well. Dr Babasaheb Ambedkar was an anthropologist and sociologist. Therefore, their view of the world of women is not demonic. They consider women as companions. Like Buddha, he advocated equality

between men and women. They do not accept 'no women's freedom'. He was keen that the Dalit woman should be educated, gifted, intelligent and active, she should stand up equally effectively in various fields of life. Babasaheb, knowing the situation of women wrapped in theism and deism, gave priority to women's duty through conferences, meetings and lectures. Appealed to her inner self. "The four walls of the house are not her limited area, Babasaheb instilled in women a sense of great vision and social commitment. Family planning, equal pay for women workers, and a bright future for the overall Indian woman in the form of the Hindu Code Bill, Babasaheb conceived the upliftment of women through this active thought. Ramana "I am a soldier fighting for women's liberation," he says in the letter. Also, Babasaheb's position was that consideration of women's education is a fundamental consideration while considering the equality of men and women. It is education that secures a sense of justice, opens the door to intellectualism and lays the foundations of identity. Babasaheb has also thought about women's higher education. The status of women in any society is the benchmark for the improvement of that society, that's why Babasaheb, who was interested in Dalit social transformation, while advocating women's freedom through many meetings, conferences, especially women's councils, as well as through his writings, through the Hindu Code Bill, through the constitution, emphasized directly and indirectly on women's education by advocating equality between men and women. Dalit and tried to achieve his dream of women's education by establishing educational institutes and hostels in Mumbai, Aurangabad, Pandharpur. It is clear from his words and actions that he meant the interrelationship between the upliftment of Dalit society and women's education. Dr. Baba Saheb

During Mahad Samata Sangrama, Babasaheb d. In his speech addressed to women on 27 / 12 / 1927, while elaborating on the importance of women's education, he said, 'You must educate your daughters too, knowledge and learning are not for some men. So they are necessary for women too' he preached. Dr. Ambedkar emphasized on women's organizing power for Bahujans. So how can it be said that the three-pronged program 'Learn to organize and struggle' was only for men? It was definitely for women too. Because if a man learns, a person improves, but if a woman is punished, the whole family improves. Babasaheb, when he took up the work of Dalit society, decided that women should be taken forward along with men, and in his speech addressed to women on December 27, 1927, during the Mahad Samata Sangram, the importance of women's education was clearly stated. done Advocating that knowledge and education are not only for men but also for women, if you want to improve your next generation, do not leave girls without education and advise women education. Of course, the efforts of Jagashti, the belief in women's achievements were not limited to a noble or aristocratic woman, but they also had a yearning for the women who were despised in the society like 'devadasi' and 'prostitutes' who were rolling in the account of religious customs and traditions, and therefore, by taking their councils, they also observed religious obligations. An appeal was made in front of them that it should be given away. Because it was his position that if a woman started to act independently, she would not be even a fraction less than men. But 'Manu' had denied women financial freedom, and Babasaheb got it. Because if you get financial freedom, the dominance of men will definitely decrease. Also her family and Social prestige increases. Of course, if this is the case, then her job is considered secondary, the earning woman does not have the freedom to spend her money. But due to this financial independence, a woman becomes self-respecting, self-reliant and ready for self-emancipation. Thus, according to the 15th Lotus of the Constitution, Babasaheb advocated the equality of men and women and it was because of this equality that women got the same freedom as men denied by Manu. Suffrage was given to women as one person one vote, but even though Manu is gone, Manu Pravashtti is still alive in the society and the mindset of women too is "Keep it forever, let Chitti be content."

Due to such an attitude created by religious orthodoxy, even though the Constitution gives the right to freedom, a woman cannot exercise her own mind and intellect independently. Indian women are under the burden of traditional customs and religion. "In all fields, not only men are learned, and smart, but women are also learned and smart. They just

need to be given a chance" is proved by women. And that's why we see her working in various fields like doctors, engineers, lawyers, police, social cause, politics, financial sector and this is her way through education. In this context Lenin's saying "No nation can be free when half the population is enslaved in the kitchen" seems true. A country where women are on the path of progress is the only country that has reached today. Just as the upliftment of our women is not possible without education, it is also not possible for women to have an independent existence without education. Women's education is the only way to progress.

Determining what the best education for women is mainly depends on two things. The first is the type of education and the second is the fact. The types of education to be explored are mental education, physical education and moral education. Along with this, if there is to be an all-around upliftment of Hindu women, the woman of today must first become completely healthy and strong. A woman has the power to make a better nation. The belief that women are weak is wrong, women are weak even more than men. Just as she becomes a mother and creates a child, children are becoming. At a young age, the foundation of a child's education is laid by imitating the mother. From the time of conception, a woman increases the mental and physical strength of a child, that is why a woman is the mother of the nation. Women are half of human society, as important as men. Today, there are many examples in front of us of women's decision-making process being important in national development. Today the Constitution has empowered women. There is an urgent need to inculcate the ideology of treating a woman as a woman as a woman. Today society is changing into an era of equality between men and women. According to Article 15 of the Indian Constitution, women are treated as equal to men. "She is a 'man' a 'person' like men. The idea that a person who has power should develop their power, and their decision-making ability should also contribute to the building of the nation has become ingrained in modern society.

Today's woman is strong. Women who take care of homes and businesses have more physical and mental strength and efficiency. Not only this, but she also has more ability to bear stress. Then a woman's femininity does not come in the way of her development. Women are as active as men in various fields of life. He has acquired expertise in the field of intellectuals and the field of sports. Not only this, women are standing firm in the industrial sector as well.

Conclusion:- In short, they gained the confidence to live that women were not only "discipline officers" but also officers of knowledge. Women are not less intelligent than men. A new sense of female

empowerment can be seen in this female image. Women's salvation means saving the family, saving the family means saving the nation, and Rashtradhdar means humanitarianism, the new message of the new era should be absorbed and implemented by all of us. And should contribute greatly to the progress of our India and in turn of mankind.

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The Intersection of Technology and Women's Empowerment in India

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Abstract:

This research paper investigates the intersection of technology and women's empowerment in India, aiming to understand the impact of technological advancements on various aspects of women's lives. Through an extensive analysis of existing literature, case studies, and data, this study explores how technology has influenced women's education, economic participation, healthcare, and social empowerment. The research also examines the challenges and opportunities that arise in leveraging technology to promote gender equality and women's empowerment in the Indian context. Key findings reveal that technology has enabled improved access to education and healthcare for women, facilitated economic opportunities, and empowered women through online networks and support systems. The study emphasizes the significance of bridging the gender digital divide and recommends policy measures to maximize technology's potential in advancing women's empowerment in India.

Keywords: Technology, Women's Empowerment, India, education, Economic Participation, Healthcare, Social Empowerment, Gender Digital.

Introduction: India, a nation of diverse cultures and traditions, has made significant strides towards women's empowerment, yet persistent gender disparities continue to exist. Historically, women in India faced entrenched societal norms, limited educational opportunities, and restricted access to economic and political spheres. However, over the years, there has been a growing recognition of the importance of women's empowerment in achieving sustainable development and inclusive growth. In recent times, the integration of technology has emerged as a game-changer in advancing women's empowerment in India. The rapid expansion of digital infrastructure, the rise of mobile connectivity, and the increasing penetration of internet services have opened new avenues for women to participate actively in various domains. The intersection of technology and women's empowerment presents a paradigm shift in addressing gender inequality and fostering inclusive development.

Importance Of The Topic

The topic of "The Intersection of Technology and Women's Empowerment in India" is of utmost significance due to its transformative potential. Technology offers innovative solutions to tackle traditional barriers faced by women, empowering them in various aspects of life. By exploring this intersection, we can gain valuable insights into how technology can be harnessed to promote gender equality, economic opportunities, and social empowerment for women in India.

Objectives Of The Study

1. To explore the role of technology in facilitating women's empowerment in India.

2. To examine the challenges and barriers women face in leveraging technology for empowerment.
3. To identify potential strategies for maximizing the positive impact of technology on women's empowerment.

Literature Review

The synthesis of literature discusses how technology and digital literacy empower women across India. Kumar and Gupta (2022) underscore the transformative potential of digital skills for women in rural Uttar Pradesh. Similarly, studies by Mishra and Sharma (2022) and Agarwal and Sharma (2022) establish the role of online education and digital skills in catalyzing women's empowerment in Karnataka and Jharkhand, respectively. Another promising intersection is technology and women's healthcare, as exemplified by Singh and Sharma's (2022) exploration of mobile healthcare apps promoting maternal care in Maharashtra.

Economic empowerment through technology is also evident. Patel and Verma (2022) and Devi and Patel (2022) discuss the growth of women entrepreneurs in urban India and Gujarat via online platforms. Khan and Das (2022) spotlight women farmers in Rajasthan, highlighting how technology augments agricultural productivity. Das and Banerjee (2022) link financial inclusion via digital banking with women's economic empowerment in Kolkata. Technology's role in political and civic engagement isn't overlooked. Singh and Gupta (2022) examine its potential in democratizing local governance in Delhi. Jain and Bhatia (2022) scrutinize technology's role within tribal communities. The literature underscores the multifaceted empowerment facilitated by

technology in education, healthcare, economy, and civic participation. However, risks like cybersecurity threats necessitate further research, particularly on the technology's impact on marginalized women.

Research Methodology

- **Sample size:** The sample size for this study will be 300 women. The sample will be selected using a stratified random sampling method.

Analysis/Discussion

- **Data collection method:** The data collection method would be a mixed-methods approach, combining quantitative and qualitative methods. Quantitative data would be collected through a survey, and qualitative data would be collected through focus groups.

Table 1: Location of the Respondents

Location	Frequency	Percentage
Urban	200	66.67%
Rural	100	33.33%
Total	300	100%

Interpretation: Two-thirds of the respondents are from urban areas, while one-third is from rural areas. This urban predominance might have implications for access to and use of technology.

Half of the respondents fall under the middle socioeconomic status, while a third is

classified as low socioeconomic status and the remainder are high socioeconomic status (16.67%). This distribution could impact access to technology, technological literacy, and the perceived role of technology in empowerment.

Table 3: Frequency of Utilizing Technology in Everyday Life

Frequency	Number of Respondents	Percentage (%)
Never	12	4
Rarely	25	8.33
Occasionally	45	15
Monthly	30	10
Weekly	75	25
Daily	90	30
Multiple times a day	23	7.67
Total	300	100

Interpretation: The table shows the frequency of technology utilization among the 300 women respondents. The majority of women (30.00%) use technology daily, while 25.00% use it weekly. A significant portion of respondents (15.00%) use

technology occasionally and a smaller number (10.00%) use it monthly. Only a few women (4.00%) never use technology in their everyday lives.

Table 4: Role of Technology in Access to Educational Resources and Financial Independence

Impact	Educational Resources	Financial Independence	Total
No impact	5	20	25
Very little impact	12	25	37
Some impact	30	40	70
Moderate impact	50	60	110
Fair amount of impact	60	45	105
High impact	90	70	160
Very high impact	53	40	93
Total	300	300	600

Interpretation: The table showcases women respondents' perception of technology's impact on their access to educational resources and financial independence. The majority of respondents believe that technology has a high impact on educational

resources (160) and moderate impact on financial independence (110). However, some respondents also indicated that technology had a fair amount of impact on educational resources (105) and high impact on financial independence (70).

Table 5: Frequency of Challenges Encountered When Using Technology and Its Role in Gender Equality

Frequency of Challenges	Role in Gender Equality	Total
Never	25	25
Rarely	40	40
Sometimes	50	50
Occasionally	70	70
Frequently	70	70
Most of the time	30	30
Always	15	15
Total	300	300

Interpretation: The table demonstrates the frequency of challenges women respondents face when using technology and their perception of technology's role in achieving gender equality. A significant number of respondents (70) reported

facing challenges occasionally and frequently. However, the majority believe that technology plays only a moderate role in achieving gender equality, with 70 respondents indicating so.

Table 6: Importance of Technology for Women's Empowerment and Its Impact on Employment Opportunities

Importance for Empowerment	Impact on Employment Opportunities	Total
Not at all important	8	8
Slightly important	15	15
Somewhat important	30	30
Moderately important	40	40
Important	80	80
Very important	90	90
Extremely important	37	37
Total	300	300

Interpretation: The table illustrates women respondents' views on the importance of technology for women's empowerment and its impact on employment opportunities. The majority of respondents (90) believe technology is very important for empowerment, and 80 respondents find it important for improving employment opportunities. Only a few respondents (8) do not consider technology important for empowerment.

Findings Of The Study

1. Two-thirds of respondents are from urban areas, while one-third is from rural areas, affecting technology access and use.
2. Respondents' socioeconomic status varies, impacting their technology access and perceived role of technology in empowerment.

3. Most women use technology daily or weekly, but some still face challenges in using it comfortably.

Suggestions Of The Study:

1. Bridge the urban-rural divide by improving technology access and literacy in rural areas.
2. Enhance women's technological comfort through targeted initiatives.
3. Address gender equality challenges in technology usage for more effective empowerment.

Conclusion:

Technology significantly impacts women's empowerment, particularly in education and financial independence. To fully harness technology's potential, it is essential to address

comfort levels and urban-rural disparities while promoting gender equality through technology. This will lead to a more inclusive and empowered society.

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Empowerment of Women: A Gateway for Enrichment Of India

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Introduction: From time immemorial women are known to be an epitome of compassion, patience and perseverance women have always enjoyed a special place in the Indian society. Of course there are exceptions where women are ill-treated and given scant respect Draupadi of Mahabharata fame closely resembled the modern women. Movement for women's empowerment is not anything new. It had been there all along. It was Raja Ram Mohan Roy who gave a new impetus and dimensions to the movement. Though the tenets of Hinduism and Hindu mythology place the women on a high pedestal and treat her with highest respect, the Indian women is still treated as an object of pleasure and are born to serve other.

Women In India. In India, a person of renunciation is the most respected one and if any chance the father of this renounced person happens to come across his son who is now a renounced person, he has to prostrate at the feet of his son immaterial of the fact that he is the father. However if by any chance the mother of the renounced person comes across her son there the reverse takes place that is the son who is a person of renunciation still has to prostrate at the feet of his mother no matter how evolved a soul he may be. This speaks for the status of Women in India. The Indian vision of God as mother is unique the significance of the vision is the mother Love that could transfer the entire world take women to the highest pinnacle of their glory make me more sublime, fruitful and kind hearted " -Swami Renganandaji Maharaj

Multiple Roles Of Modern Indian Women

Real empowerment of women should help them to play the three vital roles the women of the modern time are being called upon to play. The three roles are - a house wife, a career woman and timely an empowerment and enlightened citizen of a sovereign Republic. All these roles are distinct in their mature they are independent, yet inter-dependent one nothing but the extension of the other. Is it possible to play all the three roles simultaneously and yet to do justice to all of them? Yes it is possible, provided one knows how to adjust with each other. When sister Nivedita wanted to go to India and serve her people. Swami Vivekananda said, "You must have the Mothers heart, the hero's will and sweetness of the southern breeze".

Womens Empowerment Urban & Rural

Very often, when we talk of women's empowerment we tend to believe that all women in the urban areas are fully empowered and that it is only the women in rural areas that need to be empowered. This is all together a wrong notion. In fact most of the so called empowered women of the urban areas who have some freedom and financial strength are the most confused ones suffering from a crisis of identity. They are neither east nor west, traditional nor modern. They neither have total faith in themselves nor willing to surrender to destiny. Whereas the rustic rural women, who have neither

the exposure nor the economic independence do not suffer from any such sense of inferior complex or insecurity as she fits in well into the system inspite of all its limitation. But she too is now slowly chasing and beginning to assert herself and looking for opportunities to better herself not with a view to be independent and exclusive but to remain interdependent among the members of the family and the community and be part of it and its well being.

Notable Indian Womens In Different Fields

Arts and Entertainment: Singers and vocalists such as M.S.Subbulakshmi, Gangabai, Latha Mangeshkar and Asha Bhosle are widely revered in India. Anjolie Ele Menon is a famous painter.

➤ **Sports:** Although the general sports scenario in India is not very good, some Indian women have made notable achievements in the field. Some of them include P.T.Usha & J.J.Shoba (Athletics), Kunjarani Devi (Weightlifting), Diana Edulji (Cricket), Saina Nehwal (Badminton), Koneru Hampi (Chess) and Sania Mirza (Tennis). Karnam Malleswari (Weightlifter), is the only Indian women who have won an Olympic medal (Bronze Medal in 2000).

➤ **Politics:** Through the Panchayat Raj institutions, over a million women have actively entered political life in India. As per the 73 and

74* Amendent Acts, all local elected bodies reserves one third of their seats for women. Although the percentage of women in various level of political activity has risen considerable, women are still under represented in governance and decision making position. Some of the notable women leaders in India include Indira Gandhi, Sushma swaraj, Vasundhararaje Scindia, Sheila Dikshit, Jayalalitha, Uma Bharathi, Mayamathi, Mamta Banerjee, Sindhu jayand, Sonia Gandhi and also our present President Prathiba Patil and also Lok Sabha speaker Meera Kumar etc.,

- **Literature:** Sudha Murthy, Sarojini Naidu, Subhadra Kumari Chawhan, Mahadev Varma, Shivani, Anita Desai, Arundhati Roy. Kiran Desai, Shashi Deshpande etc., are some of the notable female Indian authors.
- **Religion:** Mata Amritanandamayi, Mother Meera, Mate Mahadevi.

Prominent Women in various fields:

a.Ektha Kapoor

She is the creative director of Balaji Telefilms. Her company has produced more than 25 serials and each one is being shown, on an average, four times a week on different television channels. Her serials have captured the imagination of masses. She broke all previous records of TV serial production and popularity in India. For her entrepreneurial skills and achievements Ektha Kapoor was awarded with Ernst and young (E&Y) start up entrepreneur of the year award in 2001.

b.Preetha Reddy

She currently the MD of Apollo Hospitals Group, overseeing the operations of 44 hospitals, 51 clinics, 400 pharmacies of the group in India and parts of Asia. Her major responsibilities include, overseeing the current operation of the group though a network of a highly skilled team of professionals and reporting to the Board of Directors. Planning, designing and funding new projects with the objective of directing the company towards optimal utilizations of funds and resources. Providing the policy guidelines for the efficient management of the group's A Nursing colleges, the college of physiotherapy and college of Hospital Administration. Another case study about Kalpana Chawla, Chawla studied aeronautical engineering and earned Doctorate in Aerospace Engineering from University of Colorado in 1998. She died as a real hero and as a role model for many young women. Sanjay Chawla, brother of Kalpana said "To me my sister is not dead, she is immortal. Isn't that what a star is? She is a permanent star in sky. She will always be up there where she belongs".

c. Nita Mehta

Nita Metha, a gold medalist in M.Sc Food and Nutrition. She has written more than 400 books on

various topics and 350 are best selling cookery books. "Flavours of Indian Cooking won the best Asian cookbook Award at Paris World Cookbook Fair. The secret of her success is her through and meticulous approach towards her book. She also conducted cooking classes in USA, UK and Canada. She has her chain of cooking institutes in India. She also trained several thousands of aspiring individuals.

Strategies for Women's Development

A national document prepared by the Government of India with the objective of enhancing and expanding opportunities for women highlights the importance of 3 policies-Greater political participation of women –The document mentions that 33% seats should be reserved for women for effective participation in politics.

Income Generating Schemes for Women –

A According to the document, income generating schemes should be started. Some of the schemes are– IRDP, Jawahar Rojgar Yojana and TRYSEM. Increasing Women's Literacy Level – The government believed that proper coordination between government and non-government organizations would help in improving the literacy rate of women which would help in making them self-reliant.

Factors contributing to women's empowerment:

According to Doshi and Jain, women are empowered through women's liberation, education, communication, mass media, political parties and general awareness. Some of the social, economic and political factors that contribute to the empowerment of women are listed below –

1. Acknowledging Women's Rights – Society must recognize that women deserve the same rights and opportunities as men.
2. Freedom to make decisions and choices - Women should have the freedom to make important decisions in life such as when to marry, how many children to have, etc.
3. Access to education and employment - Women can be empowered only through education and economic power, expectations alone cannot help. Conditions should be created where women can easily get education and then get employment. This will ultimately make women independent and self-reliant.
4. Opportunities for political participation – Women should be given political rights and should be free to participate in the administrative process.

Conclusion:

In spite of all this empowerment of women, the task ahead to fully improve the lot of women is still a formidable task. No overnight miracle is possible. India is too vast a Nation to govern. Even to create a small ripple, it takes time and requires enormous efforts. Deeply rooted in an age-old

tradition, it is not easy to usher in a scientific temper. The pluralist culture is at times an impediment to bring about a uniform change acceptable to all. Further, the Indian Democracy even though deep rooted is yet to acquire the will to bring about any far-reaching reforms. What is even more pathetic is the total lack of sensitivity of the Civil Society to the sorry state of affairs of the Nation and more particularly to the burning issue of Women's Empowerment. Real empowerment of women should begin right from village level and the lower strata of society. The general condition of women should be improved and they should have access to better education, nutrition, hygiene, health and other related issues. They should be able to lead their lives fruitfully and become both economically and financially independent. To achieve all these voluntary efforts by better placed women is very essential. Various organizations throughout the country should play a key role in bringing about changes in the lives of less fortunate. Finally the adage, "Behind every successful man there is a woman" should become true. Now let me close with what Swami Vivekananda had to say about Women's Empowerment. "All Nations have attained greatness by paying proper respect to women. That country and that nation which do not respect women have never become great, nor will ever be in future".

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Women Participation in Indian Economy

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Abstract: A wise man of great intellect and power once said, “The best measure of a nation’s progress is the way it treats its women.” For centuries, women have faced challenges and hurdles and that has bestowed on them infinite patience, perseverance and have only helped them emerge stronger. Over the past few decades, women working professionals have worked assiduously, with their talent, dedication and enthusiasm. They contribute massively towards India’s economic growth and prosperity. At present, there are 432 million women of working-age in India, out of which 343 million are employed in the unorganized sector. A report by McKinsey Global Institute has estimated that just by offering equal opportunities to women, India could add US\$ 770 billion to its GDP by 2025. Yet, the present contribution of women to the GDP remains at 18%. Even in rural India, women have been achieving new milestones every day. Despite social and familial exclusion, women have asserted their right to financial independence, built businesses from the scratch and inspired those around them. In the panchayat system, 50% reservation is offered to women while many national programs, such as ‘National Rural Livelihood Mission’, are providing leadership opportunities to them at the grassroots level. Government initiatives like the ‘Swachh Bharat Mission’ and ‘Mahatma Gandhi National Rural Employment Guarantee Act’ has provided women workforce with supervisory job opportunities. In this research paper, it is described the women participation on economic development of the country.

Keywords: Economic sectors development, rural urban women, women’s work participation, Socio economic growth, schemes

Introduction: The way to enhance women’s economic empowerment is not just by increasing female employment opportunities, but also reducing the double shift burden women face. There is a need for adoption of the 3Rs approach, which involves Recognizing, Reducing and redistributing the unpaid care work done by women in all areas of policymaking. The CII National Committee on Women participation in works with industry to strengthen women’s role in the economic sphere and community affairs, focusing on gender equality and prevention of sexual harassment at workplace and women empowerment at the community level. CII has also instituted the annual CII Woman Exemplar Award for women who have worked towards

Objectives:

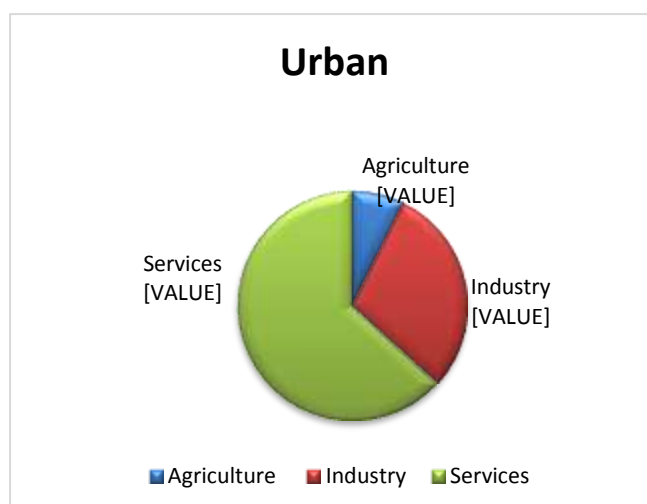
- 1) To aware about women work participation.
- 2) To find out the role of women for the economic development.
- 3) To aware about rural urban women work.
- 4) To know the need of socio economic growth.

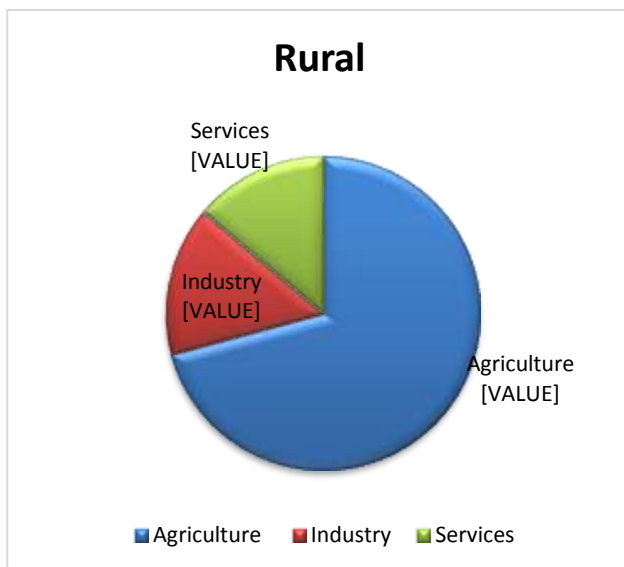
Women participation in major sectors:

Indian Economy is classified into three major sectors that is Agriculture sector, Industry sector and Services sector-

(Sectoral distribution of workforce for women)

development initiatives in the fields of education and literacy, health and micro enterprises. The Committee, along with partner organizations like the United Nations Fund for Women (UNIFEM), conducts periodic studies on women empowerment in the workplace and holds conferences, seminars, workshops, gender sensitization programs. Women empowerment with gender equality is the key to fundamental human rights and is pivotal in our journey towards a more peaceful, progressive and sustainable world. Evolving and closing gender divide is inevitable and is being made possible through equal opportunities and equal representation for women.





2. Industry Sector & Women Participation:

The secondary sector of the economy. In industry sector look as a women empowerment point of view the important role played by women in electronics, information technology and food processing and agro industry and textiles has been crucial to the development of these sectors. They would be given comprehensive support in terms of labour legislation, social security and other support services to participate in various industrial sectors. Women at present cannot work in night shift in factories even if they wish to. Suitable measures will be taken to enable women to work on the night shift in factories. This will be accompanied with support services for security, transportation etc.

3. Services Sector & Women Participation:

Currently, this sector is the backbone of the Indian economy. The services sector is the largest sector in India. In services sector look as a women participation point of view the provision of support services for women, like child care facilities, including crèches at work places and educational institutions, homes for the aged and the disabled will be expanded and improved to create an enabling environment and to ensure their full cooperation in social, political and economic life. Women-friendly personnel policies will also be drawn up to encourage women to participate effectively in the developmental process.

Constraints in Female Labour Force Participation

- **Stereotyping In Society:** India's societal norms are such that women are expected to take the responsibility of family care and childcare. This stereotype is a critical barrier to women's labour force participation. Due to this, women are in

1. Agriculture & Women Participation:

The primary sector of the economy. In agriculture sector look as a women participation point of view women play a critical and potentially transformative role in agricultural growth in developing countries. The Index is a significant innovation in its field and aims to increase understanding of the connections between women's empowerment, food security and agricultural growth. It measures the roles and extent of women's engagement in the agriculture sector in five domains- Decisions about agricultural production, Access to and decision making power over productive resources, Control over use of income, Leadership in the community and time use properly. The programmes for training women in soil conservation, social forestry, dairy development and other occupations allied to agriculture like horticulture, livestock including small animal husbandry, poultry, fisheries etc. will be expanded to benefit women workers in the agriculture sector.

constant conflict over-allotment of time for work and life is a war of attrition for them.

- **Digital Divide:** In India in 2019, internet users were 67% male and 33% female, and this gap is even bigger in rural areas. This divide can become a barrier for women to access critical education, health, and financial services, or to achieve success in activities or sectors that are becoming more digitized.
- **Technological Disruption:** Women hold most of the administrative and data-processing roles that artificial intelligence and other technologies threaten. As routine jobs become automated, the pressure on women will intensify and they will experience higher unemployment rates.
- **Lack of Gender-Related Data:** Globally, major gaps in gendered data and the lack of trend data make it hard to monitor progress. In India, too, significant gaps in data on the girl child prevent a systematic longitudinal assessment of the lives of girls.

Need for women participation & development

As a report by McKinsey Global Institute suggests that if women participated in the Indian economy at the level men do, annual GDP could be increased by 60% above its projected GDP by 2025. Given this, governments at all levels, civil society, and citizenry should take adequate measures to ensure gender equality.

- **Full-Time Child Care:** The Integrated Child Development Scheme provides some support, but it is not a full-time child care solution. However, the "Sangini Centres" of Self Employed Women's Association (SEWA) provide full-day child care for 0-5-year-olds, including nutrition, health, and child care. Thus,

similar centres should be significantly expanded.

- **Bridging Digital Divide:** To address this, partnerships between the public and private sectors will be most effective. Actions will need to address affordability of phones and computers, female digital literacy and its social context, and inadequate technical content dedicated to women and girls.
- **Flexible Working:** The pandemic-induced remote working scenario has taught the corporate world that seamless work-life integration is possible not only for women but for male professionals as well. Even as India Industries adds more diversity and inclusion initiatives such as increased maternity leave, mandatory paternity leave, the right to and choice of work for women depends greatly on organizations continuing the practice of flexible working.
- **Fiscal Incentives:** Women have a higher elasticity of labour supply than men (their labour supply is more responsive to their take-home wages) — lower income taxes for women can incentivize their participation.
- **Encouraging Women Entrepreneurship:** Creating job opportunities is the need of the hour. However, encouraging more women to become entrepreneurs will provide a long-term solution. By creating jobs, fuelling innovation, and furthering investment in health and education, entrepreneurship among women could transform India's economy and society.
- **Prioritizing Gender Statistics:** A UN Women Initiative called "Making Every Woman and Girl Count" was launched in 2016 to help prioritize gender data, ensure regular production of quality and comparable gender statistics, and ensure that data are accessible and used to inform policy.

There is a need to incorporate such an initiative in India as well.

Socio economic growth in rural & urban areas:

Women have played a centric role in helping the growth of the Indian economy. It is estimated that women contribute approximately 17% to 18% of the total GDP. Although they are strong in the farming and dairy sector, India's rapid urbanization has not yet encouraged more women to join the labour force. Women's contribution to the country's GDP is currently one of the lowest in the world, with only 25% of India's labour force being female. But even if only 50% of women chose to join the workforce, then India's growth can scale from 1.5% to 9% a year.

We believe women must be given equal opportunity, because we can accelerate growth and

progress by working together. Here are some of the reasons we feel more women should have access to financial aid

- Women promote economic growth- As mentioned earlier, women go beyond social responsibility and can have a positive impact on the economy. Women-owned firms result in increased jobs, and yield substantial sales and receipts.
- Women exhibit strong financial performance- Despite less access to capital, women have proved to have higher levels of financial performance compared to men. It has also been proven time and again that women form a "low risk and high return" category.
- Women promote progress- Women are known to promote progress not only economically, but also socially. They can contribute in preventing another global recession. By integrating women into both workplaces and marketplaces, it is known that the world can reap.
- The time to invest in women is now- Women's entrepreneurial appetites are at an all-time high. Statistics show that approximately 10 million entrepreneurs will be funded by 2025, out of which 50% will be women.

Upliftment for Rural Women Workers

- **e-Shram Portal**
- **The Mahila Kisan Sashaktikaran Pariyojana (MKSP):**
- **Pradhan Mantri Kaushal Vikas Yojana (PMKVY)**
- **Biotech-Krishi Innovation Science Application Network (Biotech-KISAN) Programme:**
- **Pradhan Mantri Jan-Dhan Yojana (PMJDY)**
- [Pradhan Mantri Matru Vandana Yojana \(PMMVY\)](#)
- [Pradhan Mantri Garib Kalyan Ann Yojana](#)
- [Sub-Mission on Agricultural Mechanization Scheme](#)
- [PM-KISAN Scheme](#)
[This is the schemes to upliftment for rural women workers.](#)

Conclusion:

Government promote the upliftment for Rural Women Workers. Women have played a centric role in helping the growth of the Indian economy. Women promote economic growth, Women exhibit strong financial performance, Women promote progress that's why the time to invest in women is now. In the end, Indian women themselves will have to play a key role in claiming a space for themselves in India's economy. Let's all pledge together today to increase women's participation in all sectors, and realize a higher level of growth and development for India that is more inclusive and sustainable.

Dr. Bharti Sudarshan Goswami

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Dr. Babasaheb Ambedkar & Women Empowerment

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Abstract : Dr. Babasaheb Ambedkar said that, "I measure the progress of a community by the degree of Progress which Women have achieved." He inspired us to imbibe in our selves and also inculcate in the minds of our fellow citizens his ideals for rebuilding New India of his dream. He lived as an ideal Student in all over his life. He convinced the People by saying that Unless one is uplifted, how can he/ She help others for their Welfare of Upliftment ? Dr. B. R. Ambedkar believed that the Women empowerment is the sure key to the all-round Progress of our country. He strongly felt that education of women is the most powerful tool of change their position in the society. He was a great Visionary in that time who realized that gender equality is most necessary for India's Bright future. So he gave the Constitutional Protection for all over Women empowerment with equality & dignity. He had a great respect for Women's. He gave first Priority to education & Opportunity of Job for Women's. He thought about that the progress and the status of women's in society Is the index of the real Progress of the society.

Key words:- Women Empowerment, Equality, Fundamental Rights, constitutional provisions Dignity.

Introduction: Dr. B.R. Ambedkar is one of the greatest global Personality & Symbol of knowledge of 20th century era. He sacrifices his whole life for establishment equality & human dignity in Modern Indian society. He Worked Very Hard for progress upliftment & empowerment of Women's & Dalit peoples. He struggle for human rights. He was a great thinker, social activist, for Women & their rights. He being in Pioneer of social Justice. He Was the first Indian reformer who roots out the barriers in the Way of Women's empowerment & modern Indian Society. He was first Revolutionary Labour minister & Law minister who brought Equal Pay for equal work irrespective of the sex in India in terms of industrial Workers and 'mine's maternity Benefit Bill for Women when he was Labour minister in the Viceroy executive council.

He gave resignation of law minister on dated 27 sept. 1951 because of failure of Passed The Hindu code Bill During the Constituent Assembly debates in parliament. Dr. B. R. Ambedkar also ensured that women had voting rights. He wanted Women to have higher Participation in all walks of life. He believed that Women are the Worst sufferers of the oppressive, caste-based & rigid hierarchical social System Dr. B. R. Ambedkar's most important contribution in the case of Women's rights Was the Hindu code Bill which Acts Proved to be the landmark to ensure the betterment of Women in India.

Objectives, methods and Materials:

The present research paper is an endeavour to highlight Dr. B.R. Ambedkar's revolutionary views on Women's empowerment in pre and

post independent India & the relevancy of his thoughts & ideas in present social scenario of India. Secondary data have been collected from internet, monthly, newspapers, published papers & e-books, etc.

Analysis And Discussion:

Dr. B.R. Ambedkar's goal was to make a Society based on Social Justice. He has given equal status to Women as per men by providing many provisions in the Indian Constitution to avoid sexual discrimination & should get equal opportunity with civil liberties & dignity in various fields of society.

Hindu code Bill :- Dr. Ambedkar's View:

He urged the Women to insist on receiving equal treatment and status in their family. He gave constitutional legal protection to Women to have equal right to education, job, salary, and other facilities. The quality of human resource of a nation is easily judged by the number of literate Population living in it. Dr. B.R. Ambedkar has been presented the Hindu code Bill to give equal Justice to Women in India. He believed & stated that the daughters must get their share legally from their Parental Property. He also made Financial legal Provisions for the divorced Women as well as for the Widowed Women. He brought legal enforcement on the marital system of monogamy. At least Pt. Nehru Govt. success in Passing four articles from the Hindu code Bill.

They are following –

- 1) The Hindu Marriage Act (1955),
- 2) The Hindu succession Act (June, 1956),
- 3) The Hindu Minority and Guardianship Act (August, 1956)

4) The Hindu Adoption and Maintenance Act (Dec. 1956)

Constitution established one man-one Vote-one Value Principles in Democratic modern Indian society. He gave so many fiery and Persuasive Speeches for creating social awareness for equality & rebuilding New India. His mission in life was to reconstruct modern democratic India on the basis of four Pillar Liberty, equality, Justice a fraternity. He Worked hard in the case of women empowerment at the grassroots level to raise awareness about the degraded status of Women in contemporary Hindu Society. Dr. B.R. Ambedkar said that there was a downfall in the status of women in India due to several restrictions imposed on them by Manu. He viewed that rigid caste system as largely responsible for the degradation of Women in Contemporary Indian society. According to Manu- smriti, Women are not to be trusted. Dr. B.R. Ambedkar Points out that shastras, rigid caste system & endogamy were responsible for discrimination against Women & their degradation in Social States. She was dependant upon men for food and her Protection which is indicate enslaved her position in Both family and society. The credit goes to Dr. B. R. Ambedkar for being the Hindu code Bill through the Constitution section 15 which Say 'No discrimination should be made between man and Women on the basis of caste, Colour, Creed and gender while giving her rights'. This thoughts was delivered by Mahatma Phule in 18th century, Which is followed by Dr. B.R. Ambedkar. He strongly agree Education is must for Women & Shudras for his upliftment & empowerment. So Mahatma Phule says that Education is Third eyes of human being.

Dr. B.R. Ambedkar told in his Research Thesis 'Rigid caste system Destroyed women's rights'. He speech in Mumbai women's conference on 27 Dec. 1927 says that you sacrificed old Traditions like you wear gold ornaments, you maintained cleanliness in your house & Body. You don't eat dead animals, which is symbols of your untouchability, Women take responsibility about health & Family Planning, 'MUKNAIK' news paper Laxmibai Bansi & Anusayabai Kamble these women were expressed their thought many women were participated actively in Mahad Satyagraha (1927), Kalaram temple Nashik Satyagraha (1930) which is fought for human dignity and equal rights. He clearly & strongly expressed his thoughts through many newspapers, books, & revolutionary speeches. Women empowerment is the process of giving women the ability to live a happy & respected life in society. Women are empowered when they have unrestricted access to chances in a range of domains, such as education, profession & lifestyle among others. Only education to help them improve their position. Education is regarded as an important

milestone of women empowerment because it enables them to enhance self respect & dignity, to face the challenges, to improve women's social & cultural status.

Constitutional provisions for women :

1) Constitution Article No. : 14 'The state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.'

2) Article no. 15(1): 'The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.'

3) Article No. 16(1) ; There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state.

4) Article No. 19 'a) to move freely throughout the territory of India; b) to reside & settle in any part of the territory of India; c) to assemble peaceably & without arms; d) to form associations or unions; e) to move freely throughout the territory of India; f) to reside & settle in any part of the territory of India.'

5) Article No. 21(A): 'All provide free compulsory education to all children of the age of six to fourteen years in such manner as the state may, by law, determine.'

6) Article No. 39: 'The state shall, in particular, direct its policy towards securing- (a) that the citizens, men and women equally, have the right to an adequate means of livelihood; (b) that there is equal pay for equal work for both men and women.'

7) Article No. : 42 'The state shall make provision for securing just and humane conditions of work and for maternity relief.'

Conclusion:

Later the passed four Hindu acts proved to be the landmark to ensure the betterment of women in India. He was scientifically in search of a solution to their rigid Indian society. He wanted that new modern Indian society must be established based on equality, freedom, justice, & fraternity. Though Dr. B.R. Ambedkar's thoughts & Ideas about the progress, empowerment & upliftment with equal rights of women are still valid in the present India as well as global context too scenario in Dr. B.R. Ambedkar gave us three powerful tools of social change even today is 'educate' 'agitate' & organize. He strongly agreed that this is possible only through education to the downtrodden people's consciousness acquired a sense of confidence, self respect, self dignity. He told that one and only education became a democracy strong & dynamic. We must cultivate the value of equality, freedom, justice & fraternity among Indian peoples. Dr. B.R. Ambedkar was a symbol of knowledge & Ideal of students all over global context. Dr. B.R. Ambedkar gave extraordinary contribution towards

education, social change, democracy, importance of SHIL (characters).

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The Role of Education in Promoting Women's Empowerment in Today's Inclusive Society

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Abstract: Education is the only way to effect social change. The more you know, the more doors you open to better possibilities and outcomes. Having a formal education tremendously aids one's capacity to distinguish right from wrong. The relationship between a man and a woman is like the two axles of a cart; without one, the other will not go far. Education is essential for women's empowerment and general wellness. Obtaining access to women's full potential requires investing in their education. Placing efforts into one's education is crucial to developing oneself and making beneficial contributions to one's community and the world. This is useful for women because it encourages their development as individuals, caregivers, and moms. Women continue to face discrimination and danger in many spheres of society. Women have to swim against the current patriarchal system should they ever want to achieve freedom from sexist norms. Our successes can be traced to the transforming force of education. Education is an essential component to achieving true gender equality; this is especially true. Educational benefits also extend to the expansion of community involvement and diminished social stratification. Women require education to face challenges, question their traditional role, and make a difference in an inclusive society. In a time of increasing women's rights and India's potential as a global powerhouse, it would be irresponsible to downplay the significance of education. Focusing on women's education is the most effective way to improve their standing in a modern, inclusive society.

Keywords: Role, Education, Promotion, Women, Empowerment, Today, and Inclusive Society

Introduction: Education for women is essential for creating a robust and inclusive society. Pt. Jawaharlal Nehru once said that an educated man aids only himself, while a learned woman assists her whole family. Based on Bhat (2015) and Tamilselvi (2018), an educated woman can better adapt to new situations, challenge her beliefs, and open doors of opportunity for herself. It gives them an advantage in their personal, social, and professional lives. The purpose of this study is to throw light on some essential aspects of women's empowerment through education. The advantages of women's empowerment are not limited to an inclusive society. Across the globe, this problem is not faced by advanced nations. Looking back over history, we notice that women have always played a secondary position, but this is because of the gender norms that nature established. Since we have more excellent education, we can see this more clearly. When information got out, women across the inclusive society joined to ask for equal treatment (Sundaram et al., A, 2014). With education, women can advance economically, socially or achieve personal fulfilment. It is common knowledge that sexism persists at every stage of a woman's life. Since of the pervasive discrimination, abuse, and exploitation that women still face, they must be provided with the resources necessary to thrive in every aspect of

life. Challenging gender stereotypes requires women to swim against the current system created for men's advantage. Education is the only way to unlock one's full potential and achieve such dominance. Women's empowerment is essential to development in today's inclusive society.

The Current Educational Status of Women

Nearly fifty percent of the world's people are women. However, the frequency of sex-based discrimination in social situations or economic marginalization is not affected by ethnic, socioeconomic, religious, or geographical factors. Historically, women's roles have been restricted to that of homemakers and caregivers. There is a wide disparity between the genders. There is still a long way to go before women have equal access to education, politics, and healthcare as males. The biological, social, and cultural environments in which individuals are raised also hinder their development. This is how it can be applied anywhere and at any time. This study aims, in part, to chart the changing fortunes of women in education throughout history (KUMARI, M. A, 2014). Women in ancient India had just as much chance as men to participate in the Upanayana ritual that enabled them to study the Vedas. Later eras saw decreased women's access to it and, by extension, Vedic education (Korishetti, 1994). As early as the

third century B.C., women in India had access to oral education. Nalanda, Vikramshila, and Takshila were just a few universities where women actively played in academia (Jenefa, 2012). Famous Indian women such as Sarojini Naidu, Annie Besant, Rameshwari Nehru, Rajkumari Amrit Kaur, Aruna Asif Ali, Sucheta Kriplani, Usha Mehta, and Vilasini Devi Shenai followed in Ramabai Ranade's footsteps. The British government in India created a new scholarship program for women in 1913 (Korishetti, 1994). There is a gender gap in chances and advancement in many spheres of modern society, including the classroom, the workplace, politics, and healthcare. Additional obstacles to human progress include psychological, social, and cultural problems. As a corollary, this must be true in every era. The status of women has changed in many contexts throughout history. Through the ages, women have faced adversity at every turn. What we now call culture originated long ago. The struggles of women before the modern era have much to teach us about creating a society that welcomes every member of an inclusive society.

Empowering Women Through Education

One way to quantify women's advancement is to examine gender gaps in academic achievement and employment. The more education a woman has, the better her chances of becoming a political leader. It creates a culture where women in all fields feel secure putting themselves out there. The more individuals know, the more confident they will feel in avoiding exploitation. Women must develop themselves if they want to be taken seriously in politics. This could significantly alter your professional and personal future. Their power has grown significantly by having government by voting, running for office, and lobbying, and their po decide to get involved in local politics. It is important to educate girls and women so that they can make political and economic decisions that affect their own lives and the lives of other women (Akawa, 2014). Women are denied financial independence, social acceptance, or personal fulfilment unless they invest in their education. It is no secret that women of all ages face discrimination based on their gender. The importance of providing women with the resources they need to thrive in all spheres of society cannot be overstated, given the pervasiveness of discrimination, abuse, and exploitation that women continue to face. For women to break free of discriminatory expectations, they must fight against the tide of a patriarchal system. One can only realize their full potential and become so dominant in their area through formal schooling. Based on studies by Sundaram et al., A, (2014), women's empowerment is a key factor in the total development of an inclusive society.

Challenges to Women's Empowerment

The concept of women's empowerment has been extensively discussed for many years. Several government programs have elevated this challenge to priority status. People worldwide have been working to raise women's economic and social status in response to this issue. Many, including policymakers and campaigners, consider Financial independence essential to women's sense of power. Introduction Women have made significant contributions to the progress of civilization alongside males. More women in influential roles is a sign of social and economic progress. For a country to progress, women must have an active role in its government, the economy, and society. Nearly two-thirds of the world's GDP is generated by the half-female population. The succeeding is some of the essential challenges:

Obstacles to Education:

Unlike their urban counterparts, women in rural areas often need help to acquire even the most essential abilities in reading and writing.

Restrictions on Obtaining Gainful Employment:

A stable source of income is usually seen as a basic need for people of both genders. Like their urban counterparts, rural women often feel pressure to find paid employment outside the home. This includes employment in agriculture and other sectors where men have historically predominated.

1. **Female Foetal and Infanticide:** Feticide and infanticide strip women of their freedom. The broad occurrence of female feticide and infanticide is concerning, given the worldwide drop in maternal mortality. Female feticide refers to the intentional killing of a female fetus, while female infanticide refers to the intentional killing of an infant girl. This is the outcome of depriving women of their right to life.
2. **Violent and Criminal Acts:** In rural and urban settings, women have been the victims of various violent crimes and acts of violence, including rape, sexual harassment, exploitation, intimidation, murder, beating, physical abuse, and verbal abuse. There has been an increase in sexual assault and other violent crimes targeting young women of all ages.
3. **Marriage of Minors:** Historically, rural communities have been more likely to practice child marriage. Male offspring are valued for their potential financial and social benefits to the family, while female offspring are considered a financial and social drain. Teenage girls are urged to enter into marriage.
4. **Workforce Employment:** Women have traditionally been subjected to higher rates of discrimination and lower salaries than men. Despite having the same skills and work ethic as men, women are often given fewer opportunities. Women have a worse time

finding work than men, even in the underground economy. Despite having equal education and work experience as men, women are still underrepresented in the formal sector (Chakravarty et al., 2013).

Conclusion

Women play an essential component in the growth and success of any culture. We need to put money into women's education if we want them to have equal access to the workforce. Everyone wins when people are well-informed and take part in their communities. When someone feels empowered, they go from underestimating their capabilities to appreciating them. Investing in the education of women and girls has been shown to have a favourable impact. A good education can make life easier and boost one's social position. The state established institutions of higher education exclusively for women to help advance women's education on all fronts and reduce the role of sexism in disseminating information. Education is used as a weapon against discrimination based on gender by enabling more people of both sexes to engage in governance, panchayats, and public concerns. Women's empowerment is one of the most pressing challenges of the 21st century on a global and national scale. There is nothing the government could do that would make a difference. Equal economic, political, and educational opportunities for women need the reduction of all types of discrimination based on gender. Education is crucial if we want to help women advance in society. In order to accomplish this, it informs women of their moral and legal rights. An act of Parliament established the National Commission for Women in 1990 to advocate for women's rights and legal protections. When discussing parliamentary provisions, we refer to the many statutes and legislation Parliament has enacted to protect women's rights and end violence against them. So, it is clear that Acts are a powerful tool for securing and expanding women's rights in an inclusive society.

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Women Empowerment in Socio-Economic Growth

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Introduction: Women are the inseparable part of Agriculture development. Without them we cannot imagine all round development of Agriculture. So their empowerment education, proper guidance, taking technology for, making them aware about problem of agriculture, animals and increasing the income wages, providing them a higher education the field of agriculture. due to their empowerment, we will get qualified hands, skilled hands in exporting agriculture produce, it will become quite easy to exploit the land for commercial area. We have great potential to use our land for commercial purpose but it will happen if we increase the quality of agriculture produce. In International market skill and quality plays a vital role in earning the foreign exchange. In this filed woman can play equal role compering with the male and with the help of male-female talent it will become easy to provide employment, quality like, improving the international standards of Indian citizen, looking after children in proper manner, improving the national impression, social impression, in the international arena. It is not the questions of disclination but is the question of profit making and nation building.

Objectives:

1. To study the very low levels of literacy.
2. To study the poor large family size.
3. To study the families where men do not work.
4. To study the victims of ethnic violence.

Hypothesis:

- Education as means of empowerment of women can bring about a positive attitude change as per the united national development fund for women (UNIFEM)
- Lack of educational opportunities for girl's contrary to article ten of the CEPAAW (Convention on the elimination of all forms of discrimination against women.)

Methodology:

The methodology would utilize the empowerment of women to create socio economic aspects by describing technology, industrial activities, agriculture work, hotels and domestics laborer and analyzing the source of women.

Landless Laborers:

To cultivate the labors are essential farmers cannot manage their agricultural affairs with the help of family members. So, they have to take the assistance of labors. Due to seasonal rain, rainy days are limited during that period farmers have to prepare their land for the cultivations. All the farmers get involved in the same type of activities. So, it arises the need of laborers. So, it becomes costly matter. As the wages are increased, shortage of labors leads to dealing the farm activities. During these days landless laborer are not interested in the cultivating activities. They prepare to migrated to big cities as they get assures join for longer period. In villages and on farm lands employment days are limited. Laboure's are thinking about the future of

children, their education, so they are migrating in large quantity to the large cities.

Family Planning:

We don't have clear-cut and strong family planning and policy. If the farmer has ten Acres land and having four children it means are going to divide 10 Acres land in four or five parts. No government is taking strong efforts and measures about the family planning. It is taking heavy toll on the farmers developments. At the time of emergency Indira Gandhi tried to apply family planning policy forcefully but opposition parties opposed it. Due to the fear of losing votes in the election political parties are not talking about small family norms. All types of political parties are talking about the development of poor farmers and worker. But none is educating them about the family planning. People are fearing that they are going to lose something very important part of that life body. Due to family planning, schools and colleges should be taking points are of family planning. Both men and women are responsible for the development of their families. Due to large size of families, it becomes difficult to shape the future of children and the nation. Some political parties are trying to encouraging communities to increase the population of some communities. We can increase the population of the nation but not in a position to increase the land of our nation. This population growth is creating the problem of economic development enrolment needs of the wealth sector, safe life, disease-free society, nourishment enough food social unrest, law and order problems, court order, unhygienic condition all types of pollution, under estimate in the overall development of farmers. Farmers are living in the

mud houses. There mud is not safe enough to face the nature fury and they don't have the enough money to build the safe houses. Due to the growth, we don't have enough numbers of schools and hospitals.

Unorganized Labors:

Industrial activities, agriculture work, transportation, hotels and domestic are heavily depended on laborers. There are two parts of labor's organized and unorganized. Organized labors have unions. Unorganized labors have no union means they are not united. While color labor and blue color labor, people working in offices like banks, educational institute, hospitals, especially table work are white color. Marginally working on agriculture, mines are blue color labors. Workers those who have unions have greater power of bargain they are well paid, they have job absurdity, paction facility, travel allowances, health facilities, particular working hoots entitle to earned leave, paid leave, easy loan facility accommodations are provided for certain departments, companies they have enough resources to look after their family, in short, they enjoy dignity, human value in their life. Because there is no worry of losing the job. They get certain amount of payment permanent. They have pay scale, pay commission, Government employees are more fortunate than employees working in private organization. People working with the renewed and well-known private companies and are permanent employees are more succeed than the employees working on contract basis.

Those who are working on daily wages on contract, brought by the third party are minus perks, certain working hours, easy loan facilities attractive salary, job absurdity, paction, job satisfaction, those who are working in unorganized sector have to suffer in life. If the person is illiterate, the chaos of misery is high. We have laws to protect the worker's interest, but laws are misused, abused, or not implemented sincerely. In our country percentage of employment is very high so the large part of the population is working in unorganized sector. The solution to this challenge is development at agriculture because percentage of employment is very high in agriculture sector so the all-round development of agriculture is necessary. Agriculture has the capacity to provide enough work to the people. Second thing the development of Industries and service sector, development in this sector create job and other earning opportunities.

Rehabilitation:

Country has reach mineral resources, these resources are mainly in forest areas which are dominated by treble population habituating. Trebles are economically poor they have no knowledge of richness of their areas. They are living there for a

long time. While exploiting the mineral resources, trebles are displaced, they have to move to other places sometime unfriendly areas. So, their routine life is disturbed, trebles are mostly depended on forests for their livelihood. They are not in position to build their shelters, whenever the new developmental project is lawful. Gov. or private it needs a large portion of land. While acquiring land trebles or the people who are living in the area for generations are threatened, they have to vacate the area and have to move to the land allotted by the Government, shifting from one place to another place is very tiresome and troublesome. People have to change the neighbors, their routine habits and livelihood, projects as mines or steel plants or projects based on minerals or forests need, water, land, electricity, new township roads and many more thing, to fulfill all these requirements people living the area are stressed. Some community or political leaders take undue advantage of the situation and instigate the people to agitate against the project. They blame the governments, state or central an claimed that this project is least beneficial to you. As far as employment is concerns the people of the area are not benefited as they are not educating, qualified. The only employment they get as unskilled workers, watchmen or drivers. Resentment among the people grow and they start to hate the government. Sometimes antinational and antisocial elements exploited the condition and these goes against the Industrial development, national development. Peace is disturbed, education of children of the area is affected.

So before starting a new project government or concerned agencies should first build houses, schools, community center, drinking waters facilities, hospitals, and other required amenities, then ask the villagers to vacate their houses. People should be convening the government is for there all round development. Private companies should force to help the people of the area We cannot imagine a country without people. People or population is the essential part of a nation. Population fulfills the criteria of a nation. country like India is the most populous. Villages, hamlets, towns, cities, people living in isolated places, in deserts, in forests make the nation strong, safeguard the borders, provides manpower, employees, students, community leaders, social reforms, national leaders, political leaders are types of required people. So, the wellbeing of countrymen is the duty of the ruling class of nation, Governments are formed with the help of people. Sometimes by democratic ways or other ways of politics. All round development, welfare is the motto of present democratic countries. In democratic countries common man's views are important while framing locate, regional, and national policies, agriculture, industrial, housing,

irrigation, nuclear, defense, prices educational, child our women policies are framed by the lawmakers. People's opinion is a vital part of democracy. so, the lawmakers have to respect the views of the voters. Without considering the opinion of people governments cannot run the country smoothly. Sometimes country has to take hard decisions against the will of the people in the interests of the security or some the country from some trouble.

While framing policies lawmakers have to take into account the interests of all the stakeholders, literate, illiterate, rural, urban, rich, poor, women, farmers, industrial workers, government employees, colleges students. People friendly policies are need of the house for the smooth progress of nation, labor's unrest, strikes by industrial workers, government, employees, students, political parties, religious, lower caste riots are harmful for the development. so ruling class has to take utmost care while framing policies.

Downtrodden, disadvantaged, economically weaker section, religious, group should not feel neglected. Their participation in the democratic process is necessary for the healthy all-round growth in all sections. Marginal farmers and tribes are the most insecure section of the society the always feel threatened as they mostly depend on nature for their livelihood. Their interest is the interest of society and nation. If they feel insecure it means nation feel insecure. There resentment is not good omen, because antisocial elements are ready to harm the interest of the nation. Bringing the tribes and weaker sections of society in the mainstream of development leads to strong binding of the nation, leads to a strong democracy, creation example.

Big cities like Mumbai, Delhi, Madras and Calcutta what we witness poor men, women, children carrying dirty big sack on their shoulder. They are marching towards dumping grounds, dirt piled in the corners of street, slums, bus stands, railway station, resending areas, corporations' garbage collection centers to pick up various types of wastage, metal, plastic, cloth, papers, glass, household waste, electronic waste. These dumping grounds are these working place and income source. Waist is the best earning sources of these people.

They have to depend on the waist to eat out their living. They do not afford decent houses.

Conclusion-

People living in rural areas or small towns have little income sources. No land, no business, no round the you work, no alternative sources of income, large families, unemployment, ill health, literacy and many more things force them to migrate to the big cities. Slums provide them shelter and commercial aquavits, industries, rich people, construction sides provide them work. Cities produce dirt, garbage, waste of all types. Industrial domestic, market places, vegetable markets, these are the place was dirt is produced in large quantity. People those who have not stable employment turn towards these dumping grounds for the little money, feeding these families. Dropout children, children ran out from home, without parents, children belonging to weaker sections of society, fallen in bad habits, drunkards are attracted towards the waste to make money. Slums are the social problem in India. We cannot say that we are developed without the development of slums. It does not mean bringing only housing facilities to them. Social, economics, educational, political, awareness, important of small families, keeping away from bad habits, welfare of children, higher, providing employment these are the burning issues of the slums. Rag pickers keep places and clean, it does not mean we have to encourage more rag pickers, scientific waste management, segregation of waste without proper care is injurious to rag pickers as they do not use any protective gloves while sorting out the waste.. Protection of rag pickers are the most significant step because they are protecting the gear cleaning the environment.

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Women Empowerment in Socio-Economic Growth

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Abstract: This research paper explores the critical issue of women's participation in the Indian economy. Despite improvements in education levels among women, their Labour Force Participation Rate (LFPR) has been declining, a phenomenon often referred to as the 'Indian Paradox'. The paper delves into various factors influencing this trend, including the significant gender wage gap, the high burden of unpaid care work on women, the low percentage of women-led start-ups, and the lack of adequate political representation for women. The analysis draws on a range of data sources, revealing a complex picture of the challenges and opportunities for women's participation in the Indian economy. Based on the findings, the paper proposes a set of policy recommendations aimed at promoting equal pay for equal work, recognizing, reducing, and redistributing unpaid care work, supporting women entrepreneurs, and promoting women's political participation. The implementation of these policies could significantly enhance women's participation in the Indian economy, contributing to their economic empowerment and the overall economic development of the country.

Keywords: Labour Force, Human Capital, Women Entrepreneurship, Equal Pay, Wage Gap

Introduction: The economic empowerment of women is a critical aspect of any nation's development. In the context of India, a country with a rich cultural heritage and diverse socio-economic fabric, the role of women in the economy is a topic of profound interest and importance. Women, constituting nearly half of the country's population, represent a significant portion of its potential human capital. However, the paradox lies in the fact that despite their numbers, the participation of women in the workforce has been stubbornly low and, alarmingly, on the decline. This phenomenon presents a unique challenge to the country's development trajectory, as it underutilizes a substantial portion of its human capital potential. The dynamics of women's labour force participation in India are complex and multifaceted, influenced by a confluence of socio-cultural, economic, and educational factors. A notable observation, often referred to as the 'Indian Paradox', is the inverse relationship between the rising levels of education among women and their labour force participation. Theories of human capital suggest that with more education, women acquire greater skills, leading to increased earnings and higher labour force participation. However, in the Indian context, this expected positive correlation seems to falter.

Furthermore, social and economic factors, such as caste and gender-based exclusion in academia and professional environments, add another layer of complexity to this issue. Despite formal policies being in place, access to professional development opportunities such as conferences is disproportionately lower for women and socially

disadvantaged groups. This systemic exclusion not only hampers women's career progression but also their contribution to the economy. Moreover, the labour market in India has been characterized by a high degree of volatility, with women frequently exiting and re-entering the workforce due to various factors. This volatility not only impacts the measurement of female labour force participation rate but also suggests the existence of demand-side constraints, such as the lack of steady, gainful employment opportunities for women.

