

Indian Women in Present Context



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Honored with Prestigious Pt. G.B. Pant Award
and
Bhartendu Harishchandra Award
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PREFACE

We are feeling pleasure in presenting this reference book "Indian Women in Present Context" before our readers. In this book research papers of learned Professors and Researchers of various Universities and Colleges of India have been edited. Women of India in the ancient period were believed to have equal rights as men. They were educated and trained as men. They were married at a mature age and were free to choose their husband. However, the condition of Indian women deteriorated in the medieval period. Their status declined with customs like Sati, child marriages, Jauhar, Dowry-Death and Devdasi. Women no longer enjoyed equal freedom as men. Some of these traditions are still followed in some villages of India .Sati is a tradition in which the widow is incinerated alive on her husband's funeral pyre. Although, this act is sometimes voluntary on the widow's part, many times it is forced on the widow. Jauhar is a practice of sacrificing the lives of all the wives and daughters of defeated warriors. It is believed that this is done in order to avoid capture and harassment by the enemy. Devdasi is a religious practice followed in southern parts of India. It is one of the most criticized forms of prostitution in India in which a young unmarried girl is "married to the temple"- "given away" in matrimony to God. Despite the ban laid by the government, hundreds of girls are surreptitiously dedicated to God every year. Child marriages are still prevalent in some parts of India. Children are married at a very early age when they do not even know the meaning of marriage. In most of the situations Indian women suffer without any reasons. A newly married bride is burned alive if her parents do not fulfill the dowry demands of the groom's family. Indian people worship female deities in temples and in the outside world some of these people have no respect for women around them. In many Research Papers on Women of India these practices have been focused on and discussed in detail to enlighten the minds of Indian people to eradicate such destructive practices. During British rule in India some laws were enacted to stop these practices in which women's and children's lives were sacrificed. During the British Rule, many reformers such as Ram Mohan Roy, Ishwar Chandra Vidyasagar, Jyotirao Phule etc. fought for uplifting women's rights. Some British women too helped in this struggle. Chandramukhi Basu, Kadambini Ganguly and Anandi Gopal

Joshi were few of the earliest Indian women to obtain educational degrees. Not only this, but women played an important role in India's independence struggle. Post-Independence woman of India now participates in all activities such as education, politics, media, art and culture, service sectors, science and technology, etc. She enjoys all freedom as men do. The Constitution of India guarantees to all Indian women equality. Although, some dark practices against the honor of Indian women still prevail in some parts of the country, such research papers would certainly help in eliminating them from the roots and bring physical as well as spiritual liberation of women. But the lust for leading a better life and the opportunities provided by money and exposure to the media worldwide have together opened the possibilities for the Indian women to adopt a life style which includes money, glamour, fame and beauty as far as possible. Several reasons have been forwarded by the social scientists for this kind of consciousness towards life style in general and fashion in particular. But this life style being adopted does not suit to Indian culture. Indian culture allows women equal to man in every sphere of life but the crossing the limits will not be fair for society. Now the time has come when Indian families should concentrate towards education and eradicating old customs like female feticide and dowry. Many research papers have been presented in this book on these issues. We must eradicate the harassment of women. Law and Law Enforcing Agencies are with us but a social awareness is needed. This will come by providing education to each child- male or female. Thus this book will be very useful towards women's empowerment- social, economic and political. Government of India has announced in their policy that equal access to education for women and girls will be ensured. Special measures are being taken to eliminate discrimination, universalize education, and eradicate illiteracy and poverty. Government has also adopted policies of health care which include both nutrition and health services according to the needs of women and girls at all stages of the life cycle. Women in India are now taking steps in politics and they are proving the women empowerment-sharing power in the man's dominated field.

**Rewa, Republic Day
January 26, 2019**

**Prof. Akhilesh Shukla
Dr. Shallu Sachdeva**

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Domestic Violence against Rural Women (With reference to Rewa District)

*** Professor Akhilesh Shukla**

Violence against women in urban India has become commonplace but, apart from episodic bouts of outrage, it receives little public attention. Imagine then how much less visible the issue is in rural India. To spot a banner, as one did, bearing the words, 'Hinsa nahi, sammaan chahiye/ Jaan ka adhikar chahiye (Not violence but dignity/we want the right to life)' in a small village would appear implausible. It was situated deep in Madhya Pradesh's hinterland, just off the banks of the Tawa River, with a largely tribal population in which Gonds dominated. But it is precisely in such an unlikely setting that the Narmada Mahila Sangh has taken root. At its general body meeting — or 'mahaadhiveshan' as it is termed locally — held in the village of Padar, Betul district, in early March, many feminist concerns were raised, including violence against women. The slogan doing the rounds spoke volumes: 'Har ek aurat ki yehi maang/suraksh, suvidha, aur sammaan (the demand of every woman/security, support and respect)'.

Keywords-Domestic Violence, Rural, Women, Gender, Crime, Mutilation.

Violence against women also known as gender-based violence and sexual and gender-based violence is, collectively, violent acts that are primarily or exclusively committed against women and girls. Sometimes considered a hate crime, this type of violence is gender-based, meaning that the acts of violence are

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committed against women and girls expressly because they are female. The UN Declaration on the Elimination of Violence against Women states, “violence against women is a manifestation of historically unequal power relations between men and women” and “violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men.” Kofi Annan, Secretary-General of the United Nations, declared in a 2006 report posted on the United Nations Development Fund for Women (UNIFEM) website: Violence against women and girls is a problem of pandemic proportions. At least one out of every three women around the world has been beaten, coerced into sex, or otherwise abused in her lifetime with the abuser usually someone known to her. Violence against women can fit into several broad categories. These include violence carried out by “individuals”. Some of the forms of violence perpetrated by individuals are: rape, domestic violence, sexual harassment, reproductive coercion, female infanticide, prenatal sex selection, obstetric violence, and mob violence; as well as harmful customary or traditional practices such as honor killings, dowry violence, female genital mutilation, marriage by abduction and forced marriage.

The term domestic violence generally includes violence against any member of a household. It affects all family members. But violence faced by married women in their matrimonial homes is the focus of this study. Though domestic violence can be categorized as Dowry Deaths, wife abuse, Sexual abuse, Maltreatment of widows and elderly women.

The problem of violence against women is an age-old one prevalent in all cultures. Just as the universality and pervasiveness of violence against women cuts across, geographical, cultural and ethnic boundaries, so does it persist despite significant social changes. Societies undergoing modernised and going through drastic socio-economic changes have been experiencing increased rates of family violence. This is because the forces of modernisation have led to significant changes in the family structure, economy and in the status of women, children and the

elderly thus making their position in the family vulnerable for abuse and violence. The violence persists despite significant changes but the difference is usually one only of culturally of temporally manifestation, but rarely that of the presence and absence of this violence itself. A telling tough unfortunate illustration is that of Indian society during the last hundred years, which are supposed to have witnessed it transition from a “traditional” to a “modern” one.

Two points are sought to be made in this article. First, that India has ever been the land of contrasts and that a wide spectrum of value system, from the extremely “traditional” to the extremely “modern”, exist side by side. Second, that Indian society remains firmly rooted in the patriarchal ideology which is premised upon male supremacy and a legitimization of women’s oppression. Because this basic ideology remains unchallenged and unchanged, violence against women is also perpetuated, sometimes in the older forms and sometimes in different and newer forms.

In this paper the “tradition” refers to age-old customs and “modernity” to mean partly westernized social practices and focus primarily on the multiple forms of violence against women which remains an oppressive reality. In the patriarchal India society the relationship between men and women as husband and wife was of asymmetrical type. Sexual division of labour provides the husband’s role as provider and the wife is made responsible for upkeep of household. such a division of labour gives rise to asymmetrical relations. As and when such relations are challenged, marital discord occurs because men would not give up their dominant position.

Earlier, the Manu-smiriti, stipulated that women should be kept under strict vigilance, in childhood under their father, in youth under their husband and in old age under their sons. Great stress was laid on the service of husband and furthermore that women do not deserve independence. This dictate was translated into practice of universal and early marriage for women (always before puberty in the upper castes and usually so in other castes and also among other religions), immediate post pubertal

consummation of marriage early and frequent pregnancies and physical and verbal violence in the marital home (Pandey, 1990).

The main economic resource of the family was its immovable property and ancestral wealth, held in common by all the male born in the family. The daughters were not entitled to a share in this indivisible property. Thus women assumed subordinate position and very denied equal status with men. They suffered discrimination, disgrace and dehumanizing practices. Further their economic dependence exposed them to various kinds of oppressions and exploitations. They accepted their sufferings because of lack of alternative support system. The money given by the parents to their daughter truncated into “dowry” to which her husband and marital family laid claim. A bride entered her husband’s family after marriage according to the practice of patrilocal residence, and became its junior most and most vulnerable member. (Desai, 1987).

The traditional institutionalization of violence in different ways is a combined result of this normative structure. In this traditional setup violence against women started almost at birth, its most extreme form being the culturally legitimized femicide through female infanticide. The girl was usually made to feel unwelcome and undesirable, as well as inferior to her brothers and to all men in general. Another deprivation was the denial of education for girls. The early start of married life, followed by early motherhood. Failure on the wife’s part to produce a child and sometimes failure to produce a son could jeopardize her position in the marital family and could lead to her being deserted by her husband.

Another traumatic event was widowhood which could, in some parts of India, lead to the widow’s immolation on the funeral pyre of her husband, until stopped by British legislation. In other regions of India and in the castes which did not practice widow immolation, a widow still suffered a civil death. Upper caste widows were forbidden by religion to remarry, even though they were widowed in childhood (Kosambi, 1998).

During the 19th and 20th centuries a number of legislative

steps were taken, first to put an end to the exploitative practices against women and secondly to raise their position vis-à-vis men. These were the social reform movements of 19th century and the nationalist's movement of 20th century. Both these movements raised the question of equal status of women. The issues which attracted the attention of the social reformers of the 19th century were Sati, the ill treatment of widows, the ban on widow remarriage, polygamy, child marriage, denial of property rights and education to women. Raja Ram Mohan Roy, Ishwarchandra Vidya Sagar, M.G. Ranade, mahatma Phuley, Swami Dayanand Saraswati, Swami Vivekanand were the main social reformers who raised their voices against some of the unjust practice.

Due to Mahatma Gandhi's efforts women left the seclusion of purdah in large number and participate in the struggle against the colonial rule. Women gained political experience and confidence which extended the sphere of action beyond the home. Serious attempts were made to elevate the status of women after the independence of India. An awareness of the need to remove social disabilities of women was created. Educational facilities were made available to them and a few urban based fortunate women could take advantage of these facilities. Techno social-changes provided opportunity for women not only to get modern education but also opened up new avenues for gainful employment outside their homes. These women are now competing for various positions along with men. Political participation has also increased. Equipped with modern education and economic independence they no longer accept asymmetrical marital relationship and now claiming egalitarian way of living which implies change in the traditional role relationships between husband and wife. In spite of the best efforts, women continue to suffer. Patriarchal values and normative structure established some two thousand years ago still persist though in a different grab (Madhurima, 1996).

There are other forms of violence against women in the society are inadequate nutrition and poor health care for girls and women. It is also a stark reality that today India's overall female to male ratio is the lowest among the world's six most populous

countries..The undesirability of daughters still remains deeply entrenched in the Indian psyche and a new form of eliminating girl babies through-female foeticide is becoming prevalent. It is also a fact that India presently tops the list in illegal abortions and female infanticide in the world.

Demands for dowry before and after marriage still continue. Harassments of the bride for extorting more money and consumer goods, resulting sometimes in death (either through suicide or out right murder by burning camouflaged as an accident while cooking) continue on a large scale inspite of relatively stringent legal provisions. The culprits are rarely arrest and even more rarely convicted. Although widowhood does not hold the same terror as before, a widow can rarely claim her rightful share in her marital property and continues to be economically dependent.

Cross cutting all these forms of violence, by far the most common type of violence against women, which is quite similar in all complex societies and covers a wide range. The least serious is “sexual harassment” which is known euphemistically a “Eve teasing.” It is encountered in public places, homes and on the streets. More serious is sexual assault. Incidence of gang rape is seemingly on the increase. The victims are not necessarily adult women of sexually active age group, but can be small babies or old women. As mentioned as the out set, India society today shows a strange mixture of traditional and modern values. On the one hand it is believed that women must get education, employment, better health care and more freedom of choice; on the other hand the basic view toward women as inferior and subordinate remains unchanged. As the socio-cultural values are intricately woven into all forms of violence perpetrated against women, in the absence of a fundamental change in the existing patriarchal values, such violence will continue both in its familiar forms and in newer guises (Mahajan, 1995).

The cruel form of domestic violence in Indian society in the wife beating. It is not only the poor and the illiterate who are battered but even the rich and highly educated are similarly tortured by their husband. Earlier wife battering was no viewed

in practice as a criminal problem. It is the recently that conjugal violence or exploitation of wife by husband has come to be recognized as a social problem. A number of researches have been conducted during the last two or three decades and it has now been established that family has darker side also. Family has been also seen as the source of assaults, violence and homicide. The women are more likely to be hit, physically injured or even killed in their own homes by other members of family (Mahajan, 1990). The following table show the crime figures during 2014-2016 against women in India.

Crime against Women

Crime Head	Crime Incidence			Crime Rate			Percentage Variation	
	2014	2015	2016	2014	2015	2016	2014-15	2015-16
Total Crime against Women	3,39,457	3,29,243	3,38,954	56.6	54.2	55.2	-3.0%	2.9%

S. No.	Crime Head	Total Cases Reported	Major State/UT during 2016		
01	Cruelty by husband or his relatives	1,10,378	West Bengal (19,302)	Rajasthan (13,811)	Uttar Pradesh (11,156)
02	Assault on women with intent to outrage her modesty	84,746	Maharashtra (11,396)	Uttar Pradesh (11,335)	Madhya Pradesh (8,717)
03	Kidnapping & Abduction	64,519	Uttar Pradesh (12,994)	Maharashtra (6,170)	Bihar (5,496)
04	Rape	38,947	Madhya Pradesh (4,882)	Uttar Pradesh (4,816)	Maharashtra (4,189)

Majority of cases under crimes against women were reported under ‘Cruelty by Husband or His Relatives’ (32.6%) followed by ‘Assault on Women with Intent to Outrage her Modesty’ (25.0%), ‘Kidnaping & Abduction of Women’ (19.0%) and ‘Rape’ (11.5%). [NCRB, Crime in India, Table – 3A.2(i)] ii. Uttar Pradesh reported 14.5% (49,262 out of 3,38,954 cases) of

total cases of crimes against women followed by West Bengal (9.6%) (32,513 cases) during 2016. Delhi UT reported the highest crime rate (160.4) compared to the national average rate of 55.2. [NCRB, Crime in India, Table – 3A.2(i)]

The cases registered under Protection of Women from Domestic Violence Act, 2005 during 2016 are as under-

Protection of Women from Domestic Violence: 2016

S. No.	State/UT	Protection of Women from Domestic Violence Act, 2005		
		I	V	R
01	Bihar	171	171	0.3
02	Haryana	10	10	0.1
03	Himachal Pradesh	11	11	0.3
04	Kerla	111	111	0.6
05	Madhya Pradesh	90	90	0.2
06	Maharashtra	02	02	0.0
07	Punjab	02	02	0.0
08	Rajasthan	04	04	0.0
09	Telangana	01	01	0.0
10	Uttar Pradesh	23	23	0.0
11	Uttarakhand	01	01	0.0
12	West Bengal	05	05	0.0
TOTAL STATES (S)		436	436	0.1
UNION TERRITORIES:				
13	Delhi UT	01	01	0.0
TOTAL (ALL INDIA)		437	437	0.1

The above table explains that highest cases registered under this Act were in Bihar, followed by Kerla, Madhya Pradesh. Kerala has the state's first position in family violence against women in the second place of Bihar, whereas in the third place is Madhya Pradesh, the fact that literacy rate in Kerala is 100% and almost all people are educated so women are there being alert and aware of their rights, there is a tendency to register the case when there is family violence, while there is a trend due to political factionalism in Bihar and Madhya Pradesh, the number of such crimes is more visible to us.

The study on battered wives was conducted in slum areas of Kanpur. In all, 500 respondents were selected for the purpose of investigation. The data revealed that majority of the population was socially backward and living below the poverty line. The

wives tolerated physical abuse as a part of their life and all this was due to financial crisis. The victims themselves admitted that it is their private affair and nobody has the right to interfere in such matters. In short, it was found that marital violence is more common among the socially and economically backward people (Mohammad Noor, 1990).

Dowry has become inseparably interlinked with the general status of women in our society. The study conducted in a sample of 150 dowry victims in Delhi. Dowry related killing followed two patterns. First the young brides were either murdered or forced to commit suicide (18.4 percent) when their parents referred to concede to continuing demands for dowry. Second the murders were committed also on the pretext of complex family relations. Extra-marital relationships were alleged in 52.6 percent cases of death. She also found that dowry giving and taking to be universal truth across caste, religion and income groups. However, she observed that harassment cases are more among higher income group, middle income group shows higher dowry death rates (Kumari, 1989).

The community based survey of 346 rural women aged 15-35 years in Gujarat, reported that 42 percent of them experienced physical violence and abusive language. If the wives tolerated the abusive language of their husbands, anger generally died down. But if women retaliate or defended themselves or reported angularity, the confrontation usually worsened and escalated to the physical violence. The violent behaviour of husbands mostly related to meals not served on times or not prepared to their satisfaction, frustration due to poverty, a suspicious nature and alcoholism and due to dowry demand (Visaria, 2000).

Domestic violence is found in all societies and across all age groups. Women are ill-treated, exploited and battered daily. To be assaulted, abused and raped by someone as intimate as or husband, or lover, is the most degrading experience for a women. Behind closed doors family, customs, values, traditions that are taken for granted and never questioned are muffled violence of

terror and trauma which do not reach beyond the threshold nor attract law makes or redress agents (Bhattacharya, 2004).

In a study of domestic violence in Haryana, Neerja Ahlawat, observed that women themselves did not feel comfortable to discuss it and it became an issue for them when they underwent severe beatings and that too frequently; an odd slap or kick was regarded as a routine husband like behavior. It was also revealed that there was wide tolerance for wife abuse and it was considered legitimate under certain conditions like neglect of household duties, dowry demands not fulfilled, not obeying the dictates of husband, etc. The economic dependence of women, lack of alternative support structures in society, social stigmas attached with separation are some of the common factors that force women to bear Domestic violence. For the sake of children women are prepared to tolerate anything. Moreover women are also discouraged to come back to their natal home, as it would bring bad name to whole family. Another significant observation regarding domestic violence is that it is never recognized or reported (Ahlawat, 2005, 2008).

The review of literature throws light on some of the important issues regarding women's overall status in the society. These studies shows the prevalence of domestic violence against women in their day to day life. The act on domestic violence has been passed by the Parliament of India entitled "Protection of Women from Domestic Violence Act, 2005", stating thereby that any harm, injury or threat inflicted on women; physical or mental; frequent or occasional would amount to domestic violence and therefore a punishable crime under the law. For the present study, domestic violence refers to any action, policy or attitude which, in any way, is a violation of a woman's personhood or dehumanizes her and which women face in conjugal relationships. While looking at the whole scenario some important researchable questions are : - What is the prevalence and nature of violence? How women react to it and cope up with the situation? With these questions in mind we have formulated following suitable

hypotheses.

Hypotheses-

- i) Women who are living in joint families are more victims of domestic violence
- ii) Illiterate women are facing violence in various forms in their daily life
- iii) Women who are engaging in agriculture and working as labourer are facing more domestic violence
- iv) Women of lower caste groups are more victimized of domestic violence
- v) Women of the younger age groups are facing more domestic violence than higher age group.

Methodology-

The present study was conducted in Rewa District of Madhya Pradesh. In the present study an attempt has been made to understand pattern of domestic violence against women in rural Madhya Pradesh. To study this phenomena we have formulated following objectives:

Objectives of the Study-

- To examine the socio-economic profile of the respondents.
- To study the nature and extent of domestic violence against women.

Sampling-

To study the domestic violence Rewa District of Madhya Pradesh two villages (Ajagara and Mankahari) were selected for the present study. Two factors were kept in mind while selecting the villages. – (i) Villages were multi-caste (ii) Villages situated near the city. The universe of study consists of only married women in the age groups of 20-50 years old. The purposive sampling has been used in the study. We selected 50 married women purposively as respondents. All these women were victims of different forms of violence in their daily life. The respondents were interviewed personally.

Patriarchal Structure of Society and Social conditioning-

Indian society is male dominated. Man occupies a superior status and the woman is merely his appendage. A woman is

never an entity of her own right, she is first the daughter, next the wife and last the mother of a man. Men are consciously taught to be aggressive and tough while women are conditioned to be submissive and docile. Discrimination against girls starts at the moment a child is born and continues to be maintained and reinforced through the process of differential socialization throughout her life. Sex role distinctions are evident in terms of occupation and education. It makes every woman convinced about her subordinate status. Similarly marriage in the Hindu fold of life is traditionally considered essential for procreation and the continuation of the family life. Dowry is demanded in marriage because it is considered to be the traditional right of the boy's family. Patience and tolerance are supposed to be inherent qualities of women.

Domestic Violence and its Implications-

There are many ways in which women suffer and are made to suffer. Violence against women ranges from simple suppression to abuse, aggression, exploitation and severe oppression. We know it as female infanticide, the abortion of female fetus, rape, pre-puberty marriage, wife beating and harassment of a bride leading to her suicide or murder. Women experienced greater pain of fear in their domestic life. For instance childbirth can be extremely painful, but one does not refer to pain of child birth as violence, no matter how severe it is.

Table – 1
Implications of Domestic Violence on Women

Impact	No. of Respondents (Number)	No. of Respondents (Percentage)
Irritation	25	50
Physical Weakness	08	16
Mentally Disturbed	03	06
Don't like talking to any family member	05	10
Fear	09	18
Total	50	100

Table - 1 shows the implications of domestic violence on women.

The major proportion of the sample 50.0 percent respondents felt irritate after violence. 16.0 percent respondents were suffering with physical weakness due to violence, 6.0 percent lose their mental balance and 10.0 percent respondents of the sample said that they don't like to talk with any family member after violence against them and 18.0 percent respondents were found in fear.

Table – 2
Types of Violence against Women

Type of Violence	No. of Respondents (Number)	No. of Respondents (Percentage)
Use of abusive language	24	48
Wife battering	16	32
Torture by in-laws	06	12
Demand for dowry	04	08
Total	50	100

Table No. 2 indicates the type of violence against women. The majority of the respondents 32.44 percent were the victims of abusive language, 25.68 percent women were battered, 22.97 percent respondents tortured by their in-laws, while 18.91 percent who were harassed for dowry. It was found during the field work that use of abusive language and wife battering were main forms of violence against women in rural area.

Table – 3
Family and Type of Violence

Family	Use of Abusive Language	Wife Battering	Demand for Dowry	Torture by in-laws	Total
Joint	8(33.3)	10(62.5)	03(75.5)	06(100)	27(54.0)
Nuclear	16(66.7)	6(37.5)	01(25.0)	--	23(46.0)
Total	24(100.00)	16(100.00)	04(100.00)	06 (100.00)	50(100.00)

Figure in brackets indicate percentage.

The table 3 shows types of family and pattern of violence. 54.0 percent sample of the total respondents were belonging to joint family. The women's who were living in the joint family, 33.3 percent found victim's of abusive language, 62.5 percent battering and 75.0 percent harassed for dowry demand. 46.0 percent respondents of the sample were belonging to nuclear

family. In the nuclear families, 66.7 percent women's found victims of abusive language, 37.5 percent were beaten up by their husband and 25.0 percent were victims of dowry. It was observed during the survey that most of the women living either joint or nuclear family were victims of abusive language.

Table – 4, Occupation and Type of Violence

Education Level	Use of Abusive Language	Wife Battering	Demand for Dowry	Torture by in-laws	Total
Agriculture	08(33.4)	05(31.3)	02(50.0)	03(49.9)	18(36.0)
Service	04(16.7)	03(18.7)	01(25.0)	01(16.7)	09(18.0)
Labourer	12(49.9)	08(50.0)	01(25.0)	02(33.4)	23(46.0)
Total	24(100.00)	16(100.00)	04(100.00)	06(100.00)	50(100.00)

Table 4 indicates the association between the occupation and type of the violence. The major part of the sample i.e. 36.0 percent respondents engaged in agriculture among them, 33.4 percent were victims of abusive language, 31.2 percent were the victims of battering, 50.0 percent demand for dowry and 49.9 percent admitted that they were harassed by their in-laws. 18.0 percent of the total respondents engaged in service and 16.7 percent among them were suffered from abusive language, 18.7 percent wife battering, 25.0 percent demand of dowry and 16.7 percent tortured by their in-laws respectively. 46.0 percent respondents of the sample were engaged as labourer and 49.9 percent were abused, 50.0 percent battered, 33.4 percent tortured by their in-laws respectively. The data revealed that most of the women who were engaged in agriculture and working as labourer were suffered from abusive language and battering.

**Table – 5
Educational Level of Respondents**

Occupation	No. of Respondents (Number)	No. of Respondents (Percentage)
Illiterate	05	10
Up to Middle	20	40
Up to Higher Secondary	20	40
Graduate & above	05	10
Total	50	100

The above table indicates the level of education of the respondents. 10 percent are illiterate, 40 percent are up to middle class educated, 40 percent are higher secondary and 10 percent are graduates.

While doing interview I have found that victims were of all groups. Thw women who were illiterate and low level of education were at higher risk of verbal violence (Use of abuse language) and physical violence.

Table-6
Age Groups of Respondents

Age Groups	No. of Respondents (Number)	No. of Respondents (Percentage)
20-30	10	20
30-40	20	40
40-50	15	30
Above 50	05	10
Total	50	100

The study revealed that most of younger and middle age group were at higher risk of verbal and physical violence.

Conclusion;

Violence in the present study refer to an act carried out by a spouse and in-laws with an intention to inflict harm or injury against women. It was noticed that violence in one or other form was present among all respondents further the spouses were found to be using different forms of violence. Most of women reported that their husband use verbal and physical violence against their wives. The studey revealed that most of women younger and middle age were at higher risk of verbal and physical violence in contrast to those who were of higher age group. Those who were above the age of 35 years, they had minimum frequency of physical violence but use of abusive language was a common phenomenon.

The educational background of the victims revealed that those women who were illiterate and low level of education were at higher risk of verbal violence (use of abusive language) and physical violence. The study revealed the most of lower caste

women were victims of abusive language and physical violence by their husband and in-laws. The use of physical violence is an accepted behaviour pattern in lower class. It may be due to that members of the lower class are subjected to a lot of economic pressures. The women who belonging the upper caste were at higher risk of harassment for dowry.

The data revealed that most of the women's living either joint or nuclear family were victims of violence of abusive language. The women living in joint families were at higher risk of physical violence, tortured by in-laws for dowry demand. In nuclear families also physical violence and verbal violence (use of abusive language) was reported but demand of dowry was very low. The study also indicate that more than 50 percent women who were engaged in agriculture were at higher risk of physical violence and abusive language. This is probably because women are considered to contribute less to family subsistence. On the other hand, women who were engaged as labourer were at higher risk of verbal violence in family and out of the family life.

Majority of respondents reported that the causes of violence against women were economic constraints, improper child care, interference of in-laws, alcoholism and suspicion of adultery. Some respondents reported that alcoholism and extra-marital relations of their husbands were the causes of violence. Most of respondents admitted that they felt irritate as well as depressed when the violence had taken place. Some of them were battered with slapping, pushing, punching or kicking etc. It was also found during the field survey that violence against women in rural area is so deep rooted in the society that not only illiterate women were victims but highly educated and economically independent women were also not spared.

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Indian Women in Present Context

* Sugandha Sinha

There is slow and steady awareness regarding giving women their dues, and not mistreating or seeing them as objects of possession. As compared to the past, Indian women have come long way from being burned as sati to fighting for Indian independence, from traditionally seen as only daughter, wife, mother to flying fighter jet and to holding portfolio of cabinet minister (Nirmala Sitharaman) of most male dominated ministry i.e. defense but in reality they have to still travel a long way. Women may have left the secured domains of their home, but a harsh, exploitative society awaits them, where women have to prove their talent against the society who see them as merely child producing machine. It truly said, A Nation's progress and prosperity can be judged by the way it treat its women. If India in true sense want to develop in holistic way then Indian society have to give proper and equal due to their Partner i.e. Indian Women.

Keywords- Women, Awareness, Society

Introduction: From Ancient times each and every society is saying Women is revered in their *society* but in reality with some basic changes in the status and role of women, no society treat their women on par with their men. Same thing can be said for India society and Indian women too. In Indian culture too women is worshipped in form of Goddess like Lakshmi, Kali, Saraswati etc, but in reality it remain only in Holy Books. From ancient to medieval to modern era there hasn't been linear or consistent

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status of Indian women, its status had been totally depended on particular period of Indian civilization unlike men who always enjoyed privilege status in society irrespective of an era. For example Rig Vedic women enjoyed higher status in society than women from later Vedic era or medieval period or till Indian renaissance.

Background:

From Indian renaissance to present time the status and role of Indian women had subjected to lots of change. In medieval period Indian women were seen only as daughter, wife or mother. There were purdah system, practice of sati, prohibition of widow remarriage, child marriage, devadasi system, these evil norms were accepted and practiced as societal norms frequently all over India. Practice of deplorable practice like dowry led to another deplorable practice female infanticide, as birth of the girl child was considered inauspicious. With emergence of European social thinkers, philosophers, reformers like Voltaire, Rousseau, Locke etc, they inculcated inductive and scientific reasoning, ideas of liberalism, equality among European people which resulted in European Renaissance i.e. 'Age of Enlightenment'. Enlightenment provide new thought process which challenges deplorable norms of society. These ideas were transcended to Indian subcontinent and had rippling effect on Indian thinkers and masses too. With likes of Raja Ram Mohan Roy, Dayanand Saraswati, Ishwar Chandra vidyasagar etc started to questioning and reforming miserable condition of women. Later with support of Mahatama Gandhi Indian women like **Sarojini Naidu, Preeti Lata Waddadar, Matangini Hazra, Kasturba Gandhi**, Kamala Nehru, Vijay Laxmi Pandit participated in huge number in nationalist movements.

After Independence, the participation of women nationalists was widely acknowledged. Newly formulated Constitution of India assure justice, social, economic and political; equality of status and opportunity and dignity to the individual under Article 14,15(1),15(3),16 which means it treats both women and men equal. But male dominated patriarchal society again pushed

women into household space and treated them as another living organism not as partner in building newly independent nation India and they were again relegated to second class citizens. National Female literacy rate was 8.86%, gross enrolment ratio for girls was 24.8% at primary level and 4.6% at upper primary level at the time of independence. Newly independent India legally prohibited dowry, female infanticide, child marriage, prohibition of widow remarriage but in reality they were still in practice. Huge inequalities persisted in their access to education, health care, physical and financial resources and opportunities in political, social and cultural spheres.

Present Context:

Condition took a turn when economic Liberalization initiated in 1991. Seed of present condition of Indian women was bowed with it, which made huge impact. Globalization posed major challenge to patriarchy of society. It started economic activity in India in tremendous way which resulted in demand of more human resources and thus it created new working avenue for women and thus undermine traditional role of women.

Since then, condition of women has change tremendously. Literacy rate has increased from 8.86% to 65.4% (according to 2011 census). Gross enrolment of girls at secondary level rose up to 80.97% and at senior secondary level to 56.41% (which is higher than boys!!), this can't be think of few decades earlier. Today women started to break barriers and foraying into new spaces. They are excelling in each and every field from home to space station. Whether it is politics, sports, industry, entertainment, technology everywhere its women power.

Nowadays lots of women started to leave households chores and started to play sports and making name of herself. Sindhu, Saina Nehwal, Manika Batra, Mary Kom, Phogat Sisters, Sakshi Malik recently Hima das are very good examples of it. In field of science, women scientist like Nandini Harinath able to make their presence felt when India launched its first mars mission or Indira Hinduja. In field of politics Sushama swaraj, Mamata Banerjee, Mayawati, Vasundhara Raje making their voice heard in noise of

chaos. In field of cinema, Radhika Apte, Vidya Balan, Juhi Chaturvedi changing how women should be portrayed and only men shouldn't capture screen space, by asserting their ideas and authority in making of movie. Movies like Piku, kahaani, Raazi is recent example of it. Women like Aditi Gupta, Richa Kar, Neeru Sharma changing landscape of entrepreneurship in India. In Industry, Indu jain , Kiran Mazumdar, Indira Nooyi, Debjani Ghosh running big corporate house.

Women lately but slowly and steadily started to recognize their true potential and started to questioning norm laid down by society and started to demand their fundamental rights and gender equality. Like in Case of Triple Talaq, issue of entry in sabrimala temple (hearing is still going on in honorable supreme court). Women are now fiercely ambitious in their respective profession. They are going for higher studies and choosing different professions, hobbies which earlier they feel shy about them like recently 'Navika Sagar Parikarma' (all women crew which circumnavigate the globe).

Inspite of all this Indian women still remain in paradoxical situation. Issue of Gender inequality still continues which is one of the most serious and ethical issues in India today. Gender inequality is defined as a preferential treatment arising out of prejudice based on the gender. On one hand women are reaching to top position in their respective profession while on other hand working women still seen as bad or not so good daughter in law. Practice like dowry, female infanticide (child sex ratio 919/1000), lack of education (40% adolescent girls lack access to education) still persist. On one side Soumya Swaminathan appointed as Deputy DG of WHO while on other 51% women of reproductive age suffer from anemia (WHO GLOBAL NUTRITION REPORT 2017) and only 18% women have access to sanitary hygiene. Crime like rape (82% increase in rape cases in 2016), sexual harassment, molestation, eve teasing, domestic violence, women trafficking still happening after 71 years of independence which put black spot on Indian culture. Modern society has given birth to new social evil like body shamming, internet trolling which

they have to face every day. In many parts of India, patriarchal thinking like home being women 'real domain' and marriage being her 'ultimate destiny' hasn't changed much. Only 13.9% women are employed in urban sector and 29% in the domestic and agriculture sector. The sex ratio of India (940/1000 males) shows that the society is still prejudiced against female. The path towards gender empowerment is full of potholes. Disparities in condition of Indian women is huge, one side looks promising and other is bleak just like India where we are reaching to Mars on other millions of people are malnourished. Since independence, lot of acts like Sharda Act 1950, Dowry prohibition Act 1961, Sexual Harassment Act 2013 etc had been passed to stop exploitation of Indian women and number of constitutional amendments were made for women's social, economic, political benefits yet women have to see drastic change in their situation.

Present condition of women and India's future:

There is perfect correlation between the two. For any society its future depends on the present condition of its women. Good condition can accelerate the development, growth whereas not so good condition can impede the growth. Same thing can happen in India too. India is home to youngest population in the world (65% of population is below 35 years) and as we know youth decide future of any country. If India wants to tap this demographic dividend and transform it into productive demographic dividend then India has to change its outlook towards women. Because educated and healthy mother can lead to healthy babies (infant mortality rate is 34/1000 live births in 2016, India housing about 50% of undernourished children of the world 2016) which can save lots of money of state which they provide for nourishment of newly born babies which can be used in education, research and development. If society grooms males from young age to how to treat women, then this can lead to behavioural change among youth towards women which can lead to safer working condition and environment for women in future which can lead to more women participation in workspaces in office which will help India to harness its half demographic dividend. No country can have bright

future when half of its population is underdeveloped or undeveloped.

Conclusion: There is slow and steady awareness regarding giving women their dues, and not mistreating or seeing them as objects of possession. As compared to the past, Indian women have come long way from being burned as sati to fighting for Indian independence, from traditionally seen as only daughter, wife, mother to flying fighter jet and to holding portfolio of cabinet minister (Nirmala Sitharaman) of most male dominated ministry i.e. defense but in reality they have to still travel a long way. Women may have left the secured domains of their home, but a harsh, exploitative society awaits them, where women have to prove their talent against the society who see them as merely child producing machine. Truly said, 'A Nation's progress and prosperity can be judged by the way it treat its women.' If India in true sense want to develop in holistic way then Indian society have to give proper and equal due to their Partner i.e. Indian Women.

"It is impossible to think about the welfare of the world unless the condition of women is improved. It is impossible for a bird to fly on only one wing." - Swami Vivekananda.

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Indian Women in Present Context

*** Mrs. Chandrawati Nirala**

Women play a very vital role in human progress and have a significant place in the society. India has experienced rapid growth and development in the past years in many spheres. Gender equity is not one of them. This is deplorable considering the important role played by women in the socio-economic growth of the country. The paper study about how the status of woman changing in modern society. The main objectives are comparison of Earlier and Present life of women, Present women in Political, Banking and Sports Sectors, Factors affecting woman to participate in different sector in India, The study is based on secondary data. In modern age, women are going very well in all the fields of progress. They are demonstrating their talents in best. They are capable of sharing all the responsibilities of life.