This research paper aims to delve into these intricate dynamics, exploring the various factors that influence women's participation in the Indian economy. By examining existing research and contributing new insights, this paper seeks to shed light on the challenges and opportunities that lie ahead in fully integrating women into India's economic fabric. The paper will also explore potential solutions and policy recommendations to address these challenges, with the ultimate goal of promoting gender equality and economic empowerment for women in India.

Human Capital Theory

The Human Capital Theory, initially proposed by Becker (1964), posits that individuals invest in their education and training to increase their productivity, which in turn leads to higher earnings. In the context of this research, the theory is used to understand the relationship between women's education and their labour force participation. According to the theory, as women acquire more education, they gain valuable skills that make them more attractive to employers,

leading to increased labour force participation. However, in the Indian context, this expected positive correlation seems to falter, leading to what is often referred to as the 'Indian Paradox'. Despite rising levels of education among women, their labour force participation has been declining. This paradox suggests the presence of other factors at play that are influencing women's decisions to participate in the labour force.

Labour Supply and Demand Theory

The Labour Supply and Demand Theory provides a framework for understanding the dynamics of the labour market. According to this theory, the labour market is influenced by the supply of workers (those who are willing and able to work) and the demand for workers (from employers). In the context of women's labour force participation in India, this theory can help explain the observed volatility in women's labour market engagement.

Women in India are seen to frequently exit and re-enter the labour force, suggesting that their labour supply is influenced by various factors beyond just their education levels. On the demand side, the lack of steady, gainful employment opportunities for women could be a significant factor influencing their labour force participation. If the jobs available do not match the skills and expectations of educated women, or if the working conditions are not favourable, women might choose to withdraw from the labour force.

In summary, the theoretical framework for this research combines the Human Capital Theory and the Labour Supply and Demand Theory to provide a comprehensive understanding of the factors influencing women's participation in the Indian economy. This framework will guide the analysis of data and help interpret the findings of the research.

Table 1: Statistics on Women's Participation in the Indian Economy

Indicator	Value	Source
Female Labour Force Participation Rate (2019)	20.3%	World Bank
Average Wage/Salary for Women (2018-19)	INR 291.9 per day	PLFS
Time Spent on Care Economy by Women	297 minutes per day	ILO
Percentage of Women-led Startups (2019)	13%	NASSCOM
Seats in Parliament Held by Women (2021)	14.4%	UN Women

Table 2: Statistics on Women's Education in India

Indicator	Value	Source
Female Literacy Rate (2018)	65.7%	World Bank
Female Literacy Rate in Rajasthan (Most Rural State)	52.6%	Census 2011
Increase in Literacy Rate from 1981 to 2018	From 25% to 65.7%	World Bank

Table 3: Statistics on Women's Health in India

Indicator	Value	Source
Maternal Mortality Ratio (2017)	113 per 10,000 live births	World Bank
Percentage of Women with Anemia (2016)	53%	National Family Health Survey

Table 4: Statistics on Women's Rights in India

Indicator	Value	Source
Percentage of Indians Saying There is a Lot of Discrimination Against Women (2019-2020)	23%	Pew Research Center
Percentage of Indian Women Reporting Personal Experience of Gender Discrimination (2019-2020)	16%	Pew Research Center

Analysis and Findings

The analysis of the data collected reveals several key findings related to women's participation in the Indian economy.

1. Labour Force Participation Rate (LFPR)

The Female LFPR in India is significantly lower than the global average, standing at just 20.3% in 2019. This is a decline from 30.3% in 1990, indicating a worrying trend of decreasing female participation in the workforce. This is despite the fact that the education levels among women have been improving over the years, suggesting that there are other factors at play that are influencing women's decisions to participate in the labour force.

2. Wage Gap

The gender wage gap in India is significant, with women earning only INR 291.9 per day on average, compared to INR 449.6 for men, according to the PLFS 2018-19. This disparity in wages could be a deterrent for women to participate in the labour force, especially for those who have higher education levels and expect to earn wages commensurate with their qualifications.

3. Unpaid Work

Women in India spend a significant amount of time on unpaid care work, with the ILO reporting that women spend 297 minutes per day on the care economy. This is more than four times the time spent by men. This high burden of unpaid work leaves women with less time to participate in paid work, thereby reducing their LFPR.

4. Entrepreneurship

The percentage of women-led startups in India has increased from 8% in 2014 to 13% in 2019. While this is a positive trend, the percentage remains low, indicating that there are still barriers to women's participation in entrepreneurship.

5. Political Representation

The political representation of women in India is also low, with only 14.4% of seats in the Indian parliament held by women as of February 2021. This lack of representation could impact the formulation and implementation of policies that promote gender equality in the labour market.

Discussion

The analysis of the data reveals several critical insights into the state of women's participation in the Indian economy. The declining trend in the Female Labour Force Participation Rate (LFPR), despite the increasing levels of education among women, is a significant concern. This trend, often referred to as the 'Indian Paradox', suggests that there are complex socio-economic and cultural factors at play that are influencing women's decisions to participate in the labour force. The significant gender wage gap in India is another major issue. The fact that women earn significantly less than men, even for the same work, is a clear indicator of gender inequality in the labour market. This wage disparity could be a deterrent for women, especially those with higher education levels, to participate in the labour force. Policies aimed at promoting equal pay for equal work could help address this issue. The high burden of unpaid work on women is another factor that could be influencing their LFPR. Women in India spend a significant amount of time on unpaid care work, leaving them with less time to participate in paid work. Policies that recognize, reduce, and redistribute unpaid care work, such as provision of affordable childcare services, could help increase women's LFPR.

The increase in the percentage of women-led startups is a positive trend. However, the percentage remains low, indicating that there are still barriers to women's participation in entrepreneurship. Policies that provide support and incentives for women entrepreneurs could help boost their numbers.

The low political representation of women is another area of concern. The lack of representation could impact the formulation and implementation of policies that promote gender equality in the labour market. Policies that promote women's political participation, such as reservation of seats for women in parliament, could help address this issue.

Policy Recommendations

Dr. Rajesh Gaidhani

Based on the findings of this research, the following policy recommendations are proposed to improve women's participation in the Indian economy:

1. Promote Equal Pay for Equal Work

The significant gender wage gap in India is a clear indicator of gender inequality in the labour market. Policies should be implemented to ensure equal pay for equal work. This could include stricter enforcement of existing laws, increased transparency in wages, and promotion of collective bargaining rights for women workers.

2. Recognize, Reduce, and Redistribute Unpaid Care Work

Women in India spend a significant amount of time on unpaid care work, which reduces their time for paid work. Policies should be implemented to recognize, reduce, and redistribute unpaid care work. This could include provision of affordable childcare services, promotion of shared responsibility of household work, and recognition of unpaid care work in national accounts.

3. Support Women Entrepreneurs

While the percentage of women-led startups has increased, it remains low. Policies should be implemented to support women entrepreneurs. This could include provision of access to credit, training and mentorship programs, and promotion of women's participation in high-growth sectors.

4. Promote Women's Political Participation

The low political representation of women impacts the formulation and implementation of policies that promote gender equality in the labour market. Policies should be implemented to promote women's political participation. This could include reservation of seats for women in parliament and promotion of women's leadership in political parties.

Potential Impact of These Policies

The implementation of these policies could have a significant impact on women's participation in the Indian economy. Equal pay for equal work could improve women's economic security and incentivize their participation in the labour force. Recognition, reduction, and redistribution of unpaid care work could free up women's time for paid work, thereby increasing their LFPR. Support for women entrepreneurs could boost the number of women-led businesses and create jobs for women. Promotion of women's political participation could lead to the formulation of more gender-responsive policies.

Conclusion

This research paper has explored the multifaceted issue of women's participation in the Indian economy, shedding light on the various factors that influence their involvement in the workforce. The analysis of available data reveals a

complex picture, marked by a declining trend in the Female Labour Force Participation Rate (LFPR), a significant gender wage gap, a high burden of unpaid care work on women, a low percentage of women-led startups, and a lack of adequate political representation for women.

The 'Indian Paradox', where increased levels of education among women have not translated into higher LFPR, underscores the influence of socio-economic and cultural factors that go beyond education. The gender wage gap, which sees women earning significantly less than men even for the same work, is a stark indicator of the gender inequality that pervades the labour market. The high burden of unpaid care work on women, which leaves them with less time for paid work, further compounds the issue.

However, amidst these challenges, there are glimmers of hope. The increase in the percentage of women-led startups, although still low, indicates a positive trend towards women's entrepreneurship.

The policy recommendations proposed in this paper, including promoting equal pay for equal work, recognizing, reducing, and redistributing unpaid care work, supporting women entrepreneurs, and promoting women's political participation, aim to address the identified challenges. The implementation of these policies could significantly enhance women's participation in the Indian economy, contributing to their economic

empowerment and the overall economic development of the country.

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The Problem of Women in India

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Abstract: Indian women continually had a few hassles or the other to stand in society. Humans advanced and so did the issues, they did not leave however the modified from one to any other. We need to recognize those issues and act on them rapidly to help our country thrive. We need to all come collectively as one to combat these issues confronted by women in India. Every citizen and government must try to make it a secure region for women to be in. They have to make extra stringent legal guidelines towards folks that devote crimes against ladies. Training must be need to for each girl and woman for a better future. We must assist to every woman at each level to empower the girls to make their very own selections. After that women's issues may be eliminated from India.

Keywords: Dowry, Discrimination, Disparity, Sexual harassment.

Introduction: Every civilization, including Kashmir, benefits greatly from the contributions made by women. The irony is that she contributes equally to human progress, despite this. In our part of the sector, at least, she remains at the mercy of men. Because they are not currently responsible for taking care of themselves, ladies are definitely stronger than men or women. Nevertheless, a full family consists of a daughter, grandchild, sister, daughter-in-law, wife, mother, mother-in-law, grandmother, and numerous additional members. No implicit task by any creative means. Add to this her role as a functioning adult member of society who works as a woman in several aspects of existence.

The girl has matured. Issues like toddler marriage, sati-paratha, parda-pratha, and child marriage didn't exist in India when girls were young. In this circumstance, it is believed that taking a man or woman's possessions—his partner—is a potent manner of punishing them for their partner-related offences, such as widow remarriage, widow exploitation, devadasi gadget, and others. Unfortunately, it is not uncommon for all forms of violence to coexist in India, especially those that target women, such as sati, infanticide, bride burning, and selective female murders. However, violence against girls persists from the womb to the grave (for example, dowry, sexual harassment, lack of lifestyle, marital rape, relationship abuse, sexual abuse, denial of proper diet, female genital mutilation, etc.).

In India, violence against girls is a colossal and pervasive social issue that primarily results from economic hardship or social evils. These issues with violence in the checkers competition frequently take

the shape of savage group rape, workplace sexual harassment, acid attacks, and other crimes. The violent gang rape and murder of eight-year-old Asifa Bano in Rasana village near Kathua in the Jammu province on January 10, 2018, serves as one such instance.

Aims and Objectives:

1. Advance the idea of women as active participants in politics and national development.
2. •Undertake, generate, and promote primary and applied research regarding women and development.
3. To organize and establish women's groups in which individuals are a organizations committed to feminist causes can share facilities and information on women's issues.
4. •Ensure the implementation of regulations aimed at the welfare and improvement of the status of women.

Methodology:

1. In the first-place women should be educated as education widens their horizons and broadens their outlook making them aware of their constitutional and legal rights, reproductive rights, and human rights both in their work and in the social sphere.
2. Vocational and Entrepreneurship development programme should be organised to make women self employed by increasing their efficiency and capabilities in decision making.
3. Prenatal Diagnostic, Techniques, Regulation and prevention of misuse Act 1994 to ban the sex determination of unborn child to check female foeticide and infanticide and other

enactments relating marriage divorce, adoption, succession, dowry and moral protection should be implemented for the protection and emancipation of women.

4. Proper creches should be made available at or near her place of work for the proper care of her children while she is away to work.

Common problems faced by Indian women even today

1. Confronting Gender Bias – Patriarchy drags a woman down no matter how far she comes. In this nation, discrimination is frequently practised based on occupation, gender, and age. Although women in this country are entitled to equal rights, the truth is very different. People frequently fail to recognise discrimination when it occurs solely through verbal communication. Let your brother go there; he is a guy. My wife doesn't do anything; she is at home. You're a female; you can't do that. Such claims or remarks are sufficient to provide you with knowledge of the existing situation of women in this country.

2. Obsession with fair skin in India - A lot of individuals are preoccupied with having fair skin, and society promotes the idea that ladies must have fair skin. Most people are searching for a fair, tall, and attractive woman to wed thanks to marriage accessories. To be fair, it offers a small number of individuals a false sense of superiority over those who are dark or have dark complexion. Superiority. What a horrible request to advise a woman with dark skin to use fairness cream to get guys to appreciate her.

3. Gender-Based Pay Disparities - Women put in just as much effort and deliver results as men, but they aren't paid equally for it. We must make sure that women no longer encounter this, as it still does. They ought to be compensated for their work, not for their gender.

4. Christmas Eve teasing is common– For those who are unfamiliar, Christmas Eve teasing is when a guy makes unsolicited sexual comments or advances to a woman in a public setting. The dictionary definition, however, refers to the trauma or upheaval a woman experiences. There seems to be nowhere safe for a woman, whether it be at home, the bus stop, the market, or the college.

5. Not All Women Can Multitask - Despite the fact that many Indian women today excel in their chosen fields and demonstrate their value, they are occasionally criticised for not being able to balance work and family obligations equally. They seem to be incapable of making errors. Men are never held to the same standards. However, if they don't cook or take care of other household duties when they get home from work, working women are viewed as being slack and conceited. One of the main difficulty, Indian women encounter is certainly this.

6. Attracting Unwanted Attention - Many women today opt to live in rented housing since they must live alone and away from their families due to their employment in a variety of occupations. Additionally, it draws unwelcome attention from a variety of people. The locations of professional women living alone are sometimes even interfered with by landlords. If they are tardy in getting to their flat, some begin to follow them and make fun of them.

7. Pressure on marriage - It is past time for society to recognise that a woman is also a person and not just a pressure cooker. Additionally, she has complete freedom of choice with regards to marriage. Additionally, her age has nothing to do with getting married. The "ideal age for a woman to marry" has been established for us because if a lady chooses to remain unmarried for a long period, family members and neighbours would start questioning her modesty. A woman is not a machine for having sex or kids!

8. They must not go on their journeys alone- Indian women have participated in space missions. Is there still a need for additional evidence in society that women are capable of achieving anything? But a woman is frequently prohibited from travelling by herself in homes. When women go to school, college, job, or the movies, their brothers, fathers, or any other male person should always accompany them, according to their parents and relatives. However, society hasn't yet managed to persuade some men to respect women.

9. Being judged by the length of their dress- We all know that our appearance doesn't define who we are, but sadly, not everyone agrees. The woman is warned not to be raped; nevertheless, a male is never warned that raping or simply molesting a woman is wrong. A woman's character will always be linked to her clothing, regardless of what she wears. No matter how well behaved she is as a person, if she wears a short dress, she will be perceived as a woman of lost character. However, since males are men, the same does not apply to them. The list goes on and on! It is best for us (read: women) to let go of all thoughts and really embrace our lives.

Issues and Problems faced by Women in India

- a. Selective abortion and lady infanticide: it's far the maximum common practice for years in India wherein the abortion of a girl foetus is finished in the womb of the mom after the foetal intercourse determination and intercourse selective abortion by means of the scientific experts.
- b. Sexual harassment: it is the form of sexual exploitation of a girl child at home, streets, public locations, transports, workplaces, and

many others by way of family contributors, neighbors, friends, or relatives.

- c. Dowry and Bride burning: it's far some other problem usually faced by way of women of low- or middle-elegance own family during or after the wedding. dad and mom of boys demand a number of cash from the bride's circle of relatives to be wealthy at one time. Groom's own family carries out bride burning in case of lack of fulfilled dowry demand. In 2005, around 6787 dowry death cases have been registered in India according to the Indian countrywide Crime Bureau reports.
- d. Disparity in schooling: the extent of ladies' education is less than guys still in the current age. female illiteracy identification is better within rural areas. in which over 63% or greater of girls continue to be unlettered.
- e. Home violence: it's far like the endemic and significant disease that affects nearly 70% of Indian ladies in line with the ladies and infant improvement legitimate. it is executed by the husband, relative, or a different family member.
- f. Women have no property rights like boys forever.
- g. Child marriages: early marriages of women using their parents to escape dowry. it is quite practiced in rural India.
- h. Insufficient nutrients: lack of nutrients during adolescence affects girls in their later life, especially ladies from lower middle class and poor families.
- i. Domestic violence and status in the circle of relatives: this is miles away from abuse or violence against girls.
- j. Females are considered not as good as men so they cannot enlist in the navy.
- k. Reputation of widows: Widows are considered worthless in Indian society. they are mistreated and forced to wear white clothes.

Tackle the women issues

- a. To fight those issues faced with the aid of Indian girls, everybody must paint together. all and sundry need to paint to make certain that it is safe for ladies to be there, such as the government. Criminals who damage girls have to face stricter penalties under the regulation. in order for everybody to take them significantly, they must also be well applied.
- b. Training additionally desires to be emphasized strongly. For a better future, it ought to come to be obligatory for all ladies and ladies to have training. To guard and safeguard our women in India, we have to paint collectively. it will benefit our country's growth and improve the sector.
- c. As a result, each folk desires to be prepared to treat girls similarly. We ought to help them at

every stage and move past that with the aid of giving them the freedom to pick for themselves. After that, those troubles may be resolved, making sure that ladies might no longer experience prejudice based totally on their gender.

Several Laws for Females

- Dowry Prohibition Act, 1961 (28 of 1961) (Amended in 1986)
- The Indecent Representation of Women (Prohibition) Act, 1986
- The Commission of Sati (Prevention) Act, 1987 (3 of 1988)
- Protection of Women from Domestic Violence Act, 2005
- Sexual Harassment of Women in the Workplace (Prevention, Prohibition and Redress) Act 2013.
- Criminal Code (Amendment), 2013
- The Immoral Traffic (Prevention) Act, 1956

Steps

taken through government regarding women's safety

- **Nirbhaya Fund** for Women Protection and Safety Projects.
- **The One-Stop Centre program**, which offers integrated help and assistance to women affected by violence, each in privacy and in spaces under one roof.
- An online analytical tool for the police called the "**Sexual Offenses Investigation Tracking System**" to monitor and track time-limited investigations into sexual assault cases under the Criminal Law (Amendment) Act 2018.
- **National Sex Offender Database (NDSO)** to facilitate the investigation and tracking of sex offenders nationwide by law enforcement agencies.
- In order to coordinate various initiatives for women's safety, MHA has established a Women's Safety Division.

The MHA has issued an advisory to all state governments / UTs advising them to ensure thorough investigations, prompt medical examinations of rape victims and increase gender sensitivity in the police force.

Conclusion: In India, women nonetheless face substantial challenges. Gender discrimination, violence towards women, and unequal pay continue to be the most important problems. Female foeticide and infanticide, specifically in rural areas, continue to be a considerable challenge. Ladies' safety and security are also a sizable difficulty, with many incidents of sexual harassment and attack stated every 12 months. Felony rights for girls in India to sell gender equality and protect their pastimes.

Dowry: Dowry so-called "DAHEJ" in Indian society. it's miles a primarily based ritual of the switch of assets, along with cash, cars, household

items, etc. A Dowry is defined because the property this is acquired with the aid of a person from the family of his might-be spouse at some stage in the procedure of their Marriage. Being illegal- this ritual remains practiced all around India. presents and cash are broadly exchanged between the 2 families calling it to be a way of life that has been accompanied for a while. it's far believed, that if the boy/groom is properly-knowledgeable and has a first-rate activity with an awesome source of profits his cost mechanically ascends. As a result, he becomes eligible for the Dowry gadget. The peculiar component is this ritual is highly followed by nearly anyone in India irrespective of what caste, creed, or society they belong to. for that reason, the dowry machine may be said as a real undertaking that a woman faces.

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Mental Health and Women Empowerment

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Abstract: Mental health is an integral part of human health and the full empowerment of women is achieved only when the mental health of women is taken care of. The aim of this review is to find out the prevalence of mental health problems in women and to find out the determinants that contribute to poor mental health in women. Several articles and the documents of WHO were reviewed to achieve the objectives. The result shows that certain mental health problems like Depressive Disorders and Anxiety Disorders are more prevalent in women than in men. Moreover, the result also shows that psychosocial factors like domestic violence, sexual abuse, child marriage, and male-dominant tradition are some of the factors responsible for the poor mental health of women in India. This implies that more has to be done at social and policy levels in order to achieve good mental health of women and thereby full empowerment of women.

Keywords: Women, Empowerment, Mental Health, Social issues

Introduction: The health of women is an important aspect of women's empowerment and women's health is incomplete without sound mental health. Just as the physical and reproductive health of a woman is important, her mental health is also equally important. However, very often other aspects of women's health are considered and their mental health is neglected.

Prevalence of mental health problems

Mental illnesses are very prevalent across the globe. Mental illness can happen to anyone, man or woman, youth or elderly, rich or poor. Studies have found around 450 million people suffer from one or more mental health problems. In other words, 25% of the world's population experienced mental and behavioural problems in their lives. It has caused burdens at an individual, family and societal level and has affected the social, economic and emotional life of the society. In the year 2000, it was estimated that mental health problems cost 12% of DALYs and are estimated to be increased to 15% of the DALYs. Moreover, it has been reported that neuro-psychiatric conditions are responsible for 30.8% of YLDs of which depression accounts for about 12% of the disability (WHO, 2001).

Prevalence of mental health problems in India

The study by India State-Level Disease Burden Initiative Mental Disorders Collaborators (2020) finds that in the year 2017, around 197.3 million people in India suffered from one or more mental disorders which is 14.3% of the country's population. Combined together the prevalence of depressive disorder (45.7 million) and anxiety disorder (44.9 million) alone accounted for 3.3% of the mental disorders in India in 2017. Bipolar disorder accounts for 0.6% (7.6 million), followed by Schizophrenia at 0.3% (3.5 million). The DALYs

in India saw an increase from 2.5% in 1990 to 4.7% in the year 2017. The National Mental Health Survey conducted by the National Institute of Mental Health and Neurosciences, India, indicates that around 150 million Indians require active mental health interventions. The overall presence of mental illness was taken to be 10.6% among adults and 7.3% among adolescents. Common mental disorders (CMDs), including depression, anxiety disorders and substance-use disorders are found to affect nearly 10% of the population, and severe mental disorders (SMDs) around 0.8%. The survey also found that 83% of the population has no access to mental health services. Specifically, the treatment gap is found to be 85% for CMDs, 73.6% for SMDs, and nearly 90% for substance-use disorders (Murthy, 2017).

Prevalence of Mental health problems in women

Although substance use disorders are common among men, women suffer more from depressive disorders and anxiety disorders. Some of the reasons for this are biological like hormonal change and childbirth. However, psycho-social factors like the traditional stereotypical role of women, domestic violence and sexual violence are responsible for depression and anxiety in women. It has been reported that domestic violence is prevalent for about 50% and for every five women one has suffered rape during their lifetime or attempted rape. This has contributed to the prevalence of physical and psychological comorbidity among women compared to men (WHO, 2001).

Common mental health problems suffered by women

Depressive disorders

Depressive disorders are one of the very common mental illnesses that is common among women compared to men. It was estimated to be twice as high than men which is enough to pose a public health issue (WHO, 2000). In 2015, more than 300 million people suffered from depression and accounted for 7.5% of YLDs. Women (9.5%) suffered more than men (5.9%) from depressive disorders (WHO 2001). Depressive disorders account to more than 50 million of YLDs in 2015 (WHO, 2017).

Anxiety disorder

Anxiety disorder is another mental health problem that is very common. In 2015 around 264 million people were suffering from anxiety disorders. Like depression, women (4.6%) suffered more than men (2.6%) from anxiety disorders. Anxiety disorders account for 24.6 million YLDs in the year 2015 (WHO, 2017).

Suicide

Suicide is another mental health problem that is very common in the present day. In 2015, it has been estimated that suicide claimed about 788000 people worldwide (WHO, 2017). Suicide among young adults is responsible for the greatest number of deaths. In 2000 suicide accounted to 1.3% of DALYs (WHO, 2001). Death by suicide among young women, in rural China was reported to be number one (WHO, 2004).

Schizophrenia

Schizophrenia is another devastating mental illness. It has been found that this illness is of 0.4% prevalence. It is equally common both in men and women. In terms of DALYs, it accounts for 1.1% of the global burden and it accounts for 2.8% of years of life lived with disabilities. Moreover, about 30% of schizophrenic patients have at least once attempted suicide in their lifetime and around 10% of them succumb to suicide (WHO, 2001).

Gender bias in mental health

Gender is one of the most important determinants of mental health. It has been found that mental illnesses like depression and anxiety are more prevalent in women than in men (WHO, 2000). Gender-based injustice and inequality in health and research are other determinants of mental health problems faced by women. Issues such as forced sterilization, denial of privacy and dignity and not being asked for consent in matters related to women's bodies had adverse impacts on women's mental health. Patriarchal system, pressures by husband and in-laws, lack of employment and financial independence, domestic violence and

sexual abuse are some of the psycho-social issues that are responsible for gender bias in mental health. In-law restriction, lack of employment, economic dependence, early marriage, and lack of freedom. Educated women are employed but still, household chores are left to her; the problem of patriarchal domination, a traditional wife and daughter-law role. Employed women have financial independence, and can go out and express themselves in the workplace, unemployed women are restricted to four corners of the home and targeted by all members. Men folk are not ready to accept new women – educated and literate; most women discontinue or stop their education after marriage to do domestic chores (Varma, 2020).

Conclusion

Mental health is part and parcel of the holistic health. Mental health is an integral part of women's empowerment. More than in men, mental illnesses like depression and anxiety are very prevalent in women. Very often women's mental health is neglected. The major determinant of women's poor mental health in a male-dominant society is psychosocial issues like domestic violence, sexual abuse, child marriage etc. There is still so much to do in India at the policy and social level to promote the mental health of women and thereby achieve women empowerment.

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New Education Policy 2020 Implementation Challenges And Opportunities

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Abstract: Instruction is central to accomplishing full human potential, fostering a fair and just society, and advancing public turn of events. Giving widespread admittance to quality schooling is how India proceeded with rising, and authority on the worldwide stage regarding monetary development, civil rights and uniformity, logical progression, public coordination, and social conservation. All-inclusive excellent instruction is the most effective way forward for creating and amplifying our country's rich gifts and assets to bring about some benefit for the individual, the general public, the nation, and the world. India will have the most elevated populace of youngsters on the planet throughout the following 10 years, and our capacity to give excellent instructive open doors to them will decide the fate of our country.

The worldwide schooling advancement plan reflected in Objective 4 (SDG4) of the 2030 Plan for Supportable Turn of events, embraced by India in 2015 - tries to "guarantee comprehensive and fair quality training and advance long-lasting learning amazing open doors for all" by 2030. Such an elevated objective will require the whole school system to be reconfigured to help and encourage realizing the basic focuses in general and objectives (SDGs) of the 2030 Plan for Economical Improvement can be accomplished.

Keywords: NEP 2020, Valuable open doors, challenges

Introduction: Instruction Strategy lays specific accentuation on the advancement of the innovative capability of every person. It depends on the rule that instruction should foster not just mental limits - both the 'primary limits 'of proficiency and numeracy and 'higher-request' mental limits, for example, decisive reasoning and critical thinking - yet in addition social, moral, and close to home limits and attitudes. The rich legacy of old and everlasting Indian information and thought has been a directing light for this Strategy. The quest for information (Jnan), shrewdness (Pragyaa), and truth (Satya) was constantly viewed as in Indian idea and reasoning as the most elevated human objective. The point of training in antiquated India was not only the obtaining of information as groundwork for life in this world, or life past tutoring, yet for the total acknowledgment and freedom of oneself. A-list organizations of old India like Takshashila, Nalanda, Vikramshila, and Vallabhi, set the best expectations of multidisciplinary educating and research and facilitated researchers and understudies from across foundations and nations. The Indian schooling system delivered extraordinary researchers like Charaka, Susruta, Aryabhata, Varahamihira, Bhaskaracharya, Brahmagupta, Chanakya, Chakrapani Datta, Madhava, Panini, Patanjali, Nagarjuna, Gautama, Pingala, Sankardev, Maitreyi, Gargi, and Thiruvalluvar, among various others, made fundamental commitments to world information in different fields like arithmetic, stargazing, metallurgy, clinical science and medical procedure, structural designing, engineering,

shipbuilding and route, yoga, expressive arts, chess, and that's only the tip of the iceberg. Indian culture and reasoning have affected the world. These rich inheritances to world legacy should not exclusively be sustained and protected for any kind of family down the line yet in addition explored, upgraded, and put to new purposes through our schooling system.

The educator should be at the focal point of the crucial changes in the school system. The new training strategy should help restore educators, at all levels, as the most regarded and fundamental individuals from our general public, since they really shape our up-and-coming age of residents. It should do all that to engage instructors and assist them with taking care of their business as successfully as could really be expected. The new schooling strategy should help select the absolute best and most brilliant to enter the showing calling at all levels, by guaranteeing job, regard, respect, and independence, while imparting fundamental techniques for quality control and responsibility in the framework.

The new instruction strategy should give to all understudies, independent of their place of home, a quality schooling system, with a specific spotlight on generally underestimated, impeded, and underrepresented gatherings. Schooling is an incredible leveler and is the best device for accomplishing monetary and social versatility, incorporation, and correspondence. Drives should be set up to guarantee that all understudies from such gatherings, notwithstanding intrinsic hindrances, are

given different designated chances to enter and succeed in the schooling system. These components should be integrated considering the nearby and worldwide necessities of the nation and with deference for and reverence to its rich variety and culture. Imparting information on India and its changed social, social, and mechanical requirements, its supreme creative, language, and information customs, and solid morals in India's youngsters is considered basic for motivations behind public pride, fearlessness, self-information, collaboration, and coordination.

Qualities of the NEP-2020

1. Emphasis is on labor advancement, business visionary capacity, and employability.
2. Private HEIs will thrive because of full independence for affirmation, picking the educational program, opportunity in educator's arrangement without the need of following reservation strategy, research subsidies support, and the capacity to hold just entertainers through responsibility models.
3. All sorts of HEIs will be multidisciplinary, authorized, and independent degree-allowing establishments at undergrad and postgraduate levels
4. The experience and contemplations of numerous specialists are implanted in the Proposition.
5. Free training with the liberal idea alongside breakfast and lunch makes schooling a method not discipline in the underlying phase of the lifecycle.
6. The proposition is inventive and steady to break the storehouses of the current framework
7. Quality of B.Ed. will work on because of the way that main sort 1, and type 2 HEIs can offer instructor training and are the essential capability expected for all degrees of school training.
8. Autonomy is given to educators both for developments in educational program and advancements in assessment techniques.
9. The goal of giving instruction to all and advanced education GER to something like half of the current 28% by 2030.
10. The proposed understudy workforce proportion in the schools and universities is expanded from 20:1 to 30:1 and this advancement permits HEIs to utilize more industry specialists (field experts) for part-time experience sharing.

Execution

Execution will be directed by the accompanying standards. In the first place, the execution of the soul and plan of the Arrangement will be the most basic matter. Second, it means quite a bit to execute the strategy drives in a staged way, as every arrangement point has a few stages, every one of which requires the past move to be carried out effectively. Third, prioritization will be

significant in guaranteeing ideal sequencing of strategy focuses, and that the most basic and pressing moves are made up first, in this way empowering areas of strength for a. Fourth, exhaustiveness in execution will be vital; as this Strategy is interconnected and all-encompassing, just an undeniable execution, and not a piecemeal one, will guarantee that the ideal goals are accomplished. Fifth, since instruction, is a simultaneous subject, it will require cautious preparation, joint observing, and cooperative execution between the Middle and States. 6th, convenient imbuement of essential assets - human, infrastructural, and monetary - at the Focal and State levels will be critical for the good execution of the Approach. At long last, cautious examination and audit of the linkages between different equal execution steps will be important to guarantee viable dovetailing, all things considered. This will likewise remember early speculation for a portion of the particular activities, (for example, the setting up of youth care and training framework) that will be basic to guaranteeing major areas of strength for and a smooth movement for every single resulting system and activities.

Challenges

- The difficulties include the immense size of the higher education system. The AISHE 2019 report says that there are 3,74 million students enrolled in nearly 1,000 universities, 39,931 colleges, and 10,725 independent schools in India. As a result, putting this massive education policy into effect across the nation will be a massive undertaking involving numerous stakeholders at the state, district, sub-district, and block levels.

- India's school system is underfunded, intensely bureaucratized, and comes up short on limit with respect to advancement and scale-up. The magnitude of the changes envisioned in the NEP cannot be managed by the internal capacities of the education ministries (center and states) and other regulatory bodies. The NEP has been drafted by the Union government with inputs from multiple stakeholders, including the state governments, but its implementation largely depends on the active cooperation of the states. For instance, moving away from a rigid content-driven rote learning system to experiential learning and critical thinking would require nothing short of a revolutionary change in the attitudes of the people running the education system. This is because state governments carry out the majority of services-related education. To put it succinctly, the Centre must successfully implement key initiatives while adhering to the principles of cooperative federalism and decentralization. Given the apparent deterioration of trust between the Centre and states and the sharpening of political polarization in recent years, this is not an easy act to

perform. Several states ruled by the Opposition have been strongly opposing a number of the NEP's key provisions and their implementation.

- It could be noticed that as much as 70% of advanced education foundations (schools and colleges) are controlled by the confidential area. The fact that between 65 and 70 percent of students are enrolled in private higher education institutions is significant. In addition, the private sector provides vital financial resources and new ideas.

- When one considers the promises made in the past and their actual fulfilment, this is a daunting task. For instance, the National Education Policy of 1968 recommended allocating 6% of GDP to education. However, public education spending has never exceeded 3% over these decades. Ironically, the NEP launch year's union budget allocation for education has decreased. From INR 99,311 crore in 2020-21 to INR 93,224 crore in 2021-22, the education budget was reduced by 6%.

Online and Digital Education: Ensuring Equitable Use of Technology

- On the Web and Advanced Schooling: Ensuring Equitable Technology Use However, the advantages of online and digital education cannot be utilized unless the digital divide is eliminated through coordinated efforts like the Digital India campaign and the availability of inexpensive computing devices. Equity issues must be adequately addressed when technology is used for online and digital education.

- To be effective online educators, teachers need the right training and education. A good teacher in a traditional classroom cannot be assumed to be a good teacher in an online classroom. Besides changes expected in teaching methods, online evaluations likewise require an alternate methodology. Managing power and network outages, preventing unethical practices, and limiting the types of questions that can be asked online are just a few of the many obstacles that must be overcome before large-scale online examinations can be carried out. In the online/digital education space, there are limitations to certain courses and subjects, like science practical and performing arts, that can be partially overcome with innovative measures. Additionally, unless experiential and activity-based learning are incorporated into online education, it will tend to become a screen-based education with little attention paid to the social, affective, and psychomotor aspects of learning.

Opportunities

Ensure that every child has access to the formal schooling system

The policy calls for the establishment of Special Education Zones, increased access to Open and Distance Learning (ODL), a Gender Inclusion Fund, and additional options for students from

Socially and Economically Disadvantaged Groups to guarantee that every child has access to a formal educational system.

More holistic, competency-driven learning

Learning that is more all-encompassing and based on competencies NEP has changed the curriculum and teaching methods to make sure that students develop outstanding cognitive skills, such as mathematical and computational thinking, skills for the 21st century, and critical thinking skills, among other things.

Assessments as a means, not the end

Assessments as a tool rather than a goal Students demonstrate their expertise in a variety of ways: a low-stakes board exam in the tenth grade and several assessments throughout the year that focus on demonstrating learning to lessen students' anxiety about exams and allow them to show what they have learned to the best of their abilities.

Resource efficient, open, and accountable education system

An additional significant NEP 2020 opportunity for schools is to rationalize schools into clusters or complexes in order to improve collaboration among schools, devolve autonomy for schools, and increase the overall utilization of school infrastructure. NEP 2020 has likewise acquainted numerous ways with present consistency across schools.

Conclusion

The NEP 2020 aims to fill a number of gaps in India's education system. By implementing this policy, India is expected to meet the sustainable development goal of 2030 by providing quality education to all students at a fair and inclusive price. In any case, the arrangement needs prompt coordinated effort among state and focal specialists to lay out recently proposed bodies, characterize rules and guidelines for schools, and lay out assembly of different plans and acts with NEP 2020. To foster abilities among instructors to address labor supply deficiencies, preparing projects ought to be intended to prepare ace employees. In light of the policy's goal of investing 6% of GDP through public and private investment, it is suggested that ongoing collaboration with industry partners in the blockchain, artificial intelligence, and predictive analytics industries should take place. These partners should participate in research, provide short-term skill certificates, and co-create online universities. Through increased autonomy for academic and administrative functions, higher education institutions have the potential to grow in order to improve quality.

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Female Foeticide and Infanticide

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Abstract: Female foeticide is the conscious and selective abortion of a female foetus because the mother prefers male babies. It entails the illegal practise of identifying the foetus's sex using prenatal sex determination techniques such as ultrasound and then opting to terminate the foetus if it is female. The term "foeticide" refers to the killing of a foetus, and it is particular to female foetuses in this case. Female infanticide is the intentional death or abandoning of female newborns shortly after birth because of their gender. It is a practise that involves gender bias and a desire for male children.

Female infants may be regarded undesired or troublesome in countries when there is an unhealthy bias favouring male children due to reasons such as sexist standards, dowry rituals, or a notion that male kids carry on the family name. As a result, female newborns may be subjected to a variety of harms, including intentional killing, abuse, or abandonment.

Keyword: Sex Determination test, Female Foeticide, Infanticide, Infants, Clinics, Medical Practitioner

Introduction: The effects of female foeticide are profound and have ongoing consequences for society. It results in a bias gender ratio, with fewer girls than males, which can damage sociological cause imbalances in marriage, and contribute to a variety of broader social problems.

Feticide includes-

- Abortion of female fetus after the determination of sex
- With the help of ultra-sonography the abnormalities in the fetus can be determined
- Abortion of baby after finding out the sex of the fetus.

Female foeticide is mostly driven by cultural, social, and economic factors that place greater significance on male children than female children. These factors include traditional gender roles, dowry practises, and the belief that male descendants carry on the family name and have a greater capacity to take care of their parents financially in old age. This type of behaviour is common in communities where sons are highly favoured and women face prejudice and unequal treatment.

It also fosters damaging misconceptions and discrimination against women while maintaining gender inequity. Fighting female foeticide requires enacting laws and regulations prohibiting prenatal sex determination, creating awareness about gender equality, encouraging women's empowerment, and assisting families in valuing and nurturing their offspring.

Objective:

- To understand the meaning of female foeticide
- To study the meaning of infanticide

- To study the consequence of female foeticide
- To study the medical point of perception for gender based discrimination
- To understand the laws which are enacted regarding these gender based discrimination.

Hypothesis:

- Understanding the female foeticide and their reasons can help the cultural and social background of the country to remove and eradicate the gender based norms which are implemented in the society.
- There is the need to understand these and get educated to provide a betterment for the upcoming generation to remove the stereotypical mindset of the people.
- If more and more people learnt about these and their causes and the wrong doing of people's mindset they can slowly but surely one day remove few causes to these gender based discrimination which get unfair to female fetus such as dowry and patriarchal hierarchy.

The consequences of female foeticide

- Imbalanced sex
- Gender inequality: ratio
- Human rights violations
- Psychological and emotional impact
- Social implications

Female foeticide has far-reaching consequences that affect people, their families, and the community as a whole.

Female foeticide results in a skewed sex ratio, with a disproportionately higher number of males in a community relative to females. This demographic disparity can have serious social and

economic consequences, such as difficulties finding appropriate marriage partners for men, increasing competition and prejudice among males, and a lack of women in civilization. Female foeticide is a violation of girls' and women's fundamental human rights. It violates their rights to liberty, equality of opportunity, and impartiality. It also violates their autonomy with regard to reproduction and rights. Female foeticide can have serious psychological consequences for individuals and families. It can cause emotions of shame, sorrow, and despair in women who have or are compelled to abort female fetuses. It can also lead to disrupted family connections and emotional pain in women who feel overlooked and mistreated towards in their own households. Female foeticide adds to a number of social difficulties. It increases the demand for spouses from different areas, contributing to problems such as human trafficking and marriages that are compelled. It also worsens the dowry problem, since families may regard girls as a financial burden and strive to avoid the corresponding fees.

Female infanticide has far-reaching implications for people, their families, and society as a whole. It maintains disparities in gender, discriminates towards girls and women, and results in unequal sex ratios.

Many countries, including India, China, and others, make sex-selective abortions and female foeticide illegal. Rules and regulations have been enacted to make prenatal sex determination and selective abortions based on the fetus's sex illegal. Nevertheless these legal safeguards, female foeticide continues in some areas due to firmly established cultural and socioeconomic reasons that maintain a desire for boys to be born.

Female foeticide is typically carried out through the following methods:

Misuse of medical technology:

Female foeticide can often be prevented by the misuse of medical technology, such as ultrasound equipment and additional prenatal diagnostic testing. These technologies are designed for acceptable medical uses, however they are occasionally used for figuring out the gender of the foetus and allow for selective pregnancies.

Traditional and home-based approaches:

Traditional and domestic procedures are employed in certain situations for female foeticide. These might involve the usage of herbal mixtures, herbal remedies, or other substances thought to cause abortion. These approaches can be dangerous and endanger the mother's health and overall health.

Pre-natal Diagnostic Techniques includes

- Technique such as Ultra-sonography are used in the medical field

- Testing of the sample taken from the mother can help in determination of the sex
- Testing samples can also determines the abnormality of the fetus as well as other genetic disorders and problems which are so called sex-linked diseases.
- The sample in from the fetus when can be helped in determination of the sex but is misuse to know the gender of the baby to avoid the female fetus is held offensive.

Female foeticide and infanticide laws differ by country and jurisdiction. Several nations have passed laws that seeks to regulate these practises and defend female children's rights.

Criminalization of prenatal sex determination: Many nations have laws that expressly prohibit the use of non-medical prenatal sex determination procedures. These regulations are intended to discourage the utilisation of such technology for selective abortion depending on the fetus's gender. Fines, jail, licence revocation for medical personnel engaged, and the shutdown of clinics discovered to be involved in illicit sex determination are all possible penalties for violating these regulations.

Criminalization of infanticide: In most jurisdictions, killing or inflicting injury to babies, irrespective of sex, is regarded as a crime. Infanticide laws seek to safeguard the innocent lives of all infants while also holding adults responsible for their wrongful acts. Infanticide charges vary, although they frequently include imprisonment or additional legal penalties. Rights of women and kids security, Countries may have legislation established to safeguard women's, children's, and reproductive health rights, including measures against gender-based violence, bias, and damaging practises. The acts aim at encouraging equality between the sexes, protect women and children, while tackling the root causes of female foeticide and infanticide.

Prohibition of selective abortions: Several nations have legislation enacted to ban the intentional abortion of female fetuses. These regulations typically forbid abortions based simply on the fetus's gender. Misconduct of these rules may result in legal penalties for medical professionals as well as people who participated in the planning or performance of such abortions.

Imposes restrictions on:

- **Clinics, medical personnel and sale of machines**
 - Only registered clinics can use pre-natal diagnostic techniques
 - only qualified medical practitioner can do the procedure.
 - Forbidden practice of sex-selection

- The sale for an ultrasound machines should go to unregistered laboratories, clinics, and individuals purchase is prohibited.

Discussion:

It is critical to recognise that the successful application of laws in combatting female genital mutilation and infanticide is dependent on their implementation, educating the public, and an understanding of the root cause social and cultural factors that promote these practises. Legal steps are frequently supplemented with awareness-raising initiatives, and attempts to promote equality between men and women and the rights of women.

Individuals discovered to be practising female foeticide face a variety of punishments, depending on the country's legal system and jurisdiction. Female foeticide, on the other hand, is usually regarded as a serious criminal offence that may result in legal sanctions and repercussions. Legal action: Those participating in female foeticide, including medical experts, those who arrange the surgery, and those who commit the act, could be subject to legal action. They may face criminal charges for illegal abortion, sex determination, or discrimination on the basis of gender.

Individuals accused of female foeticide may face jail as a penalty. The duration of the imprisonment term is determined by the gravity of the offence and the legislation of the particular jurisdiction. In accordance with the situation and legislative provisions, the sentence can range from months to years.

Fine and financial penalties: In along with jail, those who commit female foeticide may face fine and financial penalties. The penalty amount may differ depending on the level of seriousness of the offence. The goal is to apply a financial penalty as a discouragement and to pay for the damage that has been done.

In circumstances where medical professionals are involved in female foeticide, their licences for practising medicine or manage health care establishments may be suspended or revoked. This gives them a professional punishment for their participation in unethical and illegal practises.

Hospital or medical centre closure: If hospitals or medical centres are proven to be assisting female foeticide or participating in illegal sex determination, their business may be closed or suspended. This is done in order to discourage further criminal activity and to hold businesses responsible for their participation.

Laws in India:

Female feticide continues to be a major concern in India, prompting the enactment of different laws and regulations to curb the practise.

The following are some major legislation implemented in India to combat female feticide:

- **The PCPNDT Act (Prohibition of Sex Selection):** The law was passed to control and avoid the misapplication of pre-conception and pre-natal diagnostic procedures for determining sex. It outlaws testing to determine sex and controls the use of ultrasound and other technology to avoid gender-based abortions. The law also punishes individuals who perform or facilitate sex determination tests or sex-selective abortions.
- **Dowry Prohibition Act of 1961:** it address the cultural and social factors that foster gender inequality. The statute forbids the exchange or acceptance of dowries associated with marriages because the practise of demanding dowries might create financial difficulties on families and propagate the preference for male children.
- **Advertisement is prohibited:** The Act forbids the promotion of any gender identification methods or processes. This prohibition is intended to discourage the propagation of gender-based selective abortions.
- **Medical Termination of Pregnancy Amendment Act, 2021:** In certain situations, this amendment to the current Medical Termination of Pregnancy Act, 1971, permits women to obtain safe and legal abortions up to 24 weeks of gestation. The amendment intends to give women reproductive rights and choices, minimising the number of unsafe and illegal abortions that may lead to female feticide.
- **Appropriate authorities:** The Act appoints various organisations to execute and enforce its requirements. The Suitable Authority, State Supervisory Board, and District Appropriate Authority are among these authorities. They have the authority to investigate and prosecute inconsistent organisations, execute raids, and confiscate documents as needed.
- **Mandatory reporting:** The Act requires medical experts, medical professionals, and individuals to submit reports of cases in which they have information or suspect of gender identification tests being performed. It is a crime not to disclose such evidence.
- **Campaign:** Beti Bachao, Beti Padhao (Save the Girl Child, Educate the Girl Child) Beti Bachao, Beti Padhao is a government initiative initiated in 2015 to combat the falling child sex ratio and boost the significance of girls in culture. The programme aims to minimise female feticide, improve girls' opportunities for schooling, and elevate women's status in Indian society.
- **Regulation of clinics, and labs:** The Act requires all genetic counselling centres, clinics,

and labs to be registered and have proper licences. These businesses are subjected to frequent examinations and surveillance to verify that they are in conformity with the law.

- **Penalties and offences:** The PCPNDT Act imposes severe punishments for infractions. Anybody found convicted of administering sex determination tests or helping in such operations risk up to three years of bars as well as a financial penalty. Recurring offenders could be facing up to five years in jail and increased fines. Furthermore, the Act authorises the revocation or termination of licences for genetic counselling centres, clinics, and labs that engage in illegal operations.
- **Awareness and enlightenment efforts:** The Act also emphasises the necessity of implementing awareness and training activities to combat female feticide. The government, in collaboration with NGOs and other those who matter, runs public awareness programmes on an ongoing schedule to educate the general population regarding the legal framework and implications of sex determination tests and female feticide.

It ought to be noted that the PCPNDT Act has been substantially changed on numerous occasions in order to enhance its regulations and meet new difficulties. The governing body is working to improve its execution, increase consciousness, and tackle the socioeconomic and cultural variables that contribute to sexual orientation discrimination and female feticide.

Conclusion:

Female feticide and infanticide are extremely serious problems that represent prejudice against women and offer serious difficulties to societies around the world. These practises have a negative impact on female status and well-being, as well as the general representation of women in communities. Combating female feticide and infanticide necessitates a comprehensive strategy that includes laws, schooling, awareness campaigns, women's empowerment, and cultural and behavioural changes. Laws, nevertheless, cannot completely eliminate female feticide and infanticide. To address the psychological, societal, and economic issues that lead to discrimination based on gender and the diminished value of female lives, broad approaches are required. This involves educating the public about efforts to combat gender stereotypes, advocate gender equality, and emphasise the value of girls' and women's lives. Education and empowerment of women activities are critical in transforming society views and expectations.

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Lyrics that honor Women Empowerment

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Abstract:

Women empowerment has become exceptionally prominent in the last few decades, and as a result has produced many songs that acknowledge the struggles that women experience in modern society and the way women are empowering themselves through education, skill development, cinema and music industry, etc., thereby raising their voices against the evils of patriarchy, dowry, rape, domestic violence including others. It must be noted here that, while we are busy trying to empower women in the field of society, economy, politics, we ignore how important it is to empower them psychologically. This study examines how psychological women empowerment is gaining importance in today's world by exploring the lyrics of some Hindi songs. These songs portray women as strong, bold and independent who can be a bread winner for the family while protecting herself on her own. Women are being empowered physically, socially and psychologically. The pity part is over and a new picture of empowerment has begun.

This study would spread awareness among women living in the hitherto untouched areas to make them realize the strength women have these days and to collectively make efforts in the direction of women empowerment.

Keywords: women empowerment, lyrics, hindi songs, psychological empowerment

Hindi songs' impact on society: The modern music industry is regarded as the most significant social instrument since it has the ability to touch people wherever it can be reached, which is now far and wide, through the words of songs. Hindi songs in general have played a significant role in assisting the campaign for women's emancipation by highlighting the mistreatment and marginalisation of women in society. If Hindi music can be a potent force for transformation, it can also be a potent force for psychological empowerment. It is without a doubt the most effective media for promoting women's equality and the position of women. However, the media can often support preconceived notions about how women should behave in society. The news of the struggles and atrocities suffered by women has always cast a shadow over them and their contributions to society. In a changing world, it is essential that Hindi songs give a fair picture of women's varied lives and contributions to society. Songs can have a profound psychological impact on listeners, and songs that represent women as autonomous and strong can help women feel more empowered.

Women empowerment: As it is rightly said that, the progress of community is measured by the degree of progress women have achieved, it becomes indispensable to empower women for the overall progress of the community.

Given the variety of perspectives expressed in debates of women's empowerment, it is crucial to have a comprehensive view of this issue. Options, choice, control, and power are the four overlapping concepts that are most frequently used to define empowerment. These most frequently allude to women's capacity to influence outcomes that are significant to themselves and their families. The capacity to "influence one's own well-being" and "make strategic life choices" is frequently mentioned in some form. Changing the power relations that limit women's options and autonomy and negatively impact their health and wellbeing is what G. Sen (1993) defined as empowerment. According to Batliwala (1994), "how much influence people have over external activities that matter to their welfare" is the key to understanding this concept. It is "a process whereby women become able to organise themselves to increase their own self-reliance, to assert their independent right to make choices and to control resources which will assist in challenging and eliminating their own subordination," according to Keller and Mbewe (1991), as cited in Rowlands (1995). An aspect connected to the idea of self-efficacy is also commonly mentioned in definitions of empowerment. Many definitions include the idea that women should be able to define self-interest and choice and believe that they have the ability and the right to do so (A. Sen 1999; G. Sen 1993,

Kabeer 2001; Rowlands 1995, Chen 1992). By challenging the established quo and going one step farther, Kabeer (2001) describes this process as "thinking outside the system."

Need of Women empowerment: Almost every country, no matter how progressive, has a history of ill-treating women. 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. In India, women empowerment is needed more than ever. India is amongst the countries which is still striving for the status of women. There are various reasons for this, there are cases of dowry, domestic violence, honour killings, discrimination against women, etc hurting the dignity of women immensely. Therefore, it must be understood that it is high time to give women more power—not just in terms of education, but also in terms of society, physical health, and psychological well-being. Self-efficacy, self-esteem, self-confidence, self-determination, self-awareness, and positive thinking are all components of psychological empowerment, which ultimately results in the happiness and wellness of women. A psychologically strong woman can improve her self-image and overcome stigma.

It is important to remember that women who are psychologically empowered automatically become empowered in other areas as well. This is due to the fact that when women begin to believe in themselves, which occurs when they are psychologically sound, they gain an understanding of who they are, become aware of what is undesirable about their circumstances and how they could be in a better situation, and become aware of what is within their reach and what they could do to improve themselves. As a result, psychological empowerment of women may function as a magic bean that unlocks a wide range of opportunities. Therefore, if we want to empower women fully, this is what we should focus on. As Albert Einstein has rightly said, "The woman who follows the crowd will usually go no further than the crowd. The woman who walks alone is likely to find herself in places no one has been before," let us be the helping hand and let the women pick if they want to stroll alone or with the group.

Discussion: The scope of this study is to assess how lyrics of the sampled songs are used to protest against increasing gender-based violence and other societal ills that have persisted in our society for ages, such as dowry, rape, patriarchy, and gender discrimination. Songs create a cohesive narrative of the challenges that women face in our society as well as the manifestation of the ways in which they are empowering

themselves to fight against these evils. According to research, social problems appear to be ingrained in Indian society. The narrative characteristic of the songs give women power, courage and a medium in the subversion of the status quo. Further it is concluded that lyrics of Hindi songs promoting women empowerment, although sparse, are used not only as a protest against the brutality of social evils like dowry, patriarchy, discrimination but also as a resilience strategy to salve wounds, motivate women, and nurture a spirit of empowerment for survival with dignity.

To this end, some very popular songs are analysed in recent years to argue that these songs position women as bold, financially and socially independent, warriors and protectors of their own body and identity. They also resonate with the wider socio-cultural practices in India: the changing lifestyles, practiced and lived femininities of the young women. The songs are:

Song I- Rupaiyya from Satyamev Jayate

Written by Swanand Kirkire and composed by Ram Sampath, Rupaiyya attacks the evil of dowry. Sona Mohapatra's commanding vocals serve as a final reminder to the world that women are not something to be bought and sold. They can accomplish everything they set their hearts on, and their future holds more than simply marriage. As the lines go,

“Babul pyare sajna sakha re
Suno o meri maiyya
Bojh nahi main kisi ke sar ka
Naa majhdhar mein naiyya
Patwar banoongi, leharon se ladungi
Arey mujhe kya bechega rupaiya
Ho arey mujhe kya bechega rupaiya..”

Translated as:

O dear father, o beloved, friend,
Listen o my mother,
I am not a burden on anyone's head,
Nor is my boat in the midstream.
I'll be the oar, I'll fight the waves,
How can money sell me,
O, how could money ever sell me..

Song II- Bekhauff from Satyamev Jayate

Satyamev Jayate shed attention on a number of social ills, such as the ongoing rise in rape cases and a system that appears to reward offenders more than the survivors. Bekhauff, a novel by Svati Chakravarty, is about the strength of women who maintain their spirits despite great odds. The lyrics goes like;

“Deewarein oonchi hai, galiyaan hai tang
Lambi dagar hai par himmat hai sang
Paavo pe chhaale hain, saansein buland
Ladne chali hoon azadi ki jung

Ms. Dolly Chhabda

Bekhauf aazaad hai jeena mujhe
Bekhauf aazaad hai rehna mujhe..."

Translated as:

The walls are high and streets are narrow,
The path is long but I've courage with me,
There are blisters on my feet,
I've started to fight the fight of freedom.
I've to live fearless, free.
I've to live fearless, free...

Song III- Mardaani Anthem Lyrics from Mardaani

Salim-Sulaiman composed the Mardaani Anthem song for the Hindi film Mardaani (2014), which was sung by Sunidhi Chauhan and Vijay Prakash with lyrics written by Kausar Munir.

And the lyrics goes like,

"Aaj se ab se
Aan meri main tumko na choone dungi
Jaan ko chaahe chhalni kar do
Maan ko na choone dungi
Choo ke dekho dil mera
Tumhe dil mein apne bhar lungi,
Par chhed ke dekho tum mujhko
Main tumko nahi chhodungi.."

Translated as:

From today, now onwards,
I'll not let you touch my respectability.
Even if you kill me,
I'll not let you touch my respectfulness/dignity..
Try and touch my heart,
and I'll fill you inside my heart,
but try and tease me,
and I'll not leave you..

In the above songs, women's empowerment in physical, social and psychological dimensions is portrayed. Physical empowerment is portrayed in the lyrics of the song Mardani anthem from the movie Mardani which depicts women as physically strong that she can defeat anyone against her when it comes to her dignity and as the one who would walk side by side if respected and would retaliate if disrespected;

Social empowerment in the song Ruppaiya from the Series Satyameva Jayate wherein the lyrics portray anti-dowry thoughts and courage of woman;

Psychological empowerment is portrayed in Bekhauf from Satyameva Jayate depicting women as courageous that she will survive all the adversities.

Limitations: The study is limited to some Hindi songs only. Also, it is limited to Indian Cinema only.

Implications: Lyrics of other songs from Indian cinema as well as songs from foreign cinema can be promoted to encourage women empowerment and motivate women to take the lead in all spheres of excellence.

Ms. Dolly Chhabda

Conclusion: Women empowerment is the past, present, and future. Many women are waking up to the fact that they will no longer sit back and feel pity for their issues, rather they will fight them with all their spirit. For this reason, it is important for women to know their own worth and their importance. Above songs' lyrics emphasized the importance of realization of strength of women in order to empower them in all the arenas. It is therefore important to spread the message and encourage people to wake up to the myriad societal ills against women that have existed in society and the manner that women are currently battling them as warriors. In order to promote women's empowerment, this issue needs to be brought to the media's and music's attention more frequently.

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Women-Centric Policy Initiatives under the Modi Administration

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Abstract: Women's empowerment and Gender equality have gained significant attention in today's world. There is no doubt that women have always contributed to society whenever given a chance. Ranging from supporting family needs to handling a nation as president, they have proved themselves in every sphere of life. From the socio-economic point of view, the contribution of women has benefitted the nation and has also improved the overall well-being of society. But there is no denying fact that the gender disparity against women is still prevalent in even 21st century. Still, there are cases where women are marginalized from basic rights like basic education or even health services. The idea associated with the term women's empowerment goes beyond the basic notion of providing fundamental rights given by the constitution like freedom of speech etc., rather it means more jobs, more entrepreneur opportunities, an enhanced sense of physical safety and an increase in the standard of living. This Research paper highlights the attempts made by the Modi Administration in their tenure to address the women empowerment issues and, the challenges and opportunities that are yet to be addressed.

Keywords Women Empowerment, Modi Administration 1.0 and 2.0, Public policy, Gender Equality, Public Administration

Introduction: In today's world, women's empowerment is a very effective means to empower a nation as a whole. With the advancement of opportunities, women have come far ahead in every aspect of life. Taking the instance of Covid-19, when the whole world was in the clasp of the pandemic, among the nations who declared itself pandemic-free was New Zealand, which has a Woman as prime minister at that time. Considering the Indian scenario, the situation of women empowerment relies on many aspects like geographical setting (urban/rural), social status (caste, class, family income), and psychological aspects (family orientation/beliefs/ patriarchy). It seems a herculean task in the eyes of the state administrative system to break these barriers and pull women out of poverty and backwardness. Yet, many attempts since independence have been made by our constitution makers. Since the 1950s, there have been made many attempts by different administrations to uplift society as a whole. There is no doubt that if we want a nation to exceed in every challenge at the international level, it can't be done without the involvement of the women section of society. There has been a very famous saying, "If you educate a man you educate an individual, and when you educate a woman, you educate a generation". This quote illustrates the importance of education among women for the betterment of nation. And to keep the upcoming young generation motivated and give them a favourable environment where they can spread their wings and touch the sky.

Current scenario in India

According to the census 2011, 48.46% (i.e. 586.46 million) of the Indian population are females. And out of this, the literacy rate among women is found to be only 65.46% as per the 2011 census. This data itself highlights the need for extensive policies for women's empowerment. It is found that the women who are from rural areas are found to be limited to their households than going out and aiming for their dreams.

What has been done so far under Modi Administration?

The Modi Administration, since its inception, has emphasized women's empowerment as the catalyst for the growth of the Indian Economy. The second term of the Modi administration has witnessed a renewed commitment to advancing women's rights and working against gender disparity through rigorous efforts and commitments. In this regard, the administration has vigorously tried to come up with public policies that are women-centric and wholly support the idea of the upliftment of women in different spheres of life. Building upon the foundation laid in the first term, the second term has witnessed refinement and inclusiveness of such policies. Thus, showing an evolving understanding of the challenges and opportunities encountered by women in India. As the nation strives to achieve its Sustainable development goals and meet international benchmarks in supporting Indian women, addressing gender disparity became not

only a matter of social justice but also a strategic approach for holistic progress. There has been multi-faceted nature of women-centric policy initiatives under Modi Administration 2.0. Here are some key areas and initiatives that were undertaken, that have been classified as per the need of age group in Women (please note that the list below is not exclusive):

For age group (under the age of 10 years):

- a. Beti Bachao Beti Padhao (2015): This is a holistic initiative that aimed to solve the country's degrading Child Sex Ratio (CSR) and to improve the literacy rate among women in India. On 8th March 2018, the Prime Minister of India initiated the All India Expansion of the BBBP in Jhunjhunu, Rajasthan, after observing the improving statistics in the sex ratio at birth in 161 implementing districts. This scheme helped in – Preventing selective gender-based abortions, ensuring girl child education and inclusion, challenging gender stereotypes and promoting gender equity.
- b. Sukanya Samridhi Account (SSA) in the name of the girl child in any bank, made the process easier and increased public engagement to a large scale.
- c. CBSE Udaan Scheme (2014): The aim was to increase the number of girls enrolled in prestigious engineering and technical colleges across India.

For Adolescent Girl (menstruating age group):

- a. Rashtriya Kishor Swasthya Karyakram (2014) has been launched to promote menstrual hygiene amongst adolescent girls in the age group of 10-19.
- b. Also, Pradhan Mantri Bharitya Janaushadhi Pariyojna (2018) under which "Suvidha" sanitary napkins will be made available at lower costs.

For Women (for pregnant and lactating mothers support):

- a. Pradhan Mantri Matru Vandhana Yojana – DBT Scheme with a cash incentive of Rs. 5000/-
- b. Pradhan Mantri Surakshit Matritva Yojana (2016) – to provide fixed day comprehensive and quality antenatal care services to women in their 2nd/3rd trimester.

For women entrepreneurs'/ job seekers: Skill India Program (2015)

Political representation of Women: In India, this has happened for the first time in history that a woman from a tribal community has been elected as 15th President of India (26th July, 2022).

For the old age group (Pension Schemes): schemes like – Pradhan Mantri Vaya Vandana Scheme (2017)

Tax/ Interest Rates: Higher interest rates on FDs and deposits in Girl Child Bank accounts. The related accounts of most government schemes are excluded from income tax. This guarantees tax-efficient savings, which will benefit the girl child in the long run.

Supreme Court's Landmark Judgement: The practice of Triple Talaq was declared unconstitutional on 22nd August 2017. This judgement helped Muslim women against the arbitrary divorce attempt by their husbands by uttering the talaq word thrice in a row.

Challenges

The challenges are many in the context of Indian society. India is diverse and multi-cultured with many stereotypes and stoic approaches towards women making it harder for policymakers to help women drive out of this puddle. The complexities and diverse nature of the issue make the situation more complex making it harder to reach every household:

At the Societal Level:

- a. Cultural Norms and Stereotypes: The ideologies associated with women, often hinder the adoption of new opportunities and roles offered by the policy initiatives. For example: in most rural areas, girls are stopped from going to school after reaching adolescence because their family is not open to the ideas that support the girls of menstruating age group to go outside of the house and pursue their dreams.
- b. Literacy Rates and Family conditions: Most unawareness prevail in India due to poverty. Even though there are many opportunities out there for below-poverty-line families. yet, they are not aware of the benefits that they can get from the government.
- c. Violence and Harassment: Despite policy efforts, the trouble faced by women at their workplace hinders women's participation and progress.
- d. Psychological Barrier: Like resistance to accept the change has been prevalent in Indian society

At the administrative level:

- a. Implementation Gaps: effective implementation of policies at the grassroots level becomes challenging due to bureaucratic hurdles, lack of infrastructure, and capacity issues.
- b. Red Tapism
- c. Corruption
- d. Limited Political Representation
- e. Capacity Building

Scope of Improvement:

While the Administrative systems are doing their part of service, there are many aspects to be worked upon, for the betterment of women's condition in India. Under Modi Administration, women-centric policy initiatives have undoubtedly made strides toward promoting gender equality and empowerment in India. However, there remains significant scope for improvement to enhance the effectiveness, reach, and impact of these initiatives. Some aspects where the scope of improvement can be made are:

- a. Target Outreach and Awareness Programmes: Many women from marginalized and remote areas, are still unaware of benefits that they can avail in their lifetime. There is a need to strengthen awareness programs by involving NGOs, Civil society etc.
- b. Capacity-building training programs: By providing training and capacity-building programs to women, can help enhance their ability to take advantage of economic opportunities and make informed decisions.
- c. Combating deeply rooted gender stereotypes: Engaging communities through dialogue, and sensitization programs can help shift societal attitudes towards more equitable views of women's roles and rights.
- d. Increasing Women's participation in political activities: There are already reservation quotas for women, yet their representation and active participation is still missing at all levels of government and administration.

This is not an exclusive list, but by addressing the mentioned areas, the chances of women's empowerment can excel to a level where India can stand and proudly say that now we are on the correct path to achieve our women empowerment goals.

Conclusion

The women-centric initiatives undertaken during the Modi Administration as a whole represent a significant step towards women's empowerment and reducing gender disparity. These initiatives, spanning various spheres of life such as childhood, education, health, finance and representation opportunities in governance say a lot about the government's commitment to addressing the widely talked topic about of women's empowerment. The initiatives such as Ujjwala Yojana, Beti Bachao Beti Padhao and skill India has endowed us with positive impacts in our society and has proven a very imperative method to break barriers and contribute meaningfully to India's development journey. However, the journey is

ongoing, and the commitment to empowering women must remain steadfast.

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Indian Woman: Empowerment and Indian English Literature

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Abstract: The present paper is the analysis of the status of women empowerment through Indian English Literature. The paper will focus on the status of Indian woman in freedom struggle, political place, acceptance of unequal gender norms. For the empowerment of women, women should get the opportunity for education, should aware towards their rights, should get permission to make life-determining decisions. The constitution of India provided women equal social position with men. But still, she is struggling for equality in many ways. Literature is the mirror of society. The female writers depict the psychological suffering of Indian woman in male dominated society through their writings. A number of women novelists mainly wrote about the female experiences, sexual politics, gender relationship, women status in society and the struggle of Indian women for search for self-identity and self-dependency. The paper has tried to briefly discuss empowerment of women through Indian English Literature.

Key words: Women empowerment, self-identity, male dominated society, sustainable development.

Introduction: It was believed in Indian history that women should be dependent on father in childhood, on husband in young age and on son in old age, she was unable to assert herself separately. She had no divine right to perform any religious ritual. Her duty was only to please her husband. Violence against women is also counted as the biggest obstacle in women empowerment. Indian women have gone through this experience during covid-19 period. The rate of domestic violence was rapidly raised during the period. The scriptures about ancient India depict the status of Indian women in relation to rights and education which was equal to men. Vedas wrote about Indian Women Seers and Sages, Gargi and Maitri. But during medieval period women became the victim of all ill practices like Sati, ban on women remarriage and child marriage etc. It is found that the status of women in India has changed after independence. The Indian Constitution has upgraded the status of Indian women after independence. In the present time she is at the highlevel positions like Prime Minister, President, leader of opposition, external affair minister and finance minister. She has done outstanding in different spheres of life like teaching, academics, media, entrepreneur, defence etc.

Empowerment of women:

Empowerment is a process in which people acquire social, economic, educational, cultural and political power to liberate themselves from injustices in society. Women empowerment is a situation where women are given the opportunity to participate in the social, political, economy of life. The concept of empowerment cannot be understood better when contextualized to social, economic,

educational, political and the most important psychological empowerment of women.

Empowerment and Indian English Literature:

As we know that literature is the mirror of society. Indian female authors tried to raise their authority in male dominated environment. Women writers added new aspects to Indian English literature.

Toru Dutt, first Indian woman poet painted archetypes of Indian womanhood like Sita and Savitri through her poems. She displayed the suffering of women reinforcing conventional myths and self-sacrificing roles. Kamla Das also wrote aculeate and vigorous feminist poetry where she depicts the man woman relationship as the main theme. Krupalanibai Sathianadhan was the first woman novelist in Indian English literature. She published her autobiographical novel *Saguna* which highlights the woman's interrogation and disturbing experience of religious mixture of Cultural and feminism. Feminism has grown from Kamla Markanda, Anita Desai, Aarti Zubawala and Nayantara Sahgal. They have highlighted the psychological conflict and the emancipation of women's sensibility. The changing scenario in Indian English literature has witnessed the change in temperament, thought content and tone. The representation of women writers is very crucial to empower women. During pre-independence, the literary field was male dominated. In the post-independence period, women novelists have made a significant contribution to Indian English novels. A number of women novelists such as Kamla Markanda, Ruth Prawar, Anita Desai, Shashi Deshpande have written about female experiences, sexual politics, and general relationships, women

status in society and her quest for identity. The recent emergence of prizewinning women writers are Shobha De, Manju Kapur, Kusum Sawhney and Arundhati Roy.

Shashi Deshpande is conqueror of the Sahitya Academy award for her novel 'That Long Silence'. Her two famous novels are *The Dark Holds No Terror* and *Roots and Shadows*. She focused on family relationship and their dilemmas and conflict through her novels. Shashi Deshpande calls for equal status of women through her writings. She explores the traumas and agonies of being a woman and her quest for self-identity. Deshpande points out the 'scarcity-syndrome' experienced by a large number of working and non-working women who fail to procure a share in property, material aspects of family and control over their earning and above all their contribution in the decision-making process of the family and society as well.

Arundhati Roy is one of the renowned novelists in Indian English Literature. She believes that "A feminist is a woman who negotiate herself into a position where she has choices." *The God of Small Things*-Booker Winning novel of Arundhati, Roy is a narrative of Indian rural background and struggle of a woman in a patriarchal society against the caste system. She displayed the fight of woman for her freedom in male dominated society and struggle to get economic stability for her children. *The novel motivates Indian women to get social and economic freedom in male dominated society.*

Anita Desai is foremost Indian novelists after independence. She is often considered as a psychological and a feminist novelist who deals with the major themes of self –identity, isolation, inner struggle, man woman relationship, marital discord, lack of communication and mental problems of women. She introduced the psychological realism in her first novel 'Cry the Peacock'. The protagonist tries to escape from her cages. The female characters are unsatisfied, unhappy, failure and frustrate as found in the society. Desai's concern is with psychic life of her characters.

Nayantara is one of India's for most socio-political novelists and her novels present a valid picture of free India. She focuses upon the women's issues at the centre with political background. She presents the natural right of opportunity for women in her novels through various characters like Simrit in *The Day in shadow*, Saroj in *Storm in Chandigarh* and Rashmi in *This Time of Morning*. A time to be Happy (1958) and *Storm in Chandigarh* (1969) are classed as her political novels. The three novels are autobiographical to the extent and expand individually passionate encounters and conflicts

which are *This Time of morning* (1965) *Storm in Chandigarh* (1969) and *The Day in Shadow* (1971).

Kamala Markandaya is another important renowned women novelist. The female characters in her writings are exposed between convention and innovation, between her obligation as a little girl, a spouse and a mother and her nobility as a human being. Her women characters have certain casualties of social and financial weights. Markandaya has depicted women from unstable age gatherings and social foundations in her novels. She has likewise demonstrated how changes in financial and social status influence women more than men. In her first novel, *Nectar in a Sieve* reflects the East-West experience in various settings and venture the resultant identity emergency. She investigates life in India in relation to the effect of advancement on the conventional Indian culture and the social changing in her novel. She challenges mistreatment towards Indian woman and mastery of male over female in patriarchal society.

Conclusion:

Women literature provides us with an awareness of the role and expectations of women in society. It helps in understanding the process of women empowerment and advancement of gender justice. Literature by women writers expresses the socio-psychological realm of women and their expectation from society. Literature by women is an outlet for their subtle liberation from internal and external constraints. It provides them opportunity to think critically about issues of gender and sexuality in the context of interpersonal and social relations. It helps to explore women's experiences in a historical, psychological and social context. It provides us opportunity to understand the social construction of traditional and modern role of women and men and causes of conflict among them through the characters in Women's literature. In this sense, Literature by Indian women writers will empower women by giving new visions for their progress.

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Forgiveness & Happiness among Young Adults

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Abstract:

A conscious and deliberate decision to release feelings of resentment or vengeance towards a person or group who have harmed you is forgiveness. Forgiveness can be shown to self and others. A more fleeting and changeable state is called Happiness. It is constituted by the subjective and psychological well-being of an individual. It can be either eudaimonic or hedonic. This study aims at measuring the Forgiveness and Happiness among Young Adults. The tools used are the 29-item Oxford Happiness Scale by Michale Argyle and Peter Hills (2002) ; and The 18 - item Heartland Forgiveness Scale by Laura Y Thompson, C R Snyder & Lesa Hoffman (2005). The data was collected from 105 participants (54 males & 51 females) . The results obtained young females have higher forgiveness than young males and there is positive correlation between forgiveness and Happiness among Young Adults

Keywords: Forgiveness, Happiness & Young Adults.

Introduction:

Happiness is a state of well being that encompasses living a good life, one with a sense of meaning and deep contentment. "The experience of joy, contentment, or positive well-being, combined with a sense that one's life is good, meaningful, and worthwhile is happiness." (Sonja Lyubomirsky, 2006). Genetic makeup, achievements, life circumstances, marital status, social relationships, even your neighbors, social and cultural factors also influence our happiness. Individuals from collectivistic culture see happiness more in terms of harmony and contentment, while people from more individualistic-mind connect it to feelings of exuberance and joy. (William Tov, et al). A recent meta analysis it was found that a rise in happiness leads to decrease in depressive symptoms (sin & Lyubomirsky ,2009). Researchers also suggest that happiness can improve physical health also. (Diener & Seligman, 2002). A willingness to surrender one's entitlement to resentment, negative judgment, and apathetic behavior toward one who unjustly affects others, while nurturing the undeserved traits of compassion, generosity, and affection for them," is how Robert Enright describes forgiveness.

People can react to interpersonal offenses in a variety of ways. They may choose to shun the offender or wish to exact retribution. In instance, through forgiving, the victim basically disassociates themselves from the victim role. Forgiveness treatments have been demonstrated to enhance outcomes for victims of sexual abuse, adult offspring of alcoholics, and domestic violence victims who are suffering from PTSD (Reed and Enright, 2006). One's sense of personal

empowerment rises when they forgive (Hargrave, & Hammer, 2011). Additionally, it enables teenagers to take innovative charge of their life (Egan & Todorav, 2009).

Purpose of study

People are enduring protracted feelings of uncertainty, raw grief and loss, and a high level of emotional and physical tiredness as the COVID-19 pandemic transits into an endemic.

The isolation and disruption have caused many of our friends, coworkers, and family members to suffer greatly, and many of us are, of course, struggling severely as this message goes live.

The younger generation has played a significant role in the social, environmental, economic, and political life of the world over the last ten years. These days, their opinion matters more than ever before, they have a greater voice, and they serve as role models for ambitious, engaged citizens who are prepared to change the world.

Methodology

This study was conducted to assess the Forgiveness and Happiness among Young Adults and to find out the relationship between Forgiveness and Happiness among Young Adults. Study also intended to examine the gender difference in these 2 variables and to find out the relationship between Forgiveness and Happiness. Method chapter consists of aim, objectives, procedure, tools and the statistical analysis used in the study.

Aim: To assess the Forgiveness and Happiness among Young Adults

Objectives :

1. To assess the Forgiveness and Happiness among Young Adults

2. To find out if there is a significant gender difference in Forgiveness and Happiness among Young Adults.
3. To find out if there is a significant relationship between Forgiveness and Happiness among Young Adults.

Variables

Independent Variables: Gender of the participant

Dependent Variables: Forgiveness & Happiness.

Hypothesis

Ho1 : There is no significant gender difference in Forgiveness among young adults

Ho2 : There is no significant gender difference in Happiness among young adults

Ho3 : There is no significant relationship between Forgiveness and Happiness among Young Adults.

Research Design : The present study is quantitative in nature and adopts the survey method.

Forgiveness & Happiness Among Young Adults

Sampling : Sampling method adopted for the research was random sampling and data was collected from the states of Karnataka . The sample size was 105, with 54 males and 51 female participants who were aged between 18-30 years

Inclusion criteria : Young Adults aged between 18 - 30 years & from the state of Karnataka

Exclusion criteria : People with physical & psychiatric disabilities & Transgenders
People who are under medication

Tools

Name of the Tool	Authors' Name	No. of items	Reliability
The Oxford Happiness Questionnaire	Michael Argyle & Peter Hills	29	0.09
The Heartland Forgiveness Scale	Laura Y. Thompson & C. R. Snyder	18	-

Procedure

The participants were contacted through phone calls and emails. The participants willingness to participate in the study was ascertained using a consent form. The data was collected from the participants via phone call and via Google forms. Clear instructions were present in the Google forms, for each inventory used and also sometimes the instructions were given to the participants through phone calls. All the valid response sheets were

scored and the data was fed to the spreadsheet for scoring.

Statistical Analysis

Test of normalcy: Shapiro - Wilk test was used for testing the normalcy of the data .

Mann-Whitney U Test: Comparison of means.

Correlation : Spearman Rank Correlation was used to find out the relationship between happiness and forgiveness among young adults

Results & Discussions

Table 1 Normality testing of dependent variables Happiness and Forgiveness

	Kolmogorov-Smirnov			Shapiro- Wilk		
	Statistics	df	p	Statistics	df	p
Forgiveness	.097	105	.017	.957	105	.002
Happiness	.066	105	.200*	.985	105	.303

*. This is a lower bound of the true significance.

Table 1 shows the normality distribution of all the dependent variables in the sample (N=105). Since the Shapiro Wilk value is <0.05, the data is

not normally distributed. Hence Non Parametric tests have been used to analyze the data.

Table 2 Mann Whitney U Test in Happiness between Males and Females(N=105)

Forgiveness					
	Statistics	Sum of Mean Ranks	U	Z	p
Male	44.64	2410.50	925.500	-2.896	.004
Female	61.85	3154.50			

Table 2 shows the Mann Whitney U results of forgiveness between males and females . H01 states "There is no significant gender difference in Forgiveness among young adults". Since the p value is < 0.05, the hypothesis is rejected. Young females have higher forgiveness than young males. According to Case Western Reserve University, psychologist Julie Juola Exline noted that women

did not exhibit significantly different levels of retribution in the study when they remembered having committed identical offenses on their own. Women tend to focus more on creating relationships and less on the vindictive side of justice than men, since they are raised to be more sympathetic than men.

Table 3 Mann Whitney U Test in Happiness between Males and Females(N=105)

Happiness					
	Statistics	Sum of Mean Ranks	U	Z	p
Male	49.32	2663.50	1178.500	-1.273	.203
Female	56.86	2901.50			

Table 3 shows the Mann Whitney U results of Happiness between males and females . H02 states “ There is no significant gender difference in Happiness among young adults ” . Since the p value is > 0.05 , the hypothesis is retained. According to psychologists, experiencing connectedness, a sense

of accomplishment, and the freedom to act in accordance with your sense of self are necessary ingredients for happiness. Men and women equally report being happy when they have healthy relationships and a feeling of purpose in their lives.

Table 4 Spearman's Correlation between Happiness and Forgiveness (N=105)

	Forgiveness	Happiness
Forgiveness	1	.588**
Sig (2 tailed)	.	.000
Happiness	.588**	1
Sig (2 tailed)	.000	.

Correlation is significant at the 0.01 level

Table 4 shows the relationship between happiness and forgiveness in the sample. The results reveal that there is a significant positive relationship (at 0.01 level) between happiness and forgiveness. Hence the H03 “There is no significant relationship between Forgiveness and Happiness among Young Adults” the hypothesis is rejected. According to a study by Sapmaz et al. (2016), while self-forgiveness and other-forgiveness are associated with subjective happiness, they do not serve as predictors of it. Additionally, since it requires letting go of unfavorable thoughts and feelings, forgiving promotes inner tranquility and harmony. Because of this, it is anticipated that forgiving will increase subjective happiness (Maltby et al., 2005).

Conclusion: Young females have higher forgiveness than young males & there is positive correlation between forgiveness and happiness among young adults

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Impact of Social Media on Women Empowerment

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Abstract :

At the present time family members have unprecedented use of social media to keep them updated and informed about what is happening around them and world. Women's empowerment refers to the process of enabling women to have greater control over their lives and to be able to make their own decisions. This can include empowering women to participate fully in the economy and in the political process, as well as empowering them to make decisions about their own health and well-being. Women's empowerment is important because it can lead to a range of positive outcomes, including increased economic growth and development, improved health and well-being, and greater gender equality. It was concluded that the family members use social media for long hours daily were often had effect on women Empowerment.

Key words : social media, women Empowerment.

Introduction :

Women's empowerment refers to the process of enabling women to have greater control over their lives and to be able to make their own decisions. This can include empowering women to participate fully in the economy and in the political process, as well as empowering them to make decisions about their own health and well-being. Women's empowerment is important because it can lead to a range of positive outcomes, including increased economic growth and development, improved health and well-being, and greater gender equality. In India, women's empowerment has been a key issue for many years. Despite some progress in recent decades, women in India continue to face significant challenges when it comes to gender equality. These challenges include discrimination, lack of access to education and employment, and gender-based violence.

Impact of Social Media on Women Empowerment

Hence, the purpose of this small scale research study was to explore the student health problem while studying in online education and tips for parents.

Objectives :

- 1) To study about the current situation of the Women Empowerment.
- 1) To study about the Impact of Social Media on Women's Family Relation.

Methodology :

The purpose of this research is to learn about 80 Women's who face the problem of online and it's Impact of Social Media on Women Empowerment.

Qualitative research studies allow researchers to look into a phenomenon from the perspective of an individual's personal experiences in various scenarios and conditions. This study was conducted using a descriptive qualitative methodology in order to obtain relevant responses and give knowledge on students' actual experiences.

Some of the challenges facing women in India:

- **Discrimination:** Women in India often face discrimination in many areas of life, including in the home and in the workplace. This can make it difficult for them to access education and employment opportunities, and can lead to unequal treatment and lower pay.
- **Lack of access to education and employment:** Women in India face significant barriers when it comes to accessing education and employment. For example, data from the World Bank shows that only around 50% of women in India participate in the labour force, compared to around 80% of men. This is due in part to cultural and social barriers that prevent women from participating in the workforce, as well as lack of access to education and training.
- **Lack of access to education and employment:** Women in India face significant barriers when it comes to accessing education and employment. For example, data from the World Bank shows that only around 50% of women in India participate in the labour force, compared to around 80% of men. This is due in part to cultural and social barriers that prevent women from participating in the workforce, as well as lack of access to education and training.
- **Gender-based violence** is a major problem in India. The National Crime Records

Bureau reports that in 2021, there were over 428,278 reported cases of violence against women in India. This included incidents of physical and sexual assault, as well as dowry-related violence and female infanticide. The statistics are alarming, with 31,677 reported rapes against women in 2021 alone.

- **Poverty:** Many women in India live in poverty, particularly in rural areas. Poverty can make it difficult for women to access education and employment, and can lead to other challenges such as poor health and malnutrition.
- **Disparities between urban and rural areas:** Women in rural areas of India often face greater challenges when it comes to empowerment. For example, they may have less access to education and health care, and may be more isolated and vulnerable to gender-based violence.

Role of media :

Refers to an instrument of communication, like the internet while TV, radio, and newspapers are examples of more traditional forms of media. Due to advent of new technologies, now people are able to enjoy with benefits and outcomes of social media, this improved of social media is much faster in comparison to the older traditional media, allow individuals to establish a public or semi-public profile in a bounded system. Also allow the users to share a list of other social media users with whom they have a connection, view and transfer the connections' list within the system. Stay connected with friends and family members and offers an easy way to keeping in touch and maintaining relationships with individuals for communication.

Social media users grown to 66 billion people around the world in October 2020 and average of nearly 2 million new users are joining every day. The users around the world is spent 7 hours per day between April and June 2020, spending roughly 15% of their waking life using social platforms, social media penetration 50% over world. In Egypt there were 42.00 million social media user in Egypt in January 2020, increase by 2.9 million every three months, internet penetration stood at 54%, social media penetration stood at 41% in Egypt in January 2020. A family from Latin: Familia is a group of people related either by consanguinity by recognized birth, affinity by marriage or other relationship, or some combination of these members of the immediate family may include spouses, parents, brothers, sisters, sons, and daughters. Members of the extended family may include grandparents, aunts, uncles, cousins, nephews, nieces, and siblings-in-law. Sometimes these are also considered members of the immediate family, depending on an individual's specific relationship with them.

Positive effect of social media on parent-child relationships Keep parent in touch with their The Effect of Social Media on Family Relationships children through the help of social media. With the ability to video chat and share pictures and so on, families who live away from one another are able to close that distance, Couples are better able to get to know their other friends and social circles since social media feeds make it easier to see what a person gets up to and the things they like doing. It often makes them feel closer to each other despite having become friends only recently ,families can often share locations of favorite restaurants, family moments, fond memories, family life education, and family therapy and Families who have been through a divorce may find social media useful .

Major Find out :

There is a positive relation between family knowledge about social media use and family relationships with statically significant relation in two items When using SM get entertained more than sitting with family, SM decreases face to face communications between family member Relation between family knowledge about social media & Women Empowerment.. Family relationships Family knowledge about social media use Poor Fair Good

This finding was in with Effect of the same line social media use on family relationships and reported that female were 70% and the mean of age was 35.9 ± 18.2 years.

Regarding to the effect of social media on married couples relationships more than one third of married couples sometimes her feeling toward her partner changed negatively due to using social media, feel that social media make her partner not care about him and social media have broken life privacy between them.This finding 56.8% of married couple has impacts on relationship satisfaction due to social media use.

Regarding to effect of social media on Women Empowerment. the present study show that more than nine tenths of family members often social media decrease face to face communication between them, more than two third of them often social media decrease the interaction between them.

Limitations of the Study :

The present study limited to Impact of Social Media on Women Empowerment.

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Phenomenality and Empowerment Through Literature: A Study of Maya Angelou's Works

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Abstract :

Maya Angelou, an iconic Auto biographer and an acclaimed poet, established herself a versatile genius and writer. She emerged as a singer, dancer, script writer, director, choreographer, journalist and so on. As a member of the African American community, She experienced discrimination, marginalisation, segregation, suppression, oppression and repression of all types in America. The socio-political and economic and religious policies of the hegemonic whites promoted the supremacist policy and made the blacks in America dehumanised and depersonalised and deprived. An eighth grader from the Southern States, she rose against the triple disadvantages, institutionalised racism, interiorised inferiority, and patriarchy to reclaim humanity, individuality, self, integrity and phenomenality in America. She sings the still sad music of humanity in her writings and generalised it to alchemise it into aesthetic renderings for the posterity. The 'lived experiences' of a sensible soul of the writer finds expression in the Seven volumes of Autobiographies, Five volumes of poetry and miscellaneous works. She received many honours, doctoral degrees and finally the Presidential Medal in 2010.

Maya Angelou empowered herself by coursing through Harlem Renaissance and Black Arts Movement to become an iconic representative of the Post bellum period of African American Literature. She travelled from ignorance to illumination and from ignoble to noble to attain phenomenality through literature before she died at the age of 86 in 2014.

Key Words: Hegemony, Marginalisation, Segregation, Post bellum, Interiorised inferiority.

Introduction:

Maya Angelou is an African American women writer of poetry, autobiography and miscellaneous prose writings. Born in the Southern state of United States, she experiences the inclement racial discrimination in political, social and economic spaces. She overcomes the physical and psychological barriers and learns the bitter lessons of life in the school of adversity. She undergoes existential angst in her pursuit of identity and transforms all the agonies into aesthetic writings. She emerges out as a phenomenal woman to claim the highest civilian presidential award.

Maya Angelou, an iconic Autobiographer and an acclaimed Poet, established herself a versatile writer. She evolved herself into a singer, dancer, choreographer, script writer, director, journalist, political activist, and so on. Being a member of the African American Community, She encountered discrimination, marginalisation, segregation, suppression and repression at the political, social, economic and religious domains in America. The hegemonic white rule practised supremacist policies, Jim Crow Laws, octoroons and quadroons concepts under Mulatto to discriminate and segregate blacks in America. The blacks were dehumanised and depersonalised under slavery system and inequity remained a permanent feature

of America in the aftermath of the Declaration of Independence (1776) and the Civil Rights Act (1964). An eighth grader from the Southern states, Maya Angelou keenly observed her world with utmost sensitivity and discerning eye to record her experiences in an aesthetic way. She associated herself with the Harlem Renaissance and Black Arts Movement besides sharing her aspirations with political activism overtly and feminist consciousness covertly. She empowered herself with the 'lived experience' to emerge out a phenomenal woman to receive the highest civilian honour of US, the Presidential Award from the President Barack Obama in 2010.

Maya Angelou is considered a significant contributor to the Canons of African American Literature. She joins hands with Frederick Douglass, Richard Wright, Zora Neale Hurston, Gwendolyn Brooks and Anne Moody in writing Autobiography but with a difference. She imbibes the black literary tradition and adds individual talents to subvert the autobiographical genre to write serial autobiographies in seven volumes. The serial autobiographies starts with the publication of the seminal volume *I Know why the Caged bird Sings* (1969) and was followed by *Gather Together In My Name* (1974), *Singin' and Swingin' and Gettin' Merry Like Christmas* (1976), *The Heart of a*

Woman (1981), *All God's Children need Travelling Shoes* (1986), *A Song Flung up to Heaven* (2002) and *Mom and Me and Mom* (2013). It portrays the saga of sufferings and struggles of the self and the community covering fairly 86 years from 1928 to 2014. She displays undying heroism and robust optimism and the social documentation are candidly verbalized through the volumes. She subverts the autobiographic genre which is explicitly Western and White, to suit her purpose to expose the shady history of the blacks in America and makes it serial autobiographies. This 'rag to riches story' leads us to show how she empowered herself despite innumerable oddities and became phenomenal through literature.

The polyphonic nature of social autobiographical narratives provides for critiquing the oppressive, suppressive and repressive policies of America. The first volume *I Know Why the Caged Birds Sings* elaborately describes the life of the interiorized inferiority of the marginalized and segregated black community in the ghetto called Southern Stamps. She exposes the predatory ride of the white hegemonic and supremacist organization Ku Klux Klan (KKK) and the terror unleashed among the blacks. The discriminatory and dehumanising dentist Dr. Lincoln, the impudent Powhitetrash girls, the renaming act of Mrs. Cullinan, the Graduation day and so on are episodes revelatory in nature. Maya Angelou disturbs the linear narrative of Autobiography intentionally to explain the ill effects of the interiorizing inferiority that made the blacks voiceless, depressed and dehumanised due to the discriminatory policies of the American Whites. The poignancy of the bitter past is better captured through the eyes of the young Marguerite. The enlightened Maya acquires the required critical consciousness to critique the "tripartite crossfire of masculine" prejudice, white illogical hate and Black lack of power" (I Know 272). Her grandmother Annie Henderson and her mother Vivian Baxter transmit the black tradition to Maya Angelou and it is further supported by blacks like Mrs Flowers in empowering the writer's self.

The volume opens in a dramatic and startling manner similar to the unusual and abrupt style of Donne by opening with a rhetorical question "What are you looking at me for? / I didn't come to stay..." (I). It not only records the personal history of the writer but also the collective history of all the black women too. She succinctly records the inferior status and the smothering condition of living in Stamps as "they (the Blacks) had themselves undergone concentration camp living for centuries in slavery's plantations and later in share croppers cabins; But the sensations of common relationships were missing" (210). She diagnoses the five faces of oppression namely Violence, Exploitation,

Marginalization, Powerlessness and Cultural Imperialism. The racism of America certainly encompasses all these five factors and there by immobilized and reduced the African American amidst the pronounced commitment to the principle of equality. The five faces of oppression reinforce each other to consolidate the stated objective of racial discrimination. The dislocated, dispossessed and depraved blacks are made to feel subhuman by losing their root culture and human identity. However the degenerative policies could contain them only for a period.

The innate regenerative spirit and the survival instinct of human beings have necessitated the African Americans to brave against the negative images and worthlessness in order to recover, reclaim and redeem the status. The trajectory of emergence in the form of silence, passive resistant, active protest and proclamation are found in the history of the suppressed and oppressed lives of African Americans. The Autobiographies of Maya Angelou graphically describe the painful pages of the history of African American community with all certainty. The saga of the individual is undoubtedly interwoven with the history of the community. Maya Angelou exposes the cunningness of H.D. Tolbrooke, and the exploitative nature of the patriarchal society in the second volume *Gather Together in My Name* (1974). She speaks about the unemployment problems faced by the blacks in America and explains Maya's sexual tryst, her textured guilt and her economic pursuits. It portrays her incompatible interracial marriage with Tosh Angelos. Her yearning for independence and freedom goad her to seek employment in a hostile atmosphere. She goes to Los Angeles, to Stamps and to San Francisco. She finds employment as creole cook, swing shift waitress, madam and she finally enters show business. She observes that the black ghettos of the forties fall victim to narcotics like marijuana, cocaine, hop and heroin in order to overcome the economic pressure and to find substitute gratification. She exposes the desolate nature of the blacks in America in a candid manner.

The third volume *Singin' and Swingin' and Gettin' Merry Like Christmas* (1976) portrays her incompatible interracial marriage with Tosh Angelos. The diasporic sensibility or the double consciousness of the African American and the diasporic longing for Mother Africa constitute the core of this volume. She makes use of the collective unconsciousness to reveal the gloomy past of the community. The death of Annie Henderson makes Maya more poetic in her mourning. Following the footsteps of Le Roi Jones, Malcolm X and others, Marguerite resorts to name change and adopts Maya Angelou as her name to describe "the Me myself of Me" (Singin' 110). It further declares her passion

for music as a refuge. True to it this volume starts with her employment in the Melrose Record Shop on Fillmore and ends with the return from the cultural tour of European and African countries.

The Fourth part *The Heart of a Woman* (1981) records the evolution of the writers self. Maya's active participation in Harlem Renaissance and in Civil Rights Movement and her close association with Malcolm X and Martin Luther King Jr form the subject matter of this volume. Her artistic pursuit at Harlem writer's Guild her , communal concern and solidarity, her interest in South African political activist Vusumzi Make, and so on present her diverse interests and experiences. It relates the feministic concerns and the theme of motherhood in a detailed manner. She describes her experience in Purple Onion and exposes the racial intent in show business. The reference to the ruling of the Supreme Court in Brown Vs Board of Education is made to celebrate the moment.

The Fifth volume *All Gods Children Need Travelling Shoes* (1986) describes the diasporic sensibility of Maya Angelou, her marital experiments with Vusumzi Make in Egypt, her Ghanaian life and her struggle for independence and employment. She gains the first hand experience of Mother Africa and recalls the gloomy past of the Middle passage. Maya is thirty three and Guy is seventeen. She speaks about her stay in Ghana as, "I had worked successfully as a journalist in Cairo and failed sadly at a marriage which I ended with false public dignity and copious secret tears. But with all crying in the past, I was on my way to another adventure. The future was plump with promise" (All God's 2). However she gets disillusioned in her effort to reconcile the diasporic intent and decides to anchor herself in America. She tours the Dunkwa, the gold mining area, the Cape Coast Castle and Elmina Castle in Ghana. She meets the first African Vice Chancellor ,Nana Nketsia and an Ahanta Paramount chief. She is introduced to Kwesi Brew, a poet and the Minister of protocol in charge of State Formalities. They all speak of Africa's greatness and are proud of being black. She engages Malcolm X in Accra and organises a march in Ghana to strengthen the hands of Doctor King in Washington. she displays utmost social concern and mixes with many leaders. She closes the volume with a positive note and says, "through the centuries of despair and dislocation; we had been creative, because we faced down death by daring to hope"(227).

A Song Flung up to Heaven (2002) remains the sixth book that narrates her return to America. The Assassination of Martin Luther King, her support to Malcolm's, the roots of Watts finding her niche in writing and joining Harlem Writers Guild and writers James Baldwin, Rosa Guy and Dolly.

The writer is able to assess her self esteem position in the society. She says, "My stature had definitely increased" (A Song 5). Her political and social dynamism earned her great prestige both in Africa and in America and among the members of the community. She is able to achieve self esteem, eminence and prominence through hard work. The concluding volume *Mom and Me and Mom* (2013) revisits the past and records Maya's gratitude for her grandmother Annie Henderson and mother Vivian Baxter and celebrates her empowerment and phenomenal achievement despite innumerable odds. She sings and speaks for the voiceless. Her undying heroism, robust optimism and the social documentation are overtly verbalized through the serial autobiographies. She demystifies the racial and patriarchal myths to reclaim and empower herself, individuality and phenomenality through literature.

The Five poetic volumes of Maya Angelou are *Just Give Me a Cool Drink of Water Fore I Diiie* in 1971, *Oh! Pray My Wings Are Gonna Fit Me Well* (1978) *And Still I Rise* (1978), *Shaker, Why Don't You Sing* (1983) and *RT4* (1990). She wrote individual poems for special occasions. She is the first black woman to have the rare humour to write and recite the poem '6n the pulse of Morning' on the occasion of the President Bill Clinton's inaugural ceremony in 1993. The poem "We Had Him" is read at the funeral of Michael Jackson in 2009 and "His Day is Done", a tribute to Nelson Mandela (2013) and so on. The Poem "And Still I Rise" speaks volumes about the problems of the blacks in America and records the resilience and reclamation of their lost pride and glory. The 'phenomenal woman' celebrates her physique and glorifies womanhood and proclaims herself as a phenomenal woman.

Maya Angelo has published three volumes of essay collections of wisdom and homilies namely "Wouldn't Take Nothing for My Journey Now" in 1993, "Even the Stars Looks Lonesome" in 1997 and "Letters to My Daughter" in 2008. Further she wrote Children Books, Picture Books and Cookery too. The works of Maya Angelo appears to be a scriptotherapy in nature and a logo therapy to channelize her energy towards Literature. The incredible saga of Maya Angela unfolds how she moved from the depersonalized to indomitable personality and non entity to phenomenality.

Conclusion:

Maya Angelou vindicates herself an empowered woman by achieving phenomenality through literature. She still rises to become a multifaceted personality and proves herself a phenomenal woman by becoming an acclaimed poet and an iconic autobiographer. She achieves

immortality by being a contributor to the canons of African American literature.

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A Case Study on the Significance of Self-Help Groups for Rural Empowerment of Women in India

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Abstract:

This study concentrated on the comprehensive function of SHGs in empowering rural women as a paradigm of rural empowerment through rural development initiatives. The fundamental characteristic of the Indian economy is regional disparity. The Indian economy is based on the rural sector, which is the largest. When it comes to reducing rural poverty while promoting economic growth and stability, the rural woman is at the centre of rural development. Rural development initiatives are the only source of rural empowerment. Agricultural expansion, the creation of social and economic infrastructure, fair salaries, housing, public health, education, village planning, dietary needs, and communication are all part of the rural development program. The current paper focuses on rural women's empowerment initiatives. These programs primarily attempted to address the three main issues facing rural India: (i) poverty, (ii) unemployment, and (iii) food insecurity. As a fresh experiment, the governments have replaced all of the prior self-employment programs with just one, the Self-Help Group Program. To put it more precisely, the self-help group is the best strategy for empowering rural poor women, who serve as the model for rural development through the eradication of rural poverty in particular and the all-sided, sustainable development of the nation in general. Through including an empowerment of women component in the development process, the Woman SHG program has demonstrated that rural empowerment is possible.

Key Words: Self-Help Organization, Direct Poverty Attack, Shanti Niketan, Self-Reliant Village Economy, Women Empowerment, Rural Empowerment.

Introduction

In India, it is quite difficult to create balanced, sustainable growth with stability, whether it be economic or not, until the rural sector is given more influence. Rural women will always be a major part of the Indian economy's growth process because they are an equal player in the development process. India has 8.40 million villages, and 78.84% of the country's people live in rural areas. Since women make up 58.25% of the population, most of them live in rural areas. Most rural women fall under the category of being below the poverty line. So, because rural poor women are also poor, poverty has become more feminized. The largest and most important sector for the Indian economy is the rural sector. When it comes to reducing rural poverty and promoting rural emancipation, the rural woman will always be at the center of rural development. The government-initiated women's self-help group program is one of the best participative approaches to rural empowerment through rural development as a policy-measure of eradicating rural poverty. Actually, it's a brand-new experiment in rural empowerment.

Necessity Of The Study

This study contributes to the growing body of evidence demonstrating the essential role played

by rural women in the process of rural empowerment. Women's advancement in social, political, economic, and educational spheres may have a ripple effect on rural empowerment.

Purpose Of The Study

The major goals of this research study are to (i) identify the strategies used by rural development programs to empower rural areas before and after independence, and (ii) determine the successes of women self-help organizations to assist rural empowerment by empowering women.

A Review Of The Works

The soul of India, according to Mahatma Gandhi, "lives in her seven hundred thousand villages." Therefore, the empowerment of these villages will have a significant impact on the empowerment of India [V.S. Ganesamurthy 2007]. In these villages, a high standard of living is necessary. For an Indian village, a high quality of life entails unrestricted access to primary healthcare, primary and middle school education, a steady source of income that can cover basic expenses, and a fulfilling familial, social, and spiritual life [A.K. Pandey 2002]. The goal of rural empowerment is to ensure that villages are transformed drastically into socially stimulating, self-sustaining, growth-oriented communities.

The development of India's rural population, which numbers 833 million, is crucial to the Empowering Rural India initiative and the development it will have. The sustainable development, however, can only be achieved by giving women an equal role in the development process, as supported by recent studies on the subject [O.D. Heggade et al 2006]. Because of this, our planners have placed a greater emphasis on the empowerment of women, particularly rural women. The majority of research studies agreed that the Self-Help Groups movement in the nation made the mission of women's emancipation successful everywhere and that it had supported rural emancipation in the nation [O.D. Heggade et al 2008].

The existing agricultural worker force in India has to relocate to non-agricultural sectors in order to survive during the industrialisation process. Managing the transition of the 80% of the rural population from an economy centered on the village and based on agriculture to an economy focused on industry is the key difficulty facing Empowering Rural India during this shift. The focus of this study [Kamaraj K 2009] is on the role that women's SHG programs have had in fostering the growth of female entrepreneurs in communities that can effectively meet this challenge.

The difficulties and opportunities faced by women seeking self-employment were emphasized by P. Jayakumar and J. Kannan in 2014. The primary obstacles faced by women are their dual roles as business owners and mothers, which overlap their responsibilities for both work and family, illiteracy among rural women, a lack of risk-taking ability, a lack of information and support, a need for training and development, etc. However, with the government's growing interest in women's entrepreneurship, this has created an opportunity for women.

The advancement of women's entrepreneurship was highlighted by Priyanka Sharma in 2013. These include establishing specific target groups for female entrepreneurs, better educational facilities, suitable training programs, and vocational training. The issues that women entrepreneurs encounter was also emphasized by this study. Male dominance in society, a lack of financial support, the responsibilities of women in the home, etc.

Findings Of The Study

1. Development of rural areas and rural empowerment:

The Indian government restricts the definition of "rural development" to solely include anti-poverty initiatives. However, rural development encompasses a wide range of activities, such as

increasing agricultural production, creating social and economic infrastructure, ensuring fair salaries, providing housing, improving public health and education, and preparing for villagers' planning, nutrition, and communication. Therefore, it is a useful tool for disadvantaged rural households seeking to revitalize their communities. If the rural society is not given permission to participate in the development process, this tool is dull. Rural empowerment is the approval or strengthening of rural community or villages in areas like social, political, economic, academic, production technology, and means of production. Only with such authorisation is it possible to revitalize and develop rural areas, including to enable village-community growth that is self-sustaining.

2. Desire for rural emancipation:

All rural development initiatives were created with the primary goal of addressing the issues faced by the rural community's most vulnerable members. As a result, they focused on improving and conserving the local community's access to resources including land, labour, and supplies in order to raise the standard of living for the villagers. To put it another way, they are designed to have a comprehensive picture of the resources available and to use them in the best possible ways for the complete development of the villages. It was a major goal of the post-Independence Government's rural development programs to see complete and all-encompassing rural development in India.

These programs serve as the vehicles to achieve the primary aspirations or goals of rural empowerment, such as (i) maximizing production in agriculture and related activities in rural areas, including development of rural industries with a focus on village and cottage industries (ii) creating as many gainful employment opportunities as possible in rural areas, especially for the most vulnerable members of the community so they can rise above the poverty line (iii), and (iv) ensuring that the most vulnerable members of the community have access to the most basic and necessary services.

3. Strategies for Rural Empowerment:

Since the time of British administration, a variety of strategies have been used to empower rural areas, but throughout the five-year plan eras, they gained increased prominence. Analysis is done of the key strategies.

1. Methods used before 1947:

During the years leading up to independence, Rabindranath Tagore's "Shanti Niketan" may have been the first organization to launch a rural development program in India. The several rural development projects carried out in India as tests during British rule included the Marthandam

Project, Gurgaoan Experiment, Baroda Rural Reconstruction Movement, Gandhi's different experiments, Firka Development Project, etc. The community development program's beginnings may be traced back to the Marthandam experiment, which was conducted close to Trivandrum. A "Self-Sufficient Village Economy" and "Self-Reliant Village Community" were two goals that Mahatma Gandhi fought for. According to research conducted in India, Gandhi's experiments were more ideal and appropriate for rural development and rural empowerment [Amarendra 1988].

I. Approaches used since 1947:

The governments have started a number of rural development programs since 1947. Albert Mayer introduced the original and most important rural development program. In 1948, Mayer and his team conducted research in Uttar Pradesh's rural areas before submitting their "Pilot Intensive Project for Etawah District." Agriculture and business now have links thanks to the programme. The Ministry of Rural Development was established by the central government shortly after the First Five Year Plan began. Its responsibilities include designing, devising, implementing, managing, controlling, and evaluating the nation's rural development programs. The "Community Development Program" (CDP) was introduced by the government on October 2nd, 1952. The trickle-down theory served as its foundation. The same plan also included the implementation of the national Extension service program.

Mahatma Gandhi believed that the foundation must be laid for Indian independence. The government implemented the Panchayat Raj Institution (PRI) system in 1959 as a means of democratic decentralization based on the recommendations of the Balwantrai Mehta Committee. This system was based on Gandhiji's ideology of self-reliant local communities. A minimum of one-third of the seats in local self-government in India were reserved for women as of the 73rd amendment to the Indian Constitution, which was passed in 1993. These PRIs are in charge of carrying out the programs for rural development as well as developing rural industries and agriculture. During the Third Plan, the "Intensive Agricultural District Programme (IADP)" and "Green Revolution" programs were developed to re-distribute wealth and income among rural areas and advance agriculture.

In order to provide financial services to the rural poor, credit institutions like as nationalized commercial banks, regional rural banks, cooperatives, etc., have been established in rural areas. Recently, NABARD started a bank-linkage microcredit organization in rural areas named "Self-

help Group." SHG programs made it possible for rural impoverished women to approach banks for credit. A change is taking place in India's "Rural Credit Delivery System." A time-bound action plan known as "Bharat Nirman" has been introduced under the Eleventh Plan and covers rural development initiatives including irrigation, rural roads, safe drinking water, rural electrification, health care, nutrition, education for girls up to higher education, etc. By lowering regional inequalities, these rural development programs created a solid path to rural empowerment.

2. Factors Affecting Rural Empowerment:

The three main issues facing rural India are (i) poverty, (ii) unemployment, and (iii) food insecurity, and the rural development programs are designed to address these issues as a tool for rural empowerment. The three crucial dimensions of this instrument have evolved. The first aims to enhance the economic circumstances of the rural poor through institutional changes, new agricultural methods, new agricultural policy, rural infrastructure development, minimum basic needs program, rural credit, rural employment programs, and food security system. The second is to better the socioeconomic circumstances of the poor in rural areas through social mobilization, health, nutrition, mass education, and rural social empowerment programs. And the third is to ameliorate the political circumstances of the rural poor, especially the women of the rural poor, by granting women's reservations.

3. New study under the SHG Program:

The government has substituted the Self-Help Group Program as a fresh experiment in place of all the previous self-employment programs that had shortcomings and restrictions. The women's "Self-Help Group" (SHG) is a loose association of up to 20 women from the less affluent segment of the village society, established, owned, maintained, and controlled by the members, based on cooperation, reciprocity, shared interests, and resource sharing. These groups share a similar sense of need and urge for group participation. These organizations encourage members to save money, and they make use of the combined resources to take care of members' sudden requirements, such as their appetites for consumables.

Many have argued that the fact that the group is an unofficial organization of uniformly poor women proves that the women in the group must all have the same caste, class, or other identifying characteristic as well as reside in the same area to qualify as being in the group. Institutional credit is simple to obtain for these underprivileged women. Through group collaboration, they pool their savings and then lend

out the combined funds at a low interest rate to other group members in need. Both productive and consumption-oriented uses of the fund are made by the borrower members. This backdrop explains the self-help group's role as a microfinance institution in the rural credit delivery system. But self-help groups are also a means of socio-economic empowerment for the poor, in addition to being a source of microfinance.

The Indian government has begun organizing disadvantaged women into self-help organizations after realizing the effectiveness and promise of this strategy for reducing poverty and empowering rural areas. Furthermore, it is acknowledged that self-help groups are the best strategy for empowering rural poor women and achieving rural development. Recent studies on development-related topics have succinctly confirmed that include women as equal participants in the development process is the only way to achieve sustainable development. Because of this, our planners have placed a greater emphasis on the empowerment of women, particularly rural women. The goal of women's emancipation became a worldwide success thanks to the Self-Help Groups movement in the nation.

The numerous more accomplishments of self-help groups have been reported in numerous research papers on the success stories of women self-help groups. They are: (a) women received better education and training to increase their income to supplement their families' income; (b) women gained financial power to spend money on their children's health, education, and nutrition; (c) women's economic and social status improved; (d)

women had better access to credit and higher income; (e) women, to some extent, overcame social ills; and (f) women's empowerment. The SHG program has actually been shown to be a tool for changing rural living by empowering women in a variety of professions.

Conclusion

A self-help group is an unofficial organization of rural poor women who have voluntarily joined forces to work for their own economic, social, and political development. This is particularly true in the context of rural development as an instrument of rural empowerment within the framework of the country's development. The means of obtaining social and economic benefits are made available to rural impoverished people. More specifically, it was confirmed—as agreed upon by numerous research studies—that the self-help group is the best strategy for empowering rural poor women, who serve as the model for rural empowerment through the eradication of rural poverty in particular and the all-around, sustainable development of the nation in general.

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The Challenges Faced By Rural Women in Accessing Education in Bengal

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Abstract:

Being a patriarchal country, in India where most of the women are deprived from education. So, our society is lagging behind from the prospect of overall development. Basically, in rural areas the challenges faced by rural women for accessing basic education in Bengal. In India, the status of the girl child has been a subject of much discussion, controversy, and debate. From the beginning, girl children are seen as burdens rather than blessings, bearers of exorbitant dowries, who will eventually move into the homes of their husbands. There are some overwhelming cultural and economic reasons why female children are not receiving the same medical, emotional, and educational attention as their male counterparts. Despite the improvements, there continues to be a large gap between the educational levels of men and women in rural India. Women education in India has been a most important preoccupation of both administrative and civil society because educated women can play a very important role in the society for socio-economic development, besides political and legal. It is one of the opportunities for women empowerment because it enables them to respond to the challenges; to confront their traditional role and change their life-style.

Keywords: Burden, improvements, socio-economic, development, opportunities.

Introduction:

“Era Joto beshi Pore, Toto beshi Jaane, toto kom mane”, a literal translation of this famous quote from Satyajit ray’s dystopic film “Hirak Rajar Deshe” would be, “The more they learn, the more they know, the less they follow”. If you educate a man, you educate an individual. But if you educate a woman, you educate the nation. The purpose of the study is to find out the various dimensions that contributes to the challenges faced by rural women for accessing basic education in rural areas. Educational techniques comprise of the ability to educate, teaching, proper explanation, conversation and guided examination. Education generally occurs in the direction of teachers, despite students also are able to school themselves. Right to Education has been acknowledged by few governments and the United Nations. In maximum countries, education has been made compulsory till a certain age factor, for e.g. in India it is compulsory for everyone to acquire education till the age of 14 years. The position of women in India had been a topic of wide discussion with respect to the changes which had occurred in the stretch of the foregone Indian history. Despite the need for education is on an increase, the female literacy ratio in our country is lower as compared to the male literacy ratio. As far hardly any girls compared to boys seek admission in school, and from that countless girls drop out. In urban part of the country, girls are probably on the same level with boys with respect to getting education. But the scene in rural part of the country

is totally different side where girls continue to be not so much as literate as compared with the boys. The literacy rate of rural population of West Bengal is 72.97% compared to that of India’s rural literacy rate. Promotion of rural education by every state and U.T. in India is essential for inclusive development of country.

Differences between urban & rural education- The differences between rural and urban education system are as follows:

- **Number of schools-** In urban areas, there are large number of schools, colleges, universities and other training centres. On the contrary, in rural areas there are lesser number of schools.
- **Transportation facilities-** In urban areas, adequate transportation facilities are available to students, in rural areas students either have to walk to schools or to make use of their own personal transportation.
- **Provision of civic amenities and facilities-** In urban schools, there are provision of civic amenities and facilities like availability of rest rooms, clean drinking water, classrooms, infrastructure, furniture, machinery, equipment, technology. But in rural areas, these facilities and civic amenities are unavailable.
- **Use of technology-** In urban schools, teachers make use of technology with purpose of providing notes and other learning materials to students. But in rural areas, they cannot make use of technology for teaching and learning process.

- **Infrastructure-** The provision of infrastructure in urban areas is in well developed state as compared to schools in rural areas.
- **Teachers-** Teachers recruited in urban schools are well qualified and experienced. In schools of rural areas, teachers lack skills and abilities, they are unaware in terms of performance.

Problems Faced by Rural Women:

- **Teacher's accountability-** Elementary education in rural areas of West Bengal is facing problem of teacher's accountability. They negatively interpret teaching as mission and then as profession not adhering teaching is democratic of all professions.
- **Inadequacy of TLMs-** The use of Teaching-Learning Materials (TLMs) is poor and not popular. The activity based and innovative methods of teaching are not used by teachers which makes teaching uninteresting and dull.
- **Problems of teacher appointment and transfer-** There are many schools in rural areas of WB running with one or two teachers where there is urgent need of more teachers as per student strength.
- **Mid-day meal administration-** From 2008-9 the scheme covers all children studying in Govt. Local Body and Govt. Aided Primary and Upper Primary Schools and the EGS/AIE Centres including Madrasa and Maqtabas supported under SSA of all areas across the country.
- **Unsatisfactory physical structure-** The physical infrastructure in rural schools of Bengal is in unsatisfactory condition, like drinking water facility, usability of toilet facilities, sperate provision for girl's toilet, library facilities.
- **Teaching and training-** The teachers to make their teaching activity based joyful for elementary school learners are required to be exposed to orientation programmes. Training has been a mandatory criterion for appointment of teachers for which teachers will be appointed only with requisite training degree and academic qualifications fixed by NCTE.
- **Diversion of Funds-** Sarva Shiksha Abhiyan (SSA), the centrally sponsored scheme of government of India provides financial support for construction & infrastructure.
- **Absence of school inspection at regular intervals-** In education administration and supervision at elementary school level in WB, the Sub-Inspector of Schools (SIS) are entrusted with inspection of schools.
- **Spread of private tuitions-** The Annual Status of Education Report (RURAL) 2010-2013, the trend of private tuition is more in government

primary and upper primary schools as compared to private schools in rural areas of WB.

- **Lack of transparent governance-** As per the RTE 2009, the primary responsibility for effective and transparent governance lies with School Management Committees of Schools, their functions are not satisfactory and failure in rural areas of WB. It has been proved from the Village Education Committees (VECs).

Various Strategies adopted for solution:

Implementation of RTE Act, 2009 with prepared

Road Map- The West Bengal government has prepared road map encompassing all quality interventions and other provisions, provision of teachers stated in PTR, training in untrained teachers with infrastructure. The developed road map in WB as per the RTE Act, 2009 is like the formulation of State RTE Rules as per RTE 2009, is under process; fixation of limits of neighbourhood for primary and upper primary schools are to be done; teacher recruitment is necessary to follow the PTR as per guidelines.

Implementation of revised framework of SSA-

The main objective of Sarva Shiksha Abhiyan has to provide useful and relevant elementary education for all children in age group 6-14 years by end of 2010. The RCFCE Act 2009, makes implementation of compulsory education legally binding all states and UTs. The National Level Committee's report on "Implementation of RTE Act and Resultant Revamp of SSA 2010".

To increase enrolment and retention in rural

schools- The government of Bengal launched special enrolment drive programme called Bharati Sunischitkaran Karmasuchi 2007 for rural areas and of state. The purpose was to cover huge number of Out of School Children (OOSC).

Improving the school infrastructure with stress

on ICT based infrastructure- The RTE harmonized SSA is in keen process to have all weather school buildings, toilet, drinking water facilities, barrier free access, library with ICT access, playground, boundary walls in school's buildings including rural areas.

Establishment of primary schools in remote

areas of rural population- In West Bengal out of 20 districts there are places in rural areas which do not have any primary school within 1km. of habitation. The estimate of 2010-11 shows that there is need to set up 1557 new primary schools and 14165 upper primary schools in order to ensure adequate access with availability of schools within 1km. of habitation in rural areas.

Measures formulated by government to solve the problems:

State Government should undertake measures to minimize the gap and if required undertake positive discrimination in favour of

females and introduce infrastructure to bring women to the arena of education. They should incorporate courses on techniques of self defence as a compulsory component in the syllabus of Physical Education. Concept and approaches of gender and related social legislations should be incorporate in the study material of school education to spread social awareness. The policy framework, provision of educational opportunities for women has been an important aspect of national endeavour in field of education since independence. In 1994, India passed universal female education bill offering parents incentives for access and punishment for keeping girl child out of school. These endeavours yield significant results, but gender disparities persist, more so in rural areas and among disadvantaged communities. Many government and non-government organisations are working. The lives of many females are being transformed by these organisations. They allocate specific schools, adopt keenly observe progress of children and their achievements. Government is expanding activities and setting up schools in additional villages. The Rashtriya Madhyamik Shiksha Abhiyan stresses on improving access to secondary schools to all girls according to norms through proximate location, efficient and safe transport arrangements, residential facilities, depending on local circumstances including open schooling, satisfactory quality due to gender, socio-economic, disability and other barriers.

Lok Jumbish Project- The Lok Jumbish project has 75 blocks covering nearly 12 million of population. The functioning of project is carried out simultaneously with government agencies, teachers, NGOs, elected representatives and individuals in an interactive group. There has been implementation of efforts with main purpose of promoting universalization of primary education. It works on seven guiding principles like process of rather than product approach, partnerships, decentralized functioning, participatory learning, integration with mainstream education system, flexibility of management and creating multiple levels of leadership committed to equality and mission mode.

Shiksha Karmi Project- The Shiksha Karmi Project (SKP) is being implemented since 1987, with assistance from Swedish International Development Cooperation Agency (SIDA). The main aim of project is universalisation and qualitative improvement of primary education in backward and remote villages of Rajasthan with special focus on girls. SKP has set up the Village Education Committee's (VECs) in 2000 villages to promote community involvement in primary education and encourage village level planning. SKP also runs non formal classes like Prehar Pathshalas schools, with suitable timings. To

promote education among girls, Angan Pathshalas are being operated in three blocks.

Operation Blackboard- This scheme was initiated in 1987 with main aim of bringing improvements within school environmental conditions. For purpose of retaining students and improving their skills, this scheme was initiated. Progress has been observed in primary education through this scheme.