Keywords: - Gender equity, Political, Banking and Sports sectors.

1. Introduction:

“I am tough, I am ambitious and I know what exactly do I want ...”

This is what truly defines a ‘WOMAN’. Women, today, relish most of the perks in the society, are treated equal to men in all walks of the life, are empowered; so, what-if it was not cutting the corners! We today LIVE our lives. Ever since being empowered, women have been hoisting flags of success in skies of all colors- education, politics, society or sports.

Traditionally, an Indian woman had four fold status-role sequences. These were her role as a daughter, wife, housewife (homemaker), and mother. The woman, whose status and role

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traditionally was well defined and almost fixed in the society, is now experiencing far-reaching changes. Women in India have had an impressive trajectory of profiles in courage, power and astuteness. The brave Rani Lakshmbai to the sagacious AhilyaBai, Indian women have never shied away from key roles in decision making. The history conveys that, "Each successful man has an inspiring woman responsible for success".

According to Swami Vivekananda- "That country and that nation that do not respect women have never become great, nor ever be in future. According to Historian Romilla Thapper- "Within the Indian sub-continent there have been infinite variations on the status of women diverging according to culture malice, family structure, class, caste, property rights and morals. Tagores said, "Women's are the ornaments of society". The society was male dominated and he ruled mainly by ethics and morals. But now a day's women's are enjoying the topmost supremacy and these have won over intelligence and mental capacity of the men.

The Indian development model has yet to fully incorporate the important role played by women for propelling the socio-economic growth of the country. Current governments at state and central level must understand that no nation can progress unless its women are given equal access to opportunities and adequate safety and security. India have produce "P.T.Usha-The Women Athlete", "Lata Mangeshkar-The Nightingale and the Singer", "Sonia Gandhi-Political" and "Klpana Chawla-The Indian Astronaut"

Without women's empowerment and gender equality, societies will not be able to achieve the Millennium Development Goals and their full development potential,"

2. Objectives-

1. Comparison of Earlier and Present life of women.
2. Present women in political, Banking and sports sectors.
3. Factors affecting woman to participate in different sector in India.

3. Research Methodology-

The study is based on secondary data. Exploratory

research design has been used for this study.

4. Analysis-

1. Comparison of Earlier and Present life of women

Sr.No.	Earlier	Present
1. Define woman	Women were viewed as homemakers, not able to perform in society with men. They were degraded and debased by men to believe that they were worth almost nothing, only worthy of bearing children.	A woman is the pillar of a family, and concussively that of a nation.
2. Role at home	Women were depraved of many human rights and given little in return for their contributions to society. They worked mostly in the home, taking care of the family while their husbands were at work. Women were not considered able to perform tasks in the work place, and were not able to obtain their own careers.	Women are the key to sustainable development and quality of life in the family. The varieties of role the women assume in the family are those of wife, leader, administrator, manager of family income and last but not the least important the mother.
3. Role towards society	Women's contribution to society was limited and controlled by men.	Women are an integral part of today's society. They have an active social life. They participate in various social and cultural functions.
4. Expectation of women	Gender equality, Education, Voting rights, Independence	Support from family, Childcare, Dependent care, Self-Management, Personal Life expectations, Personal Life Satisfaction and Workplace Support.
5. Perception of people towards woman	Women should only indulge themselves in housework to the where women realized their full potential in society. she herself is merely looking after the house, tidying things up, cooking, etc. They were submissive, quiet and unquestioning. They bent over backwards to ensure that their husbands were fed, relaxed and that their egos were constantly nursed. They were 'real' women.	The women can no more be kept behind the curtains doing only domestic duties. Our society is accepting the wider participation of women. They are working as pilots; and they are even holding the helm of a country's administration. Women of these days are said to be far too insolent, far too empowered and far too modern. They are nothing like the women of yesteryears.
6. Problems faces by woman	pardah, sati, female infanticide, child marriage and enforced widowhood	rape and molestation
7. Participation of Women in Socio-economic activities	By late 19 th century, women worked outside the home only in poor families. They could be servant, domestic help or factory workers. Middle class women began working to organize and expand their rights. They could help in some cases with a family business.	The modern woman keenly desires to enter into a work career because of the pressing economic needs of the family. To fulfill the economic needs of the family and to achieve higher standard of living the woman participates in economic activities.

Present women in political, Banking and sports sectors

Politics Sector- In today's politically charged atmosphere, representation matters. Yet, as we know, politics is largely a male-

dominated sphere. Despite there being a one-third seat reservation for women, equality is still not a reality. Yet these incredible Indian women are exemplars of strength, intelligence, and resilience. They have risen to the top in their fields.

Sushma Swaraj- She has many firsts to her credit: BJP's first female chief minister, Union Cabinet minister, general secretary, spokesperson, leader of Opposition and minister of External Affairs. She is the Indian Parliament's first and only female MP honoured with the Outstanding Parliamentarian Award. Moreover, being the youngest Indian cabinet minister, at the age of 25. **Sonia Gandhi**- Congress president, **Sheila Dikshit**- was the Chief Minister of Delhi from 1998 to 2013. **Mamata Banerjee**- The first woman Chief Minister of West Bengal. In 1997, she launched Trinamool Congress, an anti-leftist party, **Mayawati**- most powerful dalit leader in India.

Banking Sector- India's banking sector has witnessed explosive growth and expansion ever since the era of economic reforms was launched nearly two decades ago. That growth has also created new windows of opportunity for women to find employment in the banking sector.

Arundhati Bhattacharya-Chair-managing director of one of the Big Four banks of India, State Bank of India, **Chanda Kochhar**- CEO and Managing Director of one of the other Big Four banks of India, ICICI Bank, Chanda Kochhar is one of the success pillars of the retail business of the bank in India. **Shikha Sharma**-CEO and Managing Director of India's largest bank (assets) in the private sector, Axis Bank, she has performed phenomenally in her professional life. **Shanti Ekambaram** - President of Consumer Banking of India's fourth largest bank (market capitalization), Kotak Mahindra Bank.

Usha Ananthasubramanian- CEO and Managing Director of Punjab National Bank, which is one of the Big Four banks of India, she has been honored by the Ministry of Finance, Government of India for her leadership in establishment of the all-women's bank (Bhartiya Mahila Bank) in India. **Naina Lal Kidwai**-Group General Manager and Country head of HSBC

India and former President of Federation of Indian Chambers of Commerce and Industry (FICCI).

Sports Sector- Sport for women represents a fast growing changing element in Indian culture, and recent trends have sparked a need for knowledge about the female sport participation. Indian women are creating history in every field. So, role and status of an Indian woman in sports is equivalent to that of a man. There are many of them who represent India in various events and brought glory to the nation.

Sania Mirza (Tennis)- She is probably the most well-known female Indian sports person internationally. **Saina Nehwal-** She is also known as the golden girl of Indian badminton. **MC Mary Kom-** Nicknamed as '*Magnificent Mary*', Mary Kom, from Manipur is an Indian Olympic boxer. She is a five-time World Amateur Boxing Champion. **P.V. Sindhu-** An Indian professional badminton player. She is a recipient of Padma Shri. **Geeta Phogat-** is an Indian freestyle wrestler who won India's first gold medal in wrestling at Commonwealth Games (2010). **Deepika Kumari-** an ace archer, has a rating of World No. 2. **Dipika Pallikal-** is the first squash player from India to have climbed into the top 20 positions in the WSA ratings. **Nameirakpam Kunjarani Devi-** is a weightlifter from Imphal, Manipur. She was awarded Arjuna Award, Rajiv Gandhi Khel Ratna, and Padma Shri. **Bula Choudhury-** is a swimming champion, the first woman to cross all the seven seas, and recipient of the prestigious Arjuna Award and Padma Shri. She also crossed the English channel twice and is truly the embodiment of women's physical and mental strength. **Mithali Raj-** Captain of Indian Women's cricket team for ODI and Tests. In the year 2003, Mithali Raj received the Arjuna Award and in 2015, she was awarded Padma Shri.

Factors affecting woman to participate in different sector in India: The Indian women faced discrimination, in India which is rooted in the society but also traces out many other factors like the old orthodox tradition followed in various aboriginal tribes. But also it can be found the male dominated society like the discrimination regarding equal payment. Decided on the basis

of physical capability of doing work but apparently as high as an Indian institution like various branches of Indian army but also in lowest strata of labor work.

Socio-economic as well as cultural factors, household responsibilities, low self-esteem, illiteracy, few role models and lower expectations were found as the key reasons that stops women from participating in different sectors.

Important Statistics-

Population-India Is the Second Most Populous Country in the World. **1,266,883,598** people currently live in India. Women comprise 48.5% of the population. **This gender population gap** starts at birth. For every 100 boys born nationally, 89 girls are born.

- The gender gap fluctuates across India. In the state of Daman & Diu, women represent just 38.2% of the population, while in Kerala they are 52.0% of the population.
- In 2011, there were 35,685,539 fewer women than men across India.

Education-Fewer Than Half of Indians in their 20s Have Completed Secondary Education. 60.6% of women and 81.3% of men over age 15 are literate. 60.4% of members of Scheduled Castes age 15 and older are literate. 71.6% of men and 48.6% of women from Scheduled Castes were literate in 2011.

Literacy rates vary between urban and rural populations. In 2011, 80% of urban women were literate compared to 59% of rural women. Women Are Closing the Higher Education Gap. 46.8% of all enrolled **undergraduate students in India are women**. 40.7% of all enrolled PhD students are women.

Labour Force-More Women Work in Rural India than in Cities .Overall, **the labour force participation rate for women is falling**: from 37% in 2004-05 to 28% in 2016.

- In 2015-2016, women comprised 26.7% of all rural workers, down from 31.8% in 1972-73.
- In 2015-2016, women comprised 16.2% of all urban workers, a small increase from 13.4% in 1972-73.
- 13.4% of Indian working women have a regular salaried

job (2013) compared to 21.2% (2011-2012) of working men (aged 15–59).

5. Conclusion :

There has been a lot of improvement in the status of women in India after the independence. Increased awareness and education has inspired women to come out of the four walls of the home. Gradually women started enjoying equality with men in the society. Women have all the rights and privileges in every areas as possessed by the men. The Constitution of India has given equal rights, privileges and freedom that are enjoyed by the men for years. Improvement in the status of women changes the social and economic status of the country. Status of women in the Indian society is much better than the women in other developing countries. As per the Economic Survey 2017-18, signifying the support and promotion of the growing movement to target and end violence against women and to promote women's rights. Gender issues are assessed on three specific dimensions in the Survey, though it is pointed out that gender equality in itself is "an inherently multidimensional issue". The three dimensions are: Agency: This relates to the ability of women to make exclusive decisions on reproductive rights, financial independence and spending on themselves, and on their households, as well as their own health and mobility. Attitude: This dimension relates to attitudes about violence against women, and the ideal number of female children preferred against the ideal number of male children. Outcomes: This relates to the phenomenon of son preference, which is essentially measured by sex ratio of the last child, choice of contraception, education and employment of women, age at marriage, age at first childbirth and all types of violence experienced by women. According to the Survey, India's score in 14 out of 17 indicators that relate to the agency, attitude and outcomes have improved over time. In seven of these indicators, there has been such consistent progress that India's performance is better than or at par with other countries. There has been notable progress in the agency dimension for women, who now have an active decision-making power regarding

household purchases and visiting family and relatives. There has also been a decline in physical and sexual violence against women, according to the Survey. Moreover, education levels have also improved. The percentage of educated women have gone up from 59.4 percent in 2005-06 to 72.5 percent in 2015-16.

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Women in India

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There has been a lot of improvement in the status of women in India after the independence. Gradually women started enjoying equality with men in the society. Women have all the rights and privileges in every areas as possessed by the men. The Constitution of India has given equal rights, privileges and freedom that are enjoyed by the men for years. Even after various exploitation against women, they are now feeling much emancipated and free. Almost half area and population in India is covered by the women so the development of the country depends upon the status of both sex equally. We can imagine that time when 50% of the population was not given equal opportunities and rights and even restricted to perform many activities in the society. Now a days, women are getting top positions in various fields of life such as some have been great political leaders, social reformers, entrepreneurs, business personalities, administrators, etc. Women need to be viewed as productive members of the society sharing equal authority and responsibilities of being citizens. Social justice also demands equal participation by women in the nation building process and other activities.

Keywords- Women, Status, Improvement

“You can tell the condition of a Nation by looking at the status of its Women.”

Jawahar Lal Nehru had said, There has been a lot of improvement in the status of women in India after the independence. Gradually women started enjoying equality with

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men in the society. Women have all the rights and privileges in every areas as possessed by the men. The Constitution of India has given equal rights, privileges and freedom that are enjoyed by the men for years. Even after various exploitation against women, they are now feeling much emancipated and free. Almost half area and population in India is covered by the women so the development of the country depends upon the status of both sex equally. We can imagine that time when 50% of the population was not given equal opportunities and rights and even restricted to perform many activities in the society. Now a days, women are getting top positions in various fields of life such as some have been great political leaders, social reformers, entrepreneurs, business personalities, administrators, etc. Women need to be viewed as productive members of the society sharing equal authority and responsibilities of being citizens. Social justice also demands equal participation by women in the nation building process and other activities.

Constitution of India and Women Development:

The government of India has taken numerous measures and making honest endeavors to hoist the status of women and establish gender equality. The constitutional obligations as well as different place programs, and policies have laid emphasis on women empowerment in order to bring them to the mainstream of development. India has pledged itself to gender equality through **several Articles** of the constitution. Article 14 – Men and women to have equal rights and opportunities in the political, economic and social spheres; Article 15(1) – Prohibits discrimination against any citizen on the grounds of religion, race, caste, sex etc.; Article 15(3) – Special provision enabling the state to make affirmative discriminations in favor of women ; Article 16 –Equality of opportunity in matter of public appointments for all citizens;Article 39(a) – The state shall direct its policy towards securing all citizens. Men and women, equality, the right to means of livelihood; Article 39(d) – Equal pay for equal work for both men and women; Article 42 – The state to make provision for ensuring just and humane conditions of work and maternity relief ;Article

51(A) (e) – To renounce the practices derogatory to the dignity of women.

The 73rd constitution Amendment Act 1993 was a form of affirmative action to reserve 33 percent of the total seats for all three tiers of panchayats and functionaries of women. In fulfillment of this constitutional mandate, several steps have been taken since independence to empower women, including a series of women-specific and women related legislations: creation of national policy level commitments including the National Policy for Empowerment of women 2001, the National Common Minimum Programme of the UPA government; International commitments such as ratification of the CEDAW convention in 1993 and India's commitments in 2000 to the millennium development goals. At the inauguration of the 11th five year plan, nearly 60 years after women's rights were enshrined in the democratic fabric of India, we are yet to fully honour our constitutional commitments.

Women's Rights Under Indian Constitution:

Right to free legal aid - All female rape victims have the right to free legal aid, under the Legal Services Authorities Act. It is mandatory for the Station House Officer to inform the Legal Services Authority, who arranges for the lawyer.

Right not to be arrested at night- A woman cannot be arrested after sunset and before sunrise, except in an exceptional case on the orders of a first class magistrate. Further, the law states, "The police can interrogate a woman at her residence in the presence of a woman constable and family members or friends". Right to register their complaint virtually- If a woman is not in a position to physically go to a police station and file a complaint, there is a provision for virtual complaints where she can lodge a complaint via e-mail or write her complaint and send to a police station from a registered postal address. This provision leads to the SHO (Station House Officer) sending police to the complaint's place to record her.

Right against indecent representation- The depiction in any manner of the figure of a woman; her form or body or any part in such way as to have the effect of being indecent, or derogatory to,

or denigrating women, or is likely to deprave, corrupt or injure the public morality or morals”, is a punishable offense.

Right against being stalked- Section 354D of the IPC and legal action can be taken against an offender. It has been considered as a legal offense. Stalking has been defined by the law as, “To follow a woman and contact, or attempt to contact such woman to foster personal interaction repeatedly despite a clear indication of disinterest by such woman; or monitor the use by a woman of the internet, email or any other form of electronic communication.”

Provision of zero FIR- The ruling by Supreme Court mentioned that a woman who is a victim can register her complaint at any police station under the Zero FIR ruling. The Zero FIR is an FIR that can be filed at any police station irrespective of the location where the incident occurred or a specific jurisdiction it comes under.

National Policy for the Empowerment of Women: The policy taken note of the commitments of the Ninth Five year plan and the other sectoral policies relating to empowerment of women. The main goal of the national policy for the empowerment of women (2001) is to bring about the advancement, development and empowerment of women. The policy itself reflects the aspirations of women and the women’s movement. The policy will be widely disseminated so as to encourage active participation of all stakeholders for achieving its goals. Specifically, the **objectives** of the policy include-

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

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

A lot has been done but there is a long way to go to be able to achieve what has been enunciated in the national policy for the empowerment of women which was announced in 2001. The number of women in the central government and the state governments and the quasi-government organizations in the states is still very little. At the critical decision making levels, the percentage of women is still very low. Unless there are more women at the critical decision making level and higher civil services, numbers would always remain an area of concern. Data given in the selected development indicators relating to women clearly indicates that the presence of women in decision making positions is now here near parity with men.

Women Empowerment Programmes and India's Five Year Plans:

Government programmes for women's development begin as early as 1954 in India. Although the beginning was made in 1954 the actual participation of women in main stream economic activities begin only in 1974 with the report of the committee on the status of women in India. In the Seventies the government dealt with women's development issues as part of wide category of poverty alleviation. In the eighties realisation came that women are not just a segment but are the core of India's poor. This made the understanding regarding the need for special programmes for women as a top priority item. During the Nineties the National

Commission for Women Act 1990 was set up to safe guards the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the constitution of Indian have provided 33 percent of the total seats for all three tiers of panchayats and functionaries of women. The idea was to facilitate women's participation in grass roots policies there by empowering them to become partners in the decision making process. The Eighth five year plan (1992-97) promises to ensure that the benefits of development from different sectors do not bypass women. Special programmes are to be implemented to complement the general development programmes. The flow of benefits to women in the core sectors of education health and employment are to be monitored vigilantly. Women must be enabled to function as equal partners and participations in the developmental process. This approach of the Eighth plan marks a definite shift from 'development' to 'empowerment' of women. The Ninth plan (1997-2002) made two significant changes in the conceptual strategy of planning for women. Firstly empowerment of women became one of the nine primary objectives of the Ninth plan. Secondly the plan attempted convergence of existing services available in both women specific and women related sectors. During the year 2001, the national policy for empowerment of women (2001), the main goal of the policy is to bring about the advancement, development and empowerment of women. The important one objective of this policy. equal access to participation and decision- making of women in social political and economic life of the nation. The empowerment of rural women is crucial for the development of the rural Bharat. Briging women into the mainstream of development are a major concern for the government of India. Which is 2001 has been decline as the 'Year of Women Empowerment'. National policy approach to the Tenth plan (2002-2007) for empowering women will now stand on a strong platform for action with definite goals targets and a time frame as the promotion of gender equality through social, political and economic empowerment of women is one of the central concerns. During the Eleventh five year plan (2007-2012) the

government is planning to ensure that at least 33 percent of all direct and indirect benefits of all schemes flow to women and girl children. Regarding women safety and reduce crime against women, government of India has passed another Juvenile Justice (Care and Protection of Children) Bill, 2015 replacing the earlier Indian juvenile delinquency law of 2000.