Conclusion:

Villages do not have primary school with proper infrastructure. The scientific education system like smart classroom has enlivened current education system. Primary schools in rural areas do not use smart technology. Virtual learning is big step in student teacher interaction during Covid-19 situation. Lack of proper infrastructure in rural primary schools pushed back entire student's community along with primary school teachers which needs changes in primary education curriculum. The excess population upsets balance of environment. Excessive birth rate in rural areas results in poor health of mother. It is quite impossible for her to take equal care of every child. Thus, children in rural areas lack proper parental care. Variation should be induced in curriculum of primary education. Students in rural areas are deprived of those lessons of music, drawing, dancing and it is important to bring change in curriculum of primary education. Students will be benefitted if aesthetic subjects are added in curriculum. Children in rural areas have talent but they do not get any exposure. Primary school teachers need to come forward to awake talent in children in rural areas. Equalization of educational opportunities means creating opportunities for self-development for all. Citizens irrespective of their race, religion, caste, social status, financial compatibility should have equal right for education. Government and state should spend much to provide best educational opportunities for all in rural areas. Primary school teachers in rural areas need to pay attention to financially backward but meritorious students. At last, to empowered women, there needs to be a change in the mind-set of the people all over. Not just the women themselves, but the men have to wake up, hold the hands and jointly move towards equality and equity. Swami Vivekananda once said "There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing".

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Tribal Women Empowerment and India Government

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Abstract-

The status of assigned to women in any society reflects nature of the cultural richness and level of its civilisational standards. The degree of freedom and respect given to women to move about and take part in public activities gives good idea of nature of society to which they belong. After independence, Indian government through advent of various welfare measures, the government expressed great concern in development and progress of tribals and tribal women throughout. The administrators visit to tribal areas to meet them, seek their problem and to solve it. Industrial revolution and consequent industrialisation opened doors of employment of tribal women; they started availing themselves for employment opportunities in almost every field. Provision of employment opportunities for women on wage, salary or any other remuneration has been a socio-economic development of great concern. Women's increasing involvement in paid labour force led to number of social consequences. In this paper, we will discuss on development and empowerment of tribal women initiated by India government thus positioning them in mainstream society.

Key words: Society, administrators, development, problem, revolution.

Introduction-

The aspects concerning tribals are attended in policy making and discussing development induced deprivation. The natural resources from which development projects alienate from foundations of economy, culture, social systems, political structure and their identity. The traditional societies are patriarchal. Women are termed not as equal as men and do not possess higher status than their higher caste counterparts. Man represents family in society and women is main decision-maker in family economy, production, social relations etc. She takes decision on children's upbringing and marriage. The neglect ensures marginalisation of powerless classes and women in particular. It affects women from dominant classes and is felt much more by Dalits and tribals. The status of Indian women has changed drastically since independence. With these former changes, exploitation of women was reduced to a great extent. Freedom with better orientation were provided to women's organization to pursue their interests. National policies, programmes focused on women and importance of researches are increasingly realised. Commissions were appointed by central and state governments to study causes of low status of tribal women and to protect their rights in various fields. The activities of UNESCO created awareness of problems of women in India. The improvement of women was recognized in areas like legislation, education, economic, employment sector, political participation and awareness of their rights on part of women.

Meaning of Empowerment of Women-

The term empowerment of women has been popular since 1980s. Empowerment of women refers to the process of providing power to woman to become free from the control of others, that is to assume power to control her own life and to determine her from own conditions. Women continued to suffer from one or other kind of disability. The United Nations through its various meetings and pronouncements was giving call to its member nations to remove ugly practice of gender discrimination.

Problems of Tribals-

The tribals constituting 8.8% of total population of India, faces many problems. Some of problems faced by tribals in India are: **Problem of geographic separation-** Most of tribals of India are in way geographically separated from rest of population. Some live in unapproachable physical area like deep valley, dense forest, hills, mountains. Thus, they are socially separated from civilised world. The physical and social isolation or seclusion has retarded tribal development. The welfare programmes and developmental projects undertaken by government do not reach tribals as geographic isolation. Hence, tribals need to be protected from leading an isolated life away from villages, towns, cities.

1. . Some other problems faced by tribals are problem of health and sanitation, problem of **Cultural problem-** The tribal culture is completely different from life of civilised people. The tribals fail to understand civilised people, their customs, practices, beliefs, rituals,

attitudes etc. Some foreign Christian missionaries made an attempt to propagate their religion in some tribal areas and even tried to impose their culture on tribals. The cultural gap between civilised and tribal people is coming in way for assimilation and integration of tribal people into mainstream of national life of India.

2. **Social problems**-The tribals face their own social problems. They are victims of superstitious beliefs, meaningless practices and harmful habits. Hinduisation of tribals led to problems like dowry, divorce, untouchability, child marriage etc. and Christianisation of tribals led to problems of separation, alienation, religious conflict, cultural confusion.
3. **Economic problems**-The tribals are economically poorest people of India. Majority live below poverty line. Exploitation, unprofitable agriculture, problems of land ownership, unemployment and underemployment, non-availability of banking facilities are some of economic problems faced by tribals in everyday life.
4. **Educational problems**-Illiteracy is one of major problems among tribals. More than 80% of tribals are illiterate. Tribals living far away from civilised world have no faith in formal educational organisation. The illiterate parents do not consider it as their primary responsibility to give education to their children separatism, tribal revolts and uprisings.

Government Welfare Programmes and Projects for Upliftment of Women Scheduled Tribes-

Indian government both central and state have undertaken various steps in promotion of welfare of tribals. Various other organisations like Bharatiya Adim Jati Sevak Sangha, Bhil Seva Mandal, The Ramkrishna Mission etc. carry on welfare activities among tribals. The government with its Department of Tribal Welfare and its Five Year Plans has been trying to elevate tribals from state of ignorance, illiteracy, poverty. Some of constitutional safeguards formulated by government are:

- a. Article 15 of Indian constitution provides equal rights and opportunities to all citizens without any discrimination.
- b. Reservation in employment is made for tribals under Arts.16(4), 320(4) and 335.
- c. Seats have been reserved for them in legislatures under arts. 330, 332 and 334.
- d. Under art.19(5) of tribals can own property and enjoy it in part of country.
- e. Under art.275 large amount of money can be taken from the Consolidated Fund of India to be spent on tribal welfare activities.
- f. Art. 338 empowers the President of India to appoint Commissioner to look after tribal welfare activities.

- g. Under art. 339(2) the central government can give directions to states in formulation and execution of tribal welfare plans, projects, programmes.
- h. Under art.275(i) centre is required to give grants-in-aid to states for approved schemes of tribal welfare.
- i. Art.164 empowers state governments to appoint separate minister to look into welfare of tribals.
- j. Art. 46 consists of provisions that protect economic and educational interest of tribals.

Special Central Assistance-

Special Central Assistance is given to states and Union territories to supplement their efforts in tribal development. This assistance is meant for family-oriented income generating schemes in sectors of agriculture, horticulture, minor irrigation, soil conservation, animal husbandry, forests, education, fisheries, village and small-scale industries and for minimum needs programmes, etc.

Economic programmes and facilities-

The economic programmes advocated to mitigate the tribals poor and backward economic conditions are: Establishment of LAMPS, Large-sized Multi-Purpose Cooperative Society are cooperative societies in tribal areas giving productive and unproductive loans, for sale of surplus produce and purchase of necessities of life to tribals. The Tribal Cooperative Marketing Development Federation of India (TRIFED) was set up by government of India in 1987 with prime objective of providing marketing assistance to ST communities. The organisation also provides remunerative prices for minor forest produce and surplus agricultural producers of tribal communities to protect them from hands of exploitative private traders and middlemen. The 20 Point Programme focused on development of scheduled tribes including assisting tribal families economically to enable them to cross poverty line. Vocational Training in Tribal areas is scheme under central sector introduced in 1992-93 aims at developing skills of tribal youth to gain employment. This scheme envisages setting up of Vocational Training Centres in tribal areas. Encouragement to Crafts and Home Industries is given to existing crafts and home industries among tribals and new endeavours are encouraged. Bihar government has established Women's cooperative society for its tribal women to give encouragement to them to pursue their handicrafts.

Educational Programmes and Facilities-

Government has adopted measures to provide educational facilities to tribes. School has been established in some tribal areas. The students among tribes receive concessions like free tuition, stipends, scholarships, free supply, stationary and other equipment. Free boarding and lodging are also

provided. The scheme Education of ST girls in low literacy pockets launched in 1993-94 aims at raising literacy level of tribal females in 48 identified tribal districts in 8 states with female literacy below 2%. The scheme envisages residential educational complex from 1st to 5th standards. The scheme is to be implemented through voluntary organisations and state governments. The Ashrama Schools established provides basic education and vocational training for S.T. In these schools, education and training is given in areas like agriculture, forestry, animal husbandry, poultry, handicrafts etc. Pre-Examination Training Centres for S.C.s and S.T.s are established to assist them to appear in UPSC Examinations and for I.A.S and I.P.S. Examinations. Girl's hostel scheme was initiated in Third Five Year Plan with aim of providing residential facilities to tribal girls in pursuit of education. The central assistance is about 50% of cost of construction of hostels for working of this scheme.

Medical Programmes and Facilities-

Various medical facilities have been provided for tribals. In some areas, hospitals are established, in many places mobile hospital facilities have been provided. Many preventive and curative measures to combat diseases like malaria, leprosy, forest fever, monkey fever, typhoid, small pox, skin diseases are undertaken. Medical camps are organised in tribal areas to enable tribals to realise importance of modern medical facilities.

Role of Voluntary Organisations-

Tribal welfare is not only concerns government but also to private organisations and individuals interested in task of tribal development are given due encouragement for purpose. The ministry gives grant-in-aid to voluntary organisations working for welfare of tribes for projects like residential schools, hostels, medical units, computer training units, library etc. Christian Missionary Organisations are working in this field and help tribals to develop better interaction with neighbouring people.

Conclusion-

As a result, of government measures to reconstruct economic life of rural people massive changes have taken place in socio-economic structure of rural tribal society. A sharp conflict of interest and resultant social cleavage are developing in rural areas as measures of government, both central and state. The rural life of tribal India is undergoing transformation under impact of government measures. The changes generated by government measures is tending to sharpen contradictions among various classes in rural society with context of caste and other institutional background is slowly unleashing tensions, antagonisms, collisions, implications of which have to be properly comprehended if direction of

development of one-fifth of mankind is to be assessed and influenced.

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भारतीय राजकारणातील महिलांचे सक्षमीकरण

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प्रस्तावना:

लोकशाहीप्रणीत विकसनशील देशाच्या यादीत भारताचा अग्रक्रम आहे. कोणत्याही विकसनशील देशाला विकसित करण्याच्या योगदानात महिला आणि युवकांचा खूप मोठा हातभार असतो. एखाद्या देशाची संस्कृती आणि आर्थिक विकास हा तेथील महिलांच्या स्थितीवरून तपासली जाते. देशाचा सर्वसमावेशक विकास होण्याच्या दृष्टीने महिला सर्व बाबतीत स्वयंपूर्ण व सक्षम होणे आवश्यक आहे. त्यासाठी सहाय्यभूत ठरणारे राजकीय धोरण खूप महत्वाचे आहे. मात्र हे धोरण जर पुरुष ठरवत असतील तर निश्चितच त्यासाठी उचित न्याय देऊ शकत नाहीत. त्यामुळे असे धोरण ठरवण्यासाठी अशा निर्णय प्रक्रियेत महिलांचा राजकीय समावेश होणे आवश्यक आहे. जगातील अनेक देशांमध्ये स्त्रियांना मतदानाचा अधिकार मिळण्यासाठी संघर्ष करावा लागला असताना या सर्व बाबींचा विचार करूनच डॉ.बाबासाहेब आंबेडकर यांनी मात्र भारतात स्वातंत्र्य बरोबरच स्त्रियांना दिलेला मतदानाचा अधिकार म्हणजे स्त्रियांना मिळालेला हा एक मोठा सन्मानच होता.

महिला सक्षमीकरण म्हणजे केवळ लैंगिक अत्याचार विरुद्ध कायदे, घरगुती व सामाजिक हिंसाचार याविरुद्ध संरक्षण देणे किंवा महिलांसाठी काही बाबतीत विशेष सूट देणे या पुरते मर्यादित केले जाते. या सर्व गोष्टींचा विचार करत असताना महिलांना स्थानिक स्वराज्य संस्थेत जरी ३३ टक्के वरून ५० टक्के आरक्षण दिले तरी मात्र त्यांना भारतासाठी सर्वांगीण विकासाची धोरणे ठरवणाऱ्या विधिमंडळ व संसदेत आरक्षणाची आवश्यकता असल्याची दिसते. महिला दिनाचे औचित्य साधून महिलाराज किंवा महिला सक्षमीकरणाचा कितीही मोठेपणा मिरवण्याचा प्रयत्न केला तरी आरक्षणाशिवाय महिलांच्या कर्तृत्वाला संधीच दिली जात नाही हे मात्र तेवढेच खरे होय.

विषय विवेचन

महिलांच्या विकासाच्या अनेक परिमाणांपैकी एक महत्वाचे परिमाण म्हणजे महिलांचे राजकीय स्थान होय. सामाजिक, आर्थिक व सांस्कृतिक विकासाबरोबर महिलेचे राजकीय स्थान ही तितकेच महत्वाचे आहे. राजकीय स्थान निर्माण करण्यासाठी ज्याप्रमाणे स्वतःमध्ये कारभार चालवण्यासाठी गुणात्मक क्षमता असावी लागते त्याचप्रमाणे सभोवतालचे वातावरण ही पोषक असावे लागते. नुकतेच नागालँड राज्याच्या निवडणुका चा निकाल जाहीर झाला नी त्यामध्ये आजपर्यंतच्या इतिहासात नागालँड च्या विधानसभेत प्रथम महिला आमदार म्हणून निवडून आल्याबद्दल बराच जल्लोष केला गेला. यामधून आपणास महिलांचे भारतीय राजकारणात किती वर्चस्व किंवा सहभाग आहे ते कळून येते. भारत सध्या स्वातंत्र्याचा अमृत महोत्सव साजरा करत असताना मागील ७५ वर्षांच्या काळापासून ६० विधानसभा सदस्य असलेल्या विधानभवनात ५० टक्के पेक्षा जास्त लोकसंख्या असलेल्या

राज्यातून एकही महिला सदस्य निवडून येत नसेल तर निश्चितच ही बाब स्त्री-पुरुष समानता किंवा समतेच्या हक्काचे उल्लंघन झाल्यासारखे वाटते, पण या बाबीसाठी अनेक सामाजिक व राजकीय घटक जबाबदार आहेत.

“लोकांनी लोकांचे लोकांसाठी चालवलेले शासन” अशी व्याख्या अब्राहम लिंकन यांनी लोकशाहीची केलेली आहे. मात्र त्यामध्ये लोक या संज्ञेत महिलांचा समावेश होतो की नाही याचा अभ्यास करण्याची पुरेशी वेळ आलेली आहे. आपल्या सारख्या समृद्ध लोकशाही देशाचा विचार करू पाहत देशांमध्ये महिला लोकसंख्येचे प्रमाण हे ५० % च्या जवळपास आहे. याचा जर विचार केला महिलांस लोकसंख्येच्या प्रमाणात ५० % प्रतिनिधित्व असणे आवश्यक आहे, मात्र तेवढ्या प्रमाणात हे प्रतिनिधित्व कधीच मिळाले नाही. पुरुषी वर्चस्व असलेल्या भारतीय राजकारणात स्त्रियांचा प्रतिनिधित्व मात्र १० % सुद्धा नाही, यामुळेच आरक्षणाची आवश्यकता असल्याचे आपणास दिसून येते.

लोकसभा किंवा विधानसभेच्या निवडणुका लागल्या की महिला सशक्तिकरण आणि महिलांना संसदेतील किंवा विधानभवनातील प्रतिनिधित्व याबद्दल जास्तीत जास्त चर्चांना उधाण आल्याचे आपण पाहतो. मात्र त्याचबरोबर जेव्हा प्रत्यक्ष नेतृत्व देण्याची किंवा उमेदवारीची वेळ येते त्यावेळी मात्र त्यांच्या कार्यक्षमतेवर मोठ्या प्रमाणात शंका उपस्थित जातात व त्यांची निवडून येण्याची पात्रता ही त्यांच्या कार्यक्षमतेपेक्षा वरचढ ठरते. त्यांची कार्यक्षमता आणि नेतृत्व गुण बाजूला सारून इतर पुरुष उमेदवार कसा श्रेष्ठ आहे हे सिद्ध केले जाते.

भारत स्वतंत्र झाल्यानंतर लागलीच भारतीय राज्यघटनेचा अंमल सुरू झाला आणि भारतीय राज्यघटनेत

स्त्री-पुरुष समानता हे तत्व स्वीकारून त्याची अंमलबजावणी केली गेली. तरीसुद्धा भारतीय राजकारणात स्त्रियांच्या समावेशाच्या संघर्षाची लढाई ही कुटुंबापासून लोकसभेपर्यंतच आजही लढत असलो तरी ती अत्यंत संथ गतीने चालू असल्याचे आढळते. संसदीय व विधिमंडळ प्रतिनिधित्वाच्या वाटणीत महिलांना अनेक काळापासून दुर्लक्षित केले गेले आहे. लोकसभा व विधानसभेतील ३३ % महिला आरक्षणाचे घोंगडे आज २७ वर्षांपासून भिजत ठेवला आहे. एखाद्या पक्षाच्या जाहीरनामा पाहिला असता त्यामध्ये छोटीशी ओळ टाकून राजकीय पक्ष किंवा आघाड्या मोकळ्या होतात, मात्र सत्तेवर आल्यानंतर सर्वांना याची विसर पडलेली असते. निवडणुका संपल्या नंतर पुन्हा पाच वर्ष सत्ताधारी, विरोधक आणि बोटावर मोजण्या इतपत निवडून आलेल्या महिला सदस्य सुद्धा हा प्रश्न संसदेत मांडत नाहीत.

स्वातंत्र्योत्तर काळात भारतीय महिलांना आतापर्यंत राष्ट्रपती, पंतप्रधान, लोकसभा अध्यक्ष, विरोधी पक्ष नेता व केंद्रीय मंत्री पदावर महिलांना काम करण्याची संधी मिळाली याचा अर्थ महिलांना न्याय मिळाला अस आपण सांगू शकत नाही. कारण या सर्वांचे प्रमाण खूपच कमी म्हणजे नावासह उल्लेख करण्याएवढे नगण्य आहे. कारण बऱ्याच अंशी त्यांचा उल्लेख करताना प्रथम आणि एकमेव महिला किंवा दुसरी महिला असेच विशेषण लावण्याची आवश्यकता पडत असते. त्यामुळे केवळ उदाहरणापुढे नावे घेऊन आपणास महिला सक्षमीकरणाचा धिंडोरा पिटवता येणार नाही. महिला सक्षमीकरण म्हणजे स्त्रीने स्वतःच्या क्षमतांची ओळख करून क्षमतांचा विकास करावयाच्या आणि त्याचबरोबर घरगुती व सामाजिक निर्णयाच्या प्रक्रियेत सहभागी होण्याचा प्रयत्न करणे होय.

अलीकडच्या काळात राजकीय दृष्ट्या जाणीव जागृती स्त्रियांमध्ये निर्माण झालेली आपणास दिसून येते. प्राचीन काळापासून चूल आणि मूल याच्यामध्ये अडकलेल्या स्त्रियांना स्वातंत्र्योत्तर काळामध्ये भारतीय संविधानाने दिलेल्या अधिकारामुळे त्याचबरोबर राजकीय आरक्षणामुळे नेतृत्व करण्याची संधी प्राप्त झाली आहे. सत्ता सहभागा शिवाय कोणत्याही समूहाचे सक्षमीकरण शक्य नसते त्यासाठी राजकीय क्षेत्रात त्यांना संधी देऊन त्यांचे सक्षमीकरण करता येणे शक्य आहे. महिलांना राजकारणात स्थान मिळाले नाही हा मुद्दा खोडून काढण्यासाठी बऱ्याच अंशी काही मोजक्याच बोटावर मोजणे इतक्या लोकांची उदाहरणे दिली जातात मात्र त्या गोष्टीकडे आपण जर बारकाईने पाहिले असता आपणास असे लक्षात येते की जे राजकारणामध्ये महिला आहेत ते फक्त प्रस्थापित कुटुंबातील महिलाच असल्याचा आपणास दिसून येते किंवा भरपूर संपत्ती असणारे महिला असतात. ज्या महिला राजकारणात आपले विशिष्ट स्थान निर्माण केले आहे त्यांना आपल्या पक्षात दुसरा स्पर्धक नको असतो कारण मुळात राजकीय पक्षात केवळ एखादाच महिला चेहरा हवा असतो. यामुळे जर नवीन महिला चेहरा आला तर पहिल्या व्यक्तीला धोका असतो. त्याचबरोबर पक्षातील अनेक पुरुषांना महिलांच्या

नेतृत्वाखाली काम करायला नकार असतो, त्यात कमीपणा समजला जातो.

सन १९९३ मध्ये ७३ व ७४ व्या घटनादुरुस्तीनंतर ग्रामीण आणि नागरी स्थानिक स्वराज्य संस्थांमध्ये महिलांसाठी येथे एक तृतीयांश म्हणजेच ३३ टक्के जागा राखीव ठेवण्यात आल्या. घटनादुरुस्तीने महिलांना राजकारणात सहभागी होण्याची संधी दिली. राजकीय वारसा नसलेल्या, सामाजिक कामात सक्रिय असणाऱ्या व राजकारणात स्वतंत्रपणे स्थान निर्माण करू इच्छिणाऱ्या महिलांना पुरुषांच्या बरोबरीने राजकारणात सहभागी होण्याचा मार्ग या घटनादुरुस्तीमुळे खुला झाला. भारतीय राजकारण प्रक्रियेचे पाळणाघर किंवा प्रशिक्षण संस्था म्हणून ओळखल्या जाणाऱ्या स्थानिक स्वराज्य संस्थांतील या आरक्षणामुळे महिलांचे राजकारणातील स्थान वाढेल आणि पुढे विधानसभा किंवा लोकसभेच्या निवडणुकीसाठी महिला तयार होतील असा कयास लावण्यात आला मात्र तो कयास सपशेल फेल ठरल्याचे दिसून येते. कारण केवळ नाईलाज म्हणून पुरुष कार्यकर्त्यांनी आपल्या महिला नातेवाईक यांना स्थानिक स्वराज्य संस्थेत प्रतिनिधित्व द्यायला सुरुवात केली. याचा फायदा स्त्रियांना होण्याऐवजी पुरुष कार्यकर्त्यांना आपले राजकीय वजन वाढवण्यासाठी झालेले आपणास दिसते. बहुतांश महिला या केवळ सही किंवा खुर्चीपुरते स्थानिक स्वराज्य संस्थेत हजर असतात मात्र निर्णयप्रक्रियेची धुरा ही संपूर्णपणे पुरुष सांभाळत असल्याची बाब ही सर्वमान्य आहे.

त्यानंतर २४ मार्च २०११ रोजी पंचायत राज संस्थांमध्ये महिलांना ५० टक्के आरक्षण देण्याचा निर्णय महाराष्ट्र शासनाने घेतला परिणामी आज महाराष्ट्रातील काही जिल्हा परिषदेच्या अध्यक्षपदी महिलांना संधी मिळालेली दिसून येते. तसे पाहता आज देशातील जवळपास वीस राज्यांनी महिलांना स्थानिक स्वराज्या संस्थेत ५० टक्के आरक्षणांचा निर्णय घेतला आहे. मात्र देशात १९ राज्ये अशी आहेत कि जिथे विधान सभेत १० % पेक्षा कमी महिला आमदार आहेत, यात महाराष्ट्राचाही समावेश आहे. महाराष्ट्रासह अनेक राज्यात स्थानिक स्वराज्य संस्थेत महिलांना ५० टक्के आरक्षण लागू आहे. राजकारणाची इच्छा असून सुद्धा सदस्य महिलांचा नवरा किंवा मुलगा असल्यामुळे प्रत्यक्ष कामकाजात महिलांचा खूपच कमी प्रमाणात सहभाग असतो. पुरुषप्रधान समाज व्यवस्थेतील संगोपन, कुटुंब व्यवस्था आणि सार्वजनिक व्यवहार यामुळे महिलांना राजकारण नको असते आणि ज्यांना राजकारणाची आवड असते त्यांना या जबाबदाऱ्यांची जाणीव करून देऊन हेतू परस्पर बाजूला केले जाते.

आरक्षण धोरणामुळे पंचायतराजच्या आदान प्रदान प्रक्रियेत नेतृत्वाची राजकीय संस्कृती, राजकीय सामाजिकीकरण व राजकीय समावेशन यात बदल घडून आला. सर्वसाधारणपणे तरुण वयोगटातील महिला उमेदवारांना नेतृत्वाची संधी मिळाली तरीही आरक्षणाला तात्त्विक आणि व्यवहारिक बाबींना सामोरे जावे लागत

आहे. यात पुरुषी वर्चस्वामुळे राजकीय पार्श्वभूमी नसलेल्या महिला पुन्हा निवडणूक लढवण्यास इच्छुक नसतात तर राजकीय पार्श्वभूमी असलेल्या महिला मात्र पुन्हा निवडणूक लढत असतात. लोकसभा आणि विधानसभेत महिलासाठी ३३ % टक्के आरक्षणाचा मुद्दा १९९६ पासून प्रलंबित आहे. तो निकाली निघण्यासाठी आजपर्यंत कोणत्याही सरकारने प्रयत्न केले नाही. विशेष म्हणजे १९९६ पासून आजपर्यंत जवळपास सर्वच पक्ष कधी न कधी सत्तेत राहिले आहेत. यावरून महिलांना संसद आणि विधानसभेत ३३ % आरक्षण मिळावे ही कोणत्याच पक्षाची मनापासून इच्छा नाही हे स्पष्ट होते.

२०११ च्या जनगणनेनुसार, भारतात पुरुषांची संख्या ६२ कोटी (५१.५४ टक्के), तर महिलांची संख्या ५८ कोटी (४८.४६ टक्के) इतकी आहे. महिलांची संख्या जवळपास पुरुषांच्या बरोबरीनेच आहे, मग राज्यकारभारात त्यांचा वाटा तेवढाच आहे का? २०१९ मध्ये झालेल्या लोकसभेच्या निवडणुकीत पुरुष मतदारांची संख्या होती ४७ कोटी ३३ लाख, त्यापैकी ३१ कोटी ७२ लाख पुरुषांनी मतदानाचा हक्क बजावला. महिला मतदारांची संख्या होती ४३ कोटी ८५ लाख, ज्यापैकी २९ कोटी ४६ लाख महिलांनी मतदानाचा हक्क बजावला. मतदानात पुरुषांची संख्या केवळ ०.४ टक्क्यांनी अधिक आहे. मतदानात बरोबरीनं सहभागी होणाऱ्या महिलांना लोकशाहीत स्थान किती असावं? लोकसभेतील ५४३ सदस्यांपैकी महिलांची संख्या आहे फक्त ७८, म्हणजेच १४ टक्के. एका अहवालानुसार २०१९ एकूण भारतामध्ये मध्ये विधानसभेच्या ११ टक्के जागेवर महिला निवडून आल्या होत्या. २०२० मध्ये ती स्थिती कायम होती मात्र २०२१ मध्ये त्यांचा तो सहभाग कमी होऊन ९ टक्के पर्यंत आलेला दिसून येतो. लोकसभेमध्ये महिला सदस्य संख्या २०१४ मध्ये ११.४२ % होती आता ती २०१९ मध्ये १४.३६ % झालेली आहे. म्हणजे १५ टक्के च्या आसपास आहे. यातील दुसरी बाब म्हणजे या निवडून आलेल्या महिला संसद सदस्यांची पार्श्वभूमी पहिली असता असे लक्षात येते कि त्या प्रस्थापित राजकीय वारसा असलेल्या आणि भरपूर संपत्ती असलेल्या आहेत. यावरून या महिला सदस्य हे ५० टक्के महिला मतदारांचे प्रतिनिधित्व करतात कि आपला राजकीय वारसा पुढे चालवतात यात संभ्रम निर्माण होतो.

पुरोगामी म्हणून मिरवल्या जाणाऱ्या महाराष्ट्रामध्ये सुद्धा महिलांचे राजकारणातलं महत्त्व, स्थान किंवा अस्तित्व केवळ दिखाऊपणाचेच असल्याचे आपणास दिसते कारण त्यांचा उपयोग केवळ नेत्यांची आरती करणे किंवा निवडणुकीत प्रचाराकरिता महिला मेळावा घेण्यापुरताच आहे असा आपणास लक्षात येते. पुरुषप्रधान संस्कृतीमध्ये महिलांना कधीही मोठ्या प्रमाणात संधी दिली गेलेली नाही त्यासाठी त्यांना संधी देणे आवश्यक आहे.

पंतप्रधान आणि राष्ट्रपती या देशाच्या सर्वोच्च लोकशाही पदावर महिलांना संधी मिळाली. कश्मीर पासून

कन्याकुमारी पर्यंत बहुतांश राज्याच्या मुख्यमंत्रीपदावर महिला विराजमान झाले असताना महाराष्ट्रासारख्या पुरोगामी राज्यामध्ये मात्र आतापर्यंत एकही महिला मुख्यमंत्री होऊ शकली नाही ही खूपच खेदाची बाब आहे. मुख्यमंत्री सोडाच पण मंत्रीपदावर सुद्धा महिलांची संख्या अगदी एक किंवा दोनच राहिलेली आहे. त्यात मंत्रिमंडळात स्थान दिलेच तर मंत्रिमंडळातील महिलांकडे मात्र महिला व बाल विकास खाते, शिक्षण व आरोग्य हीच खाते दिलेली आहेत. याचाच अर्थ की स्त्रियांनी प्राचीन काळामध्ये सुद्धा चुल आणि मूल सांभाळायचं आणि त्याच बरोबर मंत्रिमंडळामध्ये सुद्धा केवळ चुल आणि मूल या दर्जाचीच खाती ती सांभाळणार अशी स्थिती सध्या आपणास दिसत आहे. स्थानिक स्वराज्य संस्था यांच्या बाबतीत विचार केला तर केवळ आरक्षण असल्या कारणाने जि.प. अध्यक्ष व महापौर पदावर महिला विराजमान झाल्या मात्र स्थायी समिती, बांधकाम व अर्थ खाते यांच्यासारख्या महत्वाच्या पदांच्या दोऱ्या तिच्या हाताला कधीच लागले नाहीत. भारताच्या राजकीय इतिहास जर पाहिला तर लग्न संस्थेत प्रवेश न केलेल्या किंवा त्या जबाबदाऱ्यातून बाहेर पडलेल्या महिलाच राजकारणातील सर्वोच्च स्थानी पोहोचल्याचे उदाहरणे अधिक असणे हा निव्वळ योगायोग नक्कीच नाही कारण आपण पाहिला आहे की लग्न संस्थेमध्ये किंवा कुटुंब संस्थेत अडकून राहिलेल्या स्त्रिया यांनी राजकारणापेक्षा जास्त कुटुंब किंवा आपल्या समाजासाठी जास्त वेळ देतात त्यामुळे ते राजकारणात पूर्ण वेळ देऊ शकत नाहीत.

महिलाराज अवतरल्याच्या कितीही गप्पा मारल्या जात असल्या तरी येथील राजकारणात आरक्षणाशिवाय महिलांच्या कर्तुत्वाला संधी दिली जात नसल्याचे दिसते. महिलांचा राजकारणातील सहभाग कशामुळे कमी आहे त्यात स्त्रियांची चूक नाही कारण सामाजिक आणि राजकीय व्यवस्था ही महिलांना राजकारणात येण्यापासून रोखत आहे. राजकारणात सक्रिय असलेल्या महिलांना अपमानास्पद भाषेला सामोरे जावे लागते. सोशल मिडीयावर महिलांना तुच्छ लेखणे, अवमान करणे, धमकावून गप्प करणे या बाबींचा सुद्धा त्यात समावेश होतो. भारतीय महिला नेत्यांना अमेरिका आणि युरोप मधील राजकीय महिला नेत्यांच्या तुलनेत मानसिक त्रासाचा सामना अधिक करावा लागतो. सध्याच्या घडीला महिला कार्यकर्त्यांचे प्रमाण भरपूर वाढत आहे पण नेत्यांचे प्रमाण मात्र खूप कमी होते याचा अर्थ की कुटुंबाच्या पलीकडे सार्वजनिक राजकीय पक्षात महिलांची संख्या वाढत आहे मात्र उच्चस्तरीय निर्णय प्रक्रियेत सहभागी होऊ शकतील धोरणात्मक निर्णय घेऊ शकतील अशा शिखरावर महिला दिसत नाहीत किंबहुना त्यांना संधी सुद्धा नाकारली जात आहे.

२१ व्या शतकात भारत महासत्तेसाठी विकासाच्या मार्गावरून मार्गक्रमण करत असताना महिलांचे राजकीय सक्षमीकरणाशिवाय ते निश्चितच अवघड आहे. महिलांमध्ये निर्माण होत असलेली जाणीव जागृती आणि जागतिकीकरण प्रक्रियेत महिलांचा असलेला आंतरराष्ट्रीय

सहभाग वाढत आहे. भारतासारख्या लोकशाही सदृढ देशात सध्या राष्ट्रपती पदासारख्या सर्वोच्च स्थानी महिला दोनदा विराजमान झाल्या आहेत. त्याचबरोबर केंद्रीय मंत्रीमंडळात संरक्षण ,अर्थ व परराष्ट्र खात्याचा कारभार सुद्धा महिलांकडे सोपवून महिलांच्या बहुआयामी कार्यक्षमतेला वाव देण्याचे प्रयत्न होत आहेत. या माध्यमातून महिला सक्षमीकरणाचे राजकीय धडे गिरवले जात आहेत. स्वातंत्र्यापासून होत असलेल्या प्रत्येक लोकसभा निवडणुकीत कासवगतीने का होईना महिला सदस्यांचे निवडून येण्याचे प्रमाण वाढत आहे. या सर्व गोष्टीत कितीही तथ्य असले तरी मात्र महिलांचे राजकीय सहभागाचे प्रमाण हे त्यांच्या अस्तित्वापेक्षा खूपच कमी आहे. म्हणून ५० टक्के महिला असलेल्या देशात किमान ३३ टक्के महिला आरक्षण संसदेत व विधीमंडळात लागू करून महिला सक्षमीकरणाचे उचित पाऊल उचलणे खूप आवश्यक आहे. आशा करूया कि ९ मार्च २०१० रोजी संसदेच्या वरिष्ठ सभागृहात (राज्यसभेत) मंजूर होऊन १३ वर्षांपासून प्रलंबित असलेले महिला आरक्षण विधेयक लवकरच प्रत्यक्ष प्रतिनिधित्वाचे सभागृह असलेल्या लोकसभेत लवकरच मंजूर होईल.

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पर्यावरण संरक्षण व संवर्धन में महिलाओं की भूमिका

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सारांश

आज पुरे विश्व मे जिस मुद्दे पर चर्चा हो रही है उनमें पर्यावरण संरक्षण और महिला सशक्तीकरण संबंधीत है। 8 मार्च को आंतरराष्ट्रीय महिला दिवस मनाया जाता है। आज महिलाएं स्वावलंबी के साथ सशक्तीकरण की अद्वितीय मिसाल बनी है। 'पर्यावरण' मानवजाती के लिए एक अमूल्य वरदान है, मानव और प्रकृति के बीच गहरा नाता है। '5 जून' पूरा विश्व पर्यावरण दिवस मनाता है। पर्यावरण के प्रति जागृकता फैलाने के लिए यह दिवस मनाया जाता है। पर्यावरण संरक्षण और संवर्धन में महिलाओं ने अहम भूमिका निभाई है। भारतीय इतिहास का अध्ययन किया तो यह बात ज्ञान में आती है की वैदिक काल से ही महिलाएं पर्यावरण संरक्षण व संवर्धन मे महत्वपूर्ण भूमिका निभा रही है। पर्यावरण मानवजीवन- पद्धतीका अनिवार्य अंग है। जहा भी पर्यावरण को नुकसान या क्षती पहुंचाने का काम हुआ है। वहासे ही हमारी भारतीय पर्यावरणवादि महिलाओं ने विरोध किया है। इस लघुशोध पेपर में महिलाओं द्वारा पर्यावरण संरक्षण व संवर्धन के लिए जो प्रयास किए गए उसपर दृष्टिकोण डालना है। महिला सशक्तीकरण का पर्यावरण संरक्षण से विशेष संबंध है।

मुख्य शब्द: पर्यावरण संरक्षण, संवर्धन सशक्तीकरण

प्रस्तावना: 19 वी सदी तक पर्यावरण संरक्षण और संवर्धन मे महिलाएं महत्वपूर्ण भूमिका निभा सकती है इस पर विश्वास नहीं था। उसके साथ ही सामाजिक जीवन, के सभी प्रमुख क्षेत्रों में भी महिलाओं को नकारा गया था। हम जब अपनी सामाजिक प्रथाओं, संस्कृति, रिति-रिवाजों को देखते है, तो हमे यह समझमें आता है की महिलाएं, 'प्राचिन कालसे ही किसी न किसी कारण पर्यावरणसे अधिक जुड़ी हुई है। आधुनिक समाज ने प्राचिन भारतीय संस्कारोंको जो पर्यावरण संरक्षक है। उसे रूढ़िवादिता कहा है। भारत में महिलाओं ने पर्यावरणप्रति आदर, प्रेम को पीढ़ी दर पीढ़ी अपने रितिरिवाज, प्रथाओं द्वारा आगे बढ़ाया है। आज भी 'हम महिलाओं के दिनचर्या पर लक्ष केंद्रित करे तो हमे यह ज्ञात होता है की महिलाएं उन्हका ज्यादा से ज्यादा समय पर्यावरण के साथ बिताती है।

मानव और पर्यावरण के बीच एक दुसरे के प्रति सम्मान और भरण पोषण का भी गहरा अटूट रिश्ता है। भारतीय समाज में महिलाओं के व्रत-त्यौहार और प्रतिदिन की पूजा-अर्चना मे वह अनेक महत्वपूर्ण वृक्षों, पौधों का संरक्षण और संवर्धन करती है तुलसी, नीम, आवला, बरगद, बेल, अशोक, केला आदि पौधो एव वृक्षों की देखभाल स्वयः महिलाएं रिति-रिवाज के तौर पर पीढ़ी दर पीढ़ी करती आ रही है। पर्यावरण से लगाव महिलाओं को जन्मजात प्राप्त

होता है। उनकी हर वक्त यह कोशिश रहती की वह प्रकृति को जो बचा सके। इतिहास यह साक्ष्य देता है की भारतीय महिलाएं किसी भी क्षेत्र में पुरुषोंसे कम नहीं हैं। देश की आजादी के आंदोलनमे अपनी जान की कुर्बानी देनेसे भी वह पीछे नहीं हटी है। कला का क्षेत्र, समाज सेवा का क्षेत्र, साहित्य क्षेत्र, साहसी कारनामों का क्षेत्र हर क्षेत्र में वह आगे रहती है। तो वह पर्यावरण संरक्षण मे कैसे पीछे रह सकती है। इस तरह महिलाएं न केवल पेड़-पौधो पशु- पक्षियों, जल - स्रोती के प्रति भी संरक्षण की भावना महिलाओं मे प्राचीन काल से चली आरही है। इस प्रकार से यह स्पष्ट होता है की सम्पूर्ण पर्यावरण को संतुलित रखने के लिए महिलाएं सदैव तत्पर रहती है।

संशोधन विषय की आवश्यकता : प्रस्तुत अध्ययन विश्लेषणात्मक दृष्टिकोणों के माध्यम से पर्यावरण संरक्षण और संवर्धन के प्रति महिलाओं की भूमिका को समझने का प्रयास करती है। पर्यावरण के प्रति जन- चेतना जागृत करना, पर्यावरण और महिलाओं की पारम्परिक सम्बन्धता को बताया गया है।

अध्ययन उद्देश :

- 1) पर्यावरण और महिला सक्षमीकरण संबंध को समझना।
- 2) पर्यावरण संरक्षणमें महिलाओं के योगदान को समझना।
- 3) भारत के विभिन्न पर्यावरण आंदोलनों को समझना।

अध्ययन पद्धति :

प्रस्तुत लघुलेख के अंतर्गत वर्णनात्मक एवं विश्लेषणात्मक अध्ययन पर जोर दिया है। द्वितीयक स्त्री के अंतर्गत समाचार पत्र, पुस्तक ग्रंथसंपदा, मासिके अध्ययन कर चयनित विषय के लिए डाटा संग्रहित किया। और इंटरनेट की साहाय्यता ली है।

पर्यावरण संरक्षण व संवर्धन में महिलाओं की भूमिका:

पर्यावरण संरक्षण के इतिहास का अध्ययन करने पर, हमें यह बात समझने में आती है की भारतीय महिलाएं प्राचिन काल से ही पर्यावरण संरक्षण और पर्यावरण संवर्धन में महत्वपूर्ण भूमिका निभाई है। पर्यावरण संरक्षण में भारतीय महिलाओं की अहम भूमिका है। भूमिका के बारे में अलग अलग विद्वानों का मत है की।

काल माॅर्क्स : कहते हैं की कोई भी बड़ा सामाजिक परिवर्तन महिलाओं के बिना नहीं हो सकता हैं।

काॅफी अन्नान : महिलाओं के भूमिका के बारे में कहते हैं, की इस ग्रह का भविष्य महिलाओं पर निर्भर है।

रियो घोषणा : मे यह कहा गया की "पर्यावरण प्रबंधन एवं विकास में महिलाएं अहम भूमिका निभा रही हैं"

उपरोक्त विधानोंपर गौर करने पर हमें यह समझमें आता है की पर्यावरण संरक्षण और संवर्धन महिलाओं के बिना पुरा नहीं हो सकता। ऐसी बहोत सी महिलाएं हैं जिन्होंने अपने प्रभावशाली नेतृत्व के बल पर प्रकृति को बचाया है। कुछ महिलाओं ने अपने कर्तव्य करते वक्त प्राण की बाजी लगा दी है।

महिलाओं ने पर्यावरण संरक्षण में अत्यंत अहम भूमिका निभाई है और वर्तमान में भी वह निभा रही है। महिलाओं के अलग अलग आंदोलन यह सिद्ध किया है। महिलाएं भी जो काम पुरुष नहीं कर सकते वो बखूबी कर सकती हैं। जैसे की चिपको आंदोलन, खेजडली आंदोलन, नर्मदा बचाओ आंदोलन।

खेजडली आंदोलन यह आंदोलन राजस्थान के खेजडली में हुआ यह उद्यान गांव के स्थानीय लोगोद्वारा महाराजा के विरुद्ध हुआ था। सन 1730 में जोधपुर के "महाराजा ने अपने महल के निर्माण कार्य के लिए जो लकड़ी चाहिए थी वह लेने के लिए सिपाहियों को लकड़ी लाने खेजडली गांव भेजा गया तब उस गांव की ही एक महिला "अमृता देवी" ने पेड़ की कटाई करने से सिपाइयों का विरोध किया और अपनी तीनों बेटियों के साथ पेड़ पर लिपट गई थी, और अपने प्राणों की आहुति दी। इस आंदोलन में 363 लोगो ने भी पेड़ काटने के विरोध में अपने प्राण त्याग दिये इस घटना को रिचर्ड बरवे" द्वारा सम्पूर्ण विश्व में पर्यावरण संरक्षण का उदाहरण देते हुए प्रसारित किया।

सन 1973 में वृक्षों को कटने से बचाने के लिए चिपको आंदोलन' उत्तराखंड के चमोली गाँव में शुरू किया अमिता कृष्णा महातळे (विरुत्कर)

गया था। यह आंदोलन सुंदरलाल बहुगुणा-के नेतृत्व में हुआ था। इस आंदोलन में महिलाओं ने अत्यंत महत्वपूर्ण भूमिका निभाई थी। इस आंदोलन को ईको फेमिनिस्ट' के नाम से भी जाना जाता है। ऐसा इसलिए इस आंदोलन में सहभाग लेने वाली अधिकांश महिलाएं थी।

26 मार्च 1974 में 'रेणी'के वृक्ष काटने आये लोगो को चामोली गांव के महिलाओं ने 'जंगल हमारा मायका है, हम इसे काटने नहीं देंगे' यह कहकर भगा दिया था।

नर्मदा बचाओ आंदोलन यह आंदोलन आम जनता में काँफी चर्चा में रहा था। इस आंदोलन का नेतृत्व मेघा पाटकर ने किया है। इस आंदोलन का मुख्य उद्देश भारत में नदियों को जोड़ने की नीति और विस्थापित लोगो के अधिकारों के सवाल पर था। यह आंदोलन सफल करने के लिए कई बार मेघा पाटकर को जेल जाना पड़ा था। नर्मदा बचाओ आंदोलन के लिए उन्हें आंतराष्ट्रीय 'ग्रीन रिबन' पर्यावरण पुरस्कार से सम्मानित किया गया।

वंदना शिवा ने अपनी किताब 'स्टेडिंग अलाइन : वीमेन इकोलॉजी एंड सर्वाइवल इन इंडिया' में उन्होंने सब आंदोलन का उल्लेख किया है। जिसको सफल करने का पुरा श्रेय महिलाओं को जाता है। वंदना शिवा को पर्यावरण-संरक्षण में उनके कार्यों और भागीदारी को देखते हुए सन 1993 के "राइट लिक्ली हूड" इस आंतराष्ट्रीय पर्यावरण पुरस्कार से सम्मानित किया गया। 1987 में पर्यावरणविद वंदना शिवा के नेतृत्व में नवधान्य आंदोलन महिलाओं द्वारा चलाया गया, इस आंदोलन का मुख्य उद्देश 'जैविक कृषि के लिए लोगो को प्रेरित करना तथा किसानों को बीज वितरित करना, जंकफूड व हानिकारक कीटनाशकों व उर्वरकों के दूष्परिणामों के प्रति जनता को जागरूक करना था।

'सुनीता नारायण' यह 59 साल की पर्यावरणविद है, और पर्यावरण सुरक्षा के लिए हमेशा तत्पर रहती है। उनके योगदान को देखते हुए 2005 का पद्मश्री पुरस्कार से गौरन्वीत किया गया। 2016 साल की टाइम की 100 सबसे प्रभावशाली लोगी की सूची में सुनीता नारायण को स्थान दिया गया। 1982 साल में 'सेंटर फॉर साइंस एंड एनवायरनमेंट' के साथ काम किया पर्यावरण और विकास के बीच संबंधों का उन्होंने अभ्यास किया।

'राइट टू क्लीन एयर' इस अभियान में अनुमिता रॉय चौधरी की अहम भूमिका रही है। इस अभियान का नेतृत्व उन्होंने किया था। जिसका लक्ष्य दिल्ली की हवा को स्वच्छ बनाना था। उन्होंने इस अभियान के अंतर्गत ही दिल्ली के शहर में सभी सार्वजनिक वाहन डीजल की जगह CNG गैस मतलब संपीड़ित प्राकृतिक गैस पर चलते हैं। इस अभियान के अंतर्गत वाहनो से उत्सर्जन मानकों में सुधार लाने में सफल हुए हैं 2017- साल में अमेरिका के

कैलिफोर्निया के सरकार ने 'हेरीन स्मिथ क्लीन एयर अवार्ड' से नवाजा गया।

'आवाज फाउंडेशन' की संस्थापक सुमायरा अब्दुल अलीने ध्वनि प्रदूषण के मुद्दे पर काम किया है। उनके अथक प्रयासों को देखते हुए भारत की ध्वनि मंत्री 'नाम दिया गया 2003 साल में मुंबई में 'साइलेंस झोन' के निर्माण के लिए उच्च न्यायालय में जनहित याचिका दर्ज की थी। 2009 साल में न्यायालयने बृहनमुंबई महानगरपालिका को अस्पताल, धार्मिक स्थल, शैक्षणिक संस्थाओं से सौ मीटर की दूरी पर 2237 इलाकों को साइलेंस झोन घोषित करने का आदेश दिया। 'अवैध रेल' खनन के विरोध में भी उन्होंने काम किया उसकी वजह से, उन्हें जान से मारने की धमकियां रेल माफिया से मिल रही थी। भुपमेट, अगोस्ट इंटीमीडेशन, श्रेट एंड रिक्ज अगोस्ट का गठन सुमायरा, अब्दुल अली ने किया उसके लिए उन्हें 'मदर तेरेसा' पुरस्कार से सम्मानित किया गया।

कृति करंथ को उनके कार्य के लिए 2019 साल में "विमेन इन डिस्कवरी" पुरस्कार से सम्मानित किया गया। उन्होंने विलुप्ति, मानव-वन संबंध, और वन पर्यटन के प्रभाव पर कई कार्य किये। वह आज 120 वैज्ञानिकों को वन्य जीवन के अध्ययन पर प्रशिक्षित कर रही है।

रक्षा सुत्र आंदोलन 1994 साल में दरभंगा के भिलंगना क्षेत्र के ख्वाह गाँव से शुरू हुआ। इस आंदोलन का विशेष यह है कि इसमें महिलाओं ने रक्षासूत्र आंदोलन की शुरुवात की जिसमें महिलाओं ने पेड़ों पर रक्षा धागा बांधते हुए पेड़ों की रक्षा का संकल्प किया। इस आंदोलन की वजह से वन विभाग को पेड़ काटने की कार्यवाही को रोकना पड़ा था। इस आंदोलन में भी महिलाओं द्वारा वृक्ष की रक्षा के लिए कदम बढ़ाये गये थे।

तुलसी गौडा जिन्हें 'वन विश्वकोश के नाम से जाना जाता है। तुलसी गौडा कर्नाटक राज्य के अंकोला तालुक के होन्नारी गांव की भारतीय पर्यावरणविद है। 2021 साल में भारत सरकार ने पद्मश्री से सम्मानित किया गया, उन्होंने अब तक 30,000 से अधिक पौधे लगाए हैं।

श्रद्धा साई धत्तीसगढ़ के राजनांदगांव, धमतरी, बलौदा बाजार, दंतेवाड़ा, दुर्ग, बालोद रायगढ़, जांजगीर-चांपा इत्यादी जिलों में बर्तन बैंक स्थापित कर पर्यावरण को संरक्षित करने लोगों को जागरूक कर रही है।

'गोल्डन बुक ऑफ रिकार्ड' से अपना नाम अंकित कर के दुर्ग जिले में एक बार फिर से महिला- सशक्तीकरण कि मिसाल बनी है।

इतिहास गवाह देता है कि किस तरह महिलाएं पर्यावरण संरक्षण और संवर्धन में विविध भूमिका निभाती आ रही है और इस प्रयास में महिलाएं सफल भी हो गई हैं। प्रकृति को बचाने के लिये वह हमेशा तत्पर रहती हैं। जैसे पेड़ को रक्षासूत्र बांधना, पेड़ को गले लगाना, भूख हड़ताल करना, वह इसलिए करती हैं क्योंकि वे प्रकृति के करीब होती हैं। उनका यह मानना है कि विकास तो जरूरी है पर पर्यावरण का ज़हास करके नहीं होना चाहिए। पर्यावरण संरक्षण और संवर्धन में महिला सशक्तीकरण का विशेष संबंध है।

समारोप :

निष्कर्ष रूप से यह कहा जा सकता है, कि पर्यावरण संरक्षण और संवर्धन में भारतीय महिलाओं का योगदान उल्लेखनीय है। महिला सशक्तीकरण का पर्यावरण संरक्षण से विशेष संबंध है।

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भारतीय महिला सशक्तीकरण में संगीत की भूमिका

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प्रस्तावना

ऐसा आदमी मिलना दुर्लभ है जो कहे कि उसे संगीत पसंद नहीं है, उसका संगीत से कोई संबंध नहीं है। जैसे ही हम कहीं भी गाने की आवाज सुनते हैं, हमारे कान तुरंत उस धुन की ओर आकर्षित हो जाते हैं। जीवन के हर मोड़ और पल में संगीत हमारा साथ देता है। जब डिप्रेशन, तनाव जैसी बीमारियों का सामना करना पड़े तो संगीत इससे बाहर निकलने में अहम भूमिका निभाता है। संगीत हर सुख-दुख के पल में हमारा साथ देता है। जन्म से लेकर मृत्यु तक संगीत मनुष्य का साथ निभाता है। कहने की जरूरत नहीं है कि संगीत जीवन का सच्चा साथी है। संगीत विशाल और अथाह है।

भारतीय महिला आज सक्षम होने के बावजूद भी आज वर्तमान समय में हमें ऐसा क्यों महसूस होता है कि महिला सुरक्षित नहीं है। हर क्षेत्र में महिला पुरुषों के बराबर खंदे से खंदा मिलाकर काम करती है। जो पुरुष धंदा, व्यवसाय करते हैं जैसे राजकारण हो, या नौकरी हो पर हर क्षेत्र में स्त्री काम करती हुयी दिखाई देती है। भारतीय महिलाओं की प्राचीन काल में जो अवस्था थी घर की रोटी बनाना, कपड़े धोना, झाड़ु पोछा लगाना यही काम होता था पर आज वर्तमान समय में बहुत सारे बदलाव हुये हैं। स्त्री हर क्षेत्र में पुरुषों के साथ काम करती हुयी दिखाई देती है, फिर भी हमें आज महिला सक्षमीकरण इस विषय पर क्यों चर्चा करनी पड़ रही है। महिला सक्षमीकरण में संगीत की क्या भूमिका है। सक्षमीकरण क्या है यह जानना जरूरी होगा। इस विषय की चर्चा करने के लिए भारतीय संगीत का इतिहास पर हमें एक नजर डालनी होगी।

सक्षमीकरण का अर्थ है शक्तिशाली बनना। महिला अपने जीवन में अपने पैरों पर खड़े होना, खुद का निर्णय खुद लेना, खुद के फैसले खुद लेना जिससे महिला शक्तिशाली बनती है। अपने जीवन से जुड़े हुये फैसले, अपना परिवार और समाज के लिए वह अच्छे से वास्तविक रूप में अधिकार प्राप्त करने के लिए, उन्हें सक्षम बनाना ही महिला सक्षमीकरण है। महिला सक्षमीकरण की जरूरत आज इसलिए पड़ी है कि प्राचीन काल में भारत में लैंगिक असमानता थी और भारतीय समाज पुरुष प्रधान समाज था। पुरुषों ने महिलाओं को समाज द्वारा कई कारणों से दबाया गया था उनके साथ कई हिंसा, अन्याय, अत्याचार, कई प्रकार का भेदभाव किया गया है। यह भारत में ही नहीं बल्कि अनेक दुसरे देशों में भी दिखाई देता है।

देश में महिलाओं की स्थिति और स्थिति को देखकर आप देश की स्थिति बता सकते हैं। अगर भारत को भी बड़ी प्रगति हासिल करनी है तो महिला सशक्तिकरण जरूरी है। महिला सशक्तिकरण के लिए समाज, देश और महिलाओं को मिलकर प्रयास करने होंगे। महिला सशक्तिकरण के विद्वानों ने अक्सर इन प्रयासों को समाज के जमीनी स्तर तक पहुंचाने की आवश्यकता व्यक्त की है, न कि

केवल समाज और शहरी क्षेत्रों की कुछ महिलाओं तक सीमित रहने की।

समाज लगातार बदल रहा है। उस बदलाव का असर महिलाओं के जीवन की गुणवत्ता पर भी पड़ रहा है। उनकी भूमिका, महत्वाकांक्षा और रवैये में भी बड़ा बदलाव आ रहा है। हालाँकि, भारतीय पितृसत्तात्मक संस्कृति में महिलाओं, उनके अधिकारों और व्यक्तिगत स्वतंत्रता के बारे में दृष्टिकोण अभी भी संकीर्ण है। उस रवैये को बदलने की जरूरत है। इस तथ्य के बावजूद कि पुरुषों के साथ-साथ महिलाएं भी हैं जो ये सवाल उठाते हैं, समाधान सुझाते हैं और समाधानों के कार्यान्वयन पर ध्यान देते हैं, यह विचारधारा समाज में कुछ पुरुषों के बीच पाई जाती है। यदि पुरुष प्रधान मानसिकता को बदलना है तो महिला सशक्तिकरण आंदोलन को जमीनी स्तर तक पहुंचना होगा।

महिला सशक्तिकरण के लिए भारतीय संविधान ने महिलाओं को महान अधिकार प्रदान किये हैं। संविधान पुरुषों और महिलाओं को राजनीतिक, सामाजिक, आर्थिक, शैक्षिक क्षेत्रों में समान अवसर और अधिकार प्रदान करता है। इसी तरह कोर्ट ने विभिन्न मामलों में न्याय देते हुए महिलाओं के सशक्तिकरण के लिए ठोस उपाय और बदलाव भी सुझाए। महिलाओं के खिलाफ होने वाले मामलों,

कानूनों, उनके अधिकारों के बारे में समाज में खासकर महिलाओं में जागरूकता पैदा करना जरूरी है।

विश्व संगीत दिवस की पृष्ठभूमि

जब से संसार में ध्वनि उत्पन्न हुई है, संगीत उत्पन्न हुआ है। दुनिया में विभिन्न प्रकार के संगीत हैं। हर किसी की पसंद अलग-अलग होती है। प्रथम विश्व संगीत दिवस की शुरुआत फ्रांस में हुई। फ्रांस में इस दिन को 'फेते डे ला म्यूसिक' के नाम से भी जाना जाता है। पहला विश्व संगीत दिवस 21 जून 1982 को मनाया गया था। फ्रांस के मशहूर संगीत निर्देशक मौरिस फ़्ल्यूरेट ने वहां के सांस्कृतिक विभाग के लिए इस दिन की शुरुआत की। यह दिन भारत के साथ-साथ अर्जेंटीना, ब्रिटेन, लक्ज़मबर्ग, जर्मनी, चीन, लेबनान, कोस्टा रिका में भी मनाया जाता है।

त्योहारों में संगीत

यदि घर में कोई शुभ मुहूर्त हो। आज भी अगर किसी का जन्म होता है, किसी की शादी होती है तो शहनाई बजाई जाती है। शहनाई की धुन कान में पड़ते ही मन प्रसन्न हो जाता है। हर धर्म में संगीत का बहुत महत्वपूर्ण स्थान है। संगीत किसी भी पूजा का आधार है। मंदिर में आरती के दौरान विशेष रूप से घंटियां बजाई जाती हैं। एक सुर-ताल में आरती कही गई है। इतना ही

भले ही प्राचीन काल में महिलाओं की अवस्था घरेलू कामों में ही व्यस्त रहना पड़ता था। फिर सक्षम होने के लिए, रोजगार भी उपलब्ध था। संगीत ऐसा शास्त्र है जो की महिलाओं को रोजगार उपलब्ध कराता था। संगीत के माध्यम से चाहे वह गायन, वादन और नृत्य क्यों ना हो इसी माध्यम से महिलाओं को रोजगार मिलता था। यह पुष्टि हमें अनेक ग्रंथों में पायी जाती है। प्राचीन काल में जब दूरदर्शन या टेलीव्हीजन यह माध्यम नहीं था तब संगीत का प्रदर्शन करने के लिए महिलाएं गावों-गावों जाकर अपनी संगीत कला प्रदर्शित करती थीं। राजा महाराजाओं के दरबार में भी संगीत कला, नृत्य महिलाएं प्रस्तुत किया करती थी। इन्हीं उपलब्धियों के कारण महिलाओं को रोजगार उपलब्ध प्राप्त हुआ करता था। और अपने पैरो पर खड़ा होने के लिए संगीत ही सबसे बड़ा माध्यम था।

पर आज की वर्तमान समय में आज महिलाएं पुरुषों के भी आगे निकल चुकी है ऐसा हमें दिखाई देता है। महिलाएं हर क्षेत्र में चाहे वह कायदे कानून हो या हमारी भारती संस्कृति हो, या राजकारण हो, साहित्य क्यों ना हो, हर क्षेत्र में नारी सक्षम बनाई हुयी दिखाई देती है। आज वर्तमान समय में महिलाएं हर क्षेत्र में नौकरी या खुद का व्यवसाय या राजकारणों में दिखाई देती है इतना ही नहीं शास्त्रीय और लोकसंगीत में अनेक गायिका महिलाएं कलाकार दिखाई देते हैं। इस संगीत को आगे बढ़ाने का भी काम इन महिलाओं का है। यह सबसे बड़ा योगदान माना जाता है। संगीत को आगे बढ़ाने के लिए उन्होंने अपनी काव्य

में भक्ती गीत (राधाकृष्ण की लिला) प्यार के गीत, विरह के गीत, इन्हीं गीतों के माध्यम से उन्हें रोजगार प्राप्त हुआ करता था। कुल गायिका का नाम उल्लेखनीय है जैसे बेगम अख्तर, रसुलनबाई, हीराबाई बडोदेकर, प्रभा अत्रे, किशोरी आमोनकर ऐसे अनेक कलाकारों ने संगीत के माध्यम से रोजगार उपलब्ध कराया।

चित्रपट दृष्टि से देखा जाये तो अनेक गायिका निर्माण हुवे जो चित्रपटों को अपनी आवाज देकर सुपरहिट किया। जैसे लता मंगेशकर, आशा भोसले, कविता क्रिष्णामूर्ति, अनुराधा पौडवाल, नेहा कक्कर, सलमा आगा ऐसे अनेक गायिकाओं ने फिल्मी जगत को सुपरहिट किया और अपना नाम रोशन किया और अपनी खुद के पैरो पर खड़े हुये। प्राचीन काल से आधुनिक काल तक यह निष्कर्ष निकलता है की भारतीय महिला सशक्तिकरण करने के लिए संगीत की बहोत बड़ी भूमिका रही है। फिर भी आज इसतरह से बदलाव होने के बावजूद भी कायदे कानून लागू होने के बावजूद भी कहीं महिलाएं सुरक्षित नहीं हैं। पुरे भारत में कहीं ना कहीं स्त्री असुरक्षित दिखाई देती है इसके लिए कौन जिम्मेदार है यह प्रश्न हमें हमेशा सताता रहता है।

सार एक्सपर्ट रिसर्च के मुताबिक, संगीत सुनने से याददाश्त बेहतर होती है। यदि आप माइग्रेन से पीड़ित हैं तो संगीत सुनना फायदेमंद हो सकता है। यदि आपकी हृदय गति बढ़ी हुई है, तो तेज़ संगीत सुनने से इसे शांत करने में मदद मिल सकती है। साथ ही सांस संबंधी रोग भी ठीक हो जाते हैं। यदि आप उच्च रक्तचाप से पीड़ित हैं तो मधुर संगीत सुनना आपके लिए फायदेमंद हो सकता है। अपनी पसंद का मेलोडी या संगीत आपके मानसिक संतुलन को बेहतर बनाए रखने में मदद करता है। व्यायाम करने या संगीत पर नृत्य करने से आपका वजन नियंत्रण में रह सकता है। सरल, खराब और एक-आयामी प्रस्तुति से, बॉलीवुड फिल्मों ने समय के साथ महिला सशक्तिकरण को बढ़ाना शुरू कर दिया। उदाहरण के लिए, 90 के दशक की शुरुआत से 2000 के दशक की शुरुआत तक, फिल्मों में मुख्य महिला नायक ज्यादातर नायक की "प्रेम रुचि" थी। और उनकी प्राथमिक भूमिका "प्रेम रुचि" थी। हालाँकि, कुछ रत्न युगों-युगों से छिड़के गए हैं।

अतीत और वर्तमान की बॉलीवुड फिल्मों की तलाश में ऐसी उल्लेखनीय फिल्में हैं जो महिला सशक्तिकरण को दर्शाती हैं। यह मुख्य महिला पात्रों और गौण महिला पात्रों के माध्यम से किया जाता है। ऐसी फिल्में दर्शाती हैं कि महिला सशक्तिकरण एक जोरदार धमाके के साथ और एक हल्की लहर के रूप में आ सकता है। दोनों का तरंग प्रभाव शक्तिशाली हो सकता है। पहले, फिल्मों में महिला सशक्तिकरण को दर्शाने वाली चमकदार चिंगारी होती थी। समकालीन समय में, अधिक बॉलीवुड फिल्में मजबूत और शानदार ढंग से उग्र महिलाओं का प्रदर्शन करती हैं। ऐसी

फिल्में जिनमें महिलाएं पुरुषों से अलग नहीं बल्कि खुद में चमकती हैं, दर्शकों की भूख बढ़ा रही हैं।

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प्रस्तावना:-

भारताला स्वातंत्र्य मिळून 62 वर्ष पूर्ण होत आहे. भारतीय राज्यघटनेने स्त्रियांच्या विकासासाठी सर्व अधिकार बहाल केलेले आहे. भारतासारखे पुरुषप्रधान संस्कृतीत स्त्रियांची उन्नती आणि विकास हे एक आव्हान आहे. त्यासाठी मानवी हक्काचा उपभोग घेताना तिला पुन्हा लिंगभेदाला सामोरे जावे लागत आहे. भारताच्या सर्वोच्च पदी एक स्त्री विराजमान असूनही स्त्रियांचे प्रश्न सुटलेले नाही. मानवी हक्क स्त्रियांच्या विकासासाठी असले तरी त्याची परिपूर्णता करताना नव्या अडचणी, नवे प्रश्न निर्माण झालेले आहेत. याला प्राचीन काळापासूनच झालेले स्त्रियांचे शोषण कारणीभूत आहे. नेमके मानवी हक्क म्हणजे काय? आणि स्त्रियांसाठी या हक्काची गरज का निर्माण झाली हे दर्शविण्याचा प्रयत्न या लघुशोधनिबंधात केल्या जात आहे.