Problem faced by women:

Women are doing hard work in performing professional as well as household responsibilities very actively. Even after huge level improvement in the women status in India, they are still exploited and abused in many ways like rape, sex discrimination, etc. Technological advancement results in retrenchment of women employees. No one thinks of upgrading their skills. Maternity leave is seldom given. It is much easier to terminate the woman's employment and hire someone else. Trade Unions do little to ameliorate the lot of women workers. Women's issues do not occur on the priority list of most of the trade unions. Women going to work are often subject to sexual harassment. The psychological pressure of all this can easily lead to a woman quitting her job. Most of the problems that beset working women are in reality rooted in the social perspective of the position of women. Typically, the orthodox mindset in the Indian society makes it difficult for a working woman to balance her domestic environment with the professional life. In some families, it may not be acceptable to work after six o'clock. Those families that do accept these working hours may experience considerable anxiety every day about a woman's safety while traveling. So many issues affect a working woman because she is closely protected or watched by her family and the society. According to survey by ASSOCHAM, on 1000 women professionals, around 80per cent of the households expect their daughters-in-law to prioritize household requirements over the official work. Further, many of them are physically and psychologically abused, by their in-laws and husband but they do not complain or let others know about it, particularly if they have children.

Conclusion:

Improvement in the status of women changes the social and economic status of the country. However, it is not enough to say that status of women have been completely improved in India. Traditionally men are seen as the bread winner and women as the house-keepers, child bearers and rearers. This typecast role model continues to put obstacles before the working women. If we want to see a society free of sexual harassment, there is need of changing the mindset of the society. Simply enacting laws is not sufficient. A fundamental change is required in the attitudes of the employers, policy makers, family members and other relatives and the public at large to ensure safe working atmosphere for women. Women need to own up to their power and know their rights.

“A woman with a voice is, by definition, a strong woman.” - Melinda Gates

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Role and Status of Women: From Past to Present

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The significance of a society can be judged by the place given to women in the society. Of the numerous factors that excuse the greatness of India's ancient culture, one of the greatest is the honored place recognized to women. Manu, the great lawgiver, said long ago, 'where women are honored there reside the gods'. According to ancient Hindu scriptures, a man without the participation of his wife can perform no religious rite with precision. A wife's participation is important in a few religions, such as in Hinduism. Married men along with their wives are allowed to perform holy rites on different important festivals. Wives are, thus befittingly called 'Ardhangani' (better half). They are given not only important but also equal position with men.

As a result of this recovery of freedom, women in Indian have eminent themselves as teachers, nurses, airhostesses, booking clerks, receptionists, and doctors. They are also participating in politics and administration. But in spite of this amelioration in the status of women, the evils of illiteracy, dowry, ignorance, and economic slavery would have to be fully uninvolvement in order to give them their rightful place in Indian society.

After attaining independence, the Government of India considered to provide women equal status as men by means of developmental programmes. But, despite much effort Indian women are at rest ill-treated and inhabit a low status as compared to males. This paper attempts to analyze the changing status of

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women in modern India and is based entirely on Primary and secondary data. The analysis shows that although women in modern India have made a significant progress in every area of life, they still have to fight back against deep-rooted patriarchal mindset of society. The Indian constitution grants women equal rights as that of men but they were never been successful to bring amazing change in the status of modern women. Equal footing with men is still an delusion for females because male supremacy still prevails in the society.

Keywords- Society, Status, Participation, initiatives, independence

Introduction:

“Be the change you wish to see”-A woman is the only soul who has the power to carry another soul with her.”

Women role is very important. Nothing is possible for men without women. A woman is the basic component of society. She makes a family, family make a home, home a society and finally society make a country. A country cannot develop until and unless its women take initiatives for development works. Swami Vivekananda has also said, “It is impossible to think about the welfare of the world unless the condition of women is improved.” The status of women in India has been subjected to great changes over the past years. The position of women social, economic, political and common- in India today is much higher than in ancient and medieval periods. While the status of women has been raised in the eyes of law, but they are still much far from equality with males. Hypothetically the situation of modern women was high though virtually it was low. Women’s are still oppressed and embarrassed in modern Indian society. Historically, the period after 1750AD is known as the modern period. Status of women in this period changes drastically

The woman in recent times is toward the inside into certain new fields that were unknown to the woman’s sphere of role-sets. They are activating participating in public, monetary, and supporting activities. The women of the present generation have

generally received higher education than the women of their preceding generation. There have been distant reaching penalty in the economic rank of their families.

What does Women Empowerment mean? Women empowerment literally means empowering women in every field, be it in the field of science, Drama, music, Army Sports and even at home .Giving that freedom and space to women everywhere around at par with men to perform and showcase their inner strength and capabilities is what mean by women empowerment .But how is this going to come to the fore? Good citizens add to the strength of the nation .During the early Vedic period, people used to worship women .Every woman was treated like a Goddess. She was respected by all and led a dignified life .But later this was not the case as during the later Vedic period ,the whole scenario changed and it changed completely .

India, being one of the developing countries of the world still has a long way to go in many aspects and field. Many women across the world and in India also have proved themselves many times by reaching the pinnacle of success in different areas of work and talent .Why go around and see other countries and their scale of success?

Objective of study: The purpose of this study is

- To understand where the woman stand
- To understand is women in empowerment
- To understand what is the role of woman in past and present.
- **To Analyze Is she gets equal right**

3. Research methodology:

Research Methodology The present study is based on Primary & Secondary study.

The date was collected through personal interview.

The data was collected through Journals, Books, Magazines and internet, Newspaper etc.

Literature Review:

As women comprise half of the total population of any society in terms of number, any developing country cannot embark upon the issues of poverty, underdevelopment and democratization

without the effectual use of their potentials. The Beijing Platform for Action (1996-1999), states that poverty eradication that is based on sustainable economic growth, social development and justice requires the contribution of women. Societies that distinguish on the basis of gender pay the cost of greater poverty, slower economic growth, weaker governance, and a lower living standard of their people (Kenefe, 1998). In consideration of the cost of leaving women out of the development agenda, Hill and King (1995) state that, all else being equal, in countries where the ratio of female-to male enrollment in primary and secondary school is less than 75 their levels of GNP are roughly 25 percent lower than in countries in which there is less gender disparity in education. Furthermore, research indicates that if gender inequality was to be eliminated in Latin America, not only women's income increases but also national production could rise by more than 5 percent (Psacharopoulos and Tzannatos 1992). A World Bank (2000) gender analysis of many countries asserts that women tolerate the largest and most direct cost of gender inequality and lack of empowerment. The cost is not only nature but also communal and intergenerational. Thus women empowerment is necessary not only for the women themselves but also for the development of society as a whole. In this section, literature in regard to the importance of political and economic contribution of women and the role of education as empowerment tool will be reviewed.

Ancient Indian Women:

The position of women in ancient India has been a very complex one because of the inconsistent statements in dissimilar religious scriptures and sometimes in the same text at unusual places. Some have described their status as 'equals to men', while others have held not only in disregard but even in positive disgust. This is why it has obtainable many problems to sociologists while evaluating women's status in India. The cultural history of India reveals that in India hypothetically women enjoyed the status of Devi (goddess) as described in many religious texts of Hindus, the majority community in India.

While woman enjoyed the hypothetical significance which these texts sketch for the wife who was defined ardhagini (better-half), but in practice she had a deferential position than man. She was regarded as a 'chattel' (a corporal moveable property) with no rights.

It was normally seen and understood that women had inferior status with position to power and influence than men in all spheres of life—family, community, religion and politics. Till just, it was detained that up to marriage, she is confined by her parents, at some stage in married life, she is looked after by her husband, and after the death of her husband, she was used to spend enduring years of her life under the roof of her children without any will or desire and rights in the family.

She was not permissible to decide how money would be spent or invested. She did not have any money at her removal. She had to take permission to spend money from her elders—father, brother or husband or any other male or female elder person in the family. In brief, she had no character of her own. A few scholars have explained this lower position of women as a result of patriarchal code of living. The inflexible codes of behavior as outlined for women in Brahmanical texts were also responsible for the low status of women in India.

In the following paragraphs I survey in short, the situation of women in India from Rig-Veda period to current times.

Rig-Veda Period:

It is generally upheld on the basis of the instances depicted in religious texts (e.g., Vedas, Upanishads, Smritis, epics like Ramayan and Mahabharat and other Dharmasastras) that in ancient India, mainly in Rigvedic period, women enjoyed equal status with men. They had an honourable place in the society. They were not remote from men and freely participated in community life. They attended great assemblies and state occasions. They studied the Vedas and composed hymns. They also renowned themselves in science and learning at their times. They were considered thinker companies of their husbands, as the friends and loving helpers in the journey of life of their partners,

in their spiritual duties and the centre of their domestic paradise. In Vedic times, women were not treated as substandard or inferior but equal to men in all matters of life. They were given education and had a influence in the selection of their husband. Marriage was regarded as a religious bond. Child marriage was unknown. Often there were love marriages known as Gandharva Vivaha. Monogamy was a general rule. Polygamy was almost unknown. Women enjoyed complete freedom in household matters. The references in the Rig-Veda to the life of a widow are very few but it was not characterized by boundaries and austerities as in the post-Vedic days. Remarriage of widows was allowed. There are a number of references to the custom of Niyoga where a brother of the dead husband/or any other anyone could marry the widow.

Post-Vedic Period (Upanishads, Puranic and Smriti Periods):

The situation enjoyed by women in Vedic period deteriorated in post-Vedic period. It was steadily dishonored in the Puranic and Smriti periods. The interpretation of position before BC 300 shows that she enjoyed a fairly high status, though not to the point that she enjoyed in Vedic period.

It appears that several radical changes that took place in the Indian society from about BC 300 to the beginning of the Christian period led to the restriction of freedom of women. Imposition of Brahminical rules and code of conduct, inflexible restrictions imposed by caste system and joint family system were the main reasons for lowering of status in this period. A daughter began to be regarded as irritation. They were underprivileged of the right of legacy and ownership of property. Pre-puberty marriages came to be practiced. She was prohibited to offer sacrifices and prayers and undertake pilgrimages. Practice of polygyny came to be tolerated.

Medieval Period:

The period between 11th century to 18th century witnessed promote deterioration in the position of women due to the force of Muslim culture. In this period, female infanticide, child marriage, purdah system, sati and slavery were the major social evils moving the position of women. The delivery of a female

child begins to be regarded as pest, a bad luck. They were almost restricted to the doors of their homes. There was further limitation of freedom of women in matters of education; the Purdah system came to be meticulously followed. Women education was almost disqualified. More and more feeling of conservatism increased about home rather her position worsened in this period. Women. She not only continued to hold low status in and outside. It is often said that in India the purdah (veil) system came into survival only after the arrival of Moghuls. A.S. Altekar, in his book.

British Period:

During the period of British rule of about 200 years (early 18th century to the first half of 20th century) some considerable progress was achieved in eliminating inequalities between men and women in matters of education, employment, social and property rights and so forth. Sati, purdah, female infanticide, child marriage, legacy, slavery, exclusion of widow remarriage and the lack of women's rights in different fields were some of the problems which involved the awareness of British Raj. However the British rulers primarily decided not to hamper with the conventional social structure of Indian people (Hindus) and as such they took no steps to bring any change in the status of women in India. It is only in the second half of the 19th century and the first quarter of the 20th century that they took some steps to eradicate or change some social customs through governmental actions. For such actions encouragement was provided to them by some social reformers, such as Raja Ram Mohan Rai, Ishwar Chandra Vidyasagar, Dayanand Saraswati, Keshab Chandra Sen, Swami Vivekanand, Maharshi Karve, Justice Ranade, Mahatma Gandhi and others. Through the pains and the a variety of factions launched by these great social best of the 19th century before independence, it had been possible to get many legislations passed and public estimation mobilized in favour of some issues of social reforms.

These steps have smoothed the way in removing the obstacles in the progress of women. Not only this, it had helped in eliminating inequalities between men and women and giving

appropriate respect to the other-half of the society.

The most significant legislations relating to the problems faced by the Indian (Hindu) women passed during British period were as follows:

1. Abolition of Sati Act, 1813.
2. The Hindu Widow Remarriage Act, 1856.
3. Civil Marriage Act, 1872.
4. Married Women's Property Act, 1874.
5. The Child Marriage Restraint Act (Sharda Act), 1929.
6. Hindu Law of Inheritance Act, 1929.
7. Hindu Women's Rights to Property Act, 1939.
8. Hindu Marriage Disabilities Removal Act, 1946.

Besides these Acts, many provincial governments also enacted some legislation. In 1779, infanticide was declared to be a murder by the Bengal Regulation XXI. In 1804, this was comprehensive to other parts of the country. Another major feature of the 19th century was the effort made by social reformers to educate Indian girls. For more than 2,000 years, from about BC 300, there was virtually no proper education for women. Only a few women of the upper castes and classes were given some education at home.

The ideas of imparting education in a formal way first emerged during the British period. Christian missionaries took great interest to impart education to the girls. It was in 1824 when the first girl's school was started in Bombay (Mumbai). In 1882, girls were permitted to pursue higher education. Since then, to pursue there has been uninterrupted progress in the field of education of girls in India.

In the last decades of 19th century, a noticeable change took place in the outlook of both men and women about the education and employment of women as teachers, nurses, doctors, etc. This changed outlook towards women's education also helped in rising the age of marriage and enacting legislation to ban sati. Thus, the opinion prepared by the 19th century social reformers and their determined hard work led to the liberation of women. This also helped them to take their rightful place in society.

After Independence:

In accumulation to the events to encourage the status of women in India initiated by Britishers, many energetic steps (legal, social, economic and political) have been taken by Government of India after independence by removing the hurdles put in their way by traditional past. The efforts of the social reformers and their behavior launched in the pre-independence period also not interest fruits. The Indian National Movement also led to the setting free of Indian women. The leaders of the national group realized that the discharge of the country from the repression of imperialism was not possible without the active contribution of women who constituted half of the population of the country.

Most of the public reformers and thinkers of the 19th and 20th centuries were prejudiced by the creed of the moderate viewpoint of the West, which emphasized the principle of agreement rather than position, a normal viewpoint of life and evils, freedom of speech, censure of right, curious of conventional dogmas and finally the gratitude of the worth of the individual and insistence on the rights of man as different to his duties. They also got impulsion from Upanishads and other Hindu scriptures.

The decades after independence have seen marvelous changes in the status and location of the women in Indian society. The Constitution of India has laid down as a primary right the parity of sexes.

But, the change from a situation of utter squalor of women to a position of equality is not a simple case of the growth of women in the current period. To boost the position of women, many legislations pertaining to women were enacted after independence. These were mainly related to marriage, divorce, legacy of property and employment.

Some of the important Acts are mentioned below:

1. The Hindu Marriage Validity Act, 1949.
2. The Special Marriage Act, 1954.
3. The Hindu Marriage Act, 1955 (amended in 1986 and 2010).

4. The Hindu Succession Act, 1956.
5. Immoral Traffic (Prevention) Act, 1956.
6. The Sati Prevention Act, 1987.
7. The Dowry Prohibition Act, 1961.
8. Indecent Representation of Women (Prohibition) Act, 1986.
9. Prohibition of Child Marriage Act, 2007.
10. Protection of Women from Domestic Violence Act, 2005.
11. Compulsory Registration of Marriage Act, 2006.

Besides, the Acts especially related to employment are:

1. The Factory Act, 1948.
2. Employees Insurance Act, 1948.
3. The Maternity Benefit Act, 1961.
4. The Equal Remuneration Act, 1976.

The above legislations and many other emancipator events of the communal reformers have no disbelief raised the position of women in India but still much is to be done in this field. The organization of bigamy has almost come to an end; if detected, it has become a liable to be punished by offence. Today, both sexes have the precise to a civil marriage.

The age of marriage without parents' permission has been increased to 21 for boys and 18 for girls. Thus, monogamy along with facility of judicial separation, nullity and divorce (even on mutual consent), legacy (equal share in paternal property), embracing, widow remarriage and sati elimination are some of the significant features of post-independence era which put men and women on equal footings from the point of view of governmental measures.

However, social regulations have not been very operative in India because of many reasons. One important reason is that most of the women are not fully aware of the procedures accepted by the state for their upliftment and even if conscious they do not use them because of the old communal values that are still persisting. These traditions and values inhibit them to take any revolutionary steps.

Legal or legislative sanctions alone cannot bring any substantial change in the broken position of women unless there

is a obvious change in their boldness and awareness of men and women both. In this respect, their illiteracy is one of the great interferences. According to the 2001 Census, 45.84 per cent and 2011 Census, 34 per cent of women are still uninformed in India. Even well-educated women also do not work out their right of equivalence wherever it is required.

Consequently, the status of women has been up stretched in the eyes of law, but they are still far from equal to men in every scope of life. In reiteration, they tolerate to suffer modification, incitement, shame and influence in and outside home.

Theoretically, women might have been given more freedom but in practice, they still offended many hardships, unfeeling self-esteems and dishonorable management everywhere. Within the home, she is still not preserved at par with her male complement. Excepting a few urban cultured families, a baby girl is never welcomed with as much *éclat* and contentment as a baby boy.

Sometimes, the birth of a girl is observed as a bad portent. They are not preserved as equals to men, and not given due esteem in the family (75 per cent women are in labour force but only 0.01 per cent has property rights). Male's characters as father and husband still control over both his children and wife.

The power to rule the home and the specialist still rests in the hands of male head of the household. The leading father exemplary still continues in most of the middle and lower class families. Departure aside a few, in the so-called modern families wives have not become equal partners to their husbands even if they are well-educated or more educated to their husbands.

Most of the choices of the household—from acquiring daily household items to decide about the education and marriage of their children—are taken by father/husband. There is no substantial change in the approach of the males even in the families where females are working outside the home.