मानवी हक्कांची परिभाषा :-

मानव हा समाजशील व बुद्धिनिष्ठ प्राणी आहे. त्याच्या जीवनाला उद्दिष्ट आहे. त्याच्या व्यक्तिमत्त्वाचा विकास होणे हे महत्त्वाचे उद्दिष्ट. त्यासाठी त्याला हक्क आणि अधिकाराची गरज आहे. मानवी हक्क याच अनुषंगाने दिले जातात हे हक्क कोणते? ते कुणासाठी व का निर्माण केल्या गेले ते अभ्यासणे गरजेचे आहे. त्यासाठी मानवी हक्काची परिभाषा जाणून घेणे आवश्यक आहे.

"वंश, जात, रंग, लिंग, राष्ट्रीयत्व, भाषा या शिवाय मानव प्राण्यांना मिळालेले हक्क म्हणजे मानवी हक्क होय." याला मूलभूत किंवा नैसर्गिक हक्क असेही म्हणतात. हे वैश्विक हक्क आहे ते सर्व स्त्री-पुरुषांना लागू पडतात.

"प्राचीन ग्रीक तत्वचिंतकांनी मानवी हक्कांना नैसर्गिक हक्क मानले आहेत." महान ग्रीक तत्ववेत्ता सेंट थॉमस अक्वायनस् याला मानवी हक्काचा जनक मानले जाते. "मानवाचे दैनंदिन जीवन सुकार व्हावे या दृष्टीने मानवाला जे काही मूलभूत अधिकार दिलेले असतात त्याला मानवी हक्क असे म्हणतात."

"साधारणपणे व्यक्तीला आपल्या व्यक्तिमत्त्वाला सर्वोत्कृष्ट विकास साधता येईल अशी परिस्थिती म्हणजे मानवी हक्क." जगातल्या प्रत्येक मानवाला तो केवळ मानवी कुटुंबाचा सदस्य आहे एवढाच एकाच कारणाने जे हक्क मिळायला पाहिजे अशा हक्कांना मानवी हक्क म्हणतात. अशा वेगवेगळ्या पद्धतीने मानवी हक्काची व्याख्या

सांगितली जाते. वास्तविक मानवी हक्काची कल्पना युरोप खंडात 19 व्या शतकात उदयाला आली. युद्धात जखमी झालेला सैनिक कोणत्याही देशाचा असो त्याला वैद्यकीय मदत मिळाली पाहिजे तो त्याचा हक्क मानल्या गेला. वैद्यकीय उपचार करणारे पथक कोणत्याही देशाचे असो ते तटस्थ मानावे. हा एक विचार मानवतावादी दृष्टिकोनातून पुढे आला. त्यालाच मुर्तरूप येऊन 'रेडक्रॉस' या जागतिक वैद्यकीय पथकाचा जन्म झाला.

इ.स. 1941 च्या अटलांटिक सनदेतही धर्म स्वातंत्र्य, भाषण स्वातंत्र्य, भय आणि गरिबीपासून मुक्ती या चार हक्काचा उल्लेख आहेत. युद्धकैद्यासाठी सुरू झालेल्या या मानवी हक्काचा विचार पुढे स्त्रिया, लहान मुले, अल्पसंख्यांक, कामगार, मजूर, वेठबिगार, मुलाम यांच्याही अनुषंगाने होऊ लागला. संयुक्त राष्ट्रसंघाच्या स्थापनेनंतर संपूर्ण मानवजातीला न्याय व जगण्यासाठी अधिक चांगली परिस्थिती निर्माण करणे हा या संघटनेचा उद्देश असल्याने सर्व नागरिकांना मूलभूत हक्क व स्वातंत्र्य मिळावे यासाठी 1846 मध्ये 'मानवी हक्क समिती' स्थापन झाली. या समितीने केलेल्या शिफारशीवरून संयुक्त राष्ट्रसंघाच्या आमसभेने मानवी हक्काचा जाहीरनामा 10 डिसेंबर 1948 रोजी स्वीकृत करून तो मंजूर केला. या जाहीरनाम्याच्या सनदेतील 55 व्या कलमात राहणीमानाचा दर्जा वाढविणे, सर्वांना रोजगार मिळवून देणे, आर्थिक व सामाजिक प्रगती साधणे, आरोग्यविषयक प्रश्न सोडविणे, वंश, लिंग, धर्म,

भाषा विचारात न घेता प्रत्येक व्यक्तीला मानवी हक्क व व्यक्ती स्वातंत्र्य देणे इत्यादी प्राथमिक हक्कांचा समावेश आहे. त्यात 'स्त्रियांच्या दर्जा संबंधीचा मानवी हक्क आयोग' 1946 मध्ये युनोच्या आर्थिक, सामाजिक मंडळाकडून स्थापन करण्यात आला. राजकीय, आर्थिक, नागरी, सामाजिक आणि शैक्षणिक क्षेत्रात स्त्रियांना पुरुषांच्या बरोबरीने अधिकार आणि दर्जा प्राप्त झाला पाहिजे. या उद्देशाने या आयोगाची निर्मिती करण्यात आली. त्यात 'स्त्रियांच्या दर्जासंबंधीचा मानवी हक्क आयोग' 1946 मध्ये युनोच्या आर्थिक, सामाजिक मंडळाकडून स्थापन करण्यात आला. राजकीय, आर्थिक, नागरी, सामाजिक आणि शैक्षणिक क्षेत्रात स्त्रियांना पुरुषांच्या बरोबरीने अधिकार आणि दर्जा प्राप्त झाला पाहिजे. या उद्देशाने या आयोगाची निर्मिती करण्यात आली.

भारतात मानवी हक्कांचा विकास :-

स्वातंत्र्यपूर्व काळापासूनच भारताने मानवी हक्कांसंबंधाने तत्वे स्वीकारली होती. लोकमान्य टिळकांच्या प्रेरणेने तयार करण्यात आलेले भारतीय घटना विधेयकास पहिल्यांदा मूलभूत हक्कांची मागणी करण्यात आली. भारतीय राज्यघटनेत व्यक्तीच्या जीविताचा, सुरक्षिततेचा, गुलामगिरी आणि दास्यप्रथा प्रतिबंधात्मक हक्क, काम करण्याचा, रोजगार निवडण्याचा, समान वेतनाचा हक्क अशा बऱ्याच हक्कांची तरतूद करण्यात आली. यात दुर्बल घटकाचा विचार करण्यात आला. एक दुर्बल व दुर्लक्षित घटक म्हणून स्त्रियांच्या हक्काकडे अधिक जागरूकतेने पाहिल्या गेले. भारतीय समाजात स्त्री-पुरुष हक्काबाबत भिन्नता आहे. हे 'विश्वची माझे घर' या व्यापक दृष्टिकोनाला यामुळे तडा गेलेली आहे. त्यामुळे भारतात मानवी हक्कांच्या संरक्षणाची आवश्यकता आहे. वैयक्तिक सन्मान व स्वातंत्र्य, अभिव्यक्ती स्वातंत्र्य, दुर्बल घटकांच्या हितसंबंधांच्या संरक्षणासाठी आणि न्यायीक संरक्षण प्राप्त करण्यासाठी, मानवी हक्कांची गरज आहे. भारतीय संविधानात मूलभूत हक्क आणि मार्गदर्शक तत्वे या दोन्ही भागात मानवी हक्कांचा अंतर्भाव केला आहे.

वेदकाळात स्त्रीला स्वतंत्र व उच्च दर्जा समाजाकडून प्राप्त झाला. घरात स्त्री विद्वान असणे प्रतिष्ठेने मानले जाई. विद्याभ्यास, वेदअध्ययन, कलाशिक्षण, गायन, वादन, नृत्य यात ती निपूण होती. पण त्यांना वर निवडण्याचा अधिकार नव्हता. ऋग्वेद कालखंडानंतर भारतीय स्त्रियांवर रूढी आणि परंपरेच्या जोखडाखाली वेगवेगळ्या मार्गाने, वेगवेगळ्या प्रकारे अन्याय होत राहिले. मध्ययुगात

डॉ. दिनेश सहदेवराव धाकडे

स्त्रियांची सामाजिक दशा हीन-दीन झाली. केवळ भोगदासी व प्रजोत्पादनाचे साधन म्हणून पुरुषांच्या संरक्षणाखाली जगणे तिच्या नशिबी होते. मुलगी जन्माला आली तर सुतक पाळत. दुःख प्रकट करीत. स्त्री सहाय्य व अज्ञानी बनली. बालवयातच विवाहाची प्रथा सुरू झाली. भोळ्या व निरक्षरतेमुळे ती अंधश्रद्धाळू बनली. आपल्याला स्वतंत्र अस्तित्व आहे हे मुळात ती विसरूनच गेली. बालविवाहामुळे पराधीन झालेल्या स्त्रीवर पतीसेवा म्हणजे गुरूसेवा आणि घरकाम म्हणजे यज्ञकृत्य होय हे विचार बिंबवल्या जाऊ लागले. वैदिक कर्मकांडात ती गुरफटल्या गेली. पती निधनानंतर तिचा जगण्याचा हक्क नाकारण्यात आला. मृतपतीबरोबर स्वतःला जाळून घेणारी स्त्री पवित्र व सद्गुणी मानल्या जाऊ लागली. सती न जाणाऱ्या विधवेचे जीवन खडतर होते. तिला पुनर्विवाहाची संमती नव्हती. जबरदस्तीने सन्यस्त वृत्तीची दिशा दिली जायची. बाला-जरठ विवाहाला मान्यता होती. बहूपत्नीत्व आणि नियोग पद्धती अस्तित्वात होती. ती कोणत्याही कारणाने प्रजोत्पादनास असमर्थ असण्यास त्याच्या पत्नीने परपुरुषाशी संबंध ठेऊन प्रजोत्पादन करण्याला समाजमान्यता होती. गाईच्या पोटातल्या छत्तीस कोटी देवदेवतांना पुजले तरी या देवतापैकी एकही देव स्त्रीच्या सहाय्याला धावून येत नव्हते. ते सारेच तिच्या दुर्दैवी जीवनाबरोबर झोपी गेले होते.

इसवीसनाच्या 11 व्या शतकात मुस्लीम आक्रमणामुळे भारतीय स्त्रियांना पडदा पद्धती स्वीकारावी लागली. बुरखा घेणे सभ्यतेचे मानले जाऊ लागले. पेशवे काळात तर स्त्रियांची अगतिकता कळसाला पोहचली होती. स्त्री शिक्षणावर बंदी, धार्मिक कार्यापासून वंचित झालेली स्त्री जास्तीच्या कर्मकांडाने बंदिस्त झाली. तिचा मानसिक विकास थांबला. पशुपेक्षाही हिन वागणूक तिला मिळू लागली. इंग्रजांचे आगमन मात्र तिच्या दृष्टीने वरदान ठरले. इंग्रजांचे आगमनाने एक युग परिवर्तनाला सुरुवात झाली. याचवेळी राजा राम मोहन रॉय, बाळ शास्त्री जांभेकर, दादोबा पांडुरंग, लोकहितवादी महात्मा फुले, रा. धो. कर्वे, आगरकर,

11 वर्षांच्या कोवळ्या मुलीची व्यथा मांडून डॉ. आंबेडकर, पंडिता रमाबाई अशा ध्येयवादी सुधारकांचा वर्ग उदयाला आला. बालविवाहातून निर्माण होणारे प्रश्न "फुलमाणी खटल्यात 11 वर्षांच्या कोवळ्या मुलीची व्यथा मांडून" पंडिता रमाबाईंची स्त्रियांना एक प्रकारे ओलीस ठेऊन तिच्या संगतीची गरज न घेता कसे छळले जाते हे

उदाहरण ठेवले. पतीच्या निधनानंतर तिच्या उदरनिर्वाहाशी जबाबदारी नाकारून, तिला जगण्याचा हक्क नाकारून जबरीने सती जाण्यास भाग पाडणाऱ्या स्त्री ला स्वतः ब्रिटिश अधिकाऱ्यांनी पाहिले होते. ज्वालातून बाहेर येऊनही नातेवाईक तिला आत ढकलत होते. तर बालविवाहामुळे पतीच्या अकाली मृत्यूने विधवा झालेल्या स्त्रियांचा प्रश्न मोठा होता. त्यांना मिळणारी नौकरासाठी वागणूक व करावयाची कष्टाची कामे तिचे जीवन कष्टमय, खडतर, अपेक्षित, अपमानित होते. इतरांच्या दयाबुद्धीवर जगावे लागत. केशवपण करून तिला विद्रुप केले जाई. तिच्या तारुण्यासुलभ भावनांना महत्त्व नव्हते. त्यामुळे तिच्याकडून कधी सामाजिक दुराचरण होई, किंवा तिला वेश्याव्यवसायाकडे झुकावे लागत. स्त्री एक आपत्ती मानली जाई. एक तर शिक्षणापासून वंचित राहिल्याने चांगल्या दर्जाची कामे मिळणेही कठीण होते. तुकडोजी महाराजांनी सुद्धा भारतीय स्त्रीला हिन-दी लेखणाऱ्या आणि हजारो वर्षांपासून तिची उपेक्षा व अवहेलना करणाऱ्या, तिचे जीवन बंदिस्त करून ठेवणाऱ्या समाजाला स्त्री-पुरुष समानतेचा विचार सांगितला.

मानवी हक्क संरक्षणाची गरज :-

भारतीय स्त्रियांची दयनीय स्थिती पाहिल्यानंतर एक मानव म्हणून तिला जगण्यासाठी, जिच्या अस्तित्वासाठी आणि तिला या रूढी, प्रथा, परंपराच्या जोखडातून मुक्त करण्यासाठी मानवी हक्काची नितांत गरज होती ती समाज सुधारकांना जाणवली. ती त्यांनी शैलीतून, कृतीतून स्त्रीप्रश्नांच्या संबंधाने मांडली. त्यालाच परिणाम म्हणून लार्ड विल्यम् बेटींकच्या काळात 1829 ला सतीबंदी, बालविहारावर बंदी, विधवा पुनर्विवाहाला मान्यता, स्त्रियांच्या खरेदी-विक्रीवर बंदी आणखी मानवी हक्काच्या दृष्टीने स्त्रियांचे प्रश्नाकडे पाहिल्या जाऊ लागले. कायद्याने कितीही हक्क स्त्रिला मिळाले तरी शिक्षणाने मन प्रगल्भ झाल्याशिवाय तिला त्या हक्काची जाणीव होणार नाही. म्हणून स्त्रीशिक्षणाकडे लक्ष वेधल्या गेले.

1824 मध्ये अमेरिकन मराठी मिशन, खिचन मिशनरी, 1830 मध्ये मागरिट विल्सन यांनी मुलींच्या शाळा सुरू होत्या. तर 19 व्या शतकात सावित्रीबाईंच्या सहकार्याने महात्मा फुलेंनी स्त्री शिक्षणाची मुहूर्तमेढ रोवली. स्त्रियांना समान हक्क अशी पत्रे दर्पण वृत्तपत्रानेही प्रकाशित केली. 28 त्याचाच परिणाम की कित्येक स्त्रिया आंदोलनात सहभागी झाल्या. स्वातंत्र्यानंतर भारतीय घटनेने स्त्रियांना

काही मूलभूत हक्क बहल केले. त्यात त्यांना पुरुषाच्या बरोबरीने स्थान, स्त्री विकासाची संधी, गर्भजल परीक्षणवर बंदी, स्त्री-शिक्षणाची सोय, एकपत्नीत्व, अर्थात घटस्फोटाळा कायदेशीर मान्यता, पत्नीचा छळ हा कायदेशीर गुन्हा, हुंड्याला कायद्याने बंदी, जीवन जगण्याचा समान अधिकार, स्त्रियांच्या कामाची स्थिती मानवतेच्या तत्वाला धरून, स्त्री व्यापार खरेदी-विक्रीवर बंदी, स्त्रियांची अप्रतिष्ठा, विनयभंग हा गंभीर गुन्हा, पत्नीच्या घटस्फोटात तिच्या उदरनिर्वाहाची सोय, परदेशी महिलांवरील अत्याचार हाही गंभीर गुन्हा, स्त्रियांना राजकारणात हक्क, आंतरराष्ट्रीय संघटनेत पुरुषाच्या बरोबरीने प्रतिनिधीत्व अशा सर्व मानवी हक्कांची तरतूद केलेली आहे.

स्त्रियांचे शोषण थांबवण्यासाठी 1992 मध्ये 'राष्ट्रीय महिला आयोग' स्थापन करण्यात आला. त्यातून महिलांच्या हक्का संबंधाने न्याय देण्याचा प्रयत्न करण्यात आला. परंतु 1960 नंतरच्या स्त्री प्रश्नाकडे पाहिल्यानंतर मानवी हक्काची पायमल्ली झाल्याचे दिसून येते. एक तर पुरुषप्रधान संस्कृतीतून तयार झालेली आणि त्याच मानसिकतेतून निर्माण होणारी न्यायव्यवस्था समान हक्क नाकारत असल्याचे दिसून येते. वडिलोपार्जित किंवा विवाहानंतर स्त्रियांना संपत्तीत मिळणारा वाटा, तिचा भावनिक कोंडमारा करून नाकारल्या जातो. मुलीचा जन्म एक आपत्ती मानून त्याचा अनैतिक कामासाठी वापर झाल्याची, स्त्रियांवर पोलिसांकडून गुन्हा कबुलीसाठी सक्ती झाल्याची उदाहरणे आहेत. कित्येक कुटुंबात मुलांच्या तुलनेत मुलींना दुय्यम वागणूक मिळते, याशिवाय नौकरी करणाऱ्या, मोलमजुरी करणाऱ्या स्त्रियांच्या बाबतीत विनयभंग, लैंगिक छळ, कमी वेतनावर काम करून घेणे असे प्रकार घडत आहे.

सारांश :-

आज स्त्री अधिकाराबाबत अधिक जागरूक झाली आहे. सामाजिक न्याय व हक्क मिळविण्यासाठी ती इच्छुक आहे. सरकारने महिलांसाठी त्यांच्या सर्वांगीण विकासासाठी केवळ 33% आरक्षण देऊन चालणार नाही. तर समाजामध्ये राजकीय, सामाजिक विकासाच्या जाणिवा निर्माण करण्यासाठी युद्धपातळीवर प्रयत्न करावे लागतील. कायद्यासबरोबरच स्त्रीशिक्षण, व्यक्तिविकास, स्वावलंबन इत्यादी बाबींकडेही लक्ष दिले पाहिजे. स्त्रियांना जर पुरुषांबरोबरचे हक्क मिळावेत असे वाटत असेल तर त्या हक्कांची अंमलबजावणी होणे आवश्यक आहे. असे प्रयत्न जर

युद्धपातळीवर झाले तरच स्त्रियांचा विकास साध्य होऊ शकतो. स्त्री सक्षमीकरणाची आशा पल्लवीत होऊ शकते.

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झाडीपट्टीची लोककलाभट्टी 'दंडार' आणि त्यामधिल स्त्री पात्रांचे दुःखपदर

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सारांश :

पूर्व विदर्भातील माणूस कलेच्या बाबतीत प्रचंड वेडा आहे. तो लोकपरंपरागत कला जोपासतो. या बहुरुढ लोककलांना तो जीवापाड जपतो. आपल्या रोजच्या जगण्याच्या रितभाताशी इथल्या लोककला भिडून आहेत. शेतकाम करणारा मजूर असेल, शेतीवर राब, राब राबणारी व शेतकाम करून संसार पेलणारी महिला असेल, भातगिरणीवर पोते उचलायला जाणारा हमाल असेल किंवा पाटलाच्या वाड्यात काम करणारा सालदार गडी अथवा सावकाराच्या वाड्यात धुणीभांडी करणारी कामगार किंवा सालदार महिला असेल तेही आपली हौश पुरविण्यासाठी शंकरपटात, मंडई उत्सवात, दंडार महोत्सवात हटकून जात राहते, कलेचा अपार आनंद घेत राहते. पूर्व विदर्भातील फार पूर्वीपासूनची लोककला ' दंडार ' सर्वपरिचित राहिली आहे. या दंडारीचा भंडार म्हणजेच झाडीपट्टीचा भूभाग. हे 'दंडार' झाडीपट्टीचे, इथले लोकसंस्कृतीचे खरे सांस्कृतिक संचित आहे. यामुळे ऐकेकाळी तरी कोणीही या लोककलेपासून वंचित राहत नसत. आजच्या आधुनिक नाटकाची जन्मजंजीव ' दंडार ' या लोकनाट्यात आहे. हे दंडार टिकवले आहे झाडीतल्या गावखेडीच्या माणसाने. सरपंच-सरपंचीन, पाटील-पाटलीन सावकार- सावकारीन, मोठा कास्तकार, गावचे कर्तेधर्ते श्रीमंत हे या ' दंडार 'चे खरे आश्रयदाते. यांच्यामुळे गावात दंडारनाट्य चाले. हौशी मंडळी नाटक करत अन् चांगल्या कलाकारांची कदर होई. एक महिन्यापासून तालिम अन् मग मनोरंजनाचा जालिम उपाय म्हणून फक्त ' दंडार ' झाडीत साजरी होत असे.

बिजशब्द : लोककला, झाडीपट्टी, दंड, 'दंडार'नाट्य, स्त्री पात्रे, स्त्री जाणीवा, बोलीभूगोल इत्यादी.

प्रस्तावना :

'झाडीपट्टी बहू लोककलांची भट्टी आहे' असे नेहमी म्हटले जाते. गोंधळ, तमाशा, कळसूजी बाहुल्यांचे खेळ, राधा, भिंगीसोंग, डहाका, खडीगंमत, तशाच प्रकारे झाडीमंडळातील अस्सल लोकप्रिय लोकनाट्य म्हणून 'दंडार' या लोककलाप्रकाराचा आवर्जून उल्लेख करावा लागेल. पूर्व विदर्भाच्या बोलीभूगोतील ही 'दंडार' आधी मुळात लोकनृत्य होते, ते काळानुरूप बदलून लोकनाट्य झालेय. ढडार, दंडार, गंडार या संज्ञादेखील 'दंडार'साठी रुढ झालेल्या. झाडीपट्टीत जवळच्या शेताला 'दंड' म्हणतात. 'दंड ' हे गावखेड्यातल्या माणसांचा जीव की प्राण असतो. पटकन लवकरात लवकर दंडावर जाऊन फेरफटका सहज मारता येतो. घरी पावणे आले तर त्यांना फिरायला घेऊन जाता येते. दंडावर शेंगमुंगुली पेरली असेल तर लवकर तेथ जाऊनसत्या कच्चा माल चवीने खाता येते. ढोरवासरं घरी भरपूर असतील तर उन्हाळ्याच्या दिवसात दंडावर राजभर बांधून ठेवता येते. दंडाचा वाडा करून जनावरांसाठी लागणारा तणसचारा ढीग रचून ठेवला जातो. जुन्या

जमान्यात दंडावरच्या वाड्यात मारा करून राती जागलीला लोक जात, ' दंडावरची खुली हवा अन् काय करेल डाँक्टरची दवा ' म्हणत मस्तपैकी मनमुराद लोक आनंद घेत. पाहुणे जास्त आले तर दंडावरच्या मा-यावर ते झोपायला जात. असं 'दंड' म्हणजे हक्काची अन् मोक्याची घराजवळचीच आवडीची शेतजमीन होय. म्हणून घरच्या बायाही आवडीनं म्हणत, 'चल व् बाई दंडावर जाऊ अन् चिचा, बोरं खावून येऊ' काही गावातल्या बाया बडबडत, " दंड म्हंजे माहा माहेर गं/सास-यानं देलेला आहेर गं/दंड माहा विसावा गं/दुःख येतं नासावा गं// आपला दंड म्हणजे आपली शेती. आपला दंड म्हंजे दुःख दूर करण्याची अन् आनंदवाग फुलविण्याची हक्काची जागा, असे आयाबायांना वाटे. तेथं कवाबी जावा आन् शेंगमुंगुली मनसोक्त खावा. दंडाच्या मेरिवर, धु-यावर

बाभुरीची, चिच, आंब्याची, कडुलिंबाची, बोरीची झाडं असतं. बोरी तोडायला गावच्या पोरी जात. आंबटहेंबट पोर खाऊन मोरं मोरं किंवा मेरी मेरी जाणं, हा एक मोठा स्वानंद असे. दंडावरची चिच म्हंजे जणू काही आपली सख्खी

आजीच अन् दंडावरचा आंबा म्हंजे आपला बाप. इतकी या झाडीझुडपाशी नाळ जुळलेली असे. दंडावरचा झाड असू दे किंवा एखादा दोडक्याचा वेल. नित्यरोज घरचा माणूस ' येल ' पाडायलं दंडावर गेल्याशिवाय राहत नसे. दंडावरच्या या झाडायची फांदी म्हंजे 'डार' आणि यातून आली 'दंडार' 'आपल्या दंडावर पिकलेला शेतमाल घरी आला की,हा शेतकरी मालामाल होई.त्याचा आनंद गगनात मावेनशा झाला म्हंजे तो आपल्या दंडावरच्या झाडाच्या फांदा,म्हंजे डारा तोडून सोबत्यांना घेऊन समूहनृत्य करे.यावरून 'दंडार' निर्मित झाली असावी,असे मानले जाते.तो समूहनृत्य करतांना झाडाच्या डारा एकमेकांना आपटत नाचे.दोन डारा एकमेकाला आपटल्या की,'दण्ण ५ ५'असा आवाज होई यावरून'द' म्हंजे दण्ण अन् 'डार'म्हंजे झाडाची फांदी,अशीही एक उपपत्ती' दंडारी'ची सांगितली जाते.ते काहीही असले तरी 'दंडार' ही आमची मुळ लोककला आहे.काहींना ती बला वाटत असली तरी,मनाला मालीश करणारा मनोरंजनांचा तो'हटके खजीना'होय.या दंडारीने झाडीतला गावोगाव व्यापला होता.हे लोकनाट्य झाडीतल्या मंडईत, सणउत्सवात,तेरवी,बारसा,मावंदी परसंगी ठरवून केले जाई.'दंडार 'गावात रायली की, सारा गाव आनंदाने नाचे.गावची सारू, मैना, चिमना,तारी,शकुंतली,शोभी,ममी,माया,रमी,शामी,धुरपदी, कलावती,दमयंती,मायावती इत्यादी गावातली सारी रसिक बायामाणसं पुटपुटत, ऐकमेकीलं बोलत, अवं आज कायतरी नई कथा एकायला मिळणार हाये !,बबन्या डाकूच्या रोलमध्ये कसा दिसल ? ह-या राजा होणार आहे म्हणे ? अन् पांडया राणीच्या रुपात सजणार हाये,परशा दिवाण बनून नेहमीसारखा खदाखदा हसवणार हाये.राणीची राजानं केलेली दुर्दशा,राणीला सोसावे लागणारे सुखदुःख अशा बहुगप्पा गावात चालून राती सादर होणा-या ' दंडारी'कडे सर्वांचे लक्ष लागून असे. दंडारीसाठी सर्वांची मने अशी आतून सजत अन् दंडार पाहण्यासाठी गावलोक आपल्या सर्वांगाचे डोळे करून दंडार बघत.बघता बघता 'परधान हासवे, राजा फसवे अन् राणी डोळयातून गाळी आसवे ' पाहणारे चक्रावून जात,कधी राणीची अवस्था पाहून रडत तर कधी राजाची हतबलता बघून अस्वस्थ होत.दंडार पाहतांना त्या कथानकाशी श्रोते इतके तादात्म्य पावत की, 'कधी पहाट झाली अन् रात आंगावून गेली ' याचे बहुतेकांना भाण राहत नसे.इतकेच काय तर गावचा माणूस कवा बाई बाहेरगावच्या किवा माहेरच्या लोकाईल सांगे, " आव ५ ५ ,आज हामच्या गावलं ' राजा हारिशंद ' नाटक हाये.रातील

पायलं हेजा.पायजा न् सकायी कोंबडा खाऊन जाजा! " असे दंडारीसाठी गावोगाव निमंजणे दिली जायची.

पावणेवी यायचे न् दंडार पायचे.'खूप खूप मज्जा अशायची.मामाच्या गावला दंडार पायला गेलो की, मामाची पोरगीबी भेटायची ' अशी कलेची अन् नात्यांची वीण झाडीत होती.लोक जमावाने राहत अन् जमावानेच जोमात ' दंडार ' सादर करत.

उद्देश्य :

1. आजच्या विशेष ' नाटक ' साहित्यप्रकाराची जननी ही झाडीची लोककला ' दंडार ' आहे,हे लक्षात आणून देणे.
2. ' दंडार ' लोककलेतून स्त्री दुःखाचे अनेक पदर उलगडले जाई,हे उदाहरणादाखल स्पष्ट करणे.
3. यातील स्त्री पात्रांच्या माध्यमातून स्त्री जाणीवांची माहिती करून देणे.

त्या त्या बोलीभूगोलातील तेथील लोकसंस्कृती, लोककला,लोकजाणीवा,लोकव्यहाराचे मनोज्ञ संगम साहित्य व्यवहारात येत असते.'नाटक' साहित्यप्रकार तर कलांचा महासागर आहे, त्यामुळे झाडीतील माणसांचे जीवनव्यवहार पहिल्यांदा ' दंडार ' या लोककलेत आले आहे,असे म्हणायला काही हरकत नाही.लोककला तेथील माणसांचे जीवन व्यापून टाकतात.सर्वसामान्य लोकसंसाराचे चित्र त्यात उभे केले असतेच असते. याबाबत लोककला अभ्यासक डाॅ. सरोजिनी बाबर यांनी आपली एक संस्मरणीय आठवण ' साहित्याने मला काय दिले? ' या पुस्तकात सांगितली आहे. त्या म्हणतात, " या लोकसाहित्याने माझे जीवन व्यापून टाकले आहे.घरात तसे पाहिले तर काही का नसेना पण बोलण्याची ऐटी केव्हाही,आणि सांगण्याची त-हा तरी किती जगावेगळी. बोलण्यातली रसवंतीच अशी की, ऐकणा-याचे पाऊल तिथे थबकलेच पाहिजे आणि " काय काय? पुन्हा बोल " असे म्हणायचा मोह त्याला झालाच पाहिजे. " १ असे हे लोकसाहित्य मनाला मोहिनी घालणारे आहे.' दंडार ' ही लोककला याला अपवाद कशी असू शकते? आज साधने निघाली म्हणून आपण आपल्या आधीच्या साधकाला विसर नये ना?

गावोगावी 'दंडार'साजरे करणारे 'दंडार मंडळ' झाडीत होते.त्याकाळी'दंडार'हरेकाची नाडीत होती.हुरूप होता,जिद्द होती,कला सादरीकरणाची बेहोशी होती,त्यामुळे दुपारपासून राजोपर्यंत 'दंडार' करण्याची खुशी होती.पोळयालं दंडार, दिवाळीला दंडार,शिमग्यालं दंडार,मंडईत दंडार,दस-यालं दंडार, अन् उन्हाळयात रातीलवी दंडारच दंडार.या'दंडारी'चे परकारही भारीच बरं.बसून करायची बैठी दंडार,उभ्यानं दुपारी करायची खडी

दंडार,एखाद्या परसंगानुरूप करायची परसंगी दंडार,खूप वाजतगाजत करायची भडकी दंडार,आदिवासी जमातीत केली जायची भटकी दंडार,घुसाळी दंडार असे बहुढंगी परकार दंडारीचे.एककाळी दुपारची'खडी दंडार'सूर्य माथ्यावर आला की,तपनीच्या साक्षीनं दंडार मंडळी नाचासोबत विनोदाची पेरणी करत खडे सोंग घेत,झडती म्हणत'खडी दंडार'वल्या दिलानं साजरी करत.रसिक उभे राहून नाही तू बसून मनमुराद दंडारीचा आनंद लुटत.राजोच्या दंडारीपरसंगी नाटयप्रवेशासारखे प्रवेश.राजा,राणी,दिवाण,परधान पाहून पाहणा-याचे अवधान खेचण्याचे काम गावचे'दंडार' कलावंत करत असत. एखाद्या दिवाणखान्यात बसून कंबर कसून लावण्याचे गायन कधी केले जाई,त्याला'बैठी दंडार' म्हणत.या दंडार नाटयात ढोलकी वाजवणारा ढोलक्या,चोनके वाजवणारा चोनक्या,टाळ वाजवणारा टाळकरी आणि गाणे उचलणारे परसंगी शाहिर किवा सहाय्यक मंडळी दंडार रंगमंचकावर असत. सुरवातीच्या दंडार नाटयात प्रथम गण गावून सूत्रधार व नंतर विदुषक,या दोहांच्या संवादातून गणपतीला आवाहन केले जाई.दंडारीत ८,१०नर्तक पायात घांग-या बांधून हातात टाहारा धरून नाचत. दंडारीची जागा पाटलाचा वाडा, सावकाराचा पटांगण,गावचा आकर किवा गावचा चौक असे. शेषमातीचा झडा टाकून,त्याच्यावर गोणा किवा पोते हातरून रंगमंच तयार केला जाई, अन् मग गावतील बाई,बाप्या,पोरंसोरं,म्हातारे,पावणे सारे रातभर टकटक दंडार पायेत.

'दंडार' लोकनाटकत संपूर्ण पुरुष कलावंतच काम करत.'ज्याचा गळा बारीक अन् पाहयला खारीक' असा पुरुषाला स्त्रीपाजाची भूमिका दिली जाई. स्त्री पाज करण्या-याकडे गावचे माणसं जास्तच लक्ष देत, याच कारण म्हणजे त्याच्या तोंडी दंडारीचे जास्तीत जास्त गाणं असत.स्त्री पात्र रंगवितांना स्त्रीच्या वाटयाला आलेल्या व्यथा त्याला चिताराव्या लागत.उदा. राजा युध्दावर जात असेल तर राणीची धुसफूस होई,ती राणी राजाला गाण्यातून समजावे, " नको जाऊ युध्दावर प्राणनाथा/जीव धोक्यात आहे तुझा आता!/" किंवा राज्यावर आर्थिक, नैसर्गिक संकट आले तर तो व्यथित होऊन बसे.अशावेळीही राजाची राणी आपल्या प्रिय राजाची समजूत काढे, " कशाला चिंता करता राजा?/आज ना उद्या खूश होईल प्रजा/आपल्यावरी आज संकट आला/दूर सारेल उद्या देव त्याला// असे बोलून राणी राजाची चिंता दूर करण्याचे काम करी.पण राणीवर दुःखाचा डोंगर कोसळला तर मात्र या राणीला समजविणारा कोणी नसे.ती एकटीच रंगमंचावर येऊन स्व-

कथन गीतातून आपल्या वेदना मांडे, सकायापासेन संध्याकाळपर्यंत नसे विसावा/बाईचा जनम नको देऊ देवा/सुख असो दुःख आला ताप/तरी करावा लागतो रोज स्वयंपाक/नवरा,पोरांना आधी वाढा, उष्टी काढा/असा हा बाईपणाचा रोजचा पाढा/करावा तिनेतरी कुणाचा हेवा/बाईपणाचा जनम नको देऊ देवा// हा बारीकसारीक ग-याचा माणूस राणीची भूमिका वटवितांना मस्तपैकी गाणे गायी अन् लोकांचे पोटभर रंजन करे.कधी रसिकांच्या डोळ्यातून अश्रू चा पाटही वाही. दंडारीत राजाच्या राणीची भूमिका ही लक्षवेधी असे.' राज्याची राणी बदक दिवाणी, हिच्या तोंडी गाणी ' असे राणीबद्दल लोक म्हणत. दंडारीतून राणी वजा केली तर सादर दंडारीला महत्वच नसे. राजा, राणी अन् दिवाण म्हणजे दंडारीचे जीप्राण होत. यावरच दंडार नाटयाचा सारा संसार उभा असे. याशिवाय नाटकात तीनचार स्त्रीपाज,बाकी विनोदी भूमिकेत दिवाण,प्रधान मग राजा राणी,डाकू वगैरे असे.संपूर्ण कथानक गाण्याच्या माध्यमातून पुढे सरकत जाई.यात राणीच्या वाटयाला मात्र जास्तीत जास्त गाणे असत. त्याखालोखाल प्रधान गाणी गाई.गावातील एखाद्याने लिहलेली कथानकाची दंडार नाटयसंहिता 'दंडार' प्रयोगासाठी वापरली जाई.काही नट नटखट असत.ते म्हणत,मी दंडारीत बाईचं काम करतो पण मिशी काढत नाही !' त्याची अट मान्य करून ती मिशीवाली राणी दंडारीत पाहतांना मोठा हसा पिके.पाहणारे म्हणत,'बाईला मिशी फुटली कशी ?'अशा गमंतीजमतीत गावगावडयात हे लोकनाटय बहरत असे.मिशुरुड ठेवणे म्हंजे मर्दानकी, असे गाववाल्यांना वाटे. ' अवे 5 5 राणीचा रोल कर पण लेका मरदानकीची मिशी काढू नोको अन् काढशिल तर पुरा बायल्या होशिल.आता तूच पहा म्हणा, बायल्या होते का मिशी ठेवते म्हणून! ' या धाकापायी बाईची भूमिका करणारे कित्येक पुरुष दंडार नाटकापरसंगीही ओठावरची मिशी काढत नसतं. नाटकात मात्र ह्यांचा चमत्कारिक रोल पाहून नाटक पाहणारे मंडळी पोटभर हसत.' मिशीवाली राणी भरते पाणी,राणीचा घसरला पाय, राजाल चिंता नाय ! ' किवा ' राजालही मिशी अन् राणीलई मिशी,ही भडकी दंडार कशी? ' म्हणून लोक मिशीवाल्या राणील चिडवत.पण आपलेच नाटक हाये, कलाकारही आपलेच हाये म्हणून शाब्बासकीची थापही घ्यायला गावतले ज्येष्ठ रसिक विसरत नसत.एकदा का दंडार सादर करून झाली की, दुस-या दिसापासून कालची दंडार कशी होती? यावर खमंग चर्चा चौकाचौकात, घराघरांत चाले.कोणाचा रोल जमला अन् कोणाचा काम पडला, यावर जाणते मंडळी खुलेआम बोलत.काही खोचक बुद्धे कलावंतांना नव्या पोरांची दंडार

नेहमी थिटीच वाटे.ते उलटसुलट पलटून बोलतांना दिसत," आबे SS आमच्या येळी आस नवतं.राजा करावा तो तोतोबा पाटीलानच आन् राणी करावी त्थी अंत्या खात्यानच,परधान करण्यात तर सख्या कुणव्याचा हाथच कोणी पकडत नवता. हात्थाचे पोटे लेका SS तुमी काय दंडार करणार बे ? लोकायलं खरीखुरी मजा यायल पायजे.लोक पायता पायता बोंबल्ले पायजे आन् बोंबलता बोंबलता धुसधुस रडले पायजे. त्थी दंडार,त्थे कलाकार आन् त्थी मज्जा काई औरच होती बुवा! " असे म्हणून थोडास नविन दंडार मंडळीची खिल्ली उडवत,तरीपण यांच्या बोलण्याकडे लक्ष न देता हरेक गावखेडयात नियमित ' दंडार ' प्रयोग साजरा होतच राही. झाडीपट्टी रंगभूमीचे अभ्यासक हिरामण लांजे ' मराठी नाटयसृष्टी 'या ग्रंथात त्यांनी म्हटले आहे की, " भक्ती संप्रदायाशी लोकनाटयाचा संबंध असल्याने लोकांच्या सार्वजनिक जीवनात लोकनाटय रंगभूमीला स्थान होते. सुगीनंतर लोकनाटय सादर होत असत.पूर्वी लिखित नाटके नव्हती,उत्स्फूर्तपणे संवाद म्हटले जात असत.प्रसंगी दंडारीमध्ये गोप गोपीकांचे समूहनृत्य, गायन व सोंगे केली जातात. यात ढोलक,तुणतुणे,टाळ वाद्य असत "२ झाडीपट्टीची हे प्रचलित लोकनाटय असे बहुआयामी असून लोकांच्या जीवनमानाशी निगडीत असलेली ही लोककला ' दंडार ' असल जीवनकला म्हणून याकडे आपण पाहिले पाहिजे.

झाडीतल्या ' दंडार ' नाटयातून हास्याचे तूषार जसे उडत तसेच स्त्रीयांच्या बहुविध व्यथा,तिचे एकटेपण,तिच्या भावभावनांचा होणारा चूराडा,सासूरवाशीणची दर्दभरी कहाणी दंडारीतून मांडली जाई. ' डाकू फत्तेसिंग ' दंडारीत राणी डाकू पळवून आणतो आणि तिचा छळ करतो.ती विरोध करतो.डाकू तिला मारतो,धमकी देतो.अशा अवस्थेत ती राणी आपल्या भावना गाण्यातून अश्रूचा पाट वाहत मांडते, " नका मारु हो फत्तेसिंग मला/मी काय तुमचा गुन्हा केला?/शत्रू तुमचा आहे आहे राजा/त्याची मला कशाला सजा/माझेथी तुमी क्रूर नका वागू/माझा जीवन वायाच गेला/नका मारु फत्तेसिंग मला// अशी विनवणी ती डाकू करते.पण डाकू ऐकत नाही.राणीचे तो हालहाल करतो.हा प्रसंग पाहतांना डोळयांच्या कडा पाणावल्या शिवाय राहत नाही.असे कितीतरी स्त्री दुःखाचे पदर दंडार नाटयातून उलगडले गेले आहे.या दंडारीत राणीचे जसे दुःख मांडले गेले आहे तसेच दासीचेही दुःख दंडारीत चितारले आहे. ' राजाच्या घरची दासी अन् रोज राई उपाशी ' यावरून दास्यत्व कती दुर्दैवी,याचा अंदाज आपल्याला येतो.ती दासी गाण्यातून आपले दुर्दैव मांडते, " राजा-राणी खातेत लाडू/मलं सांगतेत मार झाडू/राजा-राणी

खातेत हरण/मलं सांगतेत आण सरपण/राजा-राणी खातेय मोरं/मलं सांगतेत कामाल जोर/ राजा -राणी मोजतेत नाणी/मलं म्हणतेत आण पाणी// "असे सर्व काम करुन घेणे पण दासीच्या जीवाची चिंता न करणे,हे चित्र फार विचित्र वाटल्याशिवाय राहत नाही.राजाच्या घरी नोकाराणी ही शेवटी काम करुन करुन थकून जाते आणि मग तुला आता काम करणे जमत नाही, म्हणून राजा शेवटी तिला कामावरून काढून टाकतो आहे.या दंडार नाटकातले हे दुर्दैवी चित्रण पाहून कुणाचे मन द्रवणार नाही?अशा बायांच्या वाटयाला येणा-या कितीतरी व्यथांचे कथन वेगवेगळ्या दंडार नाटयात आले आहे.' स्त्री जन्मा ही तुझी कहाणी/हृदयी अमृत डोळा पाणी ' हे सर्वश्रुत वचन आहे.याचा प्रत्यय आपल्याला अनेक दंडार नाटकांतून आलेला दिसतो.

झाडीतल्या कला आणि कलावंत यांचे एक अगणित गणित असते.इथला कलावंत आपली आपल्या मातीशी नाळ जोडून ठेवून नेहमी चालतो, त्यामुळे त्याची कला ही जीवनकला होते.आपल्या झाडीपट्टी रंगभूमी व या अपरंपार चालत असणा-या लोककलांच्या, लोककलावंतांच्या बाबतीत अपूर्व अत्यानंददायी अशी एक घटना अलिकडेच घडली.ती म्हणजे, गेल्या ५० वर्षांपासून झाडीपट्टी रंगभूमीवर पाच हजारहून अधिक नाटकांत ८००हून अधिक विविधांगी कसदार भूमिका साकारणारे झाडीपट्टी रंगभूमीवरील ' दादा कोंडके ' विनोदी नट डाॅ परशुराम कोमाजी खुणे यांना भारत सरकारने २६ जानेवारी २०२३, प्रजासत्ताक दिनाचे औचित्य साधून अतिशय मानाचा सर्वोच्च असा नाटयकला क्षेत्र सेवेसाठीचा 'पद्मश्री ' किताब बहाल केला.हा पुरस्कार म्हणजे आपल्या संबंध झाडी लोककलांचा यथोचित सर्वोच्च सन्मान आहे.गडचिरोली जिल्ह्यातील कुरखेडा तालुक्यातील जंगलव्यास गाव गुरनोली येथील रहिवासी असलेल्या डाॅ परशुराम खुणेंनी यानिमित्ताने झाडीपट्टी लोककलांना, नाटकांना अटकेपार नेल्याचा अत्यानंद समस्त झाडी मंडळींना आहे.त्यांचे करावे तेवढे अभिनंदन कमीच आहे, कारण या लोककलावंतांने झाडीनाटयकलांबाबतीत सर्वांना मनोरंजन- प्रबोधनाची एक हमीच दिली.इतकेच नव्हे तर या विनोदवीराने झाडीपट्टी रंगभूमीवरील नाटकांतून रसिकांना नुसते हसविलेच नाही तर विनोद करताकरता व्यसनमुक्तीचे, स्वच्छतेचे, अंधश्रद्धा निर्मूलनाचे धडे दिले.मनोरंजनाने मनाचे मालीश करुन लोकजीवनासाठी बहुउपयोगी बाबी आपल्या हास्यतुषारांतून लोकांच्या मनात उतरविल्या.खरा हा लोककलांचा विजय आहे.यामुळे झाडीपट्टी लोककलांच्या कौतुकाचे तोरण सर्वदूर बांधले जाऊन त्याचे स्मरण सर्वांना राहणार आहे.

झाडीतल्या 'दंडार' लोककलेचा इतिहास लक्षात घेता,या कलांना किती दिव्यातून जावे लागत होते,हे लक्षात

येते.'दंडार झालीच पाहिजे अन् पावण्यांना मेजवानी देलीच पाहिजे' असा रितभात झाडीचा. शीर्षक दंडारीची अतिशय बोलकी ऐतिहासिक, पौराणिक,काल्पनिक कथेची.नल दमयंती,राजा हरिश्चंद्र,पांडवप्रताप,भक्त प्रल्हाद,सीतास्वयंवर,रामवनवास,चिलिया बाळ,बेरडाची लंका,राजा गोपीचंद,डाकू गब्बरसिंग,डाकू मानसिंग, डाकू फत्तेसिंग,डाकू खब-या गब्बरसिंग, मोका-याची पोहेवाली,संपरंच खूनी पाटील बेईमानी, एक घाव दोन तुकडे, सरपंच - पाटील गावचे वकिल, पाटीलीनचा भूताडया, पोलिसपाटलाची लिला, माफ करा सरपंचीन बाई, पाटलाच्या पोरी जरा जपून, गाव बुडला राजकारणात, गावचा लफडा गावात मिटवा, गाव करी ते राव न करी, राजा, राणी अन् दिवानाची कहाणी, राणीचा बाग आंदणात माग, गावचा गरमसेवक, पाटलाच्या घरी दहा पोरी, सरपंचीन बाई हिशाब नायी,पाटलीनचच्या घरी चार पोरी,नखरेल नार नवरा सांभाळ,बाई झुकली मांडव वाकला,बायको रडते नवरा मारते अशी दंडारनाटय नेहमी केली जात.सुसगुणांना वाव देणा-या या लोककला अलीकडे लुप्त होण्याच्या मार्गावर आहेत.त्या जगविल्या पाहिजे,दंडार ही लोककला अस्सल झाडीचीच असल्याने तिचे जतन व संवर्धन करणे ही आपली जबाबदारी आहे.तमाशा जगविला जातो, गोंधळ भरविला जातो मग दंडार का केली जात नाही? झाडीतल्या सा-यांनी हे लक्षात घ्यायला हवे.नव्वोदत्तर कालखंडात 'दंडार' बदलली खरी, पण ती टीकून राहिली पाहिजे यासाठी काळजी घेणे आवश्यक आहे. याचे कारण असे की, ही 'दंडार' नाटयकला आजच्या नाटकाचे काळीज आहे.अभिरुची बदलली असेल पण आपण आपले मूळ आणि कुळ सोडता कामा नये. आपली सांस्कृतिक नाळ विसरायला नको. 'साहित्याने मला काय दिले?' या ग्रंथात थोर कादंबरीकार रणजित देसाई म्हणतात, " समाज सुसंस्कृत असावा,तो व्यभिचारी असू नये, त्याने आनंदाने जगावे, आपल्या सुखदुःखांना सामोरे जावे, असे मला वाटते.हे बीज कोणा रसिक वाचकाच्या मनात रुजले असेल तर मी कृतार्थ आहे. " ३' दंडार ' या नाटयकलेत झाडीतल्या बाईमाणसांचे सुखदुःखाचे पदर नक्कीच चितारले आहे, म्हणून हे 'दंडार 'नाटय पाहतांना झाडीतल्या माणसाला ते आपले संसार चित्र वाटे.

समारोप:

आपल्या अलिकडच्या विकसित झालेल्या नाटकाचे बीज ' दंडार ' आहे,हे आता सर्वांनी मान्य केले पाहिजे.या 'दंडार ' नावाच्या शुद्ध बीजापोटीच ' नाटक ' नावाची

रसाळ फळे जन्माला आली,असे म्हटले तर ते वावगे ठरणार नाही.ही लोककला परंपरागत चालत राहावी. इतकेच काय तर विद्यापीठस्तारावर त्याचा अभ्यास झाला पाहिजे,असे डॉ हरिश्चंद्र बोरकर नेहमी सांगतात.महाराष्ट्रातल्या लोककलांच्या यादीत 'झाडीपट्टीची दंडार' असायला पाहिजे,ज्यातून अलीकडे नाटयरंगभूमी बहरली त्या 'दंडार' लोकनाटयवर गंडांतर येऊ नये,म्हजे झाले.'दंडार' पाहिजे तर आधुनिक रुपड घेऊन प्रकटावी पण ती जीवंत राहावी, उद्या ती इतिहासजमा होऊ नये.आपल्या जागतिक विक्रम करणा-या 'झाडीवूड 'रंगभूमीचा 'दंडार 'ही उत्पत्तीस्थिती आहे, हे कोणी विसरता कामा नये. एककाळचे हे लोकवैभव पूर्ण लुप्त होता कामा नये. आधुनिकिकरणाच्या नावावर ' दंडारी'ला सुट्टी देऊन कसे चालेल? 'दंडार 'तर आपला मूळ झरा आहे.या झ-याला आज निर्मळ करून त्याला वळण देण्याची नितांत आवश्यकता आहे.नाहीतर आपण मूळ विसरलो अन् कुळही विसरलो, असे होईल.हे असे होऊ नये म्हजे झाले.'दंडार 'हा आपला मूळचा कला हृदयहंकार आहे.हे इतिहासिक संशोधन पद्धतीतून साकार करणे अनेक झाडीकला अभ्यासकांचे कर्तव्य मी मानतो. दंडारीचा इतिहास अती प्राचीन आहे.माणूस सुखदुःखाप्रसंगी कलेला जवळ करतो आणि त्यात आपले प्राण ओततो.दुःख दूर सारण्याचा जालिम उपाय म्हणजे कला होय.म्हणून, " एकतरी अंगी असू दे कला/नाहीतर काय फुका जल्मला?" असे राष्ट्रसंत तुकडोजी महाराज सांगून गेले.आज खाऊजाच्या युगामध्ये आपण वावरत असलो तरी आणि नाटयकलेच्या बाबतील अनेक स्थित्यंतरे झाली असली तरी आपल्या नाटयकलेचा मूळ गाभा आणि खाजा हे ' दंडार ' लोककला आहे,हे विसरता कामा नये.

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सारांश

1960 नंतरच्या काळात मराठी साहित्यात दलित साहित्य, ग्रामीण साहित्य, आदिवासी साहित्य, जनवादी साहित्य त्याचबरोबर स्त्रीवादी साहित्याने जोम धरला व प्रभावी ठरला. भक्तीमार्गातील संत जनाबाई, मुक्ताबाई, संत विठाबाई तसेच 19 व्या शतकातील लक्ष्मीबाई टिळक व बहिणाबाई चौधरी तसेच पुढच्या काळात कवयित्री प्रभा गणोरकर, अनुराधा पाटील, कविता महाजन, इंदिरा संत, रजनी परळेकर, मल्लिका अमरशेख, ज्योती लांजेवार, कवयित्री नीरजा, शिरीष पै, सुहासिनी इलेंकर, हिरा बनसोडे, ज्योती लांजेवार, प्रज्ञा पवार व कल्पना दुधाळ यासारख्या अनेक दर्जेदार कवयित्रींनी आपल्या खडतर जगण्याला, वेदनेला, मनातील आक्रोशाला काव्यातून वाट दिली. 19 व्या शतकात शिक्षणामुळे स्त्री विकासाच्या वाटा खुल्या झाल्या. स्त्रिया सुशिक्षित व सुज्ञ झाल्याने आपल्यावरील बंधनाची जाणीव तिला होऊ लागली, त्यातून तिला आत्मभान आले. मराठी काव्यप्रांतात कवयित्रीने मुक्तछंदाचा वापर करून आशयाची टोकदार अभिव्यक्ती कवितेतून व्यक्त केली. नव्या काळात, नव्या अंगाने स्त्री मुक्तीविषयक स्वीकारशील वृत्तीने बघितले, असे असले तरी समाजात सतत शोषण करणाऱ्यांची संख्या आजही कमी नाही. स्वातंत्र्योत्तर काळात देखील काहीसा स्त्रीकडे पाहण्याचा दृष्टिकोन दुय्यम व दुर्लक्षित राहिल्याचे जागोजागी दिसते. उत्तरोत्तर ही परिस्थिती बदलून स्त्रियांना मानाचा दर्जा मिळणे गरजेचे आहे. आज मराठी साहित्यात आधुनिक स्त्री काव्याचा समृद्ध पाया कवयित्रीने निर्माण केल्याचे दिसून येते. त्यात अधिकाधिक प्रगल्भ विचाराची व प्रत्यक्ष कृतीची भर पडणे गरजेचे आहे. सदर संशोधन पेपरमध्ये मराठी साहित्यातील केवळ स्त्री कवयित्रीच्या काव्याचा विचार करण्यात आलेला आहे.

बीजशब्द : स्त्रीपुरुष समानता, स्त्रीवाद, स्त्री जाणिव, स्त्रीची विविध रूपे, स्त्रीवादी चळवळ इत्यादी.

प्रस्तावना

स्त्रीवाद ही व्यापक संकल्पना आहे. या संकल्पनेचा उदय पाश्चिमात्य देशात झाला, असे असले तरी जगातील भारतासारख्या विविध राष्ट्रांमधून स्त्रीवाद उत्तरोत्तर विकसित होऊ लागल्याचे दिसते. सुरुवातीच्या काळात स्त्रीवादाबद्दल बऱ्याच उलट सुलट चर्चा झाल्या. मात्र नंतरच्या काळात स्त्रीवाद मानवी जीवनाला उन्नत करणारी विचारधारा आहे, असे लक्षात आले. स्त्रीवाद म्हणजे नेमके काय हे पुढीलप्रमाणे सांगता येईल, “स्त्रीवाद म्हणजे पुरुषापासून फारकत घेऊन स्वतःचा सवतासुभा निर्माण करणे नव्हे, पण संस्कृतीच्या हजारो वर्षांच्या इतिहासाने बाईचे मानवपण नाकारून हिला जी पशुतल्य अवस्था प्राप्त करून दिली आहे, त्यातून बाहेर पडून आपले हक्क प्रस्थापित करून घेण्यासाठी निर्माण केलेले हे व्यासपीठ आहे. स्त्रीवर होणाऱ्या अन्यायाच्या तीव्र निषेधातून स्त्रीवादी चळवळीची निर्मिती झाली, या चळवळीतून स्त्रिये तिच्यावर होत असलेल्या अन्याय अत्याचाराला झुगारून देऊन

माणूसपणाचे जिने जगण्याचा प्रयत्न केला.”¹ वरील अश्विनी धोंगडे यांचे स्त्रीवादाबाबत मत उचित वाटते. संत साहित्यातून संत कवयित्रीने अभंगातून भावनांचा आक्रोश व्यक्त केला तर अर्वाचीन मराठी काव्यातून कवयित्रीने जुलमीपणाचे लक्षरे फेकून दिले. दहाव्या शतकात महदंबा, आबाईसा, बोनेबाई यासारख्या अनेक विदूषींनी महानुभव संप्रदायाच्या वाढीस विशेष योगदान दिल्याचे दिसते. आद्य कवयित्री महदंबेने ‘धवळे’ लिहून आपल्या बुद्धिमत्तेचे उत्तम उदाहरण सर्वासमोर ठेवल्याचे प्रकर्षाने जाणवते. महानुभाव संप्रदायातील ह्या विदूषी स्त्रीमुक्तीच्या चळवळीतील मैलाचा दगड ठरलीत. संत मुक्ताबाईंनी आपल्या स्पष्टवक्तेपणाच्या दराराने तत्कालीन समाज व्यवस्थेतील शोषितेला प्रखर विरोध केल्याचे जाणवते. आपल्या कूटरचनेतून समाजव्यवस्थेवर पुरुषी जुलमी सत्तेवर अप्रत्यक्षपणे ताशेरे ओढल्याचे दिसते. बाराव्या शतकात नामयाची जनी म्हणून घेणाऱ्या जनाबाईने त्या काळात समाजाचा स्त्रियांकडे

पाण्याचा दृष्टिकोन अभंगातून व्यक्त केला आहे. संत नामदेवाच्या घरी जरी त्यांना सन्मानपूर्वक जिणे जगायला मिळत असले तरी समाजाचा स्त्रीकडे आणि स्त्री जीवनाकडे पाहण्याचा दृष्टिकोन फारसा प्रगल्भ नसावा असे त्यांच्या अभंगातून, कूटरचनेतून दिसून येते.