Women as daughters or wives have to pursue permission from their fathers/husbands for going outside home or for getting higher education. In some families, it is seen that husbands do not allow their wives of the same ability and education to take up

any job obligation of the same status outside the home.

They prefer their educated wives should exploit their dynamisms just in home management and nurturing and caring of children or old parents. Women's lower status in the society contributes to early marriages, lower knowledge, poor nourishment and high productiveness and humanity levels, particularly during the generative age.

In specialized field their disorder is also not better. Till lately, women from the higher castes were not allowed to work outside the home for some remunerative job. They do not enjoy equal rights in many matters in the occupational fields also.

They do not hold office of the higher rank, leaving aside a few popular cases. A woman supervisory may be of the same rank as a male executive, but because she is a woman, she may not receive the same honour and prestige, he receives.

The case of super cop Kiran Bedi is well known. She was outdated for the post of Delhi Police Commissioner by a man two years junior to her in service. Correspondingly, a woman IAS officer Reva Nayyar did not make it as Cabinet Secretary and Veena Sikri, IFS was not appointed as the Foreign Secretary.

There are still any numbers of other fatalities who decline unseen. Twenty-one years ago Wall Street Journal had coined the term 'glass ceiling' to refer to ostensible obstacles that avoid from reaching the top grading that still hold true, barring a few extraordinary cases. Additionally, women earn less than men have less access to more impressive better paying professions even when they are equal in all compliments.

The best example is provided by the rural India, where in theory women are equated with goddess, but in actual practice, they are treated as drones. The problems of subordination, inequality, dependency and the mistreatment experienced by women have not much rehabilitated in the villages, where most of the India lives, even after 65 years of independence.

Cruelty is coupled with no equal prospect for social contribution in meanness of the enormous amount of work which is predictable of them in the home as well as in agricultural field

or in some employment. One of the main characteristics of women is her multi-tasking skill. She is usually the one who handles home as well as professional field or office. Jessie Bernard (1981) who argued that “the status of women cannot be compared with that of men. It is generally said that men have higher status because they are usually better educated and have more organizational skills and experience than women.”

In accumulation to these, women obtain their status from their husbands, that they are entertained to reason themselves as substandard, and they are physio-psychologically habituated, to use the modern term, they are programmed to be companions and mothers, non-competitive with men because they are less a. Additionally, women earn less than men have less admittance to more prestigious, better reimbursing professions even when they are equally qualified or experienced. Even having children increases the husband’s power, for the wife becomes more dependent able to participate.

Role Women Play In Modern Societies:

Inappropriately, in many cases, women are neglected badly and very frequently the **prominence of women in the society** is undervalued. Not long time ago, main actions in women’s lives was measured being a good cook, and remaining wife, taking care of the kids and the household. What else? Actually nothing! Women were not even permitted to vote in past century, there were very few female scientists because women’s education was never fortified. Temporarily, men were taking leading locations in business, economy, and science and were creation the image of the society. For a very long time, women were measured mediocre to men. However, the role of a woman in society has expressively rehabilitated during recent periods. The first optimistic changes linked with the role of the women became particularly obvious after the World War I. Gradually people started comprehending the significance of women in the society as it is. It’s safe to say that it didn’t occur easily. It took lots of tears, fights, struggle for many generations of women to, at minimum, get the accurate to vote. Today the significance of

women in the society is elsewhere any distrust. In today's world, women with their determinations, cleverness and asset have demonstrated that the word "substandard" has nothing in common with their gender.

The traditional and labeled attitude towards women as wives and just reproducers of generation is destroyed. It's not underground, that besides being good mommies, cooks, and housewives, women are also as fruitful in all areas as men. Women have established that they're not only a instrument for transporting up children. They can also be full associates of society having their inspiration on all areas absolutely. However there are still some issues linked with gender equivalence. Some people think that the role of a woman and a man are changed in the society.

Woman as a wife:

Woman as a wife enjoyed ideally a status almost equally to that of her husband and performed both social as well as organic functions. Even today, the Indian girls are still carried up on models depicting self-sacrifice, frugality, and detriment. The desire for mutual affection and love is beginning to seem in their beginning of their association with their husbands. The husband-wife relationship has become more equalitarian in character and much more intimate. More freedom of choice in marriage is thus an supplement to the change in form of the family.

Women's role in politics: Edification of women has not only facilitated them to become aware of the political problems, but they are progressively becoming active contributors in the administrative life. Some are registering themselves as members of political parties, attending party meetings, agreements, and resounding out political programs. Some women are accomplishing convincing political stature of their own and have become influential in shaping the public opinion for the betterment of women's conditions in society.

Participation of Women in Socio-economic activities: The woman in modern times is inflowing into confident new fields that were indefinite to the woman's province of role-sets. These are the woman's contribution in economic, political, and social

life. The modern woman intensely requirements to enter into a work career because of the persistent economic needs of the family. In middle class families, much prominence is given to the preservation of high average of living. To fulfill the economic needs of the family and to accomplish higher standard of living the woman contributes in economic happenings.

Marriage: Most women, straight the educated, respect marriage as a substance of parental choice. Many young girls of the middle and upper classes are educated with a interpretation to marriage rather than to careers. Again, many girls enter into careers speciously not because they want them, but because there is nothing else to be done until their parents find them husbands.

Women equality is not universal: Women's equivalence in terms of education, employment, and power is still a separate rather than a worldwide realization. The mainstream of our women are still satisfied to accept a mediocre status. This is by and large due to the fact that, although legally women have equal rights with men, there are not enough jobs for women and working women are not sufficiently threatened from mistreatment.

Unaware of their legal status: Women are normally not conscious of the requirements related to the enhancement of their own situation. Straight if they know about some of the necessities associated to their rights of progression, marriage, or family, they do not aspiration to invoke them. Customary supremacy of the expert of the male parents, husband, and other elder members of the family frequently confines the pleasure of their permissible rights by the women. The manifestation of these glitches still be contingent basically upon the attitudinal changes in society.

Rural women: Gandhiji's revelation that women must play an equal and important role in national development. Though, the measure for levitation the socio-economic position of women had complicated generally the middle-class educated women in main urban centers while the great mass of rural women are yet to enjoy the constitutional rights and freedoms as preserved in the Constitution.

Role of Women Welfare Organizations: Among the national

level, the important organizations are Young Women Christian Association, All India Women's Conference, National Council of Women, Inner Wheel (Women's section of the Rotary International). In many cities, local organizations exist such as Mahila Mandal, Mahila Samiti, and Regeneration Clubs, etc.

Women in Society & Economy:

The modern women are motivated towards the social issues, and trying hard to recover the social status of women at great. Enlarged awareness and education has enthused women to come out of the four walls of the home. Many women actively supported and participated in the separatist measure and protected distinguished positions and offices in management and public life in free India. Conventionally Indian women exist because of the family and for the family. Just like their man counterpart; women are also fond of presence social functions and value her social life quite a lot. Formerly, men-folk used to dishearten women from leaving their households for presence social functions. Now the range of education, especially that of women, and with that the changing social attitudes of educated women have changed the order. The contemporary woman has underway considerate for her health, figure, cultural needs and interests, academic detections, social interaction, religious activities entertaining needs, etc.

One of the key devices of a very durable economic growth is the monetary empowerment of women. Regrettably, the financial authorization of women still remains something not common in many countries of the world. Though, it is indispensable to understand that inspirational the role of women in the economy will principal to the country becoming more constant. It will help to reduce the poverty.

Women in Politics:

For a very long time, women and politics were vertical far from each other and all was because of intensely rooted typecasts, which excepted the role of women in any political activities. There was a strong acceptance that women have nothing to do with politics.

Facts, nevertheless, come to demonstrate the conflicting. Women in legislation are not a little less successful than men. The number of women representatives and radical leaders is cumulative every day. The political authorization of women can become an influential tool for increasing the importance of women in the society, as this let women raise their voice for a large audience. They will have the chance to talk about such issues as gender inequality, women healthcare and the defense of the rights of women and girls.

Women in Society & Entrepreneurship:

A lot of nonchalant startups small businesses are established by a number of women. Many of them seem to be positive sufficient to improvement the economy. Women in entrepreneurs form their roles and accentuate the significance of women the society. Still even today numbers of gender-based matters make it rigid for a woman to originate her own business. Very often this ensues because this sphere is measured a man controlled. It wants enormous exertions for a woman to arrive the compass where she is not welcomed. That is also indispensable to state number of social entrepreneurs which reproduce on today's society in an extremely positive way. Their main aim is to elevation the problems of society and help people in need to distribute their message supposing a better life. By the steps, we are making huge efforts to change the world for improved.

Women in Family:

However today women are determined for being esteemed not only as wives but also for their proficient skills and potentials, there can't be even any thought one of the most important roles of women is keeping up family values. Let's conceive a woman is the chief executive of the family. She's the one who allocates tasks to family members and is accountable for them to fulfill it. Let's agree every initiative comes to total obliteration without a chief executive. So, the same problem is in the family as well. It's unbearable to visualize it without women!

Women in the field of Education:

After Independence, women of India appropriated to

education in a comparatively large number. For example in 1901, the literary level of the females in India was just 0.6%, it increased to 39.42% in 1991 and to 64.1 in 2001. Numerous assistances such as free-ship, allowance, loan facility, hostel facility etc are presence given to women who go for higher education in many towns and cities, educational associations meant only for female children have been conventional.

The educational presentation of girl students predominantly at high school and college equal is evidencing to be better than that of boys especially after 1980. We have today some academies completely meant for women. Example- SNTD university for women (poona) (ii) Padmavathi University for women (Terupati), Mother Teresa University for women (KodaiKenal, Tamilnadu) Sri Avinashi lingam Homes Science college for Women (Deemed University, Coimbatore.) Girls' students are getting admitted on merit basis to the prestigious engineering and medical colleges in a relatively bigger number during the recent years.

The contribution of women for developing various languages cannot be ignored. MahadviVerma and Subhadra Kumarichauhan are well known for Hindi writings, Amretapritam has enriched Punjabi language with her works. Kuntala Kumari Sabat has enriched oriya literature, many women authors have been awarded prize by the Sahitya Academy and other organisations. There are hundreds of women editors, journalists and journalists in the land who are execution commendable services.

Women in Economic and Employment Fields:

In both villages and cities there has been a extra ordinary growth in the quantity of women going out of the four walls of the domestic and becoming workers. In the "employment market" they are success-fully struggle with the men popular, in every field, the number of women employees is progressively increasing since 1991, though in a smaller number, women are getting engaged into the Army force, Air force and Naval force also. Employment has given women economic independence and the feeling of position. They now impression that they can stand on

their own and look after the entire family by themselves. This has improved their self-pride and self-reliance. Employment delivery has made them to feel that they need not live as organisms on their men traditional. In order to give defense to the economic interests and rights of the women folk the government has undertaken various socio economic statutes, which cover areas such as rights to property or legacy, equal wages, working conditions, maternity benefit and job security.

Conclusion:

Educated women are just on the beginning of evolution from ritual to innovation. The women themselves wish that their status and position in society should rise higher. Though a proper climate for such a change is still wanting, yet there have been many organizational and constitutional innovations for the development of their position. The traditional status and role sets of women are flouting up and new role-sets based on attainment, independence and equality are progressively coming up. We fight for equality but then also there is discrepancy in the society.

Since Adam and Eve, women have been condemned in many ways such as the rights and even creating their own decisions. To start with, in a family, woman had no right. A woman might not divorce her husband still if she is unhappy with him. Since she did not have right of divorce. Their responsibility at home was just cooking meal, cleaning the house, taking care of children and many things like these. Moreover, the daughters of a man could not receive tradition just because they were women. Secondly, like in family, in business area women were not leading. They were used in the work areas like agriculture or handcraft just to advantage from their physical power. They were not dissimilar from slaves. They were allowed to use their minds.

Still woman is standing where she was earlier, she sacrifices for family for children for society even she has a good position in education sector, economics and employment field ,family, entrepreneur etc., In my opinion woman has no right to take decision.

It is the need of the hour to stand and demand equality for

all. Article 14 of the Indian Constitution stands for equality for all. Unfortunately, those equal opportunities to all do not prevail in our male dominated society. Women are there for in world. It is rightly said, "What a man can do better." There is nothing in this world that a woman cannot do or achieve. It should always be remembered and appreciated that this world exists only because woman exist. Woman who are 'homemakers' perform the toughest duty of all. they are neither paid, nor are they appreciated for their work and yet, they do not complain. They work for their family out of love and compassion and not out of any greed or special motive. And it is a bet that no man in the world can perform the duty of a homemaker better than a woman ever.

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Financial Literacy among women in India: The Review of Literature

*** Dr Rita Khatri**

Financial literacy is the set of skills that enables common man to take effective decision to use their money. It is one of the important element in sustaining the economic wellbeing. Over the decades it has been observed that financial literacy is poor among the women in India. Although our country has done great achievements to boost the economy but Indian society has not given women the equal privilege to take financial decision. Most of the financial decisions are taken by the male member of the family. Therefore this research paper attempts to study and analyze the literature and understand the financial literacy of women in India. The researcher has also suggested some initiatives that government can take for improving the financial literacy of women in India.

Key words: Financial Literacy, India, Women

Introduction:

Financial Literacy means the capability to make effective decisions regarding the use of money. A financially literate individual is able to make intellectual judgments and take effective choices regarding the usage and management of money (Noctor et al., 1992). Due to development in the economy over last decade and expansion of financial market with various types of financial products has paved the way to learn and understand the financial services. India is traditionally an enthusiastic savers (Narendra, 2015) where most of the household income is saved

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by Indian women. These women put their effort to save the money so that they can support their family during the emergency situation but due to lack of knowledge they save principal amount ignoring the interest they could have earned if they would have invested in financial products. Women in India still are deprived of financial freedom and because of lack of trust they are reluctant to share their financial details with their near and dear one. Due to this the financial literacy of women in India is very poor though they are the better one to understand. As per the financial literacy survey conducted by Visa, Service giant it was found that Indian women ranked on 19th with only 36.8% are financial literate, whereas it has been 47.8% in Mexico, 46.3% in Australia and United States with 44% while the highest level of financial literacy was with Brazil with 50% literacy rate.

Today women are engaged in both formal and informal sector. Therefore financial literacy among women becomes very crucial component to promote greater engagement of women in the current economic environment but also to prepare them for future.

Objectives of the Study:

- To understand financial literacy level in India.
- To analyze the financial literacy among women in India.
- To provide suggestion for improving financial literacy among women in India.

Methodology:

The study is a literature based exploration. Data has been collected from secondary sources by referring various research articles for framing the conclusion.

Literature Based Review:

Lusardi, A. and O.S. Mitchell(2008) has undertaken the study on Planning and Financial literacy: How Do women Fare? The study was done to examine the saving behaviour of the women and analyzed their retirement pattern of investment, sources of information used for planning and to analyze the financial literacy of women. The study was conducted on 1264 respondents and it was that women has little financial literacy, retirement calculation

was not an easy task particularly for women and they are much more rely on family, friends, and advisors for their financial planning.

Martha Klatt, (2009), conducted a study on An Assessment of women's Financial Literacy with the objective to identify the barriers preventing knowledge and understanding from being translated into actual behaviour, what resources are need to provide women with financial information and whether there is a need for more resources and training program. The study was conducted among 300 women and it was found that there was some barrier that women face in regards to financial matter. It was also found that women were very uncomfortable in seeking financial advice and it also revealed that there is a need of workshops and money management seminars to create awareness among women.

Joshi Prajakta (2013) through her paper "The way of financial Capability is through financial literacy: Indian and Global scenario." has analyzed the financial literacy and its importance and to understand the current financial initiative that are taking place in India. The study was based on descriptive analysis. The study concluded that in India financial literacy is now on the positive side. The Reserve Bank of India, Commercial Banks, SHGS, NGOs and the government has taken a lot initiatives in this field but still coordinated efforts are required because majority of the population still lives on day to day earning and are not able to think about savings and investment.

Mathivathani et al (2014) conducted the study on financial literacy among rural women in Tamilnadu; the objectives of the study was to understand the level of financial literacy among rural women in Tamil Nadu and found that financial literacy in rural women of Tamil nadu was very low. The study also suggested that the development of the financial literacy would help the women for making better financial decisions, proper utilization of financial services and products. It would also help in wealth accumulation and financial wellbeing which lead to their personal development as well as social development.

Chijwani. M (2014) conducted a study of financial literacy among working women in Pune. The purpose of the study was to find out the most popular and preferred investment instrument. Working women of Pune were selected for the study on random basis and it was found that women were aware about the financial products and the most preferred popular investment avenue among the females interviewed was Systematic Investment Plan.

Haqueet.al. (2015) conducted the study on women's economic empowerment through financial literacy and financial attitude. The study aim to understand the relationship between financial literacy, financial attitude and financial well being and economic empowerment of working women. The study was conducted on 300 working women of non-financial sector of Pakistan and it was proved that economic empowerment of women in Pakistan are significantly related to financial literacy, financial attitude and financial well being.

Deka.P(2015) tries to study the relationship between women empowerment and financial inclusion and financial literacy and it was found that financial inclusion and financial literacy are the essential step toward achieving women empowerment. But government has to provide adequate infrastructure in which banks are free to practice the necessary innovations to reach the low income women without losing their profit.

Arora Akshita(2016) had conducted the study in the urban areas of Rajasthan. The study focused on assessment of financial literacy of working Indian women in the urban areas of Rajasthan. Over all 700 working women were assessed and only 400 were responsive in the survey process. Three Parameters i.e financial Knowledge, financial behavior and financial attitude were taken into consideration for the study and it was found that general awareness about financial planning was very poor but they were better in financial attitude and behavior.

Paluri Ratna (2016), analyzed nine influencing factors for studying the financial attitude. These were anxiety, interest, intuitive decisions, precautionary savings, free spending, materialistic and fatalistic attitude, propensity to plan their

financial goals. The study was conducted in Nasik and based on cluster analysis classified the customers into judicious customers, conservative consumers, acquisitive consumers and unsure consumers. The study concluded that only one third of the respondents did not buy and financial product and fixed deposit and insurance were the most preferred product for investment.

Findings of the Study: From the above study following was analyzed:

- Involvement of women in financial decision was found very low in India as compared to other countries.
- Even today male community dominates the financial decisions in many families
- Indian women are not given equal privileged as men to learn and understand and participate in financial planning. Knowledge sharing among women is comparatively low.
- Even in finance job placement men's are more preferred than females as they consider men to be more focused and responsible for financial decision.
- The study also highlighted that women has better financial attitude and are better in handling financial planning if given right opportunity.
- Financial inclusion and financial literacy are the essential step toward achieving women empowerment.

Recommendations

- The government and banks should create more awareness programs regarding banking service and their benefits. The banks should launch special schemes, innovative promoting concessions for women account holder which will motivate the male members to involve women in financial decision.
- The commercial bank should form the team of women officers who can personally visit women in rural areas and guide them with all types of information so that they also know the basic money management schemes. The bank should reach and open the account of those self earner women who because of literacy could not reach the bank

easily.

- More workshops should be organized in residential societies and complex for women financial literacy and women must grab the opportunity and use financial information for their betterment. Matter related to financial matter must be discussed among families so that women managing the household should also understand the basic of financial literacy. This will provide them real women empowerment.

Conclusion:

Women are considered to be empowered only when she is socially and economically independent. Economical independent is not only dependable on being self reliant but it is also dependable on how the funds are channelized. Financial literacy though very low in India is only way out to provide the women to channelize their funds in right resources. Financial literacy would help the women in making better financial decisions and help in utilization of the financial products. Only when women are treated at par with men toward financial decisions they would contribute as the engine of economic growth. Hence it is crucial to provide financial literacy to women in India.

Though various initiatives were taken by different organizations to boost the financial literacy but still there is a need of more awareness programs which may include workshops, seminars, and financial management courses at different levels to get more financial knowledge regarding the banking services.

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Challenges Faced By Working Women in India

*** Dr. Arvind Rathore**

The main objective of the study was to understand the problems and issues faced by urban working women in India. The objectives also included identifying the key socio-economic attributes contributing to women's status, safety and security, and to study women's involvement in various activities/ organizations for improving of family, community and society. Some problems are definitely common, like mental and physical stress, lack of proper balance between employment and family care, unfair treatment in the workplace, stressful life and work place discrimination etc. But some challenges are age or category specific, like prejudiced and stereotyped thinking, safety and security issues, ego hassles with colleagues, and problem of glass ceiling etc. Some probable solutions for problems plaguing urban working women that could help them to overcome the problems that they face in the workplace are proper safety and security measures by the parent organizations, sensitive and supporting partners at home, effective child care policies and appropriate grievance redressal mechanisms for women in place at the workplace.

Keywords: Working, women, society, workplace.

Introduction:

Since the beginning, ladies have been as indispensable in the history making as men have been. Actually higher status for ladies versus business and work performed by them in a general public is a huge pointer of a country's general advance. Without

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a doubt, without the dynamic interest of ladies in national exercises, the social, monetary or political advance of a nation will fall apart and wind up noticeably stale. Yet, amusingly and disastrously, ladies representatives by and large, are not considered important by their bosses, partners, or society at substantial. Having a profession postures challenges for ladies because of their family duties.

Customarily Indian ladies had been home producers however in the current decades, legitimate training also, better mindfulness, notwithstanding the regularly expanding average cost for basic items has made them to go out what's more, pick professions. In a male centric culture like India it is still trusted that a man is the essential provider of his family. Albeit Indian ladies have begun working outside their homes yet at the same time they have far to go both socially, socially and monetarily, to get constructive attitudinal changes in the mentality of individuals. It is by and large seen that sexual orientation inclination against working ladies begins appropriate from the phase of enlistment. The greater part of the Indian men are not prepared to acknowledge that ladies are proficient enough to work next to each other with men in every one of the parts, other than in a couple of restricted ones like instructing, nursing and in administrative areas. Their capacities are for the most part thought little of as a aftereffect of which Indian ladies tend to settle on less requesting employments regardless of whether they are profoundly qualified. Ladies have the duties to successfully deal with their numerous parts in household and additionally proficient lives. Men by and large don't offer any assistance in the family units work. This makes the life of working ladies to a great degree distressing.¹

Major Problems:

- **Discrimination at Workplace:**

However, Indian women still face blatant discrimination at their workplaces. A major problem faced by the working women is sexual harassment at the work place. Further, women employees working in night shift are more vulnerable to such incidents.

Nurses, for example, face this problem nearly every day. There is nothing that is done in hospitals to tackle and address the danger they face. Such blatant disregard of current Indian laws is one reason why sexual harassment at the workplace continues to increase.

Also, Indian women are often deprived of promotions and growth opportunities at work places but this doesn't apply to all working women. A majority of working women continue to be denied their right to equal pay, under the Equal Remuneration Act, 1976 and are underpaid in comparison to their male colleagues. This is usually the case in factories and labor-oriented industries.

- **Safety of Working Women While Traveling:**

Typically, the orthodox mindset in the Indian society makes it difficult for a working woman to balance her domestic environment with the professional life. In some families, it may not be acceptable to work after six o'clock. Those families that do accept these working hours may experience considerable anxiety every day about a woman's safety while traveling. So many issues affect a working woman because she is closely protected or watched by her family and the society.

According to survey conducted by ASSOCHAM, on 1000 women professionals, around 80 per cent of the households expect their daughters-in-law to prioritize household requirements over the official work. Further, many of them are physically and psychologically abused, by their in-laws and husband but they do not complain or let others know about it, particularly if they have children.²

- **Working Women Can Claim Maintenance:**

A woman's legal right to claim maintenance from her husband is recognized under section 125 of the Criminal Procedure Code. Section 24, of the Hindu Adoption and Maintenance Act, 1956, entitles a woman to claim maintenance from her estranged husband. Also, the claim for maintenance is extendable to her minor children. Further, these laws provide that maintenance can be claimed even prior to divorce, during

separation.

Initially, it was believed that a working woman in India is not entitled to claim maintenance, as she is capable of maintaining herself. However, the ambiguity was cleared by a significant decision in *Bhagwan v. Kamla Devi*, (1975) 2 SCC 386. The Supreme Court held that a working woman can claim maintenance from her estranged husband, if her monthly income is not enough for her maintenance. Further, the Court clarified that the term 'Unable to maintain herself' does not require a woman to be absolute destitute, to entitle her for maintenance.

The legal right of a woman pertaining to equal pay at the work place remains unaddressed most of the time because few women are confident enough to complain. About right to maintenance, it is restricted, if she remarries or converts to another religion. Further, there have been instances where the Court has ordered women with substantial earnings, to pay maintenance to their husbands.

- **Non-acceptance of Talent, Offered Disrespect:**

A woman going out to work in many societies is seen very lowly and questioned about her character/moral. A working woman who is beautiful or well-maintained or presentable or is friendly with everyone and is progressing in her career instead of being complimented is disrespected and disgusted; is questioned/remarked on her dignity and morals.

- **Family Duties:**

In today's modern era, even after working in the corporate world and after taking up challenging roles of executives/directors/marketing professional/IT professionals, etc.; the age old image of a woman of being a home-maker is not much changed. Even if she works, comes home tired/has to leave early for office; she is expected to cook food, take care of kids and all other household duties and the male counterparts may volunteer but they hold no responsibilities.

- **Juggling Between Work, Home, Relationships and Personal Life:** Amid all the dilemma and stretch of balancing the job responsibilities, following her passion, going ahead with

her aspirations and looking after her family-kids-husband; a woman handles and balances a big lot of stress, which deprives her of peace, rest, sleep, independent though and luxury to be herself.

- **Ego of Male Counterpart:**

One of the most tough to handle challenges is to manage and cope with the ego of your male counterpart as wife/partner. Males do support women to go out and work, but somewhere they find it hard to accept the progress and achievement of women whether she is his colleague or life partner.

- **Inequality as in Provision of Opportunities in Terms of Job Responsibilities, Projects and Organizational Advancement:**

One of the most unfortunate challenges for women that they are subject to undergo at work despite all their qualifications, skills, talent, hard work and performance; is to be overlooked and low rated in comparison to their male colleagues. This is one reason, why many women have to settle down at less challenging jobs than their capabilities/talent, or get stuck at an irrelevant job/field or get stuck at one point of career with no opportunities for further growth, etc.

- **Low Dignity and No Ownership of Her Own Earning:**

Mostly women are not seen as independent earners, who command respect and dignity. Instead is seen as a small back-wheel of a heavy vehicle and thus, her role and contribution is mostly over looked. In most of the families, especially middle class, upper middle class and lower middle class; it's seen that the income of the woman either goes in the hands of her father or husband, rather than in her hands.

- **Sexual Harassment:**

Every single day a woman when steps out, stays out whole day working while travelling, in office, in field, in canteen, in outdoor meetings...; directly/indirectly she is subjected to a lot of sexual abuses and harassment. It's not always with hands she is hurt, but she is attacked and hurt with eyes, with tongue, with gestures and of course unfortunately physically. A few women

wave off, ignore and move on; some disgust them to the very soul, out there is no way out so with tears or suppressed anger they move on; while some root off their dignity and even existence. To some women have to compromise, to some escape routes, while some compel them to revolt or break down. And it's no less than a part of the working women, directly or indirectly, to a small and ignorant to large scale.

Steps towards Betterment:

Regardless of the size of the company or the designation of the woman at workplace it is the responsibility of employers to provide safe, friendly and conducive workplace to all the women employees. In order to achieve this there are several organizations who take few effective steps and policies.

1. Forming grievance cell or complaints committee:

The committee will listen to the complaints of women employee and investigate independently, keeping the identity of the employee under wrap. The usefulness of this kind of committee is very prevalent in sexual harassment cases. With this kind of investigation committee, women employees feel safer at workplaces. Besides, management should organize education campaigns for women employees to help them know their rights issue.

2. Appropriate work condition:

Employers should try to give suitable work situation to women to make sure that there is no unfriendly atmosphere for the female workers. The employers should make the women employees feel easy, to come to them to share their workplace problems.

3. Proper security:

This is one of the most important factors which are needed to be taken care of well by the employers. Besides, providing safe cab facility they have to ensure that women employees do not work late hours. If any case she needs to stay back to complete work, the office authority should take extra care of her security and safety.

Giving sufficient maternity leaves and day care

conveniences for working moms is something that employers should do to create a better work environment for ladies. There are several companies who have implemented programs to curb structural biases against women at workplace and invite their full participation in at all level of management and leadership.

- Policies and laws can't change the scenario or diminish the issues that are suffered by female employees at workplace, the mindset and the level of acceptance of people requires to be altered. To face these challenges tactfully and overcome them successfully, women need to be self confident and aware of the women rights. Allowing females to work out of home in different sectors doesn't only signify that our society gives equal treatment to men and women, but also it shows that the problems at work which are the result of gender discrimination to some extent can be easily managed and solved. When we will be able to give a better and conducive workplace to the women employees, we can say proudly that women and men are treated equally in society. There are several laws and policies made to ensure women safety at workplace but due to the deficiency of awareness and proper implementation none of them is helpful when it comes to protection of females from harassments, gender biasness, gender inequality in the workplace.³

Nowadays there are several companies who are coming up with new policies and rules to offer safe and secure work atmosphere to the female employees. There is a sheer need to educate men, tell them respect their female colleagues and implement gender equality in the workplace. They should change their attitude and try to accept that female employees are efficient and can perform better than them.

Time to Change the Mindset:

It is a high time now that the ethos and mentalities of the people and Indian society must change. Equality and Independence should not only be limited to papers but it should be brought into the practical aspects of life. Indian working women are truly living a challenging life where they encounter with many hurdles, social and psychological pressure of the people around

them. A woman fully deserves respect, support, compassion and empathy, from her family and kids. When she is devotedly doing everything for her family then at least she should be rewarded with emotional and moral support. All she wants a little concern, respect and affection. The Laws should be practiced strictly which provide total security, equal remuneration and a safe working atmosphere for the working women. There is a deliberate need to reshuffle the mindsets and beliefs of the family members, employers, colleagues and the public at large.

Conclusion:

Now a day's women workers are improved and promote in their workplace and in technological work. Trade Union should try to improve the conditions for woman's workers in many parts for example maternity leave is easily give to women and help the woman for achieve higher post actually women's nature is promotion to gain high quality in every field but if the condition is not ready then the reduction of promotion and optimization in work will be occur and etc... Women workers are often subject to sexual harassment then the Government should put strict rules for these types of crimes , also public transport system sometimes danger for woman and Government should put more Inspection. Traditionally people think that men should only work and gain money and women should work as house hold, but The financial demands on the Indian families Chronicle of the Neville Wadia Institute of Management Studies & Research Human Resource Management are increasing that's why women also should company in gaining income for families. Therefore a fundamental change is required in attitudes of employees, family members and public.

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Empowerment of Women: Various Dimensions

*** Dr. Monica Joshi**

There has been no dearth of social, economic, political, legal and Constitutional efforts made for the empowerment of women both prior to and post-Independence. However, women in India continue to face atrocities such as rape, dowry killings, acid attacks, human trafficking, etc. According to a global poll conducted by Reuters, India is the fourth most dangerous country in the world for women.

Key Words: Women Empowerment, Social Status, Economic Wellbeing; Society; Upliftment; Legal Framework

Women Empowerment itself elaborates that Social Rights, Political Rights, Economic stability, judicial strength and all other rights should be also equal to women. There should be no discrimination between men and woman. Women should now have the fundamental and social rights which they get once they are born.

- There should be respect and dignity towards Women.
- Have total independences of their own life and lifestyle inside the home and also outside at their work.
- They should make their decision, by their own choice.
- They should have a high social respect in society.
- They have equal rights in society and other judicial works.
- They should not be discriminated while providing any type of education.
- They should select their own economic and financial choices by their own.
- There should not be any discrimination between woman

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and man while giving jobs and employment .

- They should have safe and secured Working location with proper privacy.

There is no denying the fact that women in India have made a considerable progress in almost seven decades of Independence, but they still have to struggle against many handicaps and social evils in the male-dominated society. Many evil and masculine forces still prevail in the modern Indian society that resists the forward march of its women folk. It is ironical that a country, which has recently acclaimed the status of the first Asian country to accomplish its Mars mission in the maiden attempt, is positioned at the 29th rank among 146 countries across the globe on the basis of Gender Inequality Index. There has been amelioration in the position of women, but their true empowerment is still awaited. Swami Vivekananda, one of the greatest sons of India, quoted that, ***“There is no chance for the welfare of the world unless the condition of women is improved, It is not possible for a bird to fly on only one wing.”*** Therefore, the inclusion of “Women Empowerment” as one of the prime goals in the eight Millennium Development Goals underscores the relevance of this fact. Thus, in order to achieve the status of a developed country, India needs to transform its colossal women force into an effective human resource and this is possible only through the empowerment of women.

Women empowerment means emancipation of women from the vicious grips of social, economical, political, caste and gender-based discrimination. It means granting women the freedom to make life choices. Women empowerment does not mean ‘deifying women’ rather it means replacing patriarchy with parity. In this regard, there are various facets of women empowerment, such as given hereunder:—

Human Rights or Individual Rights: A woman is a being with senses, imagination and thoughts; she should be able to express them freely. Individual empowerment means to have the self-confidence to articulate and assert the power to negotiate and decide.

Social Women Empowerment A critical aspect of social empowerment of women is the promotion of gender equality. Gender equality implies a society in which women and men enjoy the same opportunities, outcomes, rights and obligations in all spheres of life.

Educational Women Empowerment It means empowering women with the knowledge, skills, and self-confidence necessary to participate fully in the development process. It means making women aware of their rights and developing a confidence to claim them.

Economic and occupational empowerment It implies a better quality of material life through sustainable livelihoods owned and managed by women. It means reducing their financial dependence on their male counterparts by making them a significant part of the human resource.

Legal Women Empowerment It suggests the provision of an effective legal structure which is supportive of women empowerment. It means addressing the gaps between what the law prescribes and what actually occurs.

Political Women Empowerment It means the existence of a political system favoring the participation in and control by the women of the political decision-making process and in governance.

The position of Women in India: The position enjoyed by women in the Rig- Vedic period deteriorated in the later Vedic civilization. Women were denied the right to education and widow remarriage. They were denied the right to inheritance and ownership of property. Many social evils like child marriage and dowry system surfaced and started to engulf women. During Gupta period, the status of women immensely deteriorated. Dowry became an institution and Sati Pratha became prominent. During the British Raj, many social reformers such as Raja Rammohun Roy, Ishwar Chandra Vidyasagar, and Jyotirao Phule started agitations for the empowerment of women. Their efforts led to the abolition of Sati and formulation of the Widow Remarriage Act. Later, stalwarts like Mahatma Gandhi and Pt.

Nehru advocated women rights. As a result of their concentrated efforts, the status of women in social, economic and political life began to elevate in the Indian society.

Current Scenario on Women Empowerment- Based on the ideas championed by our founding fathers for women empowerment, many social, economic and political provisions were incorporated in the Indian Constitution. Women in India now participate in areas such as education, sports, politics, media, art and culture, service sector and science and technology. But due to the deep-rooted patriarchal mentality in the Indian society, women are still victimized, humiliated, tortured and exploited. Even after almost seven decades of Independence, women are still subjected to discrimination in the social, economic and educational field.

Major landmark steps taken for women empowerment.- Provisions made under the Constitution of India such as: Right to equality under Article 14 of the Indian Constitution guarantees to all Indian women equality before law; Equal pay for equal work under Article 39(d), guards the economic rights of women by guaranteeing equal pay for equal work; and Maternity Relief under Article 42, allows provisions to be made by the state for securing just and humane condition of work and maternity relief for women. Acts like the Dowry Prohibition Act, 1961, prohibits the request, payment or acceptance of a dowry. Asking or giving dowry can be punished by imprisonment as well as fine; Protection of Women from Domestic Violence Act, 2005, provides for a more effective protection of the rights of women who are victims of domestic violence. A breach of this Act is punishable with both fine and imprisonment; Sexual Harassment of Women at Work Place (Prevention, Prohibition, and Redressal) Act, 2013, helps to create a conducive environment at the workplace for women where they are not subjected to any sort of sexual harassment.

Panchayati Raj Institutions As per the 73rd and 74th Constitutional Amendment Act, all the local elected bodies reserve one-third of their seats for women. Such a provision was made to increase the effective participation of women in politics.

Women's Reservation Bill: It is a pending Bill in India which proposes to reserve 33% of all seats in the Lok Sabha and in all State Legislative Assemblies for women. If passed, this Bill will give a significant boost to the position of women in politics.

Various Government Policies and Schemes- The Government of India is running various welfare schemes and policies, both at State and Central levels for the empowerment of woman. Some of the major programs and measures include Swadhar (1995), Swayam Siddha (2001), Support to Training and Employment Programme for Women (STEP-2003), Sabla Scheme (2010), National Mission for Empowerment of Women (2010) etc. All such policies and programs focus on social, economic and educational empowerment of women across various age groups.