“स्त्री जन्म मनवूनी न व्हावे उदास साधुसंता ऐसे केले

मज.....

डोईचा पदर आला खांद्यावरी , भरल्या बाजारी
जाईन मी”

स्त्री जन्म झाला म्हणून उदास न होता, स्त्रीयत्त्वाची जाणीव ओझे म्हणून मनी न धरता मुक्तपणे जीवन जगावे असे त्यांना वाटते. संत जनाबाई यांना समाजातील मनू प्रस्थापित व्यवस्था उचित वाटत नसून स्त्री शक्तीची पुरेपूर जाणीव झाल्याचे त्यांच्या अभंगातून दिसून येते. स्त्रीला भोगवस्तू मानणाऱ्या पुरुषी वर्चस्वाला ते “डोईचा पदर आला खांद्यावरी” या ओळीतून प्रखर विरोध करतात. स्त्री संतावळ मधील संत कान्होपात्रा ही एक गणिका होती. तिला तर तिचे सौंदर्य हाच शाप ठरला, तिच्याकडे केवळ भोगवस्तू म्हणून पाहील्या गेले. त्याबाबतच्या व स्त्री असण्याच्या यातना, दुःख तिच्या अभंगातून जागोजागी ठिबकताना दिसतात. संत बहिणाबाई शिऊरकर ह्या संत तुकाराम महाराज यांच्या शिष्या होत. त्यांच्या नावावर सुमारे 400 अभंग उपलब्ध आहेत. त्यापैकी काही अभंगांमध्ये स्त्रीमुक्तीचे, स्त्रीविषयक दुःखाचे विचार आलेले दिसून येतात. आपल्या अभंगांमध्ये स्त्री बंधने झुगारून देताना व शब्दातून उद्वेग व्यक्त करताना त्या म्हणतात,

“स्त्रियांचे शरीर पराधीन देह, न चाले उपाव विरक्तीचा
पाडीले अंतर विवेकाचे बळे , काय निर्मीयले
राधोवाने”

पेशवाई काळात लावणीच्या माध्यमातून स्त्रियांच्या सौंदर्य, मादकता याबाबतच वर्णने आलेले आहेत. लावणीतून तिच्या स्त्री भावनांचा विचार न करता केवळ देहाचे वर्णन करून तिची अवहेलना झालेली आहे. स्त्रियांचे नटून-थटून वागणे, नाचणे लावणीमध्ये जास्त दिसून येते. तिच्या अंतर्मनाचा, दुःखाचा, भावनांचा परिपोष लावणीमध्ये दिसून येत नाही. लावणी लिहिण्यामध्ये स्त्रियांपेक्षा पुरुषांची संख्या अधिक असल्याने कदाचित असे झाले असेल.

स्वातंत्र्यपूर्व काळात महात्मा फुले, महर्षी कर्वे, गो.ग.आगरकर यासारख्या अनेक समाजसुधारकांनी जुन्या रूढी परंपरांना फाटा देऊन सार्वजनिक क्षेत्रात स्त्री जीवन डॉ.पद्माकर डिगांबर वानखडे

सुधारण्याचा प्रयत्न केला. त्यांच्यावर होत असलेल्या अन्यायाविरुद्ध लढा देऊन समाजात त्यांना न्याय मिळवून देण्याचा पूर्ण प्रयत्न केला. स्वातंत्र्यपूर्व काळातील कवयित्री लक्ष्मीबाई टिळक व बहिणाबाई चौधरी यांच्या काव्यातील स्त्रीवाद पाहण्यासारखा आहे. लक्ष्मीबाई टिळक यांनी ‘भरली घागर’ या कवितासंग्रहातून स्त्री जाणिव] त्यांचे दुःख व्यक्त केले आहे- तत्कालीन समाजव्यवस्था] रितीरिवाज] परंपरा याबाबत चित्र या काव्यात आले आहे खेळण्याबागडण्याच्या वयात मुलीला घरातील कामधंदे सांगितले जातात] तिच्या आशाआकांक्षाची परवा केली जात नाही- समाजात तिला मानाचे स्थान नाही- कवयित्री लक्ष्मीबाई टिळक ‘भरली घागर’ या काव्यात स्त्रीमन व तिची संवेदनशीलता व्यक्त केली आहे- बहिणाबाई चौधरी यांच्या काव्यातून मध्यमवर्गीय स्त्रीमनाची संवेदना अत्यंत प्रकर्षाने व्यक्त झाली आहे. बहिणाबाई चौधरी यांचे काव्य सुभाषित वजा रचना असली तरी त्यांच्या कवितेत ग्रामीण भागातील स्त्री जीवनातील वेदना, त्यांचे दुःख आवर्जून आलेले आहे.

“रडू नको माझ्या जीवा , तुला रड्याची र सव

रडू हासव रे जरा , त्यात संसाराची चव”

वरील काव्यओळीत कवयित्री बहिणाबाई चौधरी यांनी संसारात पिचून गेलेल्या स्त्रीमनाची वेदना व्यक्त केली आहे. वेदना असल्या तरी त्या सहन करून आपला संसार सुखी करण्यासाठी धडपणारी स्त्री येथे व्यक्त होते. स्वातंत्र्योत्तर काळातील अनेक कवयित्रीने आपल्या काव्यातून स्त्रीचे भावविश्व रेखाटण्याचा पूर्ण प्रयत्न केला. त्यामध्ये इंदिरा संत, कवयित्री पद्मा गोळे, कवयित्री संजीवनी मराठे, शांता शेळके, शिरीष पै, सुहासिनी इर्लेकर यांचा उल्लेख करता येईल. कवयित्री पद्मा गोळे यांची कविता स्त्रीत्वाचा शोध घेणारी आहे. त्यांना स्वतःच्या अस्तित्वाची जाणीव झालेली आहे. त्या आपल्या काव्यातून म्हणतात,

“नाही मी नुसती मादी

मी माणूस माणूस आधी”

वरील काव्यओळीतून माणूस जगण्यास मिळावे, ही अपेक्षा त्यांनी व्यक्त केली आहे. त्यांच्या काव्यातून स्त्री जीवनाचा खडतर प्रवास रेखाटलेला आहे. स्त्रीमनाचे विविध पैलू व आधुनिक स्त्रीचे चित्र हे त्यांचे काव्याचे वैशिष्ट्य आहे. कवयित्री इंदिरा संत यांच्या ‘सहवास’, ‘रंगबावरी’, ‘मेंदी’ यासारख्या अनेक काव्यसंग्रहामध्ये स्त्रीच्या विविध प्रतिमा व्यक्त झालेल्या आहेत. आधुनिक स्त्रीच्या जीवनातील पेच

त्यांच्या काव्यातून व्यक्त होतो, हे त्यांच्या कवितेचे वेगळेपण म्हणावयाला हवे. घरासाठी दिवस रात्र कष्ट करणारी, सर्वस्वाचा त्याग करणारी, नोकरी सांभाळून घर सांभाळणारी, दमून भागून आलेली आधुनिक स्त्री त्यांच्या काव्यात प्रामुख्याने दिसून येते. मला मन आहे, भावना आहे असा मूळ आक्रोश करणारी आधुनिक स्त्री त्यांच्या काव्यात आढळून येते. कवयित्री शांता शेळके यांनी आपल्या 'वर्षा' 'गोंदण' 'पूर्वसंध्या' यासारख्या अनेक काव्यसंग्रह मधून स्त्री जीवनाची फरफट, अवहेलना व्यक्त केली आहे. त्या आपल्या काव्यप्रवासातून स्वत्वाबद्दल विचार व्यक्त करताना म्हणतात, "माझे अनुभव, माझ्या व्यथा वेदना, माझे एकाकीपण कधीतरी ईश्वरी वरदानासारखा आभाळभर पसरणारा आणि माझ्यावर बरसून ओलाचिंब करून टाकणारा निर्भय आनंद हे सारे केवळ अनुभवून, भोगून मला पुरेसे वाटत नाही....कुठेतरी फरफटत जाणाऱ्या 'मी'ला धुंडाळावेसे वाटते, यासाठी मी कविता लिहिते." ² ही स्त्री जीवनाची समर्पक प्रतिक्रिया आहे.

कवयित्री अनुराधा पाटील यांनी समाजव्यवस्थेने स्त्रीला कशाप्रकारे गुलामगिरीमध्ये ठेवले, हे आपल्या काव्यातून सांगितले आहे. या दुःखातून स्त्रियांनी मुक्त व्हायला हवे, असे त्यांना मनापासून वाटते. कवयित्री ज्योती लांजेवार यांनी आधुनिक युगातील स्त्रियांच्या अंतर्मनाचा अचूक वेध घेतला.

"वाटतं हातात घ्यावं कोलीत, अन लावावी आग

या अमानुष्याच्या वस्तीला, तिथं आपल्या

सर्वस्वाची होळी"

स्त्रीच्या मनातील उद्रेक वरील ओळीतून येथे व्यक्त झाला आहे. ग्रामीण जीवनाच्या चक्रात पिळल्या जाणाऱ्या स्त्रियांच्या दुःखाचा संदर्भ कवयित्री अत्यंत तपशीलवारपणे मांडतात. आज स्त्रीवादाच्या जाणिवेमुळे नव्या पद्धतीची समाजरचना उदयास येत आहे. या संदर्भात 'साहित्य आणि सामाजिक संदर्भ' या समीक्षात्मक ग्रंथात आपले विचार व्यक्त करताना अंजली सोमण म्हणतात, "स्त्रीवाद ही सामाजिक परिस्थितीतून उद्भवलेली विचारसरणी आहे. स्त्रीवादाच्या मूलभूत संकल्पना आता तत्वतः मान्य झालेल्या आहेत. सामाजिक परिस्थिती जसजशी बदलेल तसतसा स्त्रीवादाच्या संकल्पना बदलत जाण्याची विशेषता त्यांच्या कक्षा बदलत जाण्याची शक्यता आहे. या बदलत्या कक्षानुसार उद्या कदाचित स्त्रीवादाची मराठी साहित्यातील प्रतिबिंबेही बदलत जातील." ³ असा आशावाद नक्कीच आहे. कवयित्री प्रभा गणोरकर यांनी आपल्या विवर्त, व्यतीत,

व्यामोह या काव्यसंग्रहातून स्त्रीपुरुष यांच्या नात्यातील व्यामीश्रता, समाज व्यवस्थेत स्त्रीच्या वाढत्या आलेला सनातन संघर्ष, एकटेपण प्रकर्षाने व्यक्त केले आहे. स्त्रीयत्त्वाचा नेमका अर्थ लावण्याचा पुरेपूर प्रयत्न कवयित्रीने केल्याची दिसून येते.

अशाप्रकारे अनेक कवयित्रींच्या काव्यामध्ये स्त्रीचे विश्व व तिच्या जाणिवा व्यक्त झाल्या आहेत. संत कवयित्रींच्या काव्यामागील प्रेरणा केवळ भक्ती असली तरी पुढच्या काळात मात्र स्त्री भावना व यातना काव्यातून अधिकाधिक प्रकट होत गेल्या. मराठी कवयित्रींच्या काव्यातील स्त्रीवाद बघता असे दिसून येते की, प्राचीन काळातील संत कवयित्रींनी ईश्वर भक्तीत लीन झालेल्या स्त्री मनाच्या भावना असो किंवा समाजाचे दुखणे सहन करणारी कान्होपात्रा असो या प्रकारच्या सर्व अंगांना आपल्या कवितेत सामावून घेण्याचे सामर्थ्य दाखविले आहे. त्याचाच परिणाम स्त्रीवादी विचारांचा समाज जीवनावर जरब बसलेला दिसून येतो. प्रत्येक कवयित्रीने आपापल्या परीने स्वतःच्या शब्दात स्त्रीच्या भावनेला वाचा फोडण्याचे कार्य केलेले आहे. स्त्रीही केवळ 'चुल व मूल' सांभाळणारी साधन नसून सर्वप्रथम ती एक माणूस आहे. ही जाणीव वाचक वर्गापर्यंत पोहोचवण्याचा प्रयत्न मराठी कवयित्रींनी आपल्या काव्यातून जोरकसपणे केला आहे, हे निश्चितच.

निष्कर्ष

- स्त्रीवाद स्त्रीच्या अंतर्मनाचा आवाज आहे. स्त्रियांच्या हिताची, हक्काची व उन्नयनाची भूमिका घेणे म्हणजे स्त्रीवाद होय.
- शिक्षणाच्या प्रसारामुळे स्त्रीवादी साहित्याला व चळवळीला बळ मिळाले. सर्वसामान्य घरातील स्त्रिया सुशिक्षित होऊन त्यांना त्यांच्या हक्काची जाण निर्माण झाली.
- 19 व्या शतकातील लक्ष्मीबाई टिळक व बहिणाबाई चौधरी यांचे काव्य स्त्रीमनाचे प्रतिनिधित्व करणारे होते. स्त्रीला मनासारखे जीवन जगता येत नाही तिच्या जीवनात दुःख हे अटळ आहे त्यामुळे त्यांनी आपल्या काव्यातून आपली दुःखे आशा-आकांक्षा स्वप्ने काव्यातून व्यक्त केली आहेत.
- एकूणच मराठी कवयित्रीने आपल्या काव्यात स्त्री जीवनाची फरफट, अवहेलना, आक्रोश व्यक्त केला आहे. असे असले तरी आजच्या नव्या काळात, नव्या अंगाने समाजाकडून स्त्री मुक्तीविषयक स्वीकारशील वृत्तीने बघितले जात आहे.

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सारांश –

आजच्या समाजामध्ये महिला सक्षमीकरण हा खुपच चर्चेचा विषय बनलेला आहे. भरभराकिने मागासवर्गीय व देशांमध्ये महिलांना सशक्त करणावर जास्त भर दिला जात आहे. आज प्रत्येकाला कळत आहे की आहे की स्त्रियांच्या प्रगती शिवाय समाजाच्या प्रगती होणे शक्य नाही. आदि ग्रंथांमध्ये स्त्रियांचे महत्त्व लक्षात घेऊन असे सांगण्यात आले आहे की “यंत्र नार्यस्तु पूज्यन्ते रमन्ते तंत्र देवता” अर्थात “जिथे देवीची” पूजा केली जाते, तिथे देवता वास करतात. पण गंमत पहा, स्त्रीमध्ये इतकी शक्ती असूनही तिच्या सक्षम करणाची नितांत गरज आहे. आजच्या समाजाची विटंबना पहा, स्त्री मध्ये एवढी शक्ती असतानाही देशातील अनेक भागांमध्ये तिला अशिक्षित, असक्षम आणि हिन भावनेने बघितले जाते. एका राष्ट्राच्या विकासात महिलांचे महत्त्व आणि अधिकार संपूर्ण समाजाला कळावे यासाठी जगभरात आंतरराष्ट्रीय महिला दिन आणि मातृ दिवस यासारखे स्त्रियांचे दिवस साजरा करून त्यांना सक्षम करण्याचे प्रयत्न केले जात आहेत. आपल्या देशात समाजातील स्त्रियांचे अधिकार आणि मूल्य मारून टाकणाऱ्या स्त्रीला सर्जन शक्ती मानले जाते. म्हणजेच स्त्री मानव जातीचे अस्तित्व आहे. स्त्रीमुळेच सृष्टीचे निर्माण झाले आहे. स्त्रीला संपूर्ण आर्थिक, राजनैतिक, रोजगार, शिक्षण, विचार, विश्वास, धर्म, उपासना आणि आर्थिक व्यवहारात स्त्रीला इत्यादींचे स्वातंत्र्य अधिकार देणे आवश्यक आहे. रोजगार, शिक्षण आणि आर्थिक व्यवहारात स्त्रीला पुरुषांप्रमाणेच अधिकार दिले गेले पाहिजे. इत्यादी गोष्टींची पूर्तता केल्यास एक स्त्री संपूर्णपणे सक्षम आणि सशक्त होईल. आपले निर्णय स्वतः घेण्यास ती पूर्णपणे तयार झालेली असेल. आज भारत शासनाद्वारे महिलांच्या सशक्त करणासाठी अनेक योजना राबवल्या जात आहेत. महिला व बाल विकास कल्याण मंत्रालय भारत सरकार द्वारे महिलांचा सशक्त करणाकडे विशेष लक्ष दिले जात आहे. बेटी बचाव बेटी पढाव योजना, महिला हेल्पलाइन योजना, उज्वला योजना, सपोर्ट टू ट्रेनिंग अंड एम्प्लॉयमेंट प्रोग्राम फोर वमन, महिला शक्ती केंद्र आणि पंचायती मध्ये महिलांसाठी आरक्षण इत्यादी काही प्रमुख महिला सशक्त करण योजना भारत शासना द्वारे राबविण्यात येत आहे. हे या विषयाचा सारांश आहे.

बिजशब्द - महिला सबलीकरण, महिलांचा विकास, शिक्षण, अधिकार, जीवन, परावलंबन, महिलांची मानसिकता.

प्रस्तावना –

आजच्या समाजात जलद गतीने होणारी आर्थिक प्रगती पाहता लक्षात येते की येत्या काही वर्षांमध्ये महिला सक्षम करणाचे ध्येय साध्य करेल. परंतु लवकरात लवकर संपूर्ण जगातील स्त्रियांला सशक्त करण्याकरिता योग्य निर्णय आणि उपक्रम राबवणे आवश्यक आहे. शासनाने आणि देशातील जनतेने महिला सक्षमीकरणाची आवश्यकता समजून घ्यायला हवी व याविषयी जास्तीत जास्त लोकांना ते जागृती निर्माण करायला हवी. येत्या काही वर्षांतच भारतातील महिला पुरुषांच्या खांद्याला खांदा लावून कार्य करताना दिसतील. राष्ट्राच्या विकासात महिलांचे महत्त्व आणि अधिकार यासाठी समाजात जागरूकता आणण्यासाठी याबद्दल समाजात जागरूकता आणण्यासाठी मातृ दिन, आंतरराष्ट्रीय महिला दिन या दिवसात सरकारकडून अनेक कार्यक्रम राबविले जातात. महिलांना अनेक क्षेत्रात विकासाची गरज आहे. महिला हा समाजाचा कणा आहे.

म्हणूनच त्यांचा सर्वांगीण विकास होणे आवश्यक आहे. पंडित जवाहरलाल नेहरू यांनी म्हटले आहे की, “लोकांना जागृत करण्यासाठी महिलांना जागरूक असणे आवश्यक आहे. जेव्हा एखादी स्त्री आपले पाऊल पुढे टाकते तेव्हा तिचे कुटुंबही प्रगती करते, तिचे गावही पुढे येते. आणि सर्वांचा विकास होतो”. महिलांचा सर्वांगीण विकासाकरिता गरज आहे ती महिला सक्षमीकरणाची. देशाच्या आर्थिक, सामाजिक, सांस्कृतिक स्तर उंचावण्याच्या दृष्टी कोणातून महिलांचे प्रगती होणे अतिशय आवश्यक आहे. तसेच महिलांना रोजगार विषयक योजनांची माहिती असणं महत्त्वाचे आहे. महिला सामूहिकपण व सर्वांगीण उन्नतीच्या समान विचाराने क्रियाशील ग्रहातील महिलांचा जीवन स्तर उंच विण्यासाठी त्यांना शिक्षण घेणे आवश्यक आहे.

शिक्षणामुळे महिला स्वयंरोजगार तसेच सरकारच्या योजना समजू शकतात. महिलांची प्रगती करण्यासाठी सर्वप्रथम त्या सर्व गैर विचारांना काढणे

आवश्यक आहे. जे समाजातील त्यांचे हक्क आणि मुल्ये मांडतात, जसे की हुंडा प्रथा, निरक्षरता, लैंगिक हिंसा, असमानता, भ्रूणहत्या, महिलांवरील घरगुती हिंसाचार, मानवी तस्करी इ. आपल्या राज्यात लैंगिक असमानता मोठ्या प्रमाणात आहे. जिथे महिलांना त्यांच्या कुटुंबाच्या तसेच बाहेरच्या समाजाच्या वाईट वागणुकीचा त्रास होतो. भारतातील निरक्षर महिलांची संख्या आघाडीवर आहेत. महिला प्रगतीमुळे खरा अर्थ समाजात समजेल जेव्हा त्यांना भारतात चांगले शिक्षण दिले जाईल आणि त्यांना इतके सक्षम केले जाईल की प्रत्येक क्षेत्रात स्वतंत्र होऊन निर्णय घेण्यास सक्षम होतील. महिलांना आत्मनिर्भर बनण्यासाठी महिला समाजात प्रगती स्तरांवर होणे आवश्यक आहे. महिला आर्थिक दृष्ट्या सक्षम झाले की कौटुंबिक आणि सामाजिक बदल घडून आणू शकतात. महिला सक्षम करण्याकरिता शिक्षण घेणे अतिशय महत्वाचे आहे. महिला आर्थिक दृष्ट या स्वावलंबी झाल्यास त्यांचा आत्मविश्वास वाढेल. प्रगतीसाठी कुटुंब साहाय्य भूत ठरू शकते. आजच्या स्त्री पुढे जुन्या काळातील स्त्रियांपेक्षा फार मोठा संघर्ष उभा टाकलेला आहे. काळानुसार प्रश्नांचा स्वरूप बदललेला आहे. हे आव्हान ती कसं स्वीकारते हे तिने प्राप्त केलेले आहे. मागील दोन दशकांपासून स्त्री शिक्षण क्षेत्रामध्ये परिपूर्ण झाले आहे व स्त्रियांच्या व शिक्षणासाठी सावित्रीबाई फुले आणि ज्योतीबा फुले पुढे आले आणि आज त्यांच्यामुळेच आपण स्त्रीला-पुरुषांबरोबर शिक्षणाचा हक्क मिळालेला आहे. स्त्रीला शिक्षण तर मिळाले पण त्यांची अनेक गरजे योग्य कर्तृत्व देण्याची आणि तिला सक्षम बनविण्याची आपल्या सभोवतालच्या समाजामध्ये वावर ताना आपल्याला सामाजिक गरजेनुसार आणि व्यवस्थेनुसार झाले पाहिजे. महिलांच्या प्रगती करणासाठी शासकीय स्तरावर प्रयत्न केले पाहिजे. या प्रयत्नांच्या मदतीने स्वतःची आव्हाने कसे स्तरांवर सोडवेल व जीवनात यश मिळू शकतील महिला सक्षमीकरणासाठी सरकारने विविध प्रयत्न केले आहेत. यापैकी अधिक खाली चर्चा केली आहे. स्त्री आणि शिक्षण स्वातंत्र्यानंतर महिलांना घरातील रूढी परंपरांपासून मुक्त केले. राज्य घटनेने शिक्षणाचा अधिकार तयार केल्याने उच्च शिक्षण प्रत्यक्षात आले.

महिला प्रगती करणाचा अर्थ -महिला ही सृष्टीची शक्ती मानली जाते, म्हणजेच मानव जातीचे अस्तित्व स्त्रीपासून आहे असे मानले जाते. महिला प्रगती करणाचा अर्थ या निर्मितीच्या शक्तीचा विकास आणि परिष्कृत करणे आणि तिला सामाजिक, आर्थिक, राजकीय न्याय, विचार स्वातंत्र्य, श्रद्धा, धर्म आणि उपासना, संधीची समानता प्रदान करणे आहे. दुसऱ्या शब्दांत महिलांची प्रगती करण म्हणजे सामाजिक आणि आर्थिक स्थिती सुधारणे. जेणेकरून त्यांना रोजगार, शिक्षण, आर्थिक प्रगतीच्या समान संधी मिळतील, सामाजिक स्वातंत्र्य आणि प्रगती मिळेल. सोप्या शब्दात महिला प्रगती करणाची व्याख्या अश्या प्रकारे केली जाऊ शकते की यामुळे महिलांमध्ये शक्ती येते, ज्यातून ती

तिच्या जीवनाशी संबंधित प्रत्येक निर्णय स्वतः घेऊ शकते आणि समाजात चांगले जगू शकते. महिला प्रगती करण म्हणजे त्यांना समाजात त्यांचे खरे अधिकार मिळवू देणे होय.

उद्देश्य -

1. महिला आता प्रत्येक क्षेत्रात प्रगतीकडे वाटचाल करत आहे त्याचे अध्ययन करणे.
2. महिलांचे विषयक समाजामध्ये प्रगतीचे अध्ययन करणे.
3. महिला विकासासाठी सरकारच्या अनेक योजनांचे अध्ययन करणे.
- 4 महिला ग्राम पातळी वर जनजागृतीच्या अध्ययन करणे.

गृहीतके -

1. महिला आता प्रत्येक क्षेत्रात प्रगतीकडे वाटचाल केला जाईल.
2. महिला विषयक समाजामध्ये प्रगतीचे अध्ययन केला जाईल.
3. महिला विकासासाठी सरकारच्या अनेक योजनांचे अध्ययन केला जाईल.
- 4 महिला ग्राम पातळी वर जनजागृतीच्या अध्ययन केला जाईल.

संशोधन क्षेत्र -

प्रस्तुत संशोधनासाठी संशोधन क्षेत्र महिलांच्या समाजामध्ये विकासासंबंधी अध्ययन म्हणून निवड करण्यात आली.

संशोधन पद्धती आणि साधने -

प्रस्तुत संशोधनासाठी सर्वेक्षण पद्धतीची निवड करण्यात आली. संशोधन विषय हा आजच्या महिलांच्या समाजा मध्ये विकासा विषयच संबंधी अध्ययन वर प्रभाव टाकणारा आहे. प्राप्त संशोधनातून तथ्यांचे प्रस्तुत करण पुढील प्रमाणे करण्यात आले आहे. शोध निबंधा मध्ये वाचनालय पुस्तके, मासिके, वृत्तपत्र आणि इंटरनेट उपलब्ध आहेत त्यांच्या साहाय्याने ही माहिती प्राप्त केली आहे.

संशोधन पद्धती-

- ✓ महिला अनेक महत्वाच्या राजकीय आणि प्रशासकीय पदांवर कार्यरत आहेत, तरीही सामान्य ग्रामीण महिलांना अजूनही त्यांच्या समाजात व घरामध्ये राहण्यास भाग पाडले जाते, महिलांना सामान्य आरोग्य सुविधा आणि शिक्षण यासारख्या सुविधा नाहीत.
- ✓ शहरी भागातील महिला ग्रामीण भागातील महिलांपेक्षा अधिक रोजगारक्षम आहेत, आकडेवारीनुसार, भारतातील शहरांमध्ये सुमारे 30 टक्के महिला सॉफ्टवेअर उद्योगात काम करतात, तर ग्रामीण भागातील सुमारे 80 टक्के स्त्रिया प्रामुख्याने रोजदारी, शेती आणि संबंधित कामांमध्ये गुंतलेल्या आहेत.

- ✓ महिलांचा समाजामध्ये गरज निर्माण झाली कारण समाजात लैंगिक असमानता होती आणि प्राचीन काळापासून हा पुरुष प्रधान समाज होता. महिलांना त्यांच्याच कुटुंबाकडून आणि समाजाकडून अनेक कारणांनी दडपण्यात आले आणि कुटुंबात आणि समाजात त्यांच्यावर अनेक प्रकारच्या हिंसाचार आणि भेदभावाला सामोरे जावे लागले, हे केवळ भारतातच नाही तर इतर देशांमध्येही दिसून येते.
- ✓ भारतीय समाजात महिलांना सन्मान देण्यासाठी आई, बहीण, मुलगी, पत्नी या रुपात महिला देवतांची पूजा करण्याची परंपरा आहे, परंतु आज ती केवळ दिखावाच राहिली आहे.
- ✓ महिलांवरील वाईट प्रथा दूर करण्यासाठी सरकारने अनेक संविधानिक आणि कायदेशीर अधिकार तयार केले आणि लागू केले आहेत. मात्र, एवढा मोठा प्रश्न सोडण्यासाठी महिलांसह सर्वांच्या सततच्या सहकार्याची गरज आहे.
- ✓ समाज महिलांच्या हक्कांबाबत अधिक जागरूक आहे, परिणामी अनेक बचत गट आणि स्वयंसेवक संस्था या दिशेने काम करत आहे.
- ✓ महिला समाजामध्ये सरकारची भूमिका महिला समाजामध्ये भारत सरकारच्या अनेक योजना आहेत. यातील अनेक योजना रोजगार, शेती आणि आरोग्य यासारख्या गोष्टींशी संबंधित आहेत. महिलांची परिस्थिती लक्षात घेऊन या योजना तयार करण्यात आल्या आहेत जेणे करून त्यांचा समाजातील सहभाग वाढेल. यापैकी काही मुख्य योजना म्हणजे सर्व शिक्षा अभियान, जननी सुरक्षा योजना (माता मृत्यू कमी करण्यासाठी चालवली जाणारी योजना) इ. समाजातील महिलांनाही पुरुषांप्रमाणेच प्रत्येक संधीचा लाभ मिळेल या आशेने भारतीय महिलांच्या सक्षमीकरणासाठी महिला आणि बालविकास कल्याण मंत्रालय आणि भारत सरकार यांच्या मार्फत खालील योजना राबवल्या जात आहेत-बेटी बचाव बेटी पढाओ योजना स्त्री भूषण हत्या आणि मुलींचे शिक्षण लक्षात घेऊन ही योजना करण्यात आली आहे. या अंतर्गत मुलींच्या भल्यासाठी नियोजन करून त्यांना आर्थिक मदत देऊन मुलींची ओझं समजणाऱ्यांची विचारसरणी बदलण्याचा प्रयत्न केला जात आहे. महिला हेल्पलाइन योजना या योजनेतर्गत महिलांना 24 तास आपत्कालीन सहाय्य सेवा पुरविली जाते, महिला या योजनेतर्गत विहित क्रमांकावर कोणत्याही प्रकारच्या हिंसाचाराची किंवा गुन्ह्याची तक्रार करू शकतात. महिलांसाठी प्रशिक्षण आणि रोजगार कार्यक्रमास समर्थन योजनेतर्गत महिलांचे कौशल्य वाढवण्याचे काम केले जाते जेणेकरून त्यांनाही रोजगार मिळू शकेल किंवा त्या स्वतःचा रोजगार सुरू करू महिलांसाठी प्रशिक्षण आणि रोजगार कार्यक्रमास समर्थन

योजनेतर्गत महिलांचे कौशल्य वाढवण्याचे काम केले जाते जेणे करून त्यांनाही रोजगार मिळू शकेल महिला सक्षम करणासाठी संसदेने पारित केलेले काही कायदे महिलांना कायदेशीर अधिकारांसह सक्षम करण्यासाठी संसदेने काही कायदेही पारित केले आहेत. ते कायदे पुढीलप्रमाणे आहेत-

(1) अनैतिक वाहतूक (प्रतिबंध) कायदा १९५६

(2) हुंडा बंदी कायदा १९६१

(3) समान मोबदला कायदा १९७६ मेडिकल टर्मेशन ऑफ प्रेग्नेंसी एक्ट 1987

(अ) लिंग चाचणी तंत्र कायदा १९९४

(ब) बालविवाह प्रतिबंधक कायदा 2006

(क) कामाच्या ठिकाणी महिलांचा लैंगिक छळ कायदा २०१३.

निष्कर्ष-

या विषया वरून असे निष्कर्ष काढण्यात आले की आज ज्या प्रकारे महिला ही जगातील सर्वात वेगाने विकसित होणारी स्त्री बनली आहे. महिला समाजात खऱ्या अर्थाने महिलांचा प्रगती करण घडवून आणण्यासाठी, समाजातील पुरुषसत्ताक आणि पुरुषाभिमुख व्यवस्था असलेल्या महिलांवरील वाईट प्रथांची मुख्य कारणे समजून घेऊन ती दूर केली पाहिजेत. महिलांबद्दलची आपली जुनी विचारसरणी बदलून घटनात्मक आणि कायदेशीर तरतुदींमध्ये बदल करणे अत्यंत आवश्यक आहे. आजच्या समाजात अनेक महिला राष्ट्रपती, पंतप्रधान, प्रशासकीय अधिकारी, डॉक्टर, वकील इत्यादी झाल्या आहेत, पण तरीही आजही अनेक महिलांना सहकार्य आणि मदतीची गरज आहे. त्यांना अजूनही शिक्षण, आणि मुक्तपणे काम करण्यासाठी, सुरक्षित प्रवास, सुरक्षित काम आणि सामाजिक स्वातंत्र्यासाठी अधिक समर्थनाची गरज आहे. महिलांची प्रगती हे कार्य अत्यंत महत्वाचे आहे कारण भारताची सामाजिक-आर्थिक प्रगती ही महिलांच्या सामाजिक-आर्थिक प्रगतीवर अवलंबून आहे. महिलांच्या हक्कांसाठी लढण्यास मदत करते. आपण सर्वांनी महिलांचा आदर केला पाहिजे, त्यांना प्रगतीची संधी दिली पाहिजे. महिला आता प्रत्येक क्षेत्रात पुढे येत आहेत. आजची स्त्री आता जागृत आणि सक्रिय झाली आहे. या विषया वरून असे निष्कर्ष काढण्यात आले की महिलांचा विकास झालाच आहे. परंतु त्या विकासाला सर्वांगीण विकास असे म्हणून शकत नाही. समाजाचा काही भाग खूप पुढे गेला आहे. प्रगती झाली पण याचा समाज काही भाग अजूनही मागे राहिलेले आहे. त्याचा विकास झालेले नाही या भागातील स्त्रियांवर आज अत्याचारात अडाणी अशा स्त्रियांना प्रगतीची दिशा मिळाली नाही. याचा अर्थ असा की न्यायला दोन बाजू असताना एका अतिशयोक्तिच सुंदर आणि दूसरी आहे दुसरीकडे ग्रामीण भागामध्ये अनेक शहरी भागात अनेक या वर अंधश्रद्धा दिसत आहे. त्यांना न्याय सुद्धा मिळत नाही.

सरकार स्त्रियांना उपलब्ध प्राप्त करून दिल्या पाहिजे समाजामध्ये स्त्रियांना समान व आपल्या समाजासाठी महत्वाचे आहे त्यासाठी सर्वांनी आलेच पाहिजे स्त्रियांनाही योग्य तो सन्मान दर्जा आणि शक्ती मिळविण्यास मदत होईल महिलांची सुरक्षितता, संरक्षण आणि महिला समाजाच्या उपाय योजना युक्ती अभिधाना साठी केंद्रीय महिला आणि बालिकांस मंत्रालयाने जारी केल्या तपशीलवार मार्गदर्शक सूचना केंद्रीय महिला आणि बालविकास मंत्रालयाने “युक्ती अभियान” योजनेसाठी तपशीलवार मार्गदर्शक सूचना जारी केल्या आहेत. महिलांची सुरक्षितता, संरक्षण आणि सक्षमीकरण या उद्देशाने सर्वकष योजना म्हणून केंद्र सरकारने पंधराव्या वित्त आयोगाच्या वर्ष २०२१-२२ ते २०२५-२६ या कार्यकाळातील अंमल बजावणीसाठी 1. युक्ती अभियान.2.एकात्मिक महिला सक्षमीकरण कार्यक्रम सुरु केला आहे.

यशक्ती अभियान.ही योजना महिलांची सुरक्षितता, संरक्षण यासाठीच्या उपाय योजनांना अधिक मजबूत करण्याच्या उद्देशाने मोहिमेच्याच स्वरूपात मजबूत करण्याच्या उद्देशाने मोहिमेच्या स्वरूपात राबविण्यात येत आहे. महिलांच्या जीवन चक्रात त्यांच्यावर सतत परिणाम करणाऱ्या समस्या सोडून आणखी केंद्राभिमुखता तसेच नागरी हक्कांच्या माध्यमातून त्यांना राष्ट्र उभारणीत समान भागीदार करून घेऊन महिलांच्या नेतृत्वाखालीच विकास साधण्याच्या केंद्र सरकारच्या कटिबद्धतेला प्रत्यक्षात साकारण्यासाठी ही योजना उपयुक्त ठरेल. उपयोजना महिलांची सुरक्षितता आणि संरक्षण यांच्या संदर्भात काम करते. महिलांच्या सक्षमीकरणाच्या दृष्टीने उपक्रम राबविले जातात. या उपयोजनेतील घटकांमध्ये पूर्वी राबविण्यात येत असलेल्या एक-थांबा केंद्र (ओ.एस.सी) महिलांसाठी हेल्पलाईन (डब्ल्यू.एच.एल), बेटी बचाव, बेटी पढाओ (बीबी.बीपी) या उपक्रमांसह नारी अदालत हा समाजातील आणि कुटुंबातील वादविवाद आणि लिंगभेद याबाबत न्यायनिवाडा करणारी पर्यायी न्याय व्यवस्था निर्माण करून तिला प्रोत्साहन देणार्या नव्या उपक्रमाचा समावेश करून घेण्यात आला आहे.

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उषःकाल 'या विज्ञानकथेतील स्त्रीमनाचा संघर्ष : एक वेध

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सारांश -

उषःकाल 'ही विज्ञानकथा सुबोध जावडेकर यांच्या ' आकाशभाकिते ' या विज्ञानकथा संग्रहातील स्त्रीकेंद्री कथा आहे. स्त्रीच्या आकांक्षा, केवळ आई म्हणून जगण्याची असोशी आणि हट्ट आणि त्या हट्टापाई झालेली मुलीची व तिची फरफट, मायलेकीमधला संघर्ष या कथेतून जावडेकरांनी समर्थपणे रेखाटला आहे. ' क्लोन ' ही वैज्ञानिक संकल्पना वापरून जावडेकरांनी ही कथा लिहिली आहे. कथेत विज्ञान असले तरी ती माणसांची कथा आहे, याचे समर्पक भान ठेवूनच विज्ञानकथा लिहिली पाहिजे, या त्यांच्या मताप्रमाणेच त्यांनी ' उषःकाल ' ही कथा लिहिली आहे. मानवी मूल्ये आणि परस्पर संबंध धोक्यात येत असताना या विज्ञानयुगात स्त्रियांची काय भूमिका असू शकते यावरही ही कथा प्रकाश टाकते. सुमेधा ही आई आणि तनुजा ही क्लोनिंग तंत्राने जन्माला घातलेली मुलगी यांच्या संबंधाची ही कथा आहे. 'क्लोन्स ला कायद्याने स्वतंत्र अस्तित्व मिळवून देणे ' हे जगण्याचे प्रयोजन म्हणजेच तनुजाच्या आयुष्यातील उषःकाल आहे.

सूचक शब्द :- उषःकाल, विज्ञानकथा, स्त्रीकेंद्री, क्लोनिंग

प्रास्ताविक -

सुबोध जावडेकर हे विज्ञानकथाकार म्हणून महाराष्ट्रात सुपरिचित आहेत. महाराष्ट्र साहित्य पत्रिकेद्वारा ' दशकातील कथाकार म्हणून त्यांना गौरविले गेले आहे. ललित विज्ञान व लोकार्थी विज्ञान अशा दोन्ही प्रकारात त्यांनी लेखन केले आहे. आजच्या एकविसाव्या शतकातील विज्ञान - तंत्रज्ञानाच्या युगात मानवी जीवनात अनेक ताणतणाव निर्माण झालेले दिसतात. भौतिक सुखसोईमागे धावणारा माणूस आपले स्वास्थ्य आणि समाधान हरवत चालल्याचे दिसते. जावडेकरांनी आपल्या विज्ञान कथांमधून मानवी जीवनातील या विसंगतीवर सूचक भाष्य केलेले दिसते.

सुबोध जावडेकर यांचा ' आकाशभाकिते ' हा विज्ञानकथा संग्रह 2003 साली रविराज प्रकाशनाने प्रकाशित केला. राज्यपुरस्कार प्राप्त या कथासंग्रहात एकूण 10 कथा समाविष्ट आहेत. यातील उषःकाल ही कथा मानवी नातेसंबंधाचा शोध घेते. विशेषतः स्त्री मनाचा, तिच्या वात्सल्याचा, स्वतःची क्लोन असलेली मुलगी मिळाल्या नंतर निर्माण झालेल्या समस्या, हतबलता, मुलीने शोधलेले

जीवनाचे प्रयोजन या गुंतागुंतीतून कथा आकाराला येते. स्त्रीहट्ट, त्यातून क्लोनिंग तंत्राने प्रयोगशाळेत तयार झालेली मुलगी, मुलीने आईच्या विरोधात स्वतःच्या अस्तित्वासाठी उचललेले पाऊल यामुळे कथेत रंगत येते. आई आणि मुलगी यांच्या नात्यातील संघर्ष उलगडण्याचा व क्लोनिंग चे दुष्परिणाम दर्शविण्याचा प्रयत्न या कथेच्या माध्यमातून करणार आहे.

उद्दिष्टे :-

- विज्ञानयुगातील स्त्री हट्टाच्या परिणामांचा मागोवा घेणे.
- क्लोन्स च्या स्वातंत्र्यासाठी लढा उभारणाऱ्या तनुजा या क्लोन मुलीच्या संघर्षाचा परामर्ष घेणे.

संशोधनपद्धती :-

प्रस्तुत शोधनिबंधसाठी वैज्ञानिक, विश्लेषणत्मक व स्त्रीवादी संशोधन पद्धती चा वापर करण्यात येणार आहे. स्त्रियांच्या अनुभवाचे स्त्रीनिष्ठ मनोविश्लेषण, विज्ञानयुगातील स्त्रीचे सामाजिक - सांस्कृतिक भान व याचे सर्वस्पर्शी विश्लेषण होणे अपेक्षित आहे. या संशोधनासाठी प्राथमिक साधनाचा वापर करण्यात येणार आहे. ' उषःकाल ' या

कथेचे विश्लेषण करण्यापूर्वी विज्ञानकथा व तिच्या स्वरूपाबाबत थोडक्यात जाणून घेणे महत्वाचे ठरते. डॉ. सु. म. तडकोडकर म्हणतात, " विज्ञान साहित्यादेखील मानवी अस्तित्वाचाच शोध घेत आले आहे. "१ सुबोध जावडेकर या संदर्भात म्हणतात " आजच्या आणि उद्याच्या विज्ञानाच्या पर्यावरणात घेतलेल्या मानवी नातेसंबंधाचा आणि अस्तित्वाचा सर्जनात्मक वेध म्हणजे विज्ञान साहित्य " यावरून विज्ञानसाहित्याचे स्वरूप समजण्यास मदत होते.

'उषःकाल ' या कथेतील नायिका ही सुमेधा नावाची, स्वतंत्र विचारांची एक तरुणी आहे. तनुजा नावाच्या मुलीची ती आई आहे. या मुलीला श्वास घ्यायला खूप त्रास होतो आहे, वेदना होताहेत आणि मुलीचा हा त्रास पाहून सुमेधाचा जीव कासावीस होतो आहे. कोणत्याही आई - मुलीच्या नात्यातील ही सहज गोष्ट कथेच्या सुरुवातीला येते. आपलेच लहान रूप असलेल्या तनुजाच्या वेदना पाहून सुमेधाचा जीव कळवळतो. तिला हुंदका फुटतो. शाळेत जाण्याच्या अवखळ वयात, मित्र - मैत्रिणींकडे धुडगूस घालण्याच्या वयात, अभ्यास पुस्तकांपेक्षा - कथा - कादंबऱ्यात रमण्याच्या वयात तनुजाला एका दुर्धर आजाराने ग्रासलेले असते. त्यामुळे दर 15 ते 20 दिवसांनी येणाऱ्या अठ्ठाकमुळे तिला प्रचंड वेदनांना सामोरे जावे लागते. तिचा हा त्रास पाहून सुमेधाला 16 वर्षांपूर्वी केलेली चूक आठवून पश्चाताप होतो.

कथानक फ्लॅशबॅक तंत्राने 16 वर्षांपूर्वीच्या सुमेधाच्या भूतकाळात जाते. त्यावेळची सुमेधा ही सुंदर तरुणी स्वतंत्र विचारांची, आर्थिकदृष्ट्या संपन्न आणि म्हणूनच आत्मविश्वासाने भरलेली असते. आपल्या आयुष्यातील महत्वाचे निर्णय तिने स्वतः घेतलेले असतात. कोणाचाही दबाव नसल्यामुळे ती हट्टीही झालेली असते.

अशा या सुंदर संपन्न सुमेधाला लग्न मात्र करायचे नसते. लग्नानंतरच्या जबाबदाऱ्या आणि मुख्य म्हणजे पुरुषी वर्चस्व तिला तिच्या आयुष्यात नको असते. पण एक स्त्री म्हणून तिला आईपण हवे असते.अर्थात तिच्या स्वभावधर्मानुसार तिला केवळ स्वतःचेच मूल पाहिजे असते. त्याच सुमारास 'क्लोनिंग तंत्रज्ञान ' विकसित होऊ लागलेले असते. प्राण्यांवरचे काही प्रयोग यशस्वी झालेले असतात. या तंत्रज्ञानाचा उपयोग करून स्वतःचे मूल जन्माला घालण्याचा ती निर्णय घेते.

क्लोनिंग तंत्रज्ञानाचे प्रयोग करणाऱ्या डॉ. सोमण यांना भेटून ती आपली इच्छा सांगते. डॉ. सोमण तिला पूर्ण सुनीता प्रदिप रंगारी, डॉ. राजेंद्र वाटाणे

विचारांती निर्णय घेण्यास सांगतात. या प्रयोगातील धोका तिला सांगताना ते म्हणतात, 'क्लोनिंग मध्ये जन्माला येणारं मूल हे फक्त मातेची किंवा पित्याची गुणसूत्रे घेऊनच जन्माला येतं. तिथं निवडीला वाव नसतो. आई-बापापैकी जास्त चांगला गुण उचलण्याची संधी मुलाला मिळत नाही.' पण सुमेधा आपल्या निर्णयावर ठाम असते. आपल्यासारखच हुबेहूब दुसरं रूप जन्माला यावं असा तिचा अट्टाहास असतो. या अट्टाहासापायी ती डॉ. सोमण यांचा इशाराही कानाआड करते. 'काही गुणसूत्रातील दोष हे चाचण्यांमध्ये सापडत नाहीत. अशावेळी निवडीमध्ये गुणसूत्रातील चुकीचे गुण निवडण्याचा धोका असू शकतो.' या डॉक्टरांच्या ईशान्यावर सुमेधा म्हणते, ' चुकीची निवड होण्याची शक्यता असते हे कबूल. परंतु त्या मुलात उतरलेले गुण दोष पूर्णतः माझेच असतील आणि ती स्वातंत्र्याची मोजलेली किंमत असेल. निवडीचं स्वातंत्र्य हवं असेल तर त्याची किंमतही मोजावी लागेल.' कुणाच्या पोटी जन्म घ्यायचा हे स्वातंत्र्य मुलाला कधीच नसतं हा तर्क मांडून सुमेधा 'क्लोनिंग ' ने मूल जन्माला घालण्याचा धोका पत्करते.' कुठलाही धोका पत्करण्याची माझी तयारी आहे.' असे ती डॉक्टरांना प्रतिज्ञापत्रावर लिहून देते.

डॉ. सोमण यांनाही मानवाचे क्लोनिंग करण्याची संधी हवीच असते. अमेरिकेप्रमाणे भारतातही क्लोनिंगवर बंदी येण्यापूर्वी त्यांना हा प्रयोग करायचा असतो. अर्थात डॉक्टर म्हणून त्यातील धोके ते सुमेधाला सांगतात. पण सुमेधा ते धोके पत्करून स्वतःचे क्लोन 'तनुजा ' च्या रूपात प्राप्त करते. आणि ही तिची सर्वात मोठी चूक ठरते. कारण या चुकीचे परिणाम तिच्यापेक्षा तनुजाला जास्त भोगावे लागतात. सुमेधाच्या गुणसूत्रातील 'डोर्मन्ट ' नावाचा दोष क्लोनिंग होतांना तनुजामध्ये उतरतो. सुमेधाने आपल्या क्लोन चे 'तनुजा ' हे नाव विचारपूर्वक ठेवले असते. फक्त तिच्याच तनुपासून जन्माला आलेली ती तनुजा! सुमेधाची प्रतिकृती असलेली तनुजा!

सुमेधाच्या गुणसूत्रातील दोषामुळे तिला दुर्धर व्याधी जडली असते. या आजारपणामुळे तिची प्रकृती तोळामासा झालेली असते, अशक्तपणा आलेला असतो, त्यामुळे ती शाळेतही जाऊ शकत नाही. घरीच तिचे शिक्षण सुरू होते. वयाच्या तिसऱ्या वर्षीपासून कॉम्प्युटर हेच तिचे जग होते. इंटरनेटद्वारा ती संपूर्ण जगाशी संपर्क साधते. जगभरातून तिला चांगले मित्र मिळतात. अतिशय बुद्धिमान असल्यामुळे ती इतकी लहान असेल असे कोणालाही वाटत नाही. ती

धडधाकट असती तर तिने कुठल्याकुठे मजल मारली असती, असे सुमेधाला वारंवार वाटते.

तनुजा जसजशी मोठी होत जाते, तिच्या अट्ट्याक येण्याचे प्रमाण वाढत जाते. सुमेधा या रोगावर इलाज शोधण्याचा खूप प्रयत्न करते, परंतु त्यात तिला यश येत नाही.

एकदा तनुजाला असाच अट्ट्याक आलेला असताना, दवाखान्यात हलवावे लागणार असते. परंतु तनुजा दवाखान्यात जायला नकार देते. किती वेळ त्रास होणार आहे, हे सवयीने तिला ठाऊक झाले असते. थोडं बरं वाटल्यावर ती सुमेधाला तिच्या मेल्स चेक करायला सांगते. ती आपला पासवर्ड सांगते, 'एम. आर. सी. के. एल. एल'. आर्टिकलचे प्रिंटआउट काढल्यावर त्याच्या शीर्षकाकडे सुमेधाचे लक्ष जाते. 'युथ्यान्याशिया' म्हणजे 'मर्सीकीलिंग - दायमरण.' हा अर्थ लक्षात येताच सुमेधाला तोंडावर थंडगार पाण्याचा सपका बसावा तसे होते. तनुजा मात्र तिला म्हणते, 'मी फक्त या विषयाचा अभ्यास करते आहे! 'भारतात इच्छामरणाचा कायदा यावा म्हणून झटणारा एक गट आहे, त्याची मी सदस्य होणार आहे.'

सुमेधा तनुजाला खूप समजावते.

तनुजा सुमेधाला आई म्हणत असते. खरं म्हणजे त्या दोघींचे नाते मायलेकीचे नसते. नैसर्गिकरित्या मूल जन्माला घातलं असतं तर कदाचित हा रोग तिला झाला नसता, असे तिला वाटते. ती तनुजाची माफी मागते.

इच्छामरणाचा कायदा भारतात पास झाला कि त्याचा फायदा सर्वात आधी मीच घेणार असे तनुजा जेव्हा सुमेधाला सांगते, तेव्हा ती असं करू शकणार नाही, असे सुमेधा ठासून सांगते. आपण सज्जन नसल्यामुळे आई असं बोलत असेल असे तनुजाला वाटत असते. पण जेव्हा सुमेधा तिला कठोरपणे सांगते कि, केंव्हाही तुला माझ्या परवानगीशिवाय हा निर्णय घेता येणार नाही. कारण - 'तू माझा क्लोन आहेस.' माझ्या शरीराचा एक भाग आहेस! फक्त वेगळ्या ठिकाणी वाढलेला. तुला कायद्याच्या दृष्टीने स्वतंत्र अस्तित्व नाही. मायनर असताना नाही अनं सज्जन झाल्यावरही नाही! सुमेधाचे हे उद्गार ऐकून तनुजाला खूप राग येतो. ती सुमेधाला स्वार्थी, राक्षसीण म्हणते. पण सुमेधाला तिच्या वेदनांची जाणीव असूनही तिच्याशिवाय जगण्याची कल्पनाच करता येत नाही. तनुजा आत्महत्या तर करणार नाही ना, याचीही तिला भीती वाटते. पण तनुजा तिला विश्वास देते कि ती असलं काही करणार नाही. तनुजा सुनीता प्रदिप रंगारी, डॉ. राजेंद्र वाटाणे

तिला म्हणते, 'तुझ्या बोलण्यानं मला हे लक्षात आलंय कि माझ्या वेदनेपेक्षाही व माझ्या आयुष्यापेक्षाही जी गोष्ट महत्वाची ठरते, ती म्हणजे आम्ही क्लोन तुम्हा लोकांचे गुलाम आहोत! '

अब्राहम लिंकन, महात्मा गांधी यांना पारतंत्र्यात जसे वाटले असेल, तसे तनुजाला वाटते. पारतंत्र्यात मरायचे नाही असे ती ठरवते. आपल्या जगण्याचे प्रयोजन ती निश्चित करते. 'जगभरातल्या सर्व क्लोन्सला एकत्र करून त्यांना त्यांच्या स्वातंत्र्याची जाणीव करून देण्यासाठी जगायचे! त्यांना स्वतंत्र अस्तित्व मिळवून देण्यासाठी लढायचे! क्लोन्सच्या आयुष्यात स्वातंत्र्याची पहाट उमलेपर्यंत आता थांबणे शक्य नाही, असे ती ठरवते. प्रा. शोभा भुरभुरे यावर भाष्य करताना म्हणतात, "या कथेतील तनुजा ही मानवतावादी विचार करणारी केवळ सोळा वर्षांची एक मुलगी आहे. जी आपल्या अस्तित्वाचा लढा देऊ पाहते. तिच्यातील जगण्याची, लढण्याची जिद्द व तिचा अत्यंत आशावादी दृष्टीकोण तिच्या आयुष्यात 'उषःकाल' निर्माण करतो."3

तनुजात नवीन आत्मविश्वास निर्माण झाला असतो. आयुष्यात पहिल्यांदाच 'उषःकाल' निर्माण झाल्याची जाणीव तिला होते! इथे कथा संपते.

केवळ दोन पात्रात, घरातील एका खोलीत ही कथा साकाराते. सुमेधाचा 16 वर्षांचा भूतकाळ आठवणीच्या रूपात जावडेकरांनी आपल्यासमोर मांडला आहे. कथेच्या सुरवातीला सुमेधा आणि तनुजा यांच्यातील संवाद हे प्रेमळ मायलेकीचे संवाद आहेत. तनुजा क्लोन असल्याचा सुरवातीला मुळीच संशय येत नाही. दोघींच्या संवादातून कथा उलगडत जाते. वाचकांची उत्कंठा वाढत ठेवण्यात कथेला यश आले आहे.

या कथेत डॉ. सोमण हे सुमेधाच्या आठवणीतील एकमेव पुरुष पात्र आहे. प्रत्यक्षात सुमेधा आणि तिची क्लोन तनुजा या दोन स्त्री पात्रामधील संबंध, त्यातील गुंतागुंत, संघर्ष चित्रित करण्यात लेखकाला यश आले आहे.

दोन स्त्रियांचे स्वतंत्र जीवन दर्शन या कथेतून घडते. या दोघींच्याही आयुष्यात पुरुष नसल्याची जाणीवही होत नाही. या स्त्रियांचे जगणे हे आजच्या काळातील नाही, पण भविष्यात असे पेच निर्माण होऊ शकतात, याचे सूतोवाच ही कथा समर्थपणे करते. उद्याची सक्षम स्त्री असे एकांगी निर्णय घेऊ शकेल, त्यामुळे अर्थातच कुटुंबव्यवस्था मोडकळीस येईल. नैसर्गिक मातृत्वाला नाकारून स्त्रिया

क्लोन तयार करुन आपली आई बनण्याची गरज भागवतील. स्वतःचा अहंकार गोंजारणाऱ्या स्त्रिया निसर्गाचे संतुलन बिघडवतील का ? असा प्रश्न ही कथा उपस्थित करते. डॉ. फुला बागुल या कथेच्या आशयाबाबत म्हणतात, " विज्ञान युगातील नवतंत्रज्ञानाने जन्मास आलेल्या जीवांचे हक्क, कायद्याची गुंतागुंत, तदनुषंगिक संघर्ष, लग्न न करता, स्त्री – पुरुष संबंधाशिवाय होणारे प्रजनन, क्लोन्स जीवांना मूळ स्त्रिपुरुषाच्या गुणसूत्रांचे गुणदोष स्वीकारावे लागणे अशा विविध आयमांनी ही कथा आशयघन होते. "4 जगाच्या कल्याणात स्त्रियांची किती महत्वाची भूमिका असू शकते हे यावरून लक्षात येते. ' कमीत कमी वेळात, कमीत कमी पात्रात, सुटसुटीत कथानक मांडणे ' या कथेच्या व्याख्येत ही कथा पूर्णपणे बसते. उत्कंठा, वाचनीयता, आणि जीवन दर्शन हे कथेचे निकष ही कथा पूर्ण करते.

समारोप :-

उषःकाल या विज्ञानकथेत विज्ञान - तंत्रज्ञानाने निर्मित क्लोन चा वापर पात्र म्हणून केला असला तरी क्लोनबाबतचे वैज्ञानिक तपशील यात नाहीत. भविष्यातील स्त्रीने नैसर्गिक मातृत्व नाकारले तर मानव आणि क्लोन यांचे संबंध कसे असतील यावर ही कथा प्रकाश टाकते. क्लोन्स ची वेगळी जमात तयार होऊन ती आपले वेगळे अधिकार मागेल का? असा प्रश्नही या कथेद्वारे जावडेकरांनी उपस्थित केला आहे.तनुजासाठी जी गोष्ट उषःकाल ठरणार आहे, ती मानवजातीसाठी अंधःकार तर ठरणार नाही ना? असा प्रश्नही या कथेतून उपस्थित होतो.

एकंदरीत कथा म्हणून सुमेधा आणि तिची क्लोन तनुजा या 'मायलेकींची ' ही कथा वाचकांचे मन हेलावून टाकणारी स्त्रीवादी विज्ञानकाथा ठरते.

निष्कर्ष :-

- 1) सुबोध जावडेकर यांनी क्लोनिंग तंत्रज्ञानाचे दुष्परिणाम उषःकाल या विज्ञानकथेतून दाखविले आहेत.
- 2) सुमेधा आणि तिची क्लोन तनुजा या दोन स्त्रीपात्रांनी कथेचा अवकाश भारला गेला आहे.
- 3) उषःकाल ही एक उत्तम विज्ञानकथा आहे.
- 4) स्त्री सक्षम होतांना तिने नैसर्गिक मातृत्व नाकारले तर किती भयावह प्रश्न निर्माण होऊ शकतात, याचे सूतोवाच ही कथा करते.