Thus, there has been no dearth of social, economic, political, legal and Constitutional efforts made for the empowerment of women both prior to and post-Independence. However, women in India continue to face atrocities such as rape, dowry killings, acid attacks, human trafficking, etc. According to a global poll conducted by Reuters, India is the "fourth most dangerous country in the world for women".

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Sexual Crime against Women in India

* Priti Deogam

The brutalization of women in India has increased alarming in recent times. Rape, molestation and abuse have spiraled out of control with the incidents of violence becoming uglier and more frightening. Crimes against women happens everywhere, while its causes vary in different setting, in India the root of sexual crime is largely seeped in cultural factors and values that have continued in perpetuity. These have engendered beliefs in male superiority and the social inferiority of women. According to the National Crimes Records Bureau, in 2016 the rape of minor girls increased by 82% compared with the previous year. Chillingly, across all rape cases, 95% of rapists were not strangers but family, friends and neighbours. This paper is an attempt to highlight sexual crime that a woman faces every 30 minutes in our society. Indian society is known for its enrich culture where women are considered goddesses "laxmi". It's time to be aware and abolition of crime so that woman with different roles of mother, sister, wife and daughter can feel independent and safe in our Indian society.

Keywords- Sexual Crime, Society, Women.

Introduction:

The status of women in India has been subject to many great changes over the past few millennia. With a decline in their status from the ancient to medieval times, to the promotion of equal rights by many reformers their history has been eventful. In modern India, women have hold high offices including that of

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the President, Prime Minister, Speakers of the Lok Sabha, leader of the opposition, Union Minister, Chief Ministers and Governors. According to India's Constitution, Women are legal citizens of the country and have equal rights with men. Because of lack of acceptance from the male dominant society, Indian women suffer immensely. Women are responsible for baring children, yet they are malnourished and in poor health. Women are overworked in the field and complete all the domestic work. They play several roles in a whole life. She is a mother, a sister, a daughter, a wife, a young girl, a small girl, are getting harassed, molested, assaulted and violated at various places like streets, public places, public transport etc.

Some times, they fails to judge sexual abuse and assault. Sexual assault can be verbal, visual or anything that forces a person to join in unwanted sexual contact or attention. Some of the common form of sexual assaults are :

- Inappropriate touching
- Vaginal, anal or oral penetration
- Sexual intercourse that you say no to
- Rape
- Attempted rape
- Child molestation

Recent years the rate of sexual crime against women has increased rapidly in comparison to last few years. As per 2016, Crime in India Report published by National Crime Records Bureau(NCRB), Government of India, Delhi has the least safe state/UT with the highest cognizable crime rate of 160.4(per 100,000 persons) and Utter Pradesh has the highest incidence of crime on women based on percentage of share. Nagaland has the lowest crime rate against. Many of such cases are reported and many are unreported. Most of Indian women are uneducated and fears the male dominant society that end into unreported cases. Although the country's constitution says women have equal status to men, women are powerless and are mistreated inside and outside the home.

Major Sexual Crime

1. Rape - Rape is one of the most common crimes against women in India. Criminal law (Amendment) Act, 2013 defines rape as penile and non-penile penetration in bodily orifices of a woman by a man, without the consent of the woman. In India, a woman is raped every 29 minutes.

2. Marital rape- In India, marital rape is not a criminal offence. 20% of Indian men admit to forcing their wives or partners to have sex. Marital rape can be classified into one of three types:

Battering rape: This includes both physical and sexual violence. The majority of marital rape victims experience battering rape.

Force only rape : Husband uses the minimum amount of force necessary to coerce his wife.

Compulsive or obsessive rape: Torture and/or “perverse” sexual acts occur and are often physically violent.

3. Gang rape – Gang rape is defined as the rape of an individual by two or more perpetrators.

4. Insult to modesty – Modesty related violence against women includes assaults on women with intent to outrage her modesty and insults to the modesty of women.

5. Human trafficking and forced prostitution - Human trafficking is the trade of humans for the purpose of forced labour, sexual slavery, commercial sexual exploitation for the traffickers or others

Sexual violence laws under the Indian Penal code:

i) Assault or criminal force to woman with intent to outrage her modesty

What does the law say about assault of a woman?

Section 354 of the IPC criminalizes any act by a person that assaults or uses criminal force against a woman with the intention or knowledge that it will outrage her modesty. Such an act is punishable with either simple or rigorous imprisonment of up to 2 years or fine or both.

Indian courts have ruled that the essence of a woman's modesty is her sex, i.e. a woman possesses modesty by virtue of

being a woman.

ii) Sexual Harassment

How is Sexual Harassment defined under the IPC?

Sexual harassment is defined under S.354 A of the IPC as a man committing any of the following acts:

- i) Physical contact and advances involving unwelcome and explicit sexual overtures; or
- ii) A demand or request for sexual favour; or
- iii) Showing pornography against the will of a woman ; or
- iv) Making sexually coloured remarks,

This law covers a wide ambit of acts that constitute sexual harassment, including unwanted verbal or physical advances of any kind. This law is not limited by location at which the sexual harassment takes place, unlike the law to prevent sexual harassment at work places which is explained in a later section.

What is the punishment for Sexual Harassment under the IPC?

The punishment for (i), (ii) and (iii) as given above is rigorous imprisonment for a term that may extend to 3 years, or a fine, or both while the punishment for (iv) is either simple or rigorous imprisonment for a term which may extend to 1 year, or a fine, or both.

iii) Assault or use of criminal force to woman with intent to disrobe

Section 354B of the IPC criminalizes assault or use of criminal force against a woman with the intention of disrobing her ,i.e with the intention of depriving her of her clothing or forcing her to be naked. Such an act is punishable with either simple or rigorous imprisonment of 3 to 7 years and a fine. Aiding such a crime also carries the same punishment.

While this may sound similar to outraging modesty, it isn't. It is considered an offence whether or not the man intended to outrage the modesty of the woman.

iv) Voyeurism

How is voyeurism defined under the IPC?

Section 354C of the IPC criminalizes the act of voyeurism.

It defines it as a man watching or capturing the image of a woman engaged in a private act in circumstances where she usually not expect to be observed by the perpetrator or by any other person on the orders of the perpetrator or the distribution of an image so captured by the perpetrator.

What is the punishment for an act of voyeurism?

The punishment for committing this offence is simple or rigorous imprisonment of 1 to 3 years and a fine. Repeated offenders are punished with simple or rigorous imprisonment of 3 to 7 years and a fine.

v) Stalking

How is Stalking defined under the IPC?

Section 354D of the IPC criminalizes stalking of a woman by a man. It defines the Act to include continuous following or contacting a woman by a man or attempts to contact a woman to build a personal relationship with that woman even when the woman has shown a clear lack of interest. It include act of monitoring a woman's electronic communication, i.e. communication over emails, social media etc.

What is the punishment for stalking?

First time offenders are punished with either simple or rigorous imprisonment of up to 3 years and a fine while repeated offenders are punished with simple or rigorous imprisonment of upto 5 years and a fine.

When is stalking not considered a crime?

Stalking is not considered a crime if it is done as a legal duty for prevention and detection of crime by the state or under any legal duty imposed by a law in practice or in a situation where such an act of stalking is seen as reasonable and justified.

vi) Human Trafficking

How is human trafficking defined under the IPC?

Section 370 of the IPC defines human trafficking as the action or practice of transporting people illegally or without their consent across areas mainly to be used in the labour or commercial sex industry. The Immoral Traffic (prevention) Act, 1956 is the law regulation human trafficking in India.

vii) Rape

How is rape defined under the IPC?

Section 375 of the IPC defines rape to include any or all of the following acts, by a man against a woman:

- Penetration of a man's sexual organ (penis) into a woman's mouth, vagina, urethra or anus or making her do so with him or someone else; or
- Inserting any object, not the penis, into a woman's vagina, urethra or anus or making her do so with him or someone else; or
- Manipulating any body part of the woman to cause penetration into her vagina, urethra, anus or any other body part or making her do so with him or someone else; or
- Applying his mouth to a woman's vagina, urethra or anus or making her do so with him or someone else.

Under the following circumstances:

- Against her will;
- Without her consent;
- With her consent, if such consent is obtained by causing her fear of death or hurt for herself or for someone she knows;
- With her consent, if she believes the man she is engaging with sexually is her husband;
- With her consent, where due to unsoundness of mind or intoxication, the woman is not able to fully understand the nature and consequences of the act she consents to;
- With or without the consent of a woman who is below 18 years of age;
- When the woman is unable to communicate consent.

vii) Marital Rape

Marital rape, i.e. rape by one spouse of another is also listed as an exception to the act of rape, as long as the woman is above 15 years of age. Rape by a husband of his wife constitutes as if they are living separately and has a punishment of 2 to 7 years jail term and a fine.

In October 2017, the Supreme Court stated that the act of

sexual intercourse by husband with his wife who is under the age of majority (18 years) would also be treated as rape. The apex court read down the exception, the age of consent has been changed from 15 to 18 years.

What is the punishment for an act of rape?

The punishment is rigorous imprisonment of 7 years to life and the person will also be liable to pay a fine.

vii) Aggravated Rape

How is aggravated rape defined under the IPC?

Special provisions are provided for cases of aggravated rape under the IPC, as amended by the Criminal Law (Amendment) Act, 2013. A rape is considered aggravated if it meets any of the following conditions:

- Rape by someone having authority over the woman because of legal status i.e. police officer, army personnel.
- Rape by someone who is in position of trust in relation with the survivor i.e. family, hospital staff.
- Special nature of woman(a pregnant woman, a mentally ill woman, a woman who cannot give consent, a woman below the age of 16)
- Rape during violent circumstances (rape during time of communal riots, repeatedly raping someone)
- Other forms of aggravated rape include where the survivor die from the rape, where the survivor ends up in a vegetative state or where the survivor is gang raped.

What is the punishment for an act of aggravated rape?

A person accused of aggravated rape can be imprisonment from ten years to life along with a fine. In case of gang rape or one where during the act of rape, the accused kills the woman or puts in her in a persistent vegetative state, he can be charged with 20 years rigorous imprisonment to life, or be given a death sentence.

Conclusion and Suggestions:

Violence against woman is not new, it has been rooted thousands of years ago. Discrimination based society continuously increasing a gap between man and woman. These categorization

starts in family where boy are given special attention in comparison to girl. They have been taught that they took birth to rule on woman. Apart from gender discrimination, other form of discrimination are based on work, clothing, etc. These differences brought suffering for woman in form of assault, harassment, rape, marital rape, gang rape etc. Here question arises, if these sexual crime against woman continues than how our Indian society could developed? Where is equality? Where is woman security?

To maintain equality and security of woman Indian government has approved some law against sexual violence that somehow trying to reduce the rate of sexual crime .But being responsible person of the society it's our duty to be aware and to make other's aware. Raising voice against crime is the first step, supporting the survivor mentally, emotionally and socially is the second step against sexual violence.

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Gender Discrimination in India, Causes and Remedial Measures

*** Dr. Indira Barman**

Gender is a common term where as gender discrimination is meant only for women, because females are the only victims of gender discrimination. Females are nearly 50 percent of the total population but their representation in public life is very low. Recognizing women's right and believing their ability are essential for women's empowerment and development. This study deals with gender discrimination in India, its various forms and its causes. Importance of women in development, legislation for women and solution for gender discrimination are also discussed in this paper. The present paper will use secondary data from newspapers and various authentic organizations as base of analysis. The paper will investigate various aspects of gender inequality prevail in India. The paper will also suggest some remedies for the upliftment of status of women in society.

Key Words: gender discrimination, women's development, legislation for women, education, employment, economic independence, empowerment, decision making and self confidence.

I.1 Introduction:

After independence in India one of the issues which has attractive the attention of the policy makers was gender issues and concerns. Gender issues have become central policy arena. The issues of gender equality and justice assumed added significance in the context of the interface between new economic

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policy perceptions and gender relations. The gender equity became part of country's strategy for eradicating poverty and human misery. The policy makers are strongly believed that a positive commitment to gender equality and equity will strengthen every area of action to reduce poverty because women can bring new energy and new insights. A lot of debate is going on women and development since last few decades. Several interventions had taken place both at national and international level leading to passing of several laws including laws against physical violence IPC Section 498 (a) and Section 125 for maintenance. The importance of feminism has been steadily growing and gaining intellectual legitimacy.

1.2 Discriminations: From web to death females are facing lots of discrimination against them. Some of them are-

- Abortion of female gravida with the help of scanning.
- Feticide (By giving liquid extract from cactus / opuntia, giving raw paddy to new born female baby, by pressing the face by pillow or by breaking the female baby's neck)
- Not giving enough and nutritious food
- Not allowing to go to school (Denial of education)
- Not giving needy health care while in ill health
- Early marriage
- Eve teasing, Rape and Sexual harassment
- Dowry
- Divorce, Destitution even for silly or without any reason.

1.3. Developments in India:

Through gender inequality exists a large measure in the society under different dimensions for long time, its importance has grown in the recent times only. In the traditional society the inequality between males and females existed to a large extent. Women were looked down socially, economically and politically. Women became scape goats of many traditions and customs. She was brutally killed in the name of Sathi. The practice of child marriage, Kanyasulkam, Prostitution was taken it granted by society and women has no voice what so ever for centuries together. Women's role was restricted to domestic life especially

kitchen work and bearing and rearing of children. She has no place in economic and political activities. Girl children were discriminated in terms of basic necessities of life such as food, clothing and shelter. Woman is the last person in the family to eat. She is the person who does all types of menial jobs. There is no respect for her work. Most of the women's work outside the domestic front is restricted to agricultural labour activity (in agriculture) and unorganized activities in urban sector. The census of India did not consider their work while counting the number of economically active persons in the country for quite a long time. The Government of India has taken several measures and also making endeavourer to hoist the status of women in the society in order to promote equality of men and women. The different plans, programmes, and policies have laid emphasis on women empowerment and raising the economic, educational, health and political participation of women to match with that of men. The draft national policy on empowerment of women envisages 1) to setup councils at the national and State levels to review the implementation of the recommendations of the national and State Commissions for women. 2) The center and State to draw up time bound action plans to translate this –policy into concrete action in consultation with the Central and State Commissions for women. (3) Every ministry at the Center and the State is obliged ensure equal flow of benefits in physical and financial terms to Article 15 of the constitution prohibits any discrimination on grounds of sex. The directive principles of State policy also urges that the State shall direct this policy towards securing an adequate means of livelihood for women and ensuring equal pay for equal work for both men and women. Since seventy's the objectives of raising the status of women and also been included in different five years plans. In the sixth five year plan emphasis was laid on raising the employment status of women. The seventh plan emphasized the need for human resource development in women. The eighth plan aims at enabling women to function as equal partners and implement social legislation for women effectively. The ninth plan has identified empowerment of women

as an objective. The tenth plan also emphasis on women development. The formulation of the national commission for women (N.C.M.) and the idea of setting of a national council for empowerment of women are encouraging steps in this direction. Also different state governments are also implementing several development measures for women s health in general and re-productive health in particular. The lack of sex education among adult girls and re-productive health education among the married women are also cause of many preventable diseases. Empowering women regarding the own re-productive health care and effecting accountability of men towards women s re-productive health are important for promoting women health status in the society. Now with the efforts of national and international organizations several laws were passed and some laws were changed. But still women continue to suffer from many social and economic and political disadvantages, since the attitudes did not change as fast as the change in laws. Gender issues are ideologically motivated and need a change in mindset in terms of attitudes and behavior of both men and women of all dimensions.

1.4 Legislation for Women.

In India, several laws, legislations, policies and institutional reforms have been enacted to carry out the gender action plan for the development of women. Legislation is an important instrument for bringing about a change in the unequal economic and social status in India. In pre-independent India, few laws were passed in response to social demands and on the basis of humanitarian consideration. They are Bengal Sati Regulation Act of 1829 and similar Anti-Sati laws in Madras and Bombay, Hindu Widow Remarriage Act 1856, the Hindu Women's Right to Property Act in 1937, (The Muslim Personal Law) the Shariat Act 1937 and the Dissolution of Muslim Marriages Act 1939.

After Independence, there have been important changes in legislation and litigation which have facilitated the increased participation of women in political activities as well as in the socio-economic development activities and the increase appear to be more likely at the lower level than at the highest centres of

decision making.

Article 14 of Indian Constitution says that the state shall not deny to any person equality before or equal protection of the law, Article 15 says that no women can be discriminated against on the ground of sex, Article 15 (3) emphasis that the state shall make special provisions for women and children and Article 16 provides equality of opportunity in matters relating to employment by the state.

In Article 39(a) emphasis that the citizens men and women equally, have the right to an adequate means of livelihood, in Article 39(d) it says that the state should secure equal pay for equal work for both men and women and in Article 34 it provides that the state shall make provision for securing just and humane for work and for maternity relief.

The 73rd and 74th Amendments of Indian Constitution in 1993 are the milestone in the history of India, which provides lot of powers for the local bodies. It paves the way for decentralization, empowers the poor people as well as women.

According to these amendments not less than one third of the seats, meant for direct election of members at each tier of Panchayats are to be reserved for women and not less than one-third of the seats of chairperson at any level reserved for women.

1.5 Solution for Gender Discrimination:

Various movements, programmes are being carried out by the Government, voluntary organizations and by lot of social activities for women's development and against the gender discrimination.

1. Education:

Education develops the skills, imparts knowledge, changes the attitude and improves the self confidence. It provides employment opportunity and increases income. Hence educating women is the prime factor to combat gender discriminate and for the upliftment of women. Not only the female, the society must be educated to give equal right for female.

2. Employment:

Employment gives the income and improves the economic

position of the women. Employed women are given importance by the family members. Employment gives the economic independence for the women.

3. Economic Independence:

In India, mostly, women in the young age – depends her father, in the middle age- she depends on her husband and in the older age – depends on her son. Woman always depends on somebody for her livelihoods hence, independent in economical aspects are imperative for women's development.

4. Empowerment:

Empowering women with the help of laws, education and employment will make the society to accept the women as an equal gender like male. Female also has all the potential and empowering women will help to use her full capability and mitigate the economic dependency of women.

5. Self-confidence

Due to prolonged suppression, Indian women, an especially uneducated and unemployed woman hasn't had the self-confidence. Women need self confidence to fight against all the atrocities against her and to live self esteemed life. Hence, boosting the morale and self confidence of the women, is the key to eliminate the inferior complex of her.