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ग्रामीण भागातील स्त्रियांचे सक्षमीकरण -एक आव्हान

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प्रस्तावना

प्राचीन इतिहास ,ज्ञान आणि विज्ञानाची उज्वल परंपरा सर्वधर्मसमभाव असणारा भारत हा विविधतेने नटलेला देश आहे. प्रगती ही शासनाची पर्यायाने आणि नागरिकांची जबाबदारी आहे. देशाच्या प्रगती जनतेने हेरीगिरीने सहभाग घ्यावा. या प्रगतीत स्त्री व पुरुषांचा सहभाग हा समान प्रमाणात असावा. स्त्री जातीचा जवळपास लोकसंख्येत निम्मा हिस्सा आहे. या मानवसमुहात स्त्रियांचा जीवन स्तर उंचावणे त्यांना प्रोत्साहित करणे, समान वागणुकीची भावना समाजात निर्माण करणे या सर्व गोष्टीकडे दुर्लक्ष करण्यापासून ते त्यांच्या लैंगिक भिन्नतेनुसार समाजाचे संतुलन बिघडवणे या सर्व समाज प्रदूषित करणाऱ्या गोष्टीचा परित्याग करून स्त्रियांच्या उन्नतीस पोषक वातावरणाची निर्मिती आणि त्यांचे सुचालन करणे, लैंगिक समानतेद्वारे समाजाने बाळगलेला दृष्टिकोन केलेली कृती याचा समुच्चय म्हणजे स्त्री सक्षमीकरण होय. भारतात प्राचीन काळी काही स्त्रियांना पुरुषांच्या बरोबरी स्थान होते. गार्गी ,मैत्रेय ,अदिती या स्त्रियांना विदुषी म्हणून विद्वान सभेमध्ये मानाचे स्थान होते . विश्वेवरा,लोमशा,अपाला, लोपामुद्रा, घोषा अशा विद्वान स्त्रियांनी ऋग्वेदाचे ऋचा ची रचना केली आहे. मध्ययुगीन काळात परकीय आक्रमणे वाढली आणि सुरक्षित असलेली स्त्री असुरक्षित झाली. छत्रपती शिवाजी महाराजांच्या काळात स्त्रीला मान -सन्मान आदराची भावना मिळत. बालविवाह, सती प्रथा, जातीप्रथा विधवा पुनर्विवाह न होणे यामुळे स्त्री जातीचा अतोनात छळ होत असे . राजा मोहन राय ,केशव चंद, विद्यासागर स्वामी दयानंद सरस्वती,ज्योतिबा फुले ,डॉ.बाबासाहेब आंबेडकर, महात्मा गांधी यांनी शिक्षणाचा पुढाकार घेतला त्यांना आदराची भावना प्राप्त व्हावी म्हणून समाज सुधारणा केली .स्वइच्छेने पुढाकार घेतला.

शासनाच्या काही निवडक योजना

महाराष्ट्र शासन ग्राम विकास विभाग

१) महासमृद्धी महिला सक्षमीकरण अभियान २०२१

दिनांक ८ मार्च २०१९ ते ५ जून २०२१ या कालावधीत हे अभियान राबविण्यात आले.कोणत्याही देशाचा कणा हा ग्रामीण भागावर अवलंबून असतो. देशाला मजबूत करण्याचे काम ग्रामीण भागातूनच केले जाते.ज्या देशाचा कणा हा सबळ असेल तर प्रगतीची उंची गाठायला मदत होते. शासन प्रत्येक स्तरातील सखोल अभ्यास करून शासकीय योजनेचा लाभ हा प्रत्येक व्यक्तीपर्यंत पोहोचवण्याचा प्रयत्न करत असतो. महाराष्ट्र राज्य ग्रामीण जीवन्नोती अभियान अंतर्गत ग्रामीण भागातील महिलांचा सर्वांगी विकास झाला पाहिजे. यासाठी शासनाच्या विविध योजनांचा संगम घडून येणाऱ्या जागतिक महिला दिन ८ मार्च २०२१ ते जागतिक पर्यावरण दिन ५ जून २०२१ या कालावधीसाठी राज्यात ग्रामीण पातळीवर महासमृद्धी महिला सक्षमीकरण अभियान राबविण्यात आले.

१) अमृत काल बजेट २०२३-२०२४ महिलांना आर्थिक रूपाने मजबूत बनविणे.

आजादी का अमृत महोत्सव साजरा केला जात आहे. महिलांना आर्थिक बाजूने सक्षम बनविण्यासाठी अमृत काल बजेट २०२३-२४ मध्ये महिला सम्मान बचत पत्र योजना सुरू करण्यात आली आहे .ही योजना केंद्र सरकार द्वारे

महिलांना २ लाख रुपयापर्यंत निवेश करू शकतात. महिला सन्मान बचत प्रमाणपत्र हे दोन वर्षाकरिता लागू राहील. 7.5% व्याजदर पण या रकमेवर प्राप्त होईल. आयकर मधून सूट मिळेल. या योजनेचा मूळ उद्देश हा महिला सक्षमीकरण करणे होय. ही योजना यशस्वी होण्यासाठी केंद्र आणि राज्य सरकार दोन्ही प्रयत्नात आहेत. महिलांचा विकास आणि देशाच्या विकास होतो. सन्मान बचत पत्र योजनेचा लाभ बऱ्याच ग्रामीण तसेच शहरी भागातील महिलांना होत आहे.

ग्रामीण महिलांसाठी सुरू केलेल्या ग्रामीण सुरू केलेल्या २०२२ व २०२३मधला योजना

१) निशुल्क शिलाई मशीन योजना

२)सुरक्षित मातृत्व आश्रवासन सुमन योजना

३)उज्वला योजना

४)प्रधानमंत्री गरीब कल्याण योजना

५)पीएम मोदी हेल्थ आयडी कार्ड

६)आयुष्यमान सहकार योजना

७)स्वामित्व योजना

८)अन्त्योदय अन्न योजन

९) स्वनिधी योजना

१०)प्रधानमंत्री आयुष्यमान भारत योजना

११)प्रधानमंत्री ग्रामीण आवास योजना

१२)इंदिरा गांधी आवास योजना

१३)प्रधानमंत्री उज्वल योजना

१४) प्रधानमंत्री गरीब कल्याण योजना

ग्रामीण सक्षमीकरणातील ठळक अडथळे

१) ग्रामीण भागातील काही महिला या सरकारी योजनेचा लाभांपासून वंचित राहतात कारण त्यांच्या आधार कार्ड हे अद्यावत राहत नाही.

२) बचत गट ,ग्रामपंचायत ,आशा वर्कर, अंगणवाडी सेविका यांच्याकडून सरकारी योजनांची अंमलबजावणी योग्य पद्धतीने केला जात नाही.

३) ऑनलाइन फॉर्म भरावा लागतो .ग्रामीण भागात नेटवर्क तसेच विद्युत प्रवाह पावसामुळे बरेच दिवस खंडित राहतो. त्यामुळे फॉर्म भरण्याची अंतिम तारीख निघून जाते.

४) ग्रामीण भागात पैशाची घुसखोरी ही मोठ्या प्रमाणात चालते.

५) सुशिक्षित वर्ग ग्रामीण भागातील असुरक्षित लोकांना मदत करत नाही.

६) ग्रामीण भागातील स्त्रिया अजूनही स्वतः निर्णय घेऊ शकत नाही त्या पुरुषांच्या निर्णयावर अवलंबून राहतात.

७) भारतात ग्रामीण भागातील महिला कुपोषित आहेत.

८) ग्रामीण महिला व्यसनाधीन आहेत.

९) बचत गट हा काही ठिकाणी नावापुरतं सुरू आहे महिन्याला ज्या सभा होतात त्याला पण हजर राहत नाही.

१३) मृदा संवर्धन, सामाजिक वनीकरण , संकलन दुग्ध संकलन व्यवसाय , पशुपालन, मत्स्य पालन, शेळीपालन अगरबत्ती व्यवसाय,वाहन प्रशिक्षण, ब्युटी पार्लर प्रशिक्षण, इत्यादी अनेक प्रशिक्षण देण्यात येते पण ग्रामीण भागातील महिला प्रशिक्षण घेतात पण नंतर त्याचा उपयोग आपल्या आर्थिक स्तर उंचवण्यासाठी प्रयत्न करत नाही .

१४) उपयुक्त साधनाशी उपलब्धता कमी आहे.

१५) दळणवळणाची साधने उपलब्ध नाहीत.

१६) भाषेचा अभाव असल्यामुळे अतिदुर्गम भागातील आदिवासी ग्रामीण महिलांची भाषा ही समजतच नाही त्यामुळे त्यांच्यापर्यंत योजना पोहोचू शकत नाही.

१७) स्थलांतरित महिलांकडे जातीचे प्रमाणपत्र तयार नाही त्यामुळे योजना चा लाभांपासून ते वंचित राहतात.

१८) सतत स्थलांतरित व्यवसाय करणाऱ्या ग्रामीण महिला सक्षमीकरणा पासून वंचित राहतात.

महा समृद्धी महिला सक्षम अभियानाचे ठळक मुद्दे

१) जागतिक महिला दिनाचे औचित्य लक्षात घेऊन ८ मार्च रोजी राज्यस्तरावर या अभियानाची घोषणा केली.

२) शेत व घर अशी मालमतेवर (७/१२) व नमुना न. ८ वर पति व नमुना पत्नी दोघांची नावे लिहिणे ही संकल्पना अंतर्गत महिलांचा आत्मसन्मान वाढविला. महिला मालमतेबाबत सुरक्षित व्हाव्यात.

३) या अभियानात उत्कृष्ट कामगिरी करणारे जिल्हे तालुके इत्यादी विविध घटकांना पुरस्कार देऊन गौरविण्यात येते.

४) सामाजिक, शैक्षणिक व सांस्कृतिक क्षेत्रात महिलांचा सहभाग वाढवणे व त्यांच्यासाठी नावीन्यपूर्ण उपक्रम राबविणे.

डॉ.पल्लवी साहेबराव काळे (ग्रंथपाल)

५) शासनाच्या विविध घरकुल योजनेचा ग्रामीण महिलांना लाभ मिळवून देणे.

६) कोरोना सारख्या कोणत्याही संसर्जन्य आजाराच्या प्रादुर्भाव टाळण्यासाठी शासनाने दिलेल्या एकूण एक निदर्शनाचे पालन करीत काळजी घेणे हे या अभियानाचे हेतू आहे, यशस्वीपणे अशा सूचना सर्व जिल्हा परिषदांना देण्यात आले आहेत.

८) महिलांना जीवनमानाचा दर्जा उंचवण्यासाठी मूलभूत गरजा जसे अन्न ,वस्त्र ,निवारा व स्वच्छता बाबत उपक्रम राबवणे.

९) अस्मिता योजना अंतर्गत सॅनिटरी नात्यांची उपलब्धता व विक्रीस चालना देण्यात येते.

१०) ग्रामीण महिलांचे हिमोग्लोबिन व बी .एम. आय. तपासणी करून त्यांना पोषणाबाबत मार्गदर्शन करणे.

११) घरकुल महिला लाभार्थ्यांना बांधकाम सुरू करण्यापूर्वी भूमिपूजन करून बांधकाम सुरू करणे व बांधकाम पूर्ण झालेल्या घरकुल मध्ये गृहप्रवेश कार्यक्रम आयोजित करणे .गाव पातळीवर राबवण्यात येणारा विकासाचा ग्रामीण विविध योजनांमध्ये महिलांचा सक्रिय सहभाग वाढवणे अत्यंत आवश्यक आहे .

संयुक्त राष्ट्राने 15 ऑक्टोबरला ग्रामीण महिला आंतरराष्ट्रीय दिवस घोषित केला आहे. १७ ऑक्टोबरला गरिबी निर्मूलन आंतरराष्ट्रीय दिवस घोषित केला आहे. सन २०१४ ला पारिवारिक शेतीला आंतरराष्ट्रीय वर्ष म्हटले गेले. भारतीय संविधानात अनुच्छेद १४ ते १८ मध्ये समानता सांगितली आहे. पण आज इतक्या वर्षे उलटूनही परिस्थिती खूप फरक पडला नाही आहे. भारत सरकारने 2001 हे वर्ष महिला सबली सशक्तिकरण वर्ष म्हणून साजरे केले होते .या पाठीमागचा उद्देश हा होता, की महिला आपल्या हक्कासाठी जागृत झाल्या पाहिजे स्वपेरेने स्वपेरीत होऊन आत्मनिर्भर बनला पाहिजे. असा सामाजिक ,आर्थिक ,राजकीय, क्रीडाक्षेत्र , अंतरिक्ष, कृषी क्षेत्र इत्यादी सर्व स्तरात प्रगती करून समाज ,परिवार सांभाळत आहे. असे कोणते क्षेत्र नाही जेथे महिलांनी आपल्या यशस्वी चा सहभाग दाखविला नाही आहे. महिला सक्षमीकरणासाठी आत्मनिर्भरता, स्वाभिमान तसेच समाजाकडून सन्मानजनक वागणूक मिळणे आवश्यक आहे.

महिला सक्षमीकरणासाठी सरकारची भूमिका:

भारत सरकारने सन १९५८ मध्ये त्याच्या अध्यक्ष दुर्गाबाई देशमुख या होत्या .सन १९५९ मध्ये राष्ट्रीय महिला शिक्षण समिती स्थापन केली होती.सन १९६४ मध्ये पुन्हा कधी करण्यात आले.सन १९६२ मध्ये श्रीमती हंसा मेहता समिती बनवली. ज्याचा उद्देश विद्यालय स्तरावर मुलींना शिक्षणाच्या संबंधित काही समस्या असल्यास त्या सोडविणे. १९७४ मध्ये कोठारी आयोगाने म्हटले होते की स्त्री शिक्षणातील सर्व समस्या समाप्त करण्यासाठी ठोस पावले उठवली जातील. सर्व पंचवार्षिक योजनांमध्ये सामाजिक आर्थिक स्तराला उंचावणे व स्त्री शिक्षणाला

महत्वाचे स्थान प्राप्त करून देणे. १९८६ मध्ये स्त्री परिवर्तन आणण्यासाठी राष्ट्रीय शिक्षण नीती. १९९२ मध्ये नारी समानता साठी शिक्षण हे अनिवार्य केले. या सर्व योजना ,समिती मुळे महिला प्रगती शिखरावर पोहोचल्या आहेत.

शास्त्र असो की साहित्य स्त्रियांची महत्त्व सांगण्यात आले आहे." यत्र नार्यस्तु पूजयन्ते,रमन्ते तत्र देवता" म्हटले आहे. मानव अधिकार हा प्रत्येक मानवाचा मूलभूत अधिकार आहे. महिला सक्षमीकरण हे प्रत्येक घरातील स्त्रिया करू शकतात. आईने आपल्या मुलांना आत्म आत्मनिर्भर होण्यासाठी धडे दिले पाहिजे त्यांचा सर्वांगी विकास झालाच पाहिजे .अशी मनाशी पक्का निर्धार केला पाहिजे .तरच येणारी नवीन पिढी परिपक्व येईल व आज महिलांची समाजात जी स्थिती आहे ती पूर्ण बदलण्यास मदत होईल. शासनाच्या सर्व संबंधित विभागासोबत महिला सक्षमीकरणची लोकसळवळ उभी करणे आवश्यक आहे.

निष्कर्ष :

आज आपण 21 व्या शतकामध्ये जगतो आहोत भारतात आज सर्वोच्च पदावर अनेक महिला विराजमान आहेत. पण खऱ्या अर्थाने महिला सक्षमीकरण तेव्हाच होईल जेव्हा ही प्रगती तळागाळातील महिना पर्यंत विशेषतः ग्रामीण भागातील महिला पर्यंत पोहोचेल . यासाठी ग्रामीण भागातील महिलांचे सुशिक्षित होणे फार गरजेचे आहे. एक पुरुष जेव्हा सुशिक्षित होतो तेव्हा तो स्वतःची प्रगती करत असतो परंतु जेव्हा एक महिला सुशिक्षित होते. त्यावेळी ती आपले संपूर्ण कुटुंब व तसेच मुलांवर संस्कारातर्फे समाजालाही सुसंस्कृत व सुशिक्षित करीत असते .त्यामुळे जर महिलांचे सक्षमीकरण झाले आणि त्या सुशिक्षित झाल्या तर पर्यायाने देशाच्या उन्नतीसाठी ही फार मोठा हातभार लागत असतो . आज आपल्या भारताच्या राष्ट्रपती श्रीमती द्रौपदी मुर्मू तसेच अर्थमंत्री श्रीमती निर्मला सीतारामन ह्या आहेत. तसेच अनेक उच्च पदावर अनेक महिला कार्यरत

आहेत . हे चित्र दिलासा देणारे आहे. परंतु आणखी फार मोठा पल्ला गाठायचा आहेत. एकीकडे महिला प्रगती करत असताना दुसरीकडे मात्र महिलांवर अत्याचारांची दिवसेंदिवस वाढ होत आहे. अनेक महिला नराधमांच्या शिकार होत आहेत. विशेषतः ग्रामीण भागात महिलांना आपल्या अधिकारांची पुरेशी जाणीव नसल्यामुळे त्या या शोषणाला सहज बळी पडतात. त्यांना याविरुद्ध कुठे आवाज उठवायचा याची कल्पना देखील नसते .समाज देखील त्यांना फारशी मदत करीत नाही ,हे चित्र जर बदलवायचे असेल तर ज्या महिला अधिक सुस्थितीत आहेत त्या महिलांनी पुढे येऊन निराधार किंवा कमी शिक्षित महिलांना मदतीचा हात देऊन त्यांना पुढे आणणे जरूरी आहे . शहरी महिला अनेक आघाड्यांवर प्रगती करीत असताना. ग्रामीण महिलांची मात्र ससेहोलपट होताना चे विषम चित्र आज बघावयास मिळते आहे . सरकारने महिला विषयक अनेक योजना आणून महिलांना सशक्त करण्याचा व त्यांचा भविष्यकाळ सुकर करण्यासाठी अनेक योजना आणलेल्या आहेत. त्या सर्व योजनेचा लाभ महिलांना मिळावा यासाठी त्या योजनेची संलग्न असणाऱ्या संस्थांनी पुढाकार घेणे जरूरी आहे. तरच महिलांचा खऱ्या अर्थाने विकास होईल . आत्मनिर्भर भारताची जेव्हा आपण स्वप्न बघतो तेव्हा आत्मनिर्भर महिला आणि सबल महिला असे चित्र दिसणे आवश्यक आहे. जर असे खरोखरीच अस्तित्वात आले तर ते भारताचा भविष्यकाळ अतिशय दैदिप्यमान राहील यात शंका नाही.

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ग्रामीण भागातील स्त्रियांच्या मूलभूत समस्या व उपाय योजना

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प्रस्तावना-

स्वातंत्र्यानंतरच्या जवळ जवळ ७०-७५ वर्षांच्या काळात भारतीयांच्या एकंदर आयुष्यात मोठ्या प्रमाणात बदल झाले आहेत. त्यातही थोडे अधिक बदल झाले आहेत ते स्त्रियांच्या आयुष्यात. त्यांच्या साक्षरतेत झालेल्या वाढीचा परिणाम त्यांच्या प्रगतीवरही झालेला आहे. त्यांचे विविध स्तरातील, विविध विषयावरचे काम आता जगासमोर यायला लागले आहे. त्यांना आपल्या कर्तव्या बरोबरीने येणाऱ्या हक्कांची जाणीवही होऊ लागली आहे. स्त्रियांवर होणाऱ्या अन्यायाविरुद्ध त्यांना न्याय मिळण्यासाठी नवनवीन कायदे केले जात आहेत. या सगळ्यामुळे जस जसा बदल एकूण स्त्रियांमध्ये होतो आहे त्यांच्या वैयक्तिक आयुष्यात होतो आहे त्याचे प्रतिबिंब समाजावरही पडलेले दिसते. मात्र हे सारे बदल घडले आहेत ते मूठभर स्त्रियांच्या आयुष्यात आणि त्यांच्या छोट्याशा परिघात. भारतीय ग्रामीण महिलांची स्थिती आजही संतोष जनक नाही. ग्रामीण महिलांचे सामाजिक, शारीरिक, मानसिक व बौद्धिक दृष्टिकोनातून पुरुषांच्या तुलनेत अधिक शोषण झाल्याचे दिसते. यामुळे समाज व राष्ट्र उभारणीच्या प्रक्रियेपासून ग्रामीण महिलांचा एक मोठा वर्ग उपेक्षित राहिला आहे.

संशोधनाची उद्दिष्टे-

१. स्त्रियांच्या समस्यांचे महत्त्व जाणून घेणे.
२. स्त्रियांच्या विविध मूलभूत समस्या अभ्यासणे.
३. स्त्रियांच्या विविध समस्या वरील उपाय योजना सुचविणे.

संशोधन पद्धती-

प्रस्तुत शोधनिबंधासाठी ग्रामीण स्त्रियांच्या मूलभूत समस्या व उपाययोजना या शीर्षकांतर्गत अभ्यास करण्यात आला आहे. यामध्ये संशोधन निबंध, संदर्भ ग्रंथ, नियतकालिके, मासिके तसेच संकेतस्थळाच्या माध्यमातून अभ्यास करण्यात आला आहे.

ग्रामीण स्त्रियांच्या मूलभूत समस्या:-

भारतीय राज्यघटना समतेवर आधारलेली असली त्यात लिंगभेद, वर्णभेद आणि वर्ग भेदाला जागा नसली तरी प्रत्यक्षात तसे दिसत नाही. समानता अस्तित्वात नाही हे वास्तव इतके स्पष्ट आहे की ते सिद्ध करून दाखवण्याची गरज नाही. स्त्रियांचे स्थान कुटुंबात आणि पर्यायाने समाजातही गौण आहे. शारीरिक, भावनिक तसेच लैंगिक हिंसेचे प्रमाण शहरी भागापेक्षा ग्रामीण भागात अधिक आहे. याचाच अर्थ ग्रामीण भागात विभक्त कुटुंबात राहणारी अशिक्षित आणि गरीब स्त्री सर्वात जास्त प्रमाणात हिंसेला बळी पडते. हिंसा होताना त्यात दुसरी व्यक्ती आणि या ठिकाणी बऱ्याच वेळेला तर प्रत्यक्ष नवराच सहभागी असतो. कित्येक वेळेला स्त्रिया असाहाय्य असतात तर कधी काही कारणामुळे प्रतिकारू शकत नाहीत. अशा परिस्थितीत ग्रामीण बहुसंख्य स्त्रियांच्या संदर्भात काही प्रश्न /समस्या अजूनही उत्तराच्या प्रतीक्षेत आहेत जसे की,

१) कौटुंबिक समस्या- भारत हा पुरुषप्रधान संस्कृतीचा देश आहे असे म्हटले जाते. याची सर्वाधिक दाहकता ग्रामीण संस्कृतीत आपणास पाहावयास मिळते. स्त्रियांना कोणत्याही निर्णय प्रक्रियेत सहभागी करून घेतले जात नाही. प्रत्येक गोष्टीत तिचा होकार हा गृहीत धरला जातो. घरातील मोठी माणसे स्त्रियांशी जशी वागतात म्हणजे तिला ज्या पद्धतीची वागणूक देतात त्यातून कुटुंबातील मुले ही स्त्रीशी असेच वागायचे असते असे संस्कार घेऊन पुढे घडतात. त्यामुळे स्त्री कुटुंबात अवमान आणि दुय्यम दर्जा सहन करून जगत राहते तसेच तिला सामाजिक जीवनातही सन्मान देण्यायोग्य समजले जात नाही.

२) विवाह विषयक समस्या-शहरी भागाच्या तुलनेत ग्रामीण भागातील मुलींच्या विवाहासाठी लवकर आग्रह धरला जातो. घरच्या आर्थिक परिस्थितीची कारणे सांगून खूप भावंडे असतील तर लवकर जबाबदारीतून मोकळे होण्याच्या दृष्टिकोनातून मुलीच्या मनाचा, निर्णयाचा विचार न करता तिच्यावर अवेळी विवाह लादला जातो त्यामुळे ग्रामीण भागातील मुली शिक्षणापासून वंचित राहतात.

३) हुंडा पद्धत-विवाह जुळवताना मुलीच्या घरचे लोक हुंडा देऊन जावई निवडतात. हुंड्याला समाजात आज करणे धरणे व वरदक्षिणा यासारख्या गोंडस नावानेही ओळखले जाते. जेवढे तालेवार घराणे तेवढाच हुंडा यामुळे मुलींचा जन्म हा अधिक खर्चाचा भार मानला जातो. यातूनच गर्भलिंग परीक्षा करून मुलींचा गर्भ गर्भपात करून नाहीसा केला जातो.

४) मालमत्ते विषयक समस्या-एक तर पात्रता असूनही मुलीला घर घराण्याच्या प्रतिष्ठेसाठी काम करू दिले जात

नाही. म्हणजे ती सुखाच्या पिंजऱ्यात पण आर्थिक परावलंबी जीवन जगते. तर दुसरीकडे परिस्थिती बेताची आहे म्हणून काम करावे लागले तर स्त्रीला तिने काम करून मिळविलेल्या पैशावर तिचा संपूर्ण तर कधी कधी अंशतः सुद्धा अधिकार सांगता येत नाही. म्हणजे जरी कष्ट केले तरीदेखील काही स्त्रियांना आर्थिक गरजांसाठी पुरुषांवर अवलंबून राहावे लागते.

५) वैवाहिक जीवनातील समस्या-कामासाठी बाहेर पडलेली स्त्री ही स्वतंत्र विचार करू शकते, तिला बंधन नकोशी वाटतात त्यामुळे ती आपल्याला वरचढ होऊ शकते या विचाराने पुरुषी अहंकार दुखावला जातो. अशावेळी काही पुरुष स्त्रियांच्यावर व्यभिचाराचा संशय घेऊन शारीरिक इजा होईपर्यंत मारहाण करतात. तिचे नैतिक खड्डिकरण केले जाते.

६) पुरुषांची व्यसनाधीनता-सामान्य कुटुंबातीलच नव्हे तर कधी कधी सधन कुटुंबातील पुरुष सुद्धा व्यसनाच्या आहारी जाऊन आपल्या कमाईचा बहुतांशी हिस्सा दारू, जुगार यासारख्या व्यसनावर उधळत असतो. या समस्येमुळे घर कुटुंबातील शांतता नष्ट होते त्याचबरोबर कुटुंब आर्थिक दारिद्र्याच्या गर्तेत ओढले जाते. अशावेळी स्त्रीला अर्थार्जनासाठी घराच्या उंबरठ्या बाहेर पडावे लागते. पतीची साथ नाही, निराश झालेली आधारहीन स्त्री म्हणून कधीकधी संधीसाधू विचारांच्या लोकांकडून तिचे शिलही धोक्यात येते. अशावेळी स्वतःचे संरक्षण करण्याचे आव्हान ही तिच्यासमोर उभे राहते.

७) अपत्य न होणे-ग्रामीण जीवनात विवाहित स्त्रीला झालेले अपत्य हे मुलगाच असावा असा अट्टाहास धरला जातो. काही वेळेला एखाद्या स्त्रीला काही शारीरिक आरोग्यविषयक कारणांमुळे मूल होत नसेल तर, यासाठी केवळ तिलाच जबाबदार धरून शारीरिक मारहाण, मान हानिकारक, मनाला लागेल असे बोलणे, टोमणे मारणे यासारखा भावनिक हिंसाचार केला जातो. यामध्ये कुटुंब तसेच समाज दोघांचाही समावेश असतो. त्यामुळे अशी समस्या असणारी स्त्री मानसिक भावनिक दृष्ट्या खचलेली असते.

८) आरोग्य विषयक समस्या-शहरी भागाच्या तुलनेत ग्रामीण भागात आरोग्य विषयक जागृतीचे प्रमाण कमी असते. कमी वयातील लग्न, लवकर आपत्य होणे, जास्त संतती होणे यासारख्या अनेक समस्यातून स्त्रियांना जावे लागते. अशावेळी अनेक आरोग्यविषयक अडचणींचा तिला सामना करावा लागतो. बोलण्यास संकोच वाटणे, अज्ञान, अशिक्षितता, चुकीच्या उपचार पद्धती यामुळे अनेक स्त्रियांना आपला जीव गमवावा लागतो.

९) असमान वेतन- ग्रामीण भागात समान कामासाठी स्त्रियांना असमान वेतन दिले जाते. शेतावर काम करणाऱ्या शेतमजूर स्त्रियांची एका दिवसाची मजुरी 250 रुपये असेल तर त्याच कामासाठी पुरुष शेतमजुराची मजुरी किमान 350 ते 400 रुपये पर्यंत असते. याचाच अर्थ भारतीय ग्रामीण

भागातील महिलांना अजूनही महत्त्वपूर्ण आव्हानांचा सामना करावा लागतो.

*ग्रामीण स्त्रियांच्या मूलभूत समस्यांवरील उपाय योजना-

ग्रामीण महिलांची स्थिती सुधारण्याच्या दृष्टीने पोषक वातावरण निर्माण करणे लिंगभेद, जात, धर्म -वर्ग यासारख्या विषमतेमुळे निर्माण झालेले अडथळे दूर करून त्यांचा संपूर्ण सहभाग वाढविण्याच्या दृष्टीने प्रयत्न करणे. योजनांचे नियोजन, अंमलबजावणी व मूल्यांकन यामध्ये त्यांचा पूर्ण सहभाग घडविण्यासाठी केलेली कायदे व धोरणे-

- १) भारतीय राज्यघटना सर्व महिलांना समानतेची हमी देते (अनुच्छेद 14)
- २) राज्याकडून कोणताही भेदभाव केला जाणार नाही (अनुच्छेद 15 (१))
- ३) संधीची समानता (अनुच्छेद 16)
- ४) समान कामासाठी समान वेतन (अनुच्छेद 39 (d) आणि अनुच्छेद 42)
- ५) कौटुंबिक हिंसाचारातून महिलांचे संरक्षण अधिनियम 2005 हा कायदा 26 ऑक्टोबर 2006 पासून लागू करण्यात आला.
- ६) हुंडा व स्त्रियांवरील हिंसाचार या अनिष्ट प्रथांचे समूळ उच्चाटन करण्यासाठी भारतीय दंड संहितेच्या कलम 498 (अ)नुसार हुंडा किंवा अन्य हिंसाचार करणाऱ्या व्यक्तीवर कारवाई केली जाते. त्यानुसार हुंडा देण्यास प्रवृत्त करणाऱ्यास व घेणाऱ्यास पाच वर्षे कैद व पंधरा हजार रुपये दंडाची शिक्षा होऊ शकते.
- ७) मुलींचे शिक्षणातील गळतीचे वाढते प्रमाण लक्षात घेता लिंगभेद न करता मुलगा मुलगी दोघांनाही समान संधी दिली पाहिजे.
- ८) आर्थिक दृष्ट्या स्त्रीला सक्षम करण्यासाठी तिला उच्च शिक्षणासाठी प्रोत्साहित करावे तसेच त्यासाठी संधी उपलब्ध करून द्यावी.
- ९) सामुदायिक आरोग्याच्या संदर्भात जाणीव निर्माण करून देण्यासाठी साक्षरता वाढविणे आवश्यक आहे.
- १०) ग्रामीण महिलांच्या विविध समस्या वर उपाययोजना म्हणून शासकीय, अशासकीय, विविध सेवाभावी संघटना, समाजसेवक कार्यकर्ते यांच्या माध्यमातून जनजागृती केली जावी.
- ११) महिलांच्या संघटनांकडून पीडित महिलेला न्याय मिळवून देण्याचा प्रयत्न केला जावा.
- १२) ग्रामीण भागातील व्यसनाधीनतेवर आळा म्हणून व्यसनमुक्तीचे कडक कायदे करावे व त्यांची कठोर पद्धतीने अंमलबजावणी केली पाहिजे.

संयुक्त राष्ट्र संघाच्या आमसभेने सन 2007 मध्ये 15 ऑक्टोबर हा दिवस आंतरराष्ट्रीय ग्रामीण महिला दिवस म्हणून साजरा करण्यासंबंधी ठराव संमत केला. ही संकल्पना सर्वप्रथम बीजिंग येथील जागतिक महिला परिषदेमध्ये 1995 ला मांडली गेली होती. 16 ऑक्टोबर हा 'जागतिक

अन्न दिवस' म्हणून साजरा केला जातो. ग्रामीण जीवनातील या स्त्रिया आपल्यासाठी अन्न पिकवण्यात महत्वाचा वाटा उचलतात त्यामुळे त्यांना आपल्या अन्नदात्या मानून हा दिवस साजरा करण्यास सुरुवात केली. संयुक्त राष्ट्र संघाने 2007 ला या कल्पनेला औपचारिक मान्यता दिल्याने सन 2008 पासून हा दिवस 'ग्रामीण महिला दिन' म्हणून साजरा केला जातो.

समारोप -

देश स्वतंत्र झाला तरी स्त्री पूर्णपणे स्वतंत्र झाली का? हा प्रश्न आजही विचार करायला लावणारा आहे. शहरी स्त्री जीवनापेक्षा ग्रामीण स्त्री जीवनाचा विचार करता आजही त्या स्त्रियांना अनेक प्रश्न भेडसावत आहेत हे स्पष्टपणे दिसून येते. यावरून एकच म्हणता येईल की, स्त्री किती प्रमाणात स्वतंत्र आहे ? तिला निर्णय स्वातंत्र्य आहे ? ती हिंसेला नाही म्हणू शकते ? अशा अनेक प्रश्नांची उत्तरे आपल्याला द्यावी लागणार आहेत.

संदर्भ -

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भारत के विशेष संदर्भ में कार्यकारी महिलाओं की समस्याएं तथा उनका समाधान

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प्रस्तावना:-

कार्यकारी महिलाएं वह महिलाएं हैं जो घर की रोज की जिम्मेदारियों को उठाते हुए धन अर्जन के लिए घर से बाहर भी कार्य करती हैं। भारत में इन महिलाओं को कार्य के दोहरे जिम्मेदारी का सामना करना पड़ता है, और तो उससे परिवार के सदस्यों के देखभाल करनी है दूसरी तरफ घर की आर्थिक स्थिति को ठीक करने के लिए बाहर के उत्तरदायित्व को भी निभाना पड़ता है। लेकिन वास्तव में देखा गया है कि हम पश्चिमी देशों का अनुकरण के संदर्भ में तो कर रहे हैं कि महिलाओं को धन उपार्जन के लिए घर से बाहर जाना चाहिए लेकिन जहां परिवार के समर्थन की तथा घरेलू जिम्मेदारियों को बांटने की जिम्मेदारी आती है वहां हम तुरंत भारतीय बन जाते हैं। यह पुरुष प्रधान समाज घर के कार्यों में किसी भी प्रकार की जिम्मेदारी उठाने से कतराते हैं। इन्हीं सब समस्याओं को मद्देनजर रखते हुए प्रस्तुत शोध पत्र को लिखा गया है जिसमें की महिलाओं की रोज की समस्याएं, उनके ऑफिस की समस्याएं तथा उनके सकारात्मक हल को ढूंढने का प्रयास किया गया है।

शोध पत्र के प्रमुख उद्देश्य हैं-

- 1- कार्यकारी महिलाओं की घरेलू घरेलू समस्याओं के संदर्भ में जानकारी
- 2- कार्यकारी महिलाओं के कार्यालय में आने वाली समस्याएं
- 3- इन समस्याओं का सकारात्मक प्राप्त करना।

शोध विधि- प्रस्तुत शोध पत्र वर्णनात्मक अध्ययन विधि द्वारा द्वितीयक आंकड़ों के आधार पर प्रस्तुत किया गया है। यह शोध प्रबंध प्रमुख रूप से महिलाओं से संबंधित शोध अध्ययन करने वाले विद्यार्थियों, प्राध्यापकों तथा नीति निर्माताओं के लिए महत्वपूर्ण है।

भूमिका:- भारत को गार्गी और विद्योत्तमा का देश कहा जाता है सामाजिक और आर्थिक परिप्रेक्ष्य में जब हम देखते हैं कि महिलाओं के एक बहुत बड़े समूह के साथ हमेशा दोहरा व्यवहार किया जाता है। महिलाओं को सामाजिक परिवर्तन की आधारशिला के रूप में भी माना जाता है। एक तरफ जहां उन्हें हम नई पीढ़ी केन यू के पत्थर रखने के रूप में देखते हैं तथा पाते हैं कि वह जीवन के हर क्षेत्र में पुरुषों के साथ कंधे से कंधा मिलाकर चल रही है तथा कुछ क्षेत्रों में तो वह पुरुषों से भी आगे हैं। आज महिलाओं ने घर की चारदीवारी को छोड़कर एक बहुआयामी व्यक्तित्व के रूप में महत्वपूर्ण भूमिका निभा रही है परंतु साथी हम देख रहे हैं कि नवीन भूमिकाओं के साथ साथ उसकी जिम्मेदारियां भी लगातार बढ़ती जा रही है। भूमंडलीकरण के साथ-साथ महिलाओं के आर्थिक कार्य क्षेत्र की जिम्मेदारी में भी वृद्धि हुई है परंतु साथ ही साथ उन्हें अनेक समस्याओं का भी सामना करना पड़ रहा है। प्रस्तुत शोध पत्र में द्वितीयक

आंकड़ों के माध्यम से महिलाओं की समस्याओं को ज्ञात करने का प्रयास किया गया है तथा उनका सकारात्मक हल ढूंढने के लिए कुछ सुझाव दिए गए हैं। महिलाएं हमारे देश की आबादी का लगभग 48% भाग है, परंतु कार्य क्षेत्र में उनकी भूमिका संगठित क्षेत्रों में 20.5% , असंगठित क्षेत्रों में 32% , कृषि क्षेत्र में 27%, औद्योगिक क्षेत्र में 11% है।

संबंधित साहित्य का अध्ययन-

सुधीर कुमार श्रीवास्तव(1985) ने महिला सशक्तिकरण में महिला की भूमिका नामक अपने अध्ययन में बताया कि महिलाएं तभी सशक्त हो सकती हैं जबकि शिक्षा के माध्यम से जागरूकता लाई जाए। ए एस एन्टे कर(1956) द्वारा किया गया अध्ययन पोजीशन ऑफ वूमेन इन हिंदू सिविलाइजेशन पर हुआ अध्ययन भारतीय नारी के बचपन व शिक्षा की समस्याएं स्त्री की विवाहिता जीवन की अनेक विषम समस्याओं समाज में विधवाओं की स्थिति धार्मिक स्थिति स्त्रियों के संपत्ति संबंधी अधिकार भारतीय स्त्री का समाज में स्थान आदि विषयों पर प्रकाश डाला गया है और उसके संबंध में उचित सुझाव भी प्रस्तुत किए गए हैं। संयुक्त राष्ट्र संघ ने 5 को अंतर्राष्ट्रीय महिला वर्ष घोषित किया एवं महिला उत्थान की दिशा में अनेक प्रयास किए। इसी समय में ही भारत सरकार ने ने इक्विटी रिपोर्ट प्रकाशित कर भारतीय महिलाओं की वर्तमान स्थिति और भूमिका संबंधी जानकारी प्रदान कराने में सफल रूप से सहायता पहुंचाई। महिलाओं के उत्थान की दिशा में और उनके वर्तमान स्वरूप की चर्चा करने में सहायक ही नहीं हुई बल्कि उसके संबंध में नई सोच और अन्वेषण की दिशा में बढ़ते हुए प्रयासों के मार्ग में भी यह सहायक रही।

कार्यकारी महिलाओं की समस्याएं- 100 शहरी क्षेत्र की महिलाओं के साथ किए सर्वेक्षण का परिणाम निम्नलिखित

है ,कार्यकारी महिलाओं को अनेक समस्याओं का सामना करना पड़ रहा है जिसमें से प्रमुख है।

कार्यकारी महिलाओं की समस्याएं-	हां (%)	नहीं (%)
लैंगिक अत्याचार	30	70
घरेलू और कार्यक्षेत्र की दोहरी जिम्मेदारी	80	20
प्रशंसा ना मिलना	30	70
गर्भावस्था के दौरान विभेद	80	20
सफल होने को अपराध के बोध के रूप में देखा जाना	66	44
पुरुष प्रधान समाज में कम महत्व	87	13
घर के सदस्यों के सहयोग का अभाव	77	33
निर्णय लेने की स्वतंत्रता ना होना	72	28
कार्यस्थल पर शिशु पालन घर का अभाव	100	00
विवाह की प्रधानता	76	24
अवकाश का वेतन ना मिलना	88	12
दूसरे शहर में स्थानांतरण होने पर नौकरी छोड़ना	90	10
दोषपूर्ण सामाजिक मान्यताएं और संस्कार	82	18
महिला पुरुष में भेदभाव	70	30

स्रोत-सर्वेक्षण- मुंबई महानगर में कार्य करने वाली संगठित और असंगठित क्षेत्र की 100 महिलाएं।

प्रस्तुत सर्वेक्षण से यह ज्ञात होता है कि भारतीय समाज में इतने सारे परिवर्तनों के बावजूद भी आज भी महिलाओं की स्थिति में बहुत अधिक परिवर्तन नहीं हुआ है। समाज में आज भी उन्हें परिवार और समाज के द्वारा दोहरे दर्जे के नागरिक का दर्जा दिया जाता है। प्रस्तुत सर्वेक्षण से यह पता चलता है कि अधिकांश महिलाओं के साथ कार्य स्थल पर भेदभाव किया जाता है, लगभग 30% महिलाएं ऐसी हैं जिनके साथ कार्यस्थल पर लैंगिक विभेद किया जाता है। लगभग 80% महिलाएं घर और कार्यालय दोनों की दोहरी जिम्मेदारी उठा रही हैं। घरेलू कार्य के लिए उन्हें किसी भी प्रकार की प्रशंसा नहीं मिलती है परिवार और बच्चों की जिम्मेदारी के साथ साथ कई बार महिलाओं को उनके सफल होने को अपराध के रूप में माना जाता है। घर खरीदने, बच्चों की शिक्षा, निवेश संबंधी निर्णय, परिवार के सदस्यों

का सहयोग का अभाव महिलाओं को उनके कार्यों को करने के लिए हमेशा हतोत्साहित करता है। भारतीय समाज में विवाह की प्रधानता महिलाओं के कैरियर की एक प्रमुख बाधा के रूप में माना जाता है। 76% महिलाएं अपने कार्य को विवाह की अनिवार्यता के कारण बीच में ही छोड़ने को विवश थीं। 88% महिलाओं ने सर्वेक्षण के द्वारा जानकारी दीजिए असंगठित क्षेत्र में अवकाश के दौरान उन्हें किसी प्रकार का वेतन या अन्य सुविधा प्राप्त नहीं होती है। इस प्रकार से कार्यकारी महिलाओं को अनेक प्रकार की समस्याओं का सामना करना पड़ता है। यदि यदि पारंपरिक रूप से घर का काम महिलाओं की ही जिम्मेदारी होती है प्राचीन समय में स्थिति अलग थी क्योंकि लोगों की आवश्यकताएं कम थी वर्तमान परिपेक्ष में जब महिलाओं को घर के साथ-साथ बाहर की भी जिम्मेदारी उठानी पड़ रही है कभी भी उनसे यह उम्मीद की जाती है की अपने घर के सारे कार्य करने के साथ-साथ हुए कार्यालय में भी एक कुशल कर्मचारी की भांति कार्य कर सकें। एक कामकाजी महिला

को कामकाजी पुरुषों से दुगना काम करना पड़ता है। अपने बच्चे, माता पिता, ससुर इत्यादि का भी उन्हें खयाल रखना पड़ता है अब क्योंकि संयुक्त परिवार टूट गए हैं इसलिए उनका हाथ बताने वाला कोई नहीं है। इसलिए उनकी समस्याएं और भी बढ़ जाती हैं।

कार्यकारी महिलाओं की समस्याओं का समाधान

सरकार द्वारा कार्यकारी महिलाओं की समस्याओं को हल करने के लिए अनेक कानूनी प्रावधान किए गए हैं परंतु इन सब के बावजूद आज भी स्थिति ज्यों की त्यों है क्योंकि अधिकांश महिलाओं को उनके कानूनी अधिकारों के विषय में जानकारी नहीं है। कार्यकारी महिलाओं की समस्याओं के समाधान के लिए किए गए सरकारी प्रावधान निम्नलिखित हैं -

1. धारा 22(2) फैक्ट्री एक्ट 1948 के अनुसार किसी भी महिला को किसी भी बड़ी मशीन को साफ करने यह चलती हुई मशीन के प्रत्यक्ष संपर्क में नहीं लगाया जा सकता जो कि किसी भी प्रकार से उसके स्वास्थ्य के लिए हानिकारक हो।
2. फैक्ट्री एक्ट 1948 की धारा 27 के अनुसार महिला को कॉटन उद्योग में काटन दबाने के कार्य में नहीं लगाया जाना चाहिए।
3. 1948 के फैक्ट्री एक्ट की धारा 66(1) (b) के अनुसार सुबह 6:00 बजे से पहले और शाम को 7:00 बजे के पश्चात किसी फैक्ट्री में महिलाओं को कार्य करने की अनुमति नहीं है।
4. धारा 25 बीडी और सिगरेट कर्मचारी अधिनियम, 1966 के अनुसार महिलाओं को सुबह 6:00 से पहले और शाम को 7:00 के बाद कार्य करने की अनुमति नहीं है।
5. मातृत्व लाभ अधिनियम 1961 के अनुसार कार्य करने वाली महिलाओं को मातृत्व लाभ के अंतर्गत 6 महीने सवेतन अवकाश की व्यवस्था है।
6. किसी भी कार्यालय में महिलाओं के लिए अलग से टॉयलेट की व्यवस्था होना अत्यंत अनिवार्य है।
7. धारा 38, कंपनी अधिनियम, धारा 44. अंतर राज्य प्रवासी मजदूर अधिनियम 1979, चाय बागानों में कार्य करने वाली महिलाओं के बच्चों के लिए अलग से शिशु पालन ग्रह का कंपनी के निकट होना अनिवार्य है।
8. पश्चिमी देशों की भांति घर के कामों में पुरुषों को महिलाओं के साथ बराबरी से काम में हाथ बढ़ाना चाहिए जिससे कि महिलाएं घर और बाहर के कार्यों में बिना किसी परेशानी के सामंजस्य स्थापित कर सकें।
9. इस पुरुष प्रधान समाज में पुरुषों को इस प्रकार से प्रशिक्षित किया जाए कि वे महिलाओं को घर से बाहर ऑफिस में परिवहन के साधन इत्यादि के स्थानों में उन्हें सुरक्षित महसूस करवा सकें तभी एक सभ्य और

सुसंस्कृत भारत का निर्माण हो सकेगा और हम वास्तव में महिला सशक्तिकरण की दिशा में एक सकारात्मक कदम उठा सकेंगे।

10. संगठित क्षेत्रों में तो मातृत्व अवकाश अनिवार्य है परंतु असंगठित क्षेत्र में सरकार द्वारा कुछ ऐसी व्यवस्था की जाए जिससे कि महिलाओं को प्रसव के पश्चात वित्तीय सहायता मिल सके जिससे कि वे अपने बच्चे को बड़ा करने के लिए दूसरों पर निर्भर न रहें।
11. घरेलू कार्यों में सहायता के लिए संगठित क्षेत्र के कुछ स्वयंसेवी संगठनों को आगे आकर सुरक्षित सहायता प्रदान करने की व्यवस्था करनी चाहिए जिससे कि कार्यकारी क्षेत्र में महिलाओं की अधिकाधिक भागीदारी बढ़ सके और वह स्वतंत्र और निर्भीक होकर कार्य कर सकें। कार्यालयों में भी इस प्रकार की व्यवस्था हो की महिलाएं अपने कार्य को करने के साथ ही अपने बच्चों का भी देखभाल कर सकें।
12. पुरुषों की नकारात्मक मानसिकता में परिवर्तन कर उन्हें इस बात के लिए प्रेरित और प्रशिक्षित किया जाए कि महिलाएं भी उनके बराबरी का है इसलिए उन्हें भी घर के कामों और बच्चों की जिम्मेदारी में अपना सक्रिय सहयोग देना आवश्यक है तथा वे भी उसी सम्मान की हकदार हैं जिस सम्मान की पुरुष।

निष्कर्ष:- चाहे कोई घर हो या देश जहां पर महिलाओं का सम्मान होता है वहीं पर उन्नति, सुख समृद्धि निवास करती है इस तथ्य को पुरुष प्रधान समाज को भली-भांति समझना होगा तभी एक स्वस्थ सार्थक तथा सकारात्मक समाज का निर्माण होगा। नेपोलियन बोनापार्ट का कथन था आप हमें अच्छी मां दीजिए हम आपको एक अच्छा राष्ट्र देंगे यह तभी संभव होगा जब हम अपने दकियानूसी खयालों से बाहर निकलकर महिलाओं को बराबरी का और समानता का दर्जा देंगे तभी एक स्वस्थ और सभ्य समाज का निर्माण होगा जो कि देश के निर्माण के पथ को प्रशस्त करेगा। भारतीय कार्य शक्ति में महिलाओं का एक बहुत बड़ा भाग है 2011 की जनगणना के अनुसार महिला कार्य शक्ति कुल कार्य शक्ति का लगभग 26% भाग है। इन समस्याओं के आधार पर हम कह सकते हैं कि भारत में महिला श्रम शक्ति का एक बहुत बड़ा भाग है।

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भारतातील ग्रामीण भागातील स्त्रियांच्या समस्या व उपाययोजना

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संक्षिप्त

स्त्री हि शक्तीची देवता आहे. नारी शक्ती म्हणून आपण तिचा गौरव करतो. भारत देशालाही आपण भारत माता म्हणून संभोवतो त्याच भारत देशातील ग्रामीण स्त्रियांना आजही 21 व्या शतकाच्या उबरठ्यावर उभे असतांना अनेक समस्यांना सामोरे जावे लागते. भारतात एकुण लोकसंख्येच्या 48.5% स्त्रीया आहे आणि यातील बहुसंख्य महिला या ग्रामीण भागातील आहेत. शहरी भागातील स्त्रियांच्या तुलनेत या महिलांना आरोग्य, शिक्षण, सामाजिक, वैवाहिक, रोजगार अशा अनेक समस्यांना सामोरे जावे लागते. शासनाच्या योजना, सोयी सवलतीच्या विषयी त्या अनभिज्ञ असतात. सामाजिक दृष्टिकोणातून विचार केला तर स्त्री आणि पुरुष ही संसाररूपी रथाची दोनचाके आहेत पण स्त्री ला आजही समाजात दुय्यम स्थान आहे. कारण आपली संस्कृती ही पुरुष प्रधान संस्कृती आहे. मुलगा, पुरुष यांनाच अजूनही समाजात श्रेष्ठ समजले जाते पण एक स्त्री शिक्षित झाली तर ती सर्व कुटुंबाला शिक्षित करते, सुस्कृत करते हे अजूनही आपल्यात रुजलेले नाही. प्रस्तुत शोधनिबंधात भारतातील ग्रामीण स्त्रियांच्या समस्या व त्यावरील उपाययोजना याचा वेध घेण्यात आला आहे.

प्रस्तावना :

जागतिक महासत्तेचे स्वप्न उराशी बाळगणाऱ्या या भारत देशाला जर विकसनशील देशांच्या रांगेत आपले भक्कम स्थान निर्माण करायचे असेल तर आपल्याला पुरुषांच्या बरोबर स्त्रियांचाही विकास सर्वांगाने करणे गरजेचे आहे. सरकारने 2001 हे महिला सशक्तीकरण वर्ष जाहिर केले आहे. या महिला सशक्तीकरणासाठी अनेक योजना शासनाने राबविल्या आहेत. परंतु त्याची पाहिजे तशी अंमलबजावणी व विकास होतांना दिसत नाही. प्राचीन काळी अनेक स्त्रीया शिक्षणात, राजकारणात होत्या. उदा. राणी लक्ष्मीबाई, अहिल्याबाई होळकर, ताराबाई पण ह्या राजघराण्यातील व श्रीमंत घरच्या स्त्रीयाच पुढे होत्या. आजही स्त्री शिक्षित नाही असे म्हणता येत नाही पण यात शहरी भागातील व उच्च वर्गातील स्त्रियांचाच समावेश आहे. आजही ग्रामीण. डोंगरी आदिवासी भागात स्त्रीला गौण स्थान आहे व अजूनही 'चूल आणि मूल' हेच तिचे क्षेत्र आहे. तिला शिक्षणापासून सामाजिक, आर्थिक जबाबदारीपासून अलिप्त ठेवले जाते ग्रामीण .भागातील स्त्री पुरुषांच्या बरोबरीचे काम करते पण तिला कामाचा मोबदला कमी मिळतो तिने मिळविलेल्या पैशावर तिचा अधिकार नसतो तिला घरातील सर्वांची नवरा, सासू, सासरे, मुले यांची जबाबदारी पार पाडावी लागतेरण होते तरी पण ती या सर्वांमध्ये तिचे मानसिक खच्चीक .

आपल्या संसारासाठी हे सर्व करित असतेतिला आपल्या . इच्छा, आकांक्षांना तिलाजली द्यावी लागते. हे सर्व करित असतांना तिला अनेक समस्या येतात पण या समस्यांकडे कुणाचेच लक्ष नसते.

उद्दिष्टे :-

- 1) ग्रामीण भागातील स्त्रियांच्या समस्यांचा अभ्यास करणे.
- 2) ग्रामीण भागातील स्त्रियांच्या समस्यावर उपाय योजना सूचविणे.

संशोधन पद्धती व साधने

प्रस्तुत शोधनिबंधासाठी वर्णनात्मक संशोधन पद्धतीचा उपयोग केलेला असून दुय्यम स्रोता अंतर्गत संशोधनपर लेख, निबंध पुस्तके, मासिके, वृत्तपत्रे व संकेतस्थळ यांच्या माध्यमातून अभ्यास करण्यात आलेला आहे.

ग्रामीण भागातील स्त्रियांच्या समस्या :

कौटुंबिक समस्या : आज विज्ञान आणि तंत्रज्ञानाच्या क्षेत्रात खूप प्रगती झाली आहे तरीही आजही काही कुटुंबांमध्ये मुलगा आणि मुलगी असा भेद केला जातो. मुलगी जन्माला आली म्हणून स्त्रीला कुटुंबात त्रास दिल्या जातो. घरातील कामे, लग्नातील मानपान, सौंदर्य या गोष्टीसाठी तिला त्रास सहन करावा लागतो. कुठेकुठे स्त्री कमवती नसली तर तिला घरबैठी, ऐतखाऊ म्हणून संबोधले जाते व त्यासाठी बोलणे खावे लागते. विधवा

स्त्री असेल तर त्यांनाही घरातून बाहेर न जाणे. घरची सर्व कामे करणे, तसेच काही कुटूंबात लैंगिक छळालाही सामोरे जावे लागते.

शैक्षणिक समस्या : सर्वशिक्षा अभियाना अंतर्गत मुलींना मोफत शिक्षण दिले जाते. 'बेटी बचाओ, बेटी पढाओ' असे नारे दिले जातात पण शहरी भागापेक्षा ग्रामीण भागातील मुलींची शिक्षणाची टक्केवारी ही कमी आहे. यु .एस.डिपार्टमेंट ऑफ कॉमर्सच्या 1998 अहवालानुसार भारतातील स्त्री शिक्षणाची मुख्य अडथळे म्हणजे अपुरी शालेय सुविधा जसे की स्वच्छता विषयक सुविधा ,महिला शिक्षकांची कमतरता व लैंगिक भेदभाव होय .2011 च्या जनगणनेनुसार पुरुषाचा साक्षरता दर 86.14% आणि महिलांचा साक्षरता दर 65.40% होता. मुलींच्या शिक्षणासाठी स्वतंत्र वस्तिगृह आश्रमशाळा आहेत परंतु या आश्रमशाळेत व वस्तिगृहात आपल्या मुली सुरक्षित राहतील कां हा प्रश्नचिन्ह आईवडिलांसमोर आहे कारण अशा अनेक लैंगिक घटना या आश्रमशाळेत व वस्तिगृहातून पहायला मिळाल्या आहे त्यामुळे ग्रामीण भागातील पालक आपल्या मुलींना शाळेत पाठवायला पाहत नाहीत. ग्रामीण भागात शाळा नाही, रस्ते नाही, शाळा आहे तिथे शिक्षक नाही. बऱ्याच कुटूंबात लहान भावांचे संगोपन करण्यासाठी मुलींना शाळा सोडावी लागते. तसेच घरकामासाठी मुलींनी शिकून काय करायचा हा गैरसमज अजूनही ग्रामीण भागातील लोकांमध्ये दिसून येतो.

आरोग्य विषयक समस्या : ग्रामीण भागातील जनतेचा मुख्य व्यवसाय हा शेती आहे. आर्थिकदृष्ट्या हा समाज कमकुवत आहे. याशिवाय कुटूंबातील व्यक्तींच्या संख्या ही 5-6 असते. आजच्या महागाईच्या काळात मुलांच्या पौष्टिक अन्नाची गरज ते पूर्ण करू शकत नाही तसेच मुलगा वंशाचा दिवा व कर्ता आहे असे समजून त्याला चांगले अन्न खायला दिले जाते व राहिले सुहीले मुलींच्या वाढ्याला येते त्यामुळेही मुलींमध्ये □निमीया, डोळ्यांचे आजार, अशक्तपणा यासारखे आजार दिसतात. महिलांचे गर्भारपण व दुग्धसर्जनकाळात पुरेसा आहार न मिळाल्यामुळे आरोग्याच्या तक्रारी उद्भवतात. महिलांचे घरची जबाबदारी पेलता पेलता स्वतःच्या प्रकृतीकडे दुर्लक्ष होते. त्यामुळे कॅन्सर सारखे आजार होतात. भारतात महिलांमध्ये सर्वाधिक गर्भशयाच्या कॅन्सरचे व स्तनाच्या कॅन्सरचे प्रमाण जास्त आहे तसेच कुपोषित मातांचे व त्यामुळे कुपोषित बालकांचे प्रमाण आदिवासी भागात दिसून येते.

सामाजिक हिंसाचार : या प्रकारात समाजाकडून विविध प्रकारांनी महिलांवर लैंगिक अत्याचार केले जातात जसे की बलात्कार, ऑनर किलिंग, जादूटोना वरून हिंसाचार, छेडछाड इ. नुकतीच घडलेली मणिपूरमधील कांगपोकपी या ठिकाणची घटना ,दिल्ली येथील सामुहिक बलात्कार

घटना.अजूनही एवढे कायदे केले आहे तरी अशा घटना घडतात आणि त्याचा तपास लागायला व शिक्षा व्हायला महिनोगणती लागतात यासारखे दुर्दैव नाही अशा घटनांची दिवसेंदिवस वाढ होत आहे. नौकरी करणाऱ्या महिलांचा त्यांच्या कार्यस्थळी वरिष्ठ अधिकाऱ्यांकडून ऑफिसमधील सहकाऱ्यांकडून लैंगिक अत्याचाराच्या घटना घडतात. महिलांचा कामाच्या ठिकाणी होणाऱ्या लैंगिक छळासाठी लैंगिक छळ कायदा 2013 करण्यात आला. लैंगिक छळ हा 354-अ अंतर्गत व्यक्त केलेला गुन्हा आहे पण नुसते कायदे करून चालणार नाही. तर त्याची अंमलबजावणी होणे महत्वाचे आहे. कौटुंबिक हिंसाचाराच्याही घटनांचीही अनेक उदाहरणे आपण पाहतो. कोवळया कळया उमलण्या आधीच कुचकरून टाकल्या जातात अशा नराधमासाठी कडक शिक्षेशी तरतुद कायद्यात असायला हवी व तात्काळ निर्णय लागायला हवे तेव्हा ह्या समस्येवर तोडगा निघू शकले. आरोपीला लाच घेवून सोडून दिले जाते त्यामुळे या घटकामध्ये दिवसेंदिवस वाढ होत आहे आणि कुठलेही स्त्रीच्या असुरक्षिततेचा पण प्रश्न ऐरणीवर उभा आहे.

श्रमविभाजन – आज शहरी व ग्रामीण दोन्ही विभागातील स्त्रीया अर्थाजनासाठी बाहेर पडतात. आपल्या कुटूंबाला फुल ना फुलाची पाकळी म्हणून हातभार लावतात. कुटूंबांची पूर्ण जबाबदारी पार पडून ति घराबाहेर पडते व आल्यानंतर ही आपली कौटुंबिक जबाबदारी पार पडते. ग्रामीण भागातील स्त्री असो की शहरी भागातील स्त्री असो ती पुरुषाच्या बरोबरीने तेवढाच वेळ काम करते परंतु आर्थिक मोबदल्याच्या बाबतीत तफावत दिसते. ग्रामीण भागातील पुरुषाच्या व स्त्रीच्या मजुरीत फरक आहे तसेच शहरी भागात Corporate क्षेत्रात काम करणाऱ्या स्त्रीयाच्या व पुरुषांच्या आर्थिक मोबदल्यात फरक आहे याचे कारण असे सांगितले जाते की स्त्रीही पुरुषापेक्षा कमकुवत आहे. उलट पुरुषापेक्षा स्त्रीया अधिक जबाबदारीने व प्रामाणिकपणे काम करित असल्याचे दिसते

मालमत्तेवरिल हक्क – स्त्री आणि पुरुष अशी तफावत मालमत्तेवरील हक्काबाबत दिसून येते अर्थात सर्वच स्तरातील व कुटूंबात हा फरक दिसत नाही पण साधारण ग्रामीण भागात तुला काय काम आहे म्हणून सर्व संपत्ती मुलाच्या नावावर हस्तांतरित केली जाते. कुठे कुठे तरी तिच्या स्वतःच्या कमाईवर सुध्दा तिचा हक्क नसतो असेही उदा. समाजात पहायला मिळतात.

हुंडा पद्धती : भारतात पूर्वापार हुंडापद्धती अस्तित्वात आहे. तिचे स्वरूप आता बदलले दिसते. हुंडा पैशाच्या स्वरूपात न घेता तो वस्तु दागदागिने, मानपान, आगतस्वागत यांच्या स्वरूपात दिला जातो. मुलगा चांगला शिकला व उच्च पदावर असेल तर त्याच्या आईवडिलांच्या अपेक्षा ही उच्च असतात. अशावेळेस मुलींच्या वडिलांकडून अपेक्षापूर्ती नाही झाली तर मुलीला त्रास सहन करावा लागतो.

मानसिक समस्या : शारीरिक, कौटुंबिक, सामाजिक या समस्यांसोबतच स्त्रीयांना भोगावी लागणारी गंभीर समस्या म्हणजे मानसिक समस्या की ज्यातून त्याचे आयुष्यच पूर्णतः उध्वस्त होते. लैंगिक अत्याचार, बलात्कारित महिला व मुली यांचे मानसिक संतुलन बिघडते त्या आयुष्यात पून्हा कधीच उभ्या राहू शकत नाही. कुटुंबात होणारी मारहाण, नवऱ्याची व्यसनाधिनता, लैंगिक छळ, पुरुषाचे परस्त्रीशी असलेले लैंगिक संबंध याचाही स्त्रीच्या मानसिकतेवर परिणाम होतो.

बालविवाह :- अनेक थोर पुरुषांनी बालविवाह प्रथेला आळा घातला त्यासंबंधी कायदे केले परंतु त्याचे समुळ उच्चाटन अजूनही आपल्या देशातून झालेले नाही. राजस्थान, उत्तरप्रदेश, महाराष्ट्र व मध्यप्रदेशातील आदिवासी भाग या ठिकाणी अजूनही बालविवाहाच्या घटना उजेडात येतात. अशा कमी वयात मुलींचे लग्न करून त्यांच्यावर मातृत्वाची जबाबदारी लादली जाते. त्यामूळे त्या मूली अनेक आजारांना बळी पडतात. याशिवायही अनेक समस्यांना ग्रामीण भागातील स्त्रीयांना सामोरे जावे लागते यापैकी काही मुख्य समस्यांचा ओहापोह येथे केली आहे.

ग्रामीण भागातील स्त्रीयांच्या समस्येवरील उपाययोजना :

स्त्री ही उपभोगाची वस्तू आहे हा गैरसमज समजातून घालवण्यासाठी जाणीव जागृती केली पाहिजे.

कौटुंबिक व सामाजिक हिंसाचाराच्या घटनांना आळा घालण्यासाठी केवळ कायदे करून चालणार नाही तर त्यांची व्याप्ती वाढवून अंमलबजावणी काटेकोरपणे करणे गरजेचे आहे. स्त्रीयांच्या अत्याचारावरील कायद्याचे कठोर पालन व्हायला पाहिजे व अपराधाचे स्वरूप पाहून शिक्षेचे धोरण ठरवायला पाहिजे. लाच घेवून अपराध्याला पाठीशी घालणाऱ्यावर तेवढीच कडक कारवाई करायला पाहिजे. शाळामध्ये, सामाजिक ठिकाणी स्त्रीयांची आदर भावना वाढविण्यासाठी उपक्रम हाती घेतले पाहिजे. नौकरीची ठिकाणी स्त्रीयांच्या सुरक्षेसंबंधीचे कायदे व नियम कडक करायला हवे. महिला संघटनांची स्थापना करून ग्रामीण भागातील पिडीत महिलांना मदत केली पाहिजे. महिलांच्या मानसिक विकासासाठी मानसोपचार केंद्रे, मानसोपचारातज्ञाची गावागावात तसेच शहरात व्यवस्था केली पाहिजे. स्त्री तक्रार निर्मूलन केंद्र, सामाजिक न्याय विभाग तर्फे, स्त्री न्याय विभागाची स्थापना व महिला संघटना यांची स्थापना करून ग्रामीण भागातील पिडीत महिलांना मदत केली पाहिजे. ग्रामीण भागात शाळा, स्त्री शिक्षिका, प्रसूतीगृह व वैद्यकीय व्यवस्था वाढवायला पाहिजे. हुंडा प्रतिबंधक कायदा, बालविवाह प्रतिबंध कायदा, दारुमुक्ती यासंबंधीचे कायदे कडक करून त्याची काटेकोर अंमलबजावणीचे प्रयत्न केले पाहिजे. सोशल मिडियावर स्त्री विषयी दाखविले जाणारे असभ्य

व्हिडीओ, पिकचर्स यावर आळा घालण्यासाठी कडक नियम करायला पाहिजे.

सारांश :- जिच्या हाती पाळण्याची दोरी, ती जगाची उध्दारी अशा शब्दात राष्ट्रसंत तुकडोजी महाराज यांनी 'ग्रामगीतेत' स्त्रीची महती गाईली आहे. स्त्री माता बहिण, मुलगी अशा भूमिका पार पाडते. आज स्त्री देशाची राष्ट्रपती, पंतप्रधान, सभापती, वैज्ञानिक, डॉक्टर अशा क्षेत्रामध्ये प्रगतीपथावर आहे. स्त्रीयांना शिक्षण मोफत, संसदेत 33% आरक्षण या सूविधा आहेत तरी पण अजूनही स्त्रीयांची पुरुषांच्या दास्यत्वातून सुटका झालेली नाही यासाठी जबाबदार कोण ? हा नेहमी भेडसावणारा प्रश्न आहे. समाज, मानवी प्रवृत्ती की सरकारी कायदे व यंत्रणांची शिथिलता यावर सखोल मंथन करण्याची गरज आहे. शहरी विभागात विकासाच्या सोयी, आर्थिक सुबत्ता, शहरीकरण, शिक्षकाचा उपलब्धता, आधुनिक दृष्टिकोण यामूळे समस्यांचे प्रमाण कमी आहेत परंतु त्यांना भेडसावणाऱ्या समस्या ह्या वेगळ्या पातळीवरच्या आहेत. परंतु ग्रामीण भागात अज्ञान, कुळचट समजूती, प्रथा, आर्थिक विवंचना, शिक्षणाची अनउपलब्धता पुरुषी वर्चस्व यामूळे या स्त्रीयांना वरिल समस्यांनी घेरले आहेत या समस्यांना सोडविण्यासाठी 'शासन आपल्या दारी' हा कार्यक्रम जसे शासन राबवत आहे त्याप्रमाणे शासनाने स्त्रीयांच्या उंबरण्यापर्यंत पोहचून व कायद्याचे कठोर अंमलबजावणी करून या समस्यांना आळा घालू शकतो. पर्यायाने स्त्रीशक्तीचा विकास व त्यासोबत देशाचा विकास साधू शकतो.

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ग्रामीण समाजातील स्त्रियांच्या आर्थिक, सामाजिक व राजकीय समस्यांचे विश्लेषणात्मक अध्ययन

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सारांश :-

अगदी सुरुवातीपासूनच मानसिक व शारीरिकरीत्या स्त्रीला दुर्बल समजून नेहमीच कमी लेखण्यात आले. विविध अधिकारापासून वंचित ठेवल्यामुळे स्त्रिया नाना प्रकारच्या शोषणाला बळी पडल्या. धार्मिक रूढी, अनिष्ट चालीरीतीमुळे त्यांच्या दुखात अधिक भर पडून गुलामी त्यांच्या जीवनाचा महत्वपूर्ण भाग बनली. इतिहासाच्या वेगवेगळ्या टप्प्यात स्त्री सुधारणेविषयक कार्य तसेच विज्ञान व तंत्रज्ञानाचा विकास यामुळे स्त्रियांच्या जीवनात व्यापक स्वरूपात बदल घडून आला. तरी मात्र या बदलाचे लोण शहरी क्षेत्राप्रमाणे ग्रामीण क्षेत्रात पोहचू शकले नाही. स्त्रियांच्या जीवनमानात उतरोत्तर सुधारणा होत असून मानवी जीवनाच्या प्रत्येक क्षेत्रात तिचे कर्तृत्व सिद्ध होऊन तिच्या कार्यक्षेत्राचा विस्तार होत असला तरी हा विस्तार अजूनही ग्रामीण क्षेत्रात झालेला दृष्टीक्षेपास पडत नाही. स्त्री सक्षमीकरणाची प्रक्रिया गतिमान होत असतांना ग्रामीण भागातील स्त्रियांना आजही विविध सामाजिक आर्थिक व राजकीय समस्यांना सामोरे जावे लागते. हुंडा प्रथा, भ्रूणहत्या यासारख्या असामाजिक प्रथेबरोबरच स्त्रियांचा होणारा लैंगिक छळ, बलात्कार, छेडकानी, त्यांच्यावरील बळजबरी अशा अघोरी कृत्यातून ग्रामीण समाजातील स्त्रियांचे होणारे शारीरिक व मानसिक शोषण ग्रामीण व नागरी जीवनातील तफावत अधोरेखित करते. या सामाजिक समस्येशिवाय समान कामाचा असमान मोबदला तसेच ग्रामीण स्थानिक स्वराज्य संस्थेतील आरक्षणाच्या माध्यमातून मिळालेल्या नेतृत्वाच्या संधीचा कुटुंबातील वरिष्ठाकडून किंवा संबंधित राजकीय पक्षाच्या व्यक्तीकडून होणारा गैरवापर अशा आर्थिक व राजकीय समस्येमुळे स्त्रियांच्या सर्वांगीण विकासावर परिणाम घडून येत आहे.

बीज शब्द :- समाजरचना, शोषण, जबाबदारी, सुरक्षितता, अधिकार, नेतृत्व, सहभाग विकास

प्रस्तावना:-

परिवर्तन हा निसर्गाचा नियम आहे. हा नियम मानवी समाजालाही तेवढाच लागू पडतो. या परिवर्तनामुळे समाजाचे स्वरूप स्थिर न राहता त्यात सातत्याने बदल होत गेले आणि बदलाची ही प्रक्रिया आजही निरंतर चालू आहे. ग्रामीण समाज सुद्धा या बदलापासून अलिप्त राहू शकला नाही व त्यामुळे ग्रामीण समाजरचनेतही विविध बदल घडून आले. संयुक्त कुटुंब पद्धती, जातीभेदाचे वास्तव्य, शेती व्यवसायाला अधिक प्राधान्य, शिक्षण व आरोग्याच्या अपुऱ्या सोयी, पारंपारिक चालीरीती, अंधश्रद्धा, विशेषीकरणाचा अभाव इ. वैशिष्ट्ये असलेल्या ग्रामीण समाजात आज शिक्षणाचा प्रसार, वाहतुकीच्या साधनाची उपलब्धता तसेच विज्ञान व तंत्रज्ञानामुळे ग्रामीण समाजाला एक नवे रूप प्राप्त झाले आहे. हा बदल इतका व्यापक स्वरूपात असतांना मग ग्रामीण समाजातील एक महत्वपूर्ण घटक असलेल्या किंबहुना या व्यवस्थेचा कणा असलेल्या स्त्रियांमध्ये व एकूणच त्यांच्या स्थितीमध्ये बदल झाला आहे का? ग्रामीण समाजातील पुरुषी वर्चस्व, विविध जाचक रूढी व प्रथांचे प्रस्थ इ. च्या आघातामुळे स्त्रियांच्या सामाजिक आर्थिक व राजकीय समस्येचे निवारण कितपत झाले? याचा शोध घेणे सुद्धा तेवढेच अगत्याचे ठरते.

जगातील सर्वच देशातील इतिहासाचे अवलोकन केले असता ही बाब प्रकर्षाने जाणवते की, अगदी प्राचीन

काळापासूनच स्त्रियांना दुय्यम प्रकारचे स्थान वाट्याला आले. मानसिक व शारीरिकरीत्या तीला दुर्बल समजून नेहमीच कमी लेखण्यात आले. विविध अधिकारापासून वंचित ठेवल्यामुळे स्त्रिया नाना प्रकारच्या शोषणाला बळी पडल्या. दिवसागणिक शोषणाची तीव्रता वाढत असतांनाच स्त्रीयावरील बंधने अधिक कठोर करून स्त्री-पुरुष विषमतेची बीजे पेरण्यात आली. धार्मिक रूढी, अनिष्ट चालीरीतीमुळे त्यांच्या दुखात अधिक भर पडून गुलामी त्यांच्या जीवनाचा महत्वपूर्ण भाग बनली. शिक्षणापासून तर त्या कोसो दूरच होता त्यामुळे जाणीव जागृतीचा अभाव आणि आत्मोन्नतीचा मार्ग सुद्धा बंद होता. पीतृसत्ताक कुटुंब व्यवस्थेतील पुरुषी वर्चस्वामुळे स्त्रियांची कार्यक्षमता पुन्हा सीमित करण्यात आली. पुरुषांच्या विकासासाठी स्त्रियांचा उपयोग कसा होईल यावर पुरुष प्रणीत धर्म शास्त्रांनी जोर दिला. सतीप्रथा, केशवपन, बालविवाह, विधवा विवाहाला विरोध अशा असामाजिक चालीरीती व प्रथेचे मुलायमे देत शतकानुशतके स्त्रियांना गुलामगिरीत ठेवण्यात आले.

वर्षानुवर्ष अस्मिता नाकारल्या गेल्यामुळे मानवी वर्गातील स्त्रियांची स्थिती अत्यंत हलाकीची झाली. बंदिस्त कार्यक्षेत्रामुळे मनुष्यप्राण्यात जन्म होऊनही माणसाचे जीवन जगता येत नव्हते. धर्माच्या व व्यवस्थेच्या नावावर अनेक बंधनात ती जखडल्या गेली. स्त्री केव्हाही स्वतंत्र राहण्यास योग्य नाही म्हणून तिच्या रक्षणाची जबाबदारी

बालपणी पीत्यावार, तरुणपणी पतीवर तसेच वृद्धावस्थेत तिच्या मुलावर देण्यात येऊन प्रत्यक्षपणे तिला नियंत्रणात ठेवण्यात आले. परिणामी स्त्रियांच्या विकासाची सर्व दारे बंद झालीत.

स्वातंत्र्यपूर्व काळातील अनेक समाजसुधारकांचे कार्य, काळाच्या ओघात शिक्षणाचा झालेला प्रसार व प्रचार तसेच स्वातंत्र्यानंतरच्या काळातील भारतीय राज्यघटनेत करण्यात आलेल्या स्त्री हक्कविषयक संबंधित तरतुदी आणि शासनस्तरावरून राबविण्यात आलेले विविध उपक्रम व योजना इ. च्या प्रयत्नांमुळे स्त्रियांना हक्कांची उपलब्धता झाली व तिच्या गुलामीच्या बेड्या तुटू लागल्या. तिच्यामधील क्षमतांचा विकास होऊन प्रत्येक क्षेत्रात स्त्री ही आज पुरुषाबरोबर कार्य करतांना दिसते आहे. धर्म व श्रद्धेची जागा स्वतंत्रता व समानतेने घेतल्यामुळे अनावश्यक नियंत्रणाखाली आपले जीवन व्यतीत करणे तिला वावगे वाटते त्यामुळे तिच्यात स्वाभिमानाची भावनाही तीव्र होत आहे.

दिवसागणिक समाजात स्त्री हक्कविषयक होत असलेली जाणीव-जागृती, स्त्रियांची विविध क्षेत्रातील भूमिका व त्यातच शासनाद्वारे स्त्रियांच्या उन्नतीकरिता व तिच्या रक्षणार्थ वेळोवेळी केलेल्या कायदेविषयक तरतुदी यामुळे स्त्रियांच्या जीवनमानात उतरोत्तर सुधारणा होत असून मानवी जीवनाच्या प्रत्येक क्षेत्रात तिचे कर्तुत्व सिद्ध होऊन तिच्या कार्यक्षेत्राचा विस्तार होत आहे. स्त्रियांच्या उन्नतीविषयक सदर बाब ही समाधानकारक नक्कीच आहे. मात्र या समाधानाची मर्यादा ही नागरी क्षेत्रापुरतीच सीमित असून स्त्रियांच्या वाढत्या कार्यक्षेत्राचा विस्तार अजूनही ग्रामीण क्षेत्रात झालेला दृष्टीक्षेपास पडत नाही. त्यामुळे नागरी व ग्रामीण क्षेत्रातील स्त्रियांच्या सर्वांगीण स्थितीत मोठ्या प्रमाणात तफावत दिसून येते.

ग्रामीण भागातील स्त्रियांना न्याय व हक्कांच्या उपलब्धतेबरोबरच सुरक्षित व सन्मानाचे जीवन जगता यावे म्हणून राज्यघटनेतील विशेष तरतुदीबरोबरच त्यांच्या विकास व सक्षमीकरणासाठी शासनाने अनेक प्रकारचे कायदे करतांनाच विशेष सवलती व आरक्षणाची सोय केली. १९९९ मध्ये केंद्रात सत्तेत आलेल्या अटल बिहारी वाजपेयी यांच्या सरकारने सन २००१ हे वर्ष महिला सबलीकरण वर्ष म्हणून जाहीर केले. आंतरराष्ट्रीय स्तरावरील संयुक्त राष्ट्रसंघाच्या आमसभेने सन २००७ मध्ये दरवर्षी १५ ऑक्टोबर हा आंतरराष्ट्रीय ग्रामीण महिला दिवस म्हणून साजरा करण्यासाबंधी ठराव संमत केला. अगदी महाराष्ट्रातील महाविकास आघाडी सरकारनेही स्त्रियांवरील होणाऱ्या अत्याचाराच्या तक्रारीवर प्रभावीपणे कार्यवाही करता यावी याकरिता प्रस्तावित कायद्याची चौकट अधिक बळकट करण्यासाठी २००१ मध्ये शक्ती कायदा संमत केला. राष्ट्रीय तसेच आंतरराष्ट्रीय पातळीवरून करण्यात आलेल्या अशा अनेक प्रयत्नांतून समाजातील तळागाळाच्या सर्व स्त्रियांना सुरक्षिततेबरोबरच सहकार्य मिळून स्त्री सक्षमीकरणाच्या प्रक्रियेला व्यापकता प्रदान झाली.

या अनुषंगाने नागरी क्षेत्रातील स्त्रिया समवेतच ग्रामीण क्षेत्रातील स्त्रियामध्ये जाणीव जागृती वाढून विविध कार्यांतील तिची वाढत असलेली सक्रियता लक्षात घेऊन देशात स्त्री सक्षमीकरणाची प्रक्रिया गतिमान होत असतांना ग्रामीण भागातील स्त्रियांना आजही ज्या विविध सामाजिक आर्थिक व राजकीय समस्यांना सामोरे जावे लागते त्याचा आढावा घेणे तेवढेच क्रमप्राप्त ठरते.

सामाजिक समस्या :-

समाज सातत्याने बदलत असतो व त्या बदलाचे पडसाद स्त्रियांच्या जीवनमानावर होत असतात. त्यातून स्त्रियांची भूमिका, महत्वाकांक्षा आणि दृष्टीकोन यामध्ये मोठा बदल होत आहे. संयुक्त कुटुंब असो व विभक्त कुटुंब असो आजही ग्रामीण भागात कुटुंबाच्या केंद्रस्थानी पुरुषच असतो. त्यामुळे स्त्रियांच्या अधिकाराकडे, व्यक्तिस्वातंत्र्याकडे पाहण्याचा दृष्टीकोन मात्र अजूनही संकुचित आहे. मुलगा हाच वंशाचा दिवा म्हणून मानण्यात येते. त्यामुळे मुलगा – मुलगी असा भेद केला जाऊन मुलीला दुय्यम स्थान दिले जाते. ज्याचा परिणाम हा स्त्रीचे शिक्षण, आरोग्य इ. गरजावर पडत असतो. कुटुंबातील वरिष्ठांच्या आदेशाखाली सतत राहावे लागत असल्याने तिला अनेक शारीरिक व मानसिक जाचाला सामोरे जावे लागते.

मुलाने मुलीसारखे असूच नये अशी घट्ट सीमारेषा स्त्री मनावर ग्रामीण समाजातील पुरुषांनी कोरलेली आहे. तीच सीमारेषा नंतर शाळेत व इतरत्र गेल्यावर अधिक गळद होते. मुलीने हे करावयाचे नाही, ते करावयाचे नाही अशा चुकीच्या समजुतीमुळे तिच्या कार्याला आपोआपच मर्यादा येतात. ग्रामीण समाजातील स्त्रियामध्ये साक्षरतेचे प्रमाण कमी असल्याकारणाने अशा स्त्रिया आपल्या अधिकाराविषयी जागरूक नसतात. त्यामुळे हुंडा प्रथा, भ्रूणहत्या यासारख्या असामाजिक प्रथेबरोबरच स्त्रियांचा होणारा लैंगिक छळ, बलात्कार, छेडकानी त्यांच्यावरील बळजबरी इ. मुळे त्यांचे शारीरिक व मानसिक शोषण होते. भारतीय संविधानाने स्त्री आणि पुरुषांना दिलेले समान अधिकार तसेच स्त्रियांची सुरक्षा याविषयक करण्यात आलेले अनेक कठोर कायदे अशी स्थिती असतांनाही ग्रामीण समाजातील पुरुषी मानसिकता व समाजात खोलवर रुजलेल्या खुळचट समजुती यामुळे ग्रामीण स्त्री ही अनेक बंधनात अडकून पडलेली आहे.

आर्थिक समस्या :-

घरातील मुलगा आणि मुलीने कोणती कपडे परिधान करावी, मुलाचे खेळणी वेगळी व मुलीच्या खेळणी वेगळी कोणते खेळ खेळावेत, काय करावे व काय करू नये याविषयी अगोदरच सीमा रेषा ठरविण्यात येते. अनेक कुटुंबात आजही मुलाच्या शिक्षणावर मुलीच्या शिक्षणापेक्षा अधिक खर्च केला जातो. कुटुंबातून सुरु झालेल्या या भेदाला त्यांच्या तरुणपणात व्यापक स्वरूप प्राप्त होते. ग्रामीण भागातील असंघटीत क्षेत्रातील बहुतांश कामे ही श्रम विभागणी या तत्वावर चालत असतात. त्यामुळे पुरुषांच्या बहुतेक कामांमध्ये स्त्रियांची अनुपस्थिती असते. शिवाय स्त्री-पुरुष हे एकच समान काम करीत असले तरी अशा समान कामाचा मोबदला हा समानरीत्या मिळत नसते. स्त्रियांना

मिळणारा कामाचा मोबदला हा पुरुषांना मिळणाऱ्या मोबदल्यापेक्षा कमी असतो. रोजगाराच्या क्षेत्रात स्त्रियांच्या अधिकाराचे याप्रकारे हनन होत असल्यामुळे ग्रामीण भागातील स्त्रिया आर्थिक दुर्बलतेचे शिकार ठरतात.

घरकामात गुंतलेल्या स्त्रियांना कमी उत्पादकतेची व कमी कौशल्याची कामे दिली जातात. त्यामुळे त्या उपजीविकेसाठी शेती, मजुरी, दुग्ध व्यवसाय, घरातील लहान व कुटीर उद्योग इ. क्षेत्रात काम करीत असतात. अशातच घराच्या शेतावर स्त्रिया काम करतांना त्यांना त्या कामाचा मोबदला कधीही दिला जात नाही. इतकेच नव्हे तर दुग्ध व्यवसाय सारख्या अनेक व्यवसायात स्त्रियांचा महत्वाचा सहभाग असला तरी घरकाम या सदरामध्येच त्यांचे मोजमाप केल्या जाते. घरकाम ही अद्याप स्त्रियांचीच प्राथमिक जबाबदारी आहे. कुटुंबातील पुरुषांचा त्यातला सहभाग हा मर्यादित तसेच नाममात्र किंवा मदत पातळीवरच असतो. अशातच अनेक कारणामुळे घराबाहेर पडून स्त्रिया कमावत असल्या तरी कुटुंब प्रमुखाचा मान हा घरातील पुरुषांनाच मिळतो. केवळ फायद्याकरीताच स्त्रियांच्या नावावर मालमत्ता केली जाते. अशा विविध कारणामुळे ग्रामीण क्षेत्रातील स्त्रियांचे आर्थिक शोषण होत असल्याने बऱ्याचदा पैशा अभावी स्वतःच्या आरोग्याची काळजी घेण्यास त्या असमर्थ असतात.

राजकीय सहभागाची समस्या :-

शासनाची निवड, शासनाची धोरण निश्चिती, लोकमताची जडण घडण, इत्यादी अशा विविध प्रकारच्या राजकीय प्रक्रियात लोकांचा ऐच्छिक सहभाग हा राजकीय सहभागाचा अर्थ आहे. लोकशाही शासन व्यवस्थेत लोकांचा जीतका सहभाग वाढणार तेवढे ते लोकशाही बळकटीकरणासाठी हिताचे असते. ग्रामीण भागात स्त्रियांच्या संदर्भात हा राजकीय सहभाग लक्षात घेतला असता तो केवळ मतदानाचा हक्क बजावण्यापुरता मर्यादित आहे. आज ग्रामीण भागात सुद्धा स्त्रियांचे नेतृत्व पुढे येतांना दिसते हे जरी खरे असले तरी हे नेतृत्वाला सुद्धा विशिष्ट जाती व आर्थिक सक्षमतेचा आधार आहे. त्यामुळे लोकशाही संस्थांच्या कामकाजाविषयी या भागातील स्त्रियांची अनभिज्ञता स्पष्टरित्या दिसून येते. म्हणूनच येथील राजकारणावर तुलनेत पुरुषांचे अधिक वर्चस्व जाणवते. या वर्चस्वामुळे स्त्रिया ह्या सुद्धा स्वनेतृत्वाच्या आधारावर राजकारणाची सूत्रे हलवू शकतात या विचारला हादरे बसतात.

१९९३ मध्ये ग्रामीण जीवनाचा कायापालट करणारी ७३ वी घटना दुरुस्ती करण्यात आली. या घटना दुरुस्तीद्वारे स्त्रियांना स्थानिक स्तरावरील राजकीय प्रक्रियेत सहभागाच्या संधीची उपलब्धता झाली. याद्वारे स्त्रियांना ३३ % राजकीय आरक्षणाची तरतूद करण्यात आली. महाराष्ट्र शासनाने या आरक्षणाची मर्यादा ३३ % वरून ५०% इतकी केली. स्त्री नेतृत्वाच्या विकासासाठी ही बाब निश्चितच लाभदायक ठरली. यामुळे स्थानिक व्यवस्थेतील

राजकारणात स्त्रियांना त्यांचा वाटा मिळून ग्रामपंचायत पंचायत समिती जिल्हा परिषद यातून त्यांच्या कार्याची प्रचीती येऊ लागली. असे असतांनाही त्यांच्या कार्याची दखल घेण्याऐवजी तिच्या मार्गात अडथळे कसे निर्माण करता येईल याचीही संधी शोधणारा ऐक वर्ग आजही ग्रामीण समाजात आपले अस्तित्व टिकवून आहे. त्यामुळे एखादे राजकीय पद जरी स्त्रीला मिळाले तरी कुटुंब अथवा संबंधित पक्षातील प्रभावी व्यक्तीकडून त्या पदाचा गैरवापर होत असल्याची अनेक उदाहरणे संगता येईल. ही बाब स्त्रियांचे कर्तृत्व सिध्द करण्यामधील प्रमुख अडथळा ठरू पाहत आहे. त्यामुळे ग्रामीण स्थानिक स्वराज्य संस्था व त्यातील राजकीय कारभारात स्त्रिया आपले योगदान देण्यास असमर्थ ठरतात.

निष्कर्ष :-

स्त्रियांवर आजपर्यंत झालेला अन्याय अत्याचार दूर करून त्यांना समान न्याय व हक्कांची प्राप्ती व्हावी तसेच त्यांचे हिताचे संरक्षण व्हावे याकरिता संविधानात्मक तरतुदी, शासन स्तरावरील विविध योजना व उपक्रम व कठोर कायदेही करण्यात आले. या सर्वांमुळे स्त्री जीवनात आज मोठ्या बदल होऊन तिची भूमिका चूल आणि मुल या चौकाटीपुरती सीमित न राहता दिवसागणिक तिच्या कार्यक्षेत्राचा विस्तार होत आहे. स्त्री जीवनातील हा बदल व या बदलाची गती ही नागरी भागाच्या तुलनेत ग्रामीण भागात फार कमी प्रमाणात जाणवते. शहरी भागातील बदलाचे लोण आज ग्रामीण भागात निश्चितच पोहचले आहे. तरी मात्र ग्रामीण समाजात अजूनही खोलवर रुजलेली पुरुषी वर्चस्वाची मानसिकता, धार्मिक प्रथा, पारंपारिक विचारांचे प्राबल्य इत्यादीमुळे ग्रामीण स्त्री या बदलापासून पारखी आहे. समाजातील त्यांचे स्थान व एकूणच त्यांना देण्यात आलेल्या हीनत्वाच्या वागणुकीचा परिणाम स्त्रियांचे जीवनस्तर उंचावण्यावर होऊन त्यांचे आर्थिक, सामाजिक तसेच राजकीय जीवन गंभीररीत्या प्रभावित होत आहे.

एक स्त्री म्हणून तीचे हक्क डावलतानांच तिला संधी नाकारणे यामुळे स्त्री-पुरुष यांच्यातील विषमतेची दरी प्रकर्षाने जाणवते. ही दरी कायमस्वरूपी मिटविण्यासाठी व स्त्रियांचे हितसंबंध जोपासून त्यांना समानतेचे व प्रतिष्ठेचे जीवन प्राप्त होण्यासाठी व एकूणच त्यांचा सामाजिक, आर्थिक व राजकीय विकास साधण्यासाठी ग्रामीण समाजात स्त्री सबलीकरणाची प्रक्रिया गतिमान होणे गरजेचे वाटते.

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प्रस्तावना-

स्त्री हा कुटुंबव्यवस्थेतील एक महत्वाचा घटक असतो. पुरुषप्रधान समाजामध्ये पुरुषांना सर्वोच्च स्थान असले तरी कुटुंबाचा आधारस्तंभ म्हणून स्त्रीने तिची भूमिका पार पाडलेली आपणास दिसून येते. आदिवासी समाज हा इतर समाजापेक्षा वेगळा असतो व त्यांची सामाजिक वैशिष्ट्ये देखील इतर समाजाच्या तुलनेत वेगळी असतात. अशा या भिन्न परिस्थितीत असलेल्या समाजातील स्त्रियांचे जीवनमान सुद्धा इतर समाजातील स्त्रियांपेक्षा भिन्न आढळते. आदिवासी स्त्रियांच्या सामाजिक दर्जा बाबत अनेक तज्ञांमध्ये मतमतांतरे आढळतात. इतर समाजातील स्त्रियांच्या तुलनेत आदिवासी स्त्री स्वतंत्र आहे असे काही तज्ञांचे म्हणणे आहे, तर काही तज्ञांनी तिचा दर्जा कनिष्ठ आहे व तिला पुरुषाच्या मर्जीप्रमाणे वागावे लागते असे मत मांडले आहे. आदिवासी समाजातील स्त्रीया या आदिवासी समाजाचा एक महत्वाचा घटक असतात. या स्त्रियांचा सामाजिक दर्जा, कुटुंबातील स्थान, परंपरागत चांगल्या वाईट चालीरीती यांचा समाजशास्त्रीय दृष्टीकोनातून अभ्यास करणे हे आदिवासी समाजातील स्त्रियांच्या विकासाच्या दृष्टीने अत्यंत महत्वाचे आहे. प्रस्तुत शोधनिबंधामध्ये आदिवासी स्त्रियांशी संबंधित महत्वाच्या सामाजिक व परंपरागत घटकांचा आढावा घेण्यात आला आहे.

बीजसंज्ञा: आदिवासी, मातृसत्ताक, मातृस्थानिय, पितृस्थानिय, पुनर्विवाह, साक्षरता.

संशोधन पद्धती: प्रस्तुत शोधनिबंधासाठी विविध संदर्भ ग्रंथ, सरकारी अहवाल, मासिके, नियतकालिके यांचा विश्लेषणात्मक अभ्यास करण्यात आला आहे.

मातृसत्ताक कुटुंब पद्धती: भारतातील अनेक आदिवासी जमातींमध्ये मातृसत्ताक कुटुंब पद्धतीचा उत्कृष्ट नमुना पहावयास मिळतो. यामध्ये स्त्री ही कुटुंबाच्या केंद्रस्थानी असते. 'मन्नर' या आदिवासी जमातीमध्ये मालमत्तेचा अधिकार हा आईकडून मुलीला दिला जातो. पुरुषांना कमावलेले द्रव्य आईकडे व लग्नानंतर बायकोकडे द्यावे लागते. 'खासी' जमातीतील लोक स्त्री पुर्वजापासून आपल्या वंश परंपरेची गणना करतात.

आदिवासी स्त्रियांच्या कामाचे स्वरूप – आदिवासी जमातींमध्ये स्त्रियांच्या कामाचे स्वरूप हे साधारणपणे पुरुषासारखेच असते. शिकार करणे, मासेमारी करणे, जंगलातून वनऔषधी गोळा करणे, डिक गोळा करणे, मध गोळा करणे, जंगलातून मिळणाऱ्या लाकडापासून वेगवेगळी उत्पादने बनविणे, शेती करणे, पशुपालन करणे इत्यादी कामांमध्ये स्त्रीया पुरुषांच्या बरोबरीने सहभाग नोंदविताना दिसतात. या व्यतिरिक्त स्त्रिया घरकाम देखील करतात. काही आदिवासी जमातींमध्ये स्त्रिया धार्मिक कार्यक्रमांमध्ये पौरोहित्य करताना देखील आढळून येतात.

मातृस्थानिय निवास पद्धत - आदिवासी जमातींच्या निवास पद्धतींवरून देखील आपणास आदिवासी स्त्रीच्या दर्जाची माहिती मिळते. मातृस्थानिय निवास पद्धतीमध्ये पतीला विवाहानंतर पत्नीच्या घरी जावून कायमचे वास्तव्य करावे लागते. मातृस्थानिय निवास पद्धतीमध्ये स्त्री स्वतःच्याच घरामध्ये राहत असल्याने साहजिकच तिला मान-सन्मान व

कुटुंबात वरचे स्थान मिळते. या पद्धतीमुळे बहुपत्नीत्वाच्या चालीला आळा बसतो व स्त्रियांचा दर्जा सुधारतो. केरळमधील मथुवन व मन्नर तसेच ईशान्य भारतात गोरा या आदिवासी जमातींमध्ये मातृस्थानिय निवास पद्धत पहावयास मिळते.

पितृस्थानिय निवास पद्धत - पितृस्थानिय निवास पद्धतीमध्ये पत्नीला विवाहानंतर पतीच्या घरी जावून कायमचे वास्तव्य करावे लागते. या पद्धतीमध्ये पुरुषाला वरचे स्थान असते. या पद्धतीमध्ये स्त्रीला चांगली वागणूक मिळेल याची खात्री देता येत नाही. पुरुषांना निर्णय प्रक्रियेत वरचे स्थान असल्यामुळे स्त्रियांचा दर्जा घसरण्याची शक्यता असते. परंतु मध्यभारतातील छत्तीसगड, गोंदिया, गडचिरोली या भागात स्थित गोंड आदिवासी जमातींमध्ये पितृस्थानिय निवास पद्धत अस्तित्वात असून देखील स्त्रियांना चांगली वागणूक देण्यात येते. थारू या आदिवासी जमातीतील स्त्रीया 'चेटूक' या क्रियेचा वापर करून आपले वर्चस्व गाजवतात असे दिसून येते.

कुटुंबाचा प्रकार - पूर्वीपासून आदिवासींमध्ये एकत्र कुटुंब पद्धती अस्तित्वात असल्याचे दिसून येते. आदिवासींकडे स्वतःची अशी शेतजमीन फारच कमी किंवा नगण्य असते. त्यामुळे कालांतराने उदरनिर्वाहासाठी त्यांच्यात स्थलांतर होत गेले व विभक्त कुटुंब पद्धती अस्तित्वात आली. त्याचप्रमाणे आधुनिकतेमुळेही अलीकडील काळात एकत्रित कुटुंब पद्धतीवर परिणाम झालेला दिसून येतो. विभक्त कुटुंबात एकाच पुरुषावर कुटुंबाची जबाबदारी येत असल्यामुळे अशा कुटुंबात स्त्रियांचे महत्त्व वाढल्याचे दिसून येते.

विवाह विषयक दर्जा - आदिवासी समाजामध्ये स्त्री एक मालमतेचा प्रकार समजली जाते. मुली आर्थिक कामांमध्ये सहभाग घेत असल्यामुळे मुलीच्या विवाहानंतर पित्याला एका कमावत्या सदस्याला मुकावे लागते. तोडा आदिवासी जमातीमध्ये स्त्रीला एकापेक्षा अधिक पुरुषाशी लग्ने करता येतात. महाराष्ट्रातील भिल्ल, ठाकूर, गोंड यांच्यामध्ये बहुपत्नीत्वाची प्रथा अस्तित्वात असल्याने या जमातीत स्त्रियांचा दर्जा घसरल्याचे दिसून येते. काही अपवाद वगळता बहुसंख्य आदिवासी समाजात एक पत्नी पद्धत रूढ आहे.

घटस्फोट पद्धत - आदिवासी समाजात घटस्फोटाची पद्धत अस्तित्वात आहे व महिलांना घटस्फोट मागण्यास समाज-मान्यता आहे. गोरा, खासी इत्यादी आदिवासी जमातींमध्ये स्त्रीवर अतिप्रसंग केल्यास त्या पुरुषास संबंधित स्त्री-सोबत विवाह करावा लागतो व नकार दिल्यास दंड भरावा लागतो.

आर्थिक बाबींमधील सहभाग - आर्थिक गोष्टींमध्ये स्त्रियांचे कितपत योगदान आहे यावरून समाजातील स्त्रियांचा दर्जा ठरवला जातो. आदिवासी समाजामध्ये स्त्रीया पुरुषांच्या बरोबरीने उत्पादन प्रकारावर नियंत्रण ठेवत असल्याचे दिसते. खारिया, कादर इत्यादी आदिवासी जमातींमध्ये उत्पादन प्रक्रियेत स्त्रीया पुरुषांबरोबरीने सहभागी होत असल्याने त्यांना सन्मानाची वागणूक दिली जाते. शेती हे उदरनिर्वाहाचे मुख्य साधन असणाऱ्या आदिवासी जमातींमध्येही स्त्रियांची स्थिती चांगली असल्याचे दिसून येते.

विधवांना धार्मिक कार्यात मान व पुनर्विवाहास परवानगी - बहुतांश आदिवासी जमातींमध्ये विधवांच्या पुनर्विवाहाला मान्यता आहे. विधवा स्त्रियांना इतर स्त्रियांपेक्षा वेगळी वागणूक मिळत नाही. धार्मिक कार्यांमध्ये देखील स्त्रियांना मानाचे स्थान दिले जाते. स्वतः विधवा स्त्रिया देखील समाजात वावरताना स्वतःला कमी लेखत नाहीत. सर्वसाधारण स्त्रियांप्रमाणेच त्यांची वागणूक असते. आदिवासी समाजात विधवा असणे हे कलंकित मानले जात नाही.

आदिवासींमधील अंधश्रद्धा - बहुतांश आदिवासी समाजांमध्ये अंधश्रद्धा अस्तित्वात असल्याचे दिसून येते. होपी समाजामध्ये सर्पनृत्याने पिकास भरपूर पाऊस लाभतो असा गैरसमज आहे. मानवी व्यवहारात लक्ष घालून हस्तक्षेप करणारे देव, दानव, भूतात्मे, मृतात्मे इत्यादींचे जग असते व त्या जगाशी संबंध ठेवणारे विशिष्ट अधिकारी असतात त्यांस जादुगार, मांत्रिक, चेटकीण, देवऋषी इत्यादी नावे असतात असा समज आदिवासी लोकांमध्ये आहे. सर्व ब्रम्हांड एक किंवा अनेक विलक्षण व अतिमानवी शक्तींनी व्यापलेले आहे अशी बहुतांश आदिवासी जमातींची श्रद्धा असते. शस्त्र घडविताना किंवा शेती करताना धार्मिक विधी करणाऱ्या मांत्रिकाची वा पुरोहिताची गरज भासते अशी आदिवासी समाजामध्ये मान्यता आहे.

शैक्षणिक स्थिती - शिक्षण ही एक अशी गोष्ट आहे की ज्याची कास धरून माणसाला आपली प्रगती करून घेता येते. मात्र शिक्षणाच्या बाबतीत आदिवासी समाज हा मागे

पडलेला दिसून येतो. इतर समूहांच्या तुलनेत आदिवासी समाजामध्ये साक्षरतेचे प्रमाण कमी असून त्यातूनही महिलांमध्ये अत्यल्प साक्षरता असल्याचे आढळून येते. आदिवासी महिलांचे साक्षरतेचे प्रमाण वाढविण्यासाठी शासकीय पातळीवर प्रयत्न होत असले तरी त्या प्रयत्नांची व्यापकता वाढवणे गरजेचे आहे.

आदिवासी स्त्रिया व आधुनिकता - बहुतांश आदिवासी जमातींमध्ये स्त्रियांना मानाचे स्थान असते. परंतु आपली परंपरागत चालत आलेली कार्ये, रूढी, शरीरावरील वस्त्रे, राहण्याची ठिकाणे इत्यादींमध्ये बदल करण्यास आदिवासी स्त्री व पुरुष सहजपणे तयार होत नाहीत. आपली संस्कृती सोडून आधुनिक भौतिक जीवन स्वीकारण्याबाबत व आधुनिक शिक्षणाबाबत त्यांच्यामध्ये उदासिनता असल्याचे निदर्शनास येते.

सारांश - एकंदरीत आदिवासी स्त्रियांच्या दर्जाचा विचार करता मातृसत्ताक पद्धतीमध्ये राहणाऱ्या स्त्रियांचा दर्जा वरचा आहे. स्त्रियांचा आर्थिक उत्पादनात हातभार लागत असल्याने त्यांना आदराची वागणूक मिळते. आधुनिक विचारांशी संपर्क वाढल्यामुळे बालहत्याबंदी, मुलींना मारून टाकण्यावर बंदी, बहुपत्नीत्वाच्या चालीला आळा इत्यादी सकारात्मक बदल आदिवासी समाजात होताना दिसून येत आहेत. परंतु शिक्षणाच्या बाबतीत व आधुनिक भौतिक जीवन स्वीकारण्याच्या बाबतीत आदिवासी समाज उदासीन असल्याचे जाणवते हि उदासीनता दूर व्हावी म्हणून सार्वजनिक संस्थांच्या मार्फत तसेच शासकीय पातळीवर देखील प्रयत्न होणे गरजेचे आहे.

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प्रस्तावना:

महिला सबलीकरण म्हणजे कायदे व महिला कल्याण कार्यक्रमाच्या माध्यमातून आर्थिक, सामाजिक, शैक्षणिक व राजकीय सर्व क्षेत्रांमध्ये महिलांना पुरुषांच्या बरोबरीने हक्क व दर्जा प्रदान करणे होय. महिलांना विकासाची संधी उपलब्ध करून स्त्री-पुरुष असमानता नष्ट करणे होय. भारतीय संविधानात महिला-पुरुष, श्रीमंत-गरीब आणि साक्षर-निरक्षर यांना समान संरक्षण प्रदान करण्यात आले आहे. कायद्यापुढे समानतेसाठी व शोषणमुक्त समाजाच्या स्थापनेसाठी कटिबद्ध असलेल्या आपल्या संविधानाच्या निर्मात्यांनी सर्वांना सामाजिक-आर्थिक आणि राजकीय न्याय देण्याची ग्वाही देतानाच संविधानापुढे स्त्री-पुरुष असा भेदभाव नसल्याचे संविधानाच्या प्रस्तावनेतच स्पष्ट केले आहे. संविधानाच्या प्रास्ताविकात "समानता" आणि "व्यक्तीची प्रतिष्ठा" अशी वाक्ये वापरून हे स्पष्ट करण्याचा प्रयत्न करण्यात आला आहे की, भारतात भेदभावासारख्या जुन्या समजुतींना स्थान राहणार नाही. भारतातील स्वातंत्र्यपूर्व महिलांची दयनीय स्थिती पाहता, महिलांना समान हक्क आणि विकासाच्या संधी उपलब्ध करून देण्यासाठी विविध घटनात्मक व्यवस्था करण्यात आल्या आहेत.

"महिला प्रति गांधीजींचे विचार, गांधीजींनी स्त्रियांमध्ये कौटुंबिक भावनेपेक्षा व्यापक अशी सामाजिक भावना दृढ करण्याचा प्रयत्न केला आणि त्यासाठी आतून मानसिक विकास साधण्याची आणि बाहेरून स्वतःपैकी एकीला पुढारी नेमून तिला सर्वांची सेवा करण्याच्या कामी मदत करण्याची सूचना स्त्रियांपुढे मांडली. स्त्रियांच्या मनावर गांधीजी एकच गोष्ट वारंवार ठसवु पाहत. आश्रमात राहून तयार व्हा. कार्य कुशल व्हा. निर्भय व्हा. असाहाय वर्गाची सेवा करण्यास बाहेर या. स्त्रियांनी आपले वैशिष्ट्य जरूर सांभाळावे. परंतु स्वतःला पुरुषापेक्षा कमी लेखू नये याविषयी ते सतत जागृत असत. स्त्री जातीच्या उद्धारासाठी गांधीजी स्वतः स्त्री झाले असे म्हणण्यात मुळीच अतीशयोक्ती होणार नाही. त्यांनी अलौकिक तऱ्हेने स्त्री हृदय कमावले होते. त्यावेळी त्यांना स्त्रियांच्या अंतःकरणाचा ठाव घेता आला. बापूजींनी स्त्रियांसाठी काय केले व त्यांचे फळ काय झाले. स्त्री जातीच्या एखाद्या प्रतिनिधीने विस्तारपूर्वक सांगितले पाहिजे. गांधीजी युगाबरोबर स्त्री जागृतीच्या विशिष्ट युगाचा आरंभ होतो". (स्त्रियांची शतपत्रे डॉ. स्वाती कर्वे पेज. नं. 85) महिला राजकीय क्षेत्रा पासून अलिप्त होत्या. स्त्रियांचा राजकारणातील वावर मर्यादित स्वरूपाचा होता. त्यावेळी महात्मा गांधीजींनी स्त्रियांना राजकीय क्षेत्रात काम करण्याचे आवाहन केले. आणि त्यांच्यावर जबाबदाऱ्या सोपवून राजकीय कार्यसुद्धा आपण करू शकतो असा महिलांमध्ये आत्मविश्वास निर्माण केला.

उद्दिष्टे:

- 1 विविध देशातील महिलांच्या परिस्थितीचा अभ्यास करणे.
- 2 स्त्री व पुरुष यामधील भेदभावाचा दृष्टिकोन विशद करणे
- 3 महिलांचे कायदेशीर अधिकार लक्षात घेणे.
- 4 महिला सबलीकरणाच्या उपाययोजनांचा अभ्यास करणे.

गृहीते:

- 1 समाजात महिलांना स्त्री-पुरुष अशी भेदभावाची वागणूक दिली जाते.
- 2 स्त्री ही कौटुंबिक हिंसेचा बळी ठरते.

विविध देशातील महिलांच्या परिस्थितीचा आढावा:

समानता आणि अधिकार हे दोन्ही शब्द वाचन करायला सारखेच वाटतात. परंतु खरोखरच स्त्रियांच्या बाबतीत आहेत का! पुरुषांच्या पुढे समान अधिकार, तर याचे उत्तर नाही असेच मिळेल. जगात 195 देशांपैकी फक्त 12 देशांमध्ये खरी समानता आहे. staticista या आंतरराष्ट्रीय डेटाबेस कंपनीच्या सांख्यिकी अहवालानुसार, बेल्जियम, कॅनडा, डेन्मार्क, फ्रान्स, ग्रीस, आइसलँड, ल्झुम्बर्ग, पोर्तुगाल, स्पेन आणि स्वीडन यासारख्या काही देशातच स्त्री आणि पुरुषांना समान अधिकार आहेत. जसे शिक्षण, नोकरी, वेतन, लग्न, मुलांचे संगोपन, पालकत्व, व्यावसायिक मालकी, मालमत्ता, संपत्ती, व्यवस्थापन, पेन्शन व सर्व बाबतीत कायदेशीर दृष्ट्या स्त्री पुरुष घेतल्या जात नाही. परंतु जगातील विविध देशांमध्ये मात्र स्त्री पुरुष भेदभाव केल्याचे दिसून येते. आपण महिलांना अधिकार

दिले किंवा कोणते दिले नाहीत याबाबत पुढीलप्रमाणे माहिती विशद केली आहे.

1 महिलावरील कडक निर्बंधाबाबत पश्चिम आशियातील सुदान, येमेन यानंतर कतार, देशाचा नंबर लागतो. पालकांच्या परवानगीशिवाय येथील मुली परदेशात शिकायला जाऊ शकत नाही. लग्न झालेल्या मुली परदेशात प्रवास करू शकतात. पण नवऱ्याला वाटल्यास तो त्यावर हरकत घेऊ शकतो. आणि अशा हरकतीला तिथे कायदेशीर मान्यता आहे. पुरुष सोबत असल्याशिवाय तीस वर्षावरील एकट्या महिलेला हॉटेलमध्ये राहण्यास परवानगी नसते. कतारमध्ये महिलांना आपल्या मुलासंदर्भातील आर्थिक, शैक्षणिक, वैद्यकीय अशा कोणत्याच कागदपत्रावर स्वाक्षरी करता येत नाही. मुलांच्या पालकत्वाबाबत महिलांना कायदेशीर अधिकार नाही.

2 अनेक अरब देशांमध्ये बाहेर वावरताना महिलावर महिलावर अवाया घालण्याची बंधन आहे तेथील महिला डॉक्टरांना पुरुष रुग्णावर उपचार करण्यास मनाई आहे महिलांना घराबाहेर पडताना घरातील पुरुषाची परवानगी आवश्यक असते.

3 अफगाणिस्तानात मुलींच्या शिक्षणावर बंदी आहे महिलांना सरकारी खाजगी क्षेत्रात काम करण्यास मनाई आहे महिलांसाठी असलेल्या मर्यादांचे उत्पन्न केल्यास महिलांना मृत्युदंड हे दिला जातो

4 इंडोनेशियातील सुमात्रा बेटावर असलेल्या लाख समवे या शहरात महिलांनी गाडीवर दोन्ही बाजूंनी पाय टाकून बसण्यास मनाई आहे तसेच पुरुषाच्या मागे गाडीवर बसताना आधारासाठी पुरुषाच्या शरीरावर हात ठेवल्यास महिलांना कायदेशीर मनाई आहे.

5 इस्रायलमध्ये महिलांना नवऱ्याला घटस्फोट द्यायचा असेल तर त्यासाठी नवऱ्याची परवानगी अनिवार्य आहे. एकटी महिला अत्याचाराला कंटाळून घटस्फोट असा दावा दाखल करू शकत नाही. 6 येमेनी न्यायालयासमोर महिला अर्ध व्यक्ती मानली जाते. त्यामुळे न्यायालयात एका महिलेची साक्ष ग्राह्य आहे धरली जात नाही. दोन महिलांची साक्षीही एका पुरुषाच्या साक्षी एवढी मोजली जाते.

7 अमेरिकेतल्या 14 राज्यात गर्भपात पूर्णतः बंदी घालण्यात आली आहे. प्रगत राष्ट्रात महिलांना आपल्या शरीरावर असलेला अधिकार अशाप्रकारे नाकारण्यात आला आहे. अमेरिकेतील सात राज्यांमध्ये बलात्कार करणाऱ्या पुरुषाला बलात्कारातून जन्माला आलेल्या अपत्याच्या पालकत्वाचा अधिकार देण्यात आलेला आहे.

8 इक्वाटोरियल ज्युनिआ, गोम्बिया, सौदी अरेबिया, सोमालिया, दक्षिण सुदान, येमेन, या सहा देशांमध्ये मुलींची किती कमी वयात लग्न करावी त्यावर काही मर्यादा नाही. मुलींना अनिच्छेने शाळा सोडावी लागते. त्यांना घरगुती हिंसाचार आणि आरोग्य समस्यांना तोंड द्यावे लागते.

9 रशियात काम करण्याच्या बाबतीत 'नो वूमन जॉब्स' लिस्ट अजूनही मोठी आहे. पूर्वी 456 नोकऱ्यांमध्ये महिलांना परवानगी नव्हती. आता हा आकडा कमी झाला तरी आजही 98 क्षेत्रात महिलांना प्रवेश नाही. विमान

चालवणे. खानकाम. वेलिंग काम. अग्निशामक विभाग इत्यादी महिलांच्या प्रजनन क्षमतेवर परिणाम होऊ नये, या कारणाने महिलांना नोकरी करण्यास मनाई करण्यात आली आहे.

10 जगभरात केवळ चार देशांमध्ये विवाहअंतर्गत बलात्कार गुन्हा मानला गेला आहे. सिंगापूर सह 112 देशात विवाहअंतर्गत बलात्काराला कायदेशीर मान्यता आहे. अशाप्रकारे जगातील विविध देशातील महिलांना भेदभावाची वागणूक दिली जात असल्याचे दिसून येते.

स्वातंत्र्योत्तर काळातील महिलांचे नेतृत्व:

डॉ मनमोहन सिंग अर्थमंत्री असताना देशाची अर्थ दिशा बदलली. त्यावेळीच्या धोरणांमध्ये महिलांच्या सहभागाचा विचार केला गेला होता. पंतप्रधान नरेंद्र मोदी यांनी महिलांच्या कार्यक्षमतेच्या सुयोग्य वापरावर भर दिला आहे. शेअर बाजारात सूचीबद्ध असलेल्या प्रत्येक कंपनीत एक महिला संचालक असणे सेबीने अनिवार्य केले आहे. कंपन्यांमध्ये महिलांची संख्या वाढली. खरी पण यामुळे त्यांचा सहभाग पूर्णत्वाकडे गेला असे म्हणता येत नाही. अनिवार्यतेमुळे सहभाग मिळालेल्या सर्वच महिला आपल्या अधिकाराचा उपयोग करू शकतात का! हा खरा प्रश्न आहे. आपल्याला लाभलेल्या राष्ट्रपती द्रौपदी मुर्मू यांनी सुद्धा महिला बद्दल म्हटले आहे की, 'महिला सक्षमीकरण' हा 'विश्वगुरू' बनण्याचा मंत्र आहे. म्हणजेच अध्यात्म, राजकारण, शिक्षण किंवा इतर कोणतेही क्षेत्र असो, महिलांनी नेहमीच उत्कृष्ट कामगिरी केली आहे. भारतातील निम्मी लोकसंख्या महिला आहे. आणि त्यांच्याकडे दुर्लक्ष करून देश 'विश्वगुरू' होऊ शकत नाही. महिला सक्षमीकरण हा भारताला 'विश्वगुरू' म्हणून स्थापित करण्याचा मंत्र आहे.

आपल्या देशाच्या राजकारणात सर्वोच्च पदावर प्रतिभाताई पाटील आणि आता द्रौपदी मुर्मू राष्ट्रपती झाल्या. इंदिरा गांधींनी पंतप्रधानपद भूषविले. एकेकाळी आपल्याच महिला नेतृत्वाच्या शिखरावर गेलेल्या दिसतात म्हणूनच महिलांमध्ये अपार शक्ती आणि नेतृत्वाची विलक्षण ताकद असते. ही ताकद क्वचित पुरुषापेक्षाही जास्त असते प्रश्न उरतो तो फक्त संधी मिळवण्याचा. आज देशात अनेक ठिकाणी मुलींना शाळा सोडायला भाग पाडले जाते स्त्रीभूणहतेचे प्रमाण कमी झाले असले तरीही कलंक पूर्णपणे पुसला गेलेला नाही. महिलांसमोरच्या मूलभूत समस्या आहेत त्या दूर कराव्या लागतील महिलांच्या अभिनव उपक्रमशीलतेला संधी मिळावी लागेल. 'वुमेन आन्वप्रेन्युअर्शिप इन इंडिया' चा अहवाल सांगतो की, महिलांच्या उद्यमशीलतेला संपूर्णपणे संधी दिली तर रोजगाराच्या सतरा कोटी संधी उपलब्ध होऊ शकतील. आणि सर्वात महत्वाचे म्हणजे संपूर्ण समाजाला आपला रूढीप्रियतेचा विचार बाजूला ठेवावा लागेल. नंतरच महिला व मुलींच्या विकासाला वाव मिळेल.

भारतात पुरुषप्रधान संस्कृती आहे म्हणजेच कुटुंबाचा प्रमुख हा पुरुषच असतो दुय्यम स्थानी स्त्री असते आणि त्यामुळे समाजाला महिलेला नेतृत्व द्यायला नको वाटते. म्हणजेच एखाद्या ठिकाणी महिला सरपंचा ऐवजी तिचा

पती बैठकीत आला किंवा निर्णय घेत असेल तर महिला सरपंचालाच निलंबित केले जाणार नाही. तर तिच्या पतीला फौजदारी कार्यवाहीला समोरे जावे लागेल. असा आदेश एका राज्य सरकारने दिला आहे. ही केवळ एका राज्याचीच नव्हे संपूर्ण देशाची विशेषता उत्तर भारताची समस्या आहे देशात 73 व्या घटना दुरुस्तीने चांगल्या लोकशाही भावनेतून ग्रामपंचायत हे पहिले घटक ठरवून अकराव्या अनुसूची मध्ये तरतुदी करून पंचायत राज व्यवस्था पुनर्स्थापित करण्यात आली आहे. मग आणखी एका प्रगत विचारांतर्गत या पंचायत संस्थांमध्ये प्रमुख पदापासून ते जिल्हा परिषदेपर्यंत राज्यातील महिलांसाठी आरक्षणाची व्यवस्था करण्यात आली आहे. राज्यभरात महिलांचा थेट सहभाग हा त्यामागचा उद्देश होता. पण लवकरच पुरुषप्रधान समाजाला बेकायदेशीर प्रमुखांचे पती सारखे स्थान मिळाले. आणि पत्नी योजनेचे स्वतः बैठकीमध्ये निर्णय घेऊ लागले कारण पत्नी शिकलेली नसते किंवा नवऱ्याच्या जबरदस्ती पुढे ती असह्य होते म्हणजेच कायदा घटना आणि अनुसूची बळकट असूनही दोन्ही उद्दिष्टे फोल ठरली. अखेर समाजाचा विचार आज सात दशकानंतरही तितकाच पुरातनवादी आहे का? हिंसा, हुंडाबळी, स्त्रीभ्रूणहत्या, मुला मुलीच्या संगोपनातील भेदभाव आणि बलात्काराच्या घटना वाढतच आहे. अशाप्रकारची मानसिकता बदलणे इतके अवघड आहे का!

महिला संरक्षणार्थ कायदेशीर आणि इतर उपाययोजना: आजही प्राचीन काळापासून भारतीय समाजात रुजलेली पुरुषप्रधान संस्कृती कमी झाल्याचे दिसत नाही. समाजात महिलांना दुय्यम स्थान दिले जाते. मानवी विकासाचा जेव्हा आपण विचार करतो तेव्हा स्त्री आणि पुरुष या दोघांचाही विकास झाला पाहिजे. परंतु स्त्रीला नेहमी दुर्लक्षित केले जाते आणि महिलांना दुर्लक्षित करून देशाचा मानव निर्देशांक मोजला जाऊ शकत नाही. म्हणूनच भारतीय संविधानाच्या कलम 243 मध्ये तरतूद करून स्थानिक स्वराज्य संस्थांमध्ये महिलांना 50 टक्के आरक्षण दिले. राज्यघटनेत नमूद केलेल्या तरतुदी शिवाय महिलांच्या संरक्षणासाठी विविध कायदे तयार करण्यात आले आहेत. त्यातील प्रमुख कायदे खालील प्रमाणे आहे.

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इतर उपाययोजना :

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निष्कर्ष: 21 व्या शतकात जागतिकीकरणाच्या प्रक्रियेत महिलांच्या जगण्यावरच थेट हल्ला होताना दिसून येतो. पुरुषप्रधान संस्कृतीत स्त्री पुरुष भेदभाव, विषमतेचे प्रमाण कमीअधिक सर्वच समाजात असल्याचे पहावयास मिळते. या व्यवस्थेचीच महिलांला कौटुंबिक हिंसेचा बळी केले असल्याचे दिसून येते. यावरून संशोधन लेखाची दोन्ही गृहिते बरोबर आहे. म्हणूनच महिलांच्या अधिकारावर बंधन न घालता महिलांला जाणीवपूर्वक भेदभावाची वागणूक न देता तिचा आर्थिक, सामाजिक, शैक्षणिक, राजकीय दृष्ट्या विकास होणे नितांत गरजेचे आहे.

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