Conclusion: A nation or society, without the participation of women cannot achieve development. If we eliminate gender discrimination, women will deliver all the potentials, skills, knowledge to develop the family, the nation and the whole world. Empowerment is both a means to an end and an end in it self. The focus on empowerment has given a new emphasis to the building of economic and social capabilities among individuals, classes and communities. It is theories of social change in particular, a change from a hierarchical to and egalitarian type of society. It is based on democratic society, which is based on recognition of equal rights to all individuals in its place. Empowerment appears to be an alternative path for dismantling the old structure and putting new one in this place. Empowerment is to change the society through re-arrangement of the power. So

there is a need for empowerment through civic, political and social rights of citizens. Gender empowerment measure is a measure for women development. It measures gender inequality in a society. India ranks 86 out of 175 countries in the world, as far as gender empowerment is concerned. The measure indicates whether women are able to actively participate in economic and political life. It measures the gender inequality in basic capabilities of women. It focuses on gender inequality in the key areas of social economic political scenario. The lack of access to land, to credit, better employment opportunities, handicaps women's ability to free from poverty. Poverty is more among women as compared to men. When women are disproportionately poor, they are dis-empowered and bounded by strains of productive work, the birth of children and other household and community responsibilities.

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A Study on Issues of Start up and Running of Rural Women Micro Enterprises

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Micro enterprises can play a dominant role in developing countries like India. The development of these enterprises at the grass root level is a powerful medium to ameliorate several social- economic problems such as reduction of poverty, balanced regional development of goods and services appropriate to the local needs, redistribution of both income and opportunities in the community in general. The objectives of the present study is to explore the problems of women entrepreneurs in balancing household chores and business responsibilities and to identify the various economic issues unique to women in setting up and running the business and enterprises. The women entrepreneurs, who belong to Self help Group (SHGs), in Coimbatore District in Tamilnadu are the respondents of the study. The study is mainly designed to mainly by primary data. The results of the study clearly explain that the whole process of entrepreneurship seems like overcoming one challenge after the other. All businessmen owners face certain challenges, but women, because of their gender, often have additional challenges and obstacles that their male peers are less likely to encounter. The obstacles might be in the form of economic and psychological aspects.

Key words- Women , micro enterprises, SHG, Motivation , Small Business, location of business

Introduction: The role of women in entrepreneurship is changing rapidly in many countries. The number of women earning income

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outside the home has been increasing. In addition to their domestic responsibilities for family welfare, childcare, care of the elderly, food preparation and other family task, an increasing number of women generate income by way of establishing business and by being employees in any organisation. Traditionally, women had intensively involved themselves in various activities in agricultural sector. For centuries, women, especially in rural area, had been active in agricultural production, in which, they made food for household consumption. Equipped with the knowledge of agriculture they usually became the major player in local food markets and gradually have become self-employed.

The trend has changed in the new century, where women play a vital role to give an impetus to the development of the country. Today women are working in the modern industrialized fields such as engineering, electronic, readymade garments, fabrics, textiles, pharmaceuticals etc. (Kausik 2009, a). Further, the development of the new economy has brought new opportunities and interests, especially in the area of women's entrepreneurial development. Women are playing more active and multi-faceted roles in society, by starting their own businesses and gradually gaining influence through participation in various economic and social activities (Irene Hvass et.al 2009)

Opportunities for new business or employment that will increase income and wealth are crucial to the development of women's economic welfare. However at all levels of development, the accession of women to the labour market is consistently more difficult than that of men. Employment opportunities as daily wages are often difficult because of their family responsibilities lack of skills, social and cultural barriers. In this context, self-employment or the setting up their own enterprise is highly possible for women to get accession to employment and to income generation. (ILO 1998, a)

In India, women constitute about 48 percent of the population but their participation in economic activity is only 34 percent. As per 1981 census, women constitute 49.7 percent of the total population. The women work- force constitutes only 28

percent of the female population. Out of the total number of self-employed persons, women account for only 5.2 percent. In 1995 figures of industrial entrepreneurship reveal the participation of women entrepreneurship to 2,95,680 which contribute to a nominal part of the total entrepreneur approximately 2.64 crores in numbers in the country (Urmilaverma and Nidhi, 2007).

Table 1
Work Participation Rate in India
Fig. in Percentage

Census Year	Category	Persons	Males	Females
1981	Total	36.7	52.6	19.7
	Rural	38.8	53.8	23.1
	Urban	30.0	49.1	8.3
1991	Total	37.7	51.6	22.7
	Rural	40.2	52.5	27.2
	Urban	30.4	49.0	9.7
2001	Total	39.2	51.9	25.7
	Rural	42.0	52.4	31.0
	Urban	32.2	50.9	11.6
2011	Total	39.80	53.30	25.51
	Rural	41.80	53.00	30.02
	Urban	35.30	53.80	15.44

Sources: Census Reports of India

There is overwhelming evidence that labour force participation of women especially in paid employment, raises the quality of life not only at the household level but also for society at large. The participation of women in economic generation activity not only increases their family income but also brings economic independence among women in the household. Nearly half of the Indian population comprises of women folk but their participation in the economic development of the nation is lower as compared to men, this is because of the fact that women in India are restricted by the age old cultural and religious dogmas which prevent them from taking an active part in economic activities.

The Census of India calculates the employment status of women on the basis of work participation rate. The Census defines work as a participation in economically productive activity with or without compensation, wages or profit (GoI 2001). Work participation rate of women in India is 19.7 percent in 1981 Census and increased to 25.51 percent in 2011 Census. It further showed

that work participation among urban female is comparatively lower than of rural women, and much lower than the male work participation rate in both urban and rural areas.

Micro Enterprises and Women Entrepreneurship:

Micro enterprises can play a dominant role in developing countries like India. The development of these enterprises at the grass root level is a powerful medium to ameliorate several social-economic problems such as reduction of poverty, balanced regional development of goods and services appropriate to the local needs, redistribution of both income and opportunities in the community in general. The redistribution of wealth and opportunities lead to decentralization of economic power in the underdeveloped economy (Bhagyavathi, 2008). Potentially it offers unlimited opportunities to produce goods and services, using local resources and generating self-employment opportunities (Chitsike, 2000)

Small Business is normally a single owner operated business, started with (or) without any employee and with as little capital as possible. It also takes the name of micro-enterprise in the modern business terminology, which means, a term that refers to the countless tiny business begun by the poor in the cities, towns, and villages, known by economists as the “informal economic sector” (Rao 2007). The size of small business or micro enterprises may be defined according to various criteria including the number of workers, the volume of output (or) sales, the value of assets, the use of energy etc., The criteria of the number of workers is the most widely used, because of its apparent simplicity and data on the other criteria are generally lacking. (ILO 1998, b).

Objectives and Method of study:

The objectives of the present study is to explore the problems of women entrepreneurs in balancing household chores and business responsibilities and to identify the various economic issues unique to women in setting up and running the business and enterprises. The women entrepreneurs, who belong to Self help Group (SHGs), in Coimbatore District in Tamilnadu are the

respondents of the study. The study is mainly designed to mainly by primary data. . Out of 8 blocks in Coimbatore district 3 blocks were selected at the first instance. From the three selected blocks, a total of 58 (5%) of Self Help group were chosen. The Total number of women enrolled from the selected sample SHGs are 9002. Out of this, a sample of 10% of women respondents was selected as sample. This gave a sample size of 450 women entrepreneurs for this study. The present study was conducted in the year 2015-16.

Results and Discussion

The discussion has been done in a concise manner keeping the objectives in focus.

The demographic factors such as age, educational qualification, and marital status are repeatedly reported to strongly influence self employment of women.

Table -2
Percentage Distribution of Respondents on Age

S.No	Category of age		Small Business	Micro Enterprises	Total
1	>30	Frequency	3	6	9
		%	1.3	2.7	2.0
2	31 to 40	Frequency	108	112	220
		%	46.2	51.8	48.9
3	41 to 50	Frequency	102	81	183
		%	43.6	37.5	40.7
4	Above 50	Frequency	21	17	38
		%	9.0	8.1	8.4
	Total	Frequency	234	216	450
		%	100.0	100.0	100.0

Nearly 49 per cent of the women entrepreneurs are in the age group between 31 and 40 which is next to nearly 41 percent women in the group of age 41-50. A minimum percent of respondents (8.4%) are above 50. Similarly only 2 percent of the sample respondents age is less than 30. It can be concluded that majority of the respondents are between the age groups 31 to 40 and 41 to 50.

Table 3 : Marital Status of Respondents

S.No	Marital status		Small Business	Micro Enterprises	Total
1	Married	Frequency	218	206	414
		%	93.16	95.37	94.22
2	Divorce separated	Frequency	13	8	21
		%	5.55	3.7	4.67
3	Widow	Frequency	3	2	5
		%	1.28	2.22	1.11
	Total	Frequency	234	216	450
		%	100.0	100.0	100.0

Since the effect of marriage of female’s relative earnings is likely to be much greater for the self-employed than other source of earnings, it is less constrained in the allocation of efforts between house work and business work. It is found that 92 percent of the respondents are married women and living within the common law. Next to it 4.66 percent are married but not living within the common law, that they might have been either separated or divorced women. The remaining 1.11 percent of the women is widows.

Table 4 : Educational Status of Respondents

S.No	Educational qualification/ community		BC	MBC	SC/ST	OTHERS	TOTAL
1	Illiterates	Frequency	16	0	36	0	52
		%	5.3	.0	34.0	.0	11.6
2	Primary School level	Frequency	173	11	65	9	258
		%	57.5	45.8	61.3	47.4	57.3
3	High school level	Frequency	91	11	4	8	114
		%	30.2	45.8	3.8	42.1	25.3
4	Higher secondary level	Frequency	15	2	1	2	20
		%	5.0	8.3	.9	10.5	4.4
5	Degree/Diploma Holders	Frequency	6	0	0	0	6
		%	2.0	.0	.0	.0	1.3
	Total	Frequency	301	24	106	19	450
		%	100.0	100.0	100.0	100.0	100.0

Educational level of women is a strong predicting factor of participation in self employment. Although education is not essential or mandatory for venture creations especially in small business, it does provide one with the skills, contacts, communication and opportunities, which are vital for a successful business.

The table 4 compares the educational level and different

category of respondents of different communities. The justification for resorting to this comparison is that one can understand the women entrepreneurs of which community has obtained the lowest level and the highest level of education. It is found that majority of the respondents (57.3 percent) have completed only up to primary school level. As many as (25.3 percent) respondents have stepped out of primary school and completed high school education. It has also been found that 11.6 percent have not enrolled even at the primary school level. Only 4.4 percent have got higher secondary education. Similarly the lowest percentage of women entrepreneurs are (1.3%) degree or diploma holders. It can be inferred that the educational status of the respondents of the study is generally low.

Table : 5 Location of Business Enterprise

S.No	Location of the business		Small Business	Micro Enterprises	TOTAL
1	Own house	Frequency	136	128	264
		%	58.1	59.2	58.7
2	Stall at the market	Frequency	42	59	101
		%	17.9	27.3	22.4
3	Shop specifically allotted for business	Frequency	43	24	67
		%	18.4	11.1	14.9
4	Land specifically allotted for business	Frequency	3	4	7
		%	1.3	1.8	1.6
5	Others	Frequency	10	1	11
		%	4.3	.4	2.4
	Total	Frequency	234	216	450
		%	100.0	100.0	100.0

Several of the location variables prove significant by having influenced the success of the business. It is a common observation that the location of this micro enterprise is the women's house since the investment level is low and modest.

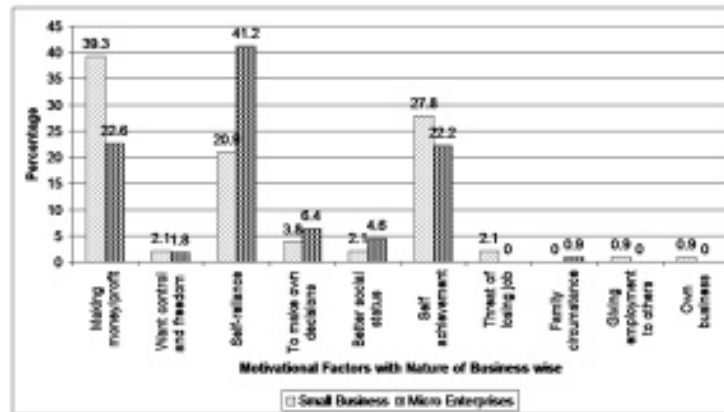
The Table 5 also establishes the truth that nearly 59 percent of the respondents are doing their business in their own house, wherein all the three categories of activities have the equal proportion (nearly 60 percent). Because of their domestic responsibilities, many women entrepreneurs need their business to be at their own home. Even these domestic responsibilities can drain their available time for business. But they can easily manage the family responsibilities even if they had gone for a rented stall

or building. However going for a rented stall forces them to have additional financial burden. Next to it, 22.4 percent of the respondent’s locations are stalls in the market. It is also found that the other locations such as shop specifically allotted and land specifically allotted for business are not found to be significant. Only a meager percentage such as 15 percent and 1.6 percent do the business in such places. It can be concluded that the location for doing business is the biggest problem and many women entrepreneurs do their business mainly in their own house which may limit their opportunities to expand the business further. One of the important roles for small and micro enterprises is to give gainful employment to the poor and downtrodden people since the nature of this work is traditionally associated with higher labour intensive techniques. Since the micro enterprises have relatively higher proportion of unskilled workers, creation of such unskilled jobs certainly has got a direct impact on the alleviation of poverty. However, owing to their minimum level of investment, normally they do not require more hiring labourers, as it is assisted mainly by the family members.

Table : 6 Distribution of Respondents with Major Motivational Factors for the Business

S.No	Motivational Factors with Nature of Business wise		Small Business	Micro Enterprises	TOTAL
1	Making money/profit	Frequency	92	49	141
		%	39.3	22.6	31.3
2	Want control and freedom	Frequency	5	4	9
		%	2.1	1.8	2.0
3	Self-reliance	Frequency	49	89	138
		%	20.9	41.2	30.7
4	To make own decisions	Frequency	9	14	23
		%	3.8	6.4	5.1
5	Better social status	Frequency	5	10	15
		%	2.1	4.6	3.3
6	Self achievement	Frequency	65	48	113
		%	27.8	22.2	25.1
7	Threat of losing job	Frequency	5	0	5
		%	2.1	0	1.1
8	Family circumstance	Frequency	0	2	2
		%	.0	0.9	.4
9	Giving employment to others	Frequency	2	0	2
		%	.9	0	.4
10	Own business	Frequency	2	0	2
		%	.9	0	.4
	Total	Frequency	234	216	450
		%	100.0	100.0	100.0

Figure 1
Percentage Distribution of Respondents with Major Motivational Factors for the Business



Motivational factors are considered to be very important in all theoretical models of entrepreneurial performance. It is necessary to identify what drives a woman to initiate, organize and manage the responsibilities for a business, which is challenging itself. Economic aspirations are crucial for entrepreneurs especially to small business enterprises and it is essential that one should understand the underlying motives for starting a business. Entrepreneurial motivation consists of both push and pulls factors. Push theory argues that individuals are pushed into entrepreneurship by negative external factors like his/her job dissatisfaction, difficulty in finding job, insufficient salary (or) inflexible job hours. Pull theory suggests that individuals are attached to entrepreneurial activity to seek total independence, self fulfillment and other desirable outcomes. There are ten motivational factors opted for choice. The respondents were asked to choose the main motivational factor and the reason to choose this particular business. The objective of this assessment is to find out the most important factor for motivation. Among the ten motivational factors three emerged as high as others. They

are making money and profit (31.3 percent),

Self-reliance (30.7 percent) and self achievement (25.1 percent). The least important motivational factors are threat of losing the job (1.1 percent), family circumstance (0.4 percent), giving employment to others (0.4 percent), and owning a business of one's own (0.4 percent).

It could be concluded that there are different motivations for starting the business as per this study. Some women deliberately start the business as a means of supplementing income, while others eagerly anticipate individual achievement obtained from self employment.

Starting a business is not without obstacles. In fact, the whole process of entrepreneurship seems like overcoming one challenge after the other. All businessmen owners face certain challenges, but women, because of their gender, often have additional challenges and obstacles that their male peers are less likely to encounter. The obstacles might be in the form of economic and psychological aspects.

Table 7 :Distribution of Respondents by facing Major Obstacles in Starting the Business

S. No	Obstacles In Starting Business		Small Business	Micro Enterprises	TOTAL
1	Question of self confidence	Frequency	1	3	4
		%	.4	1.3	.9
2	Lack of start up finance	Frequency	43	24	67
		%	18.4	11.1	14.9
3	Lack of information/advice	Frequency	2	0	2
		%	.9	.0	.4
4	Managerial skills	Frequency	41	48	89
		%	17.5	22.2	19.8
5	Gender discrimination	Frequency	3	6	9
		%	1.3	2.7	2.0
6	Question of Co - ordinating Family and business life	Frequency	90	116	206
		%	38.5	53.7	45.8
7	Any other unspecified obstacles	Frequency	51	19	3
		%	21.8	8.7	15.6
8	No obstacles	Frequency	3	0	3
		%	1.3	0	.7
	Total	Frequency	234	216	450
		%	100.0	100.0	100.0

It could be observed from the table 4.18 that except 0.7 percent of the respondents, a close to cent percent (99.3 percent)

of the respondents report that they had the obstacles when they started their business. In this analysis the respondents are asked about the major obstacles and the number of other problems they faced as well. Among the major obstacles the problem related to coordinating family and business life has been found to be higher. Nearly 46 percent of the total respondents have pointed out this problem. It is followed by the major obstacle viz. Lack of start up finance by 14.9 percent and the question of lack of management skills 19.8 percent. The other issues cited by the respondents are the question of self confidence 0.9 percent, lack of information and advice 0.4 percent, gender discrimination 2.0 percent. It is further noted that nearly 16 percent have unspecified problem in start up.

It is understood that the question of combining career and family is the foremost psychological problem in start up. Similarly raising the finance is the biggest economic problem of micro enterprise but it was not an issue for the start up of business as the SHGs support them in a big way.

Table -8 Distribution of Respondent by Major Obstacles in Running the Business

S.No	Obstacles In Running Business		Small Business	Micro Enterprises	TOTAL
1	Combining family and business life	Frequency	137	161	298
		%	58.5	74.5	66.2
2	Liquidity and other financial problems	Frequency	69	32	101
		%	29.4	14.8	22.44
3	No time for training /upgrading skills	Frequency	4	4	8
		%	1.7	1.8	1.8
4	Gaining the acceptance/respect of people	Frequency	1	0	1
		%	.4	.0	.2
5	Problems related with raw material	Frequency	9	9	18
		%	3.8	4.1	4.0
6	Problems related to marketing the product	Frequency	9	9	18
		%	3.8	4.1	4.0
7	No obstacles	Frequency	5	1	6
		%	2.1	.4	1.3
	Total	Frequency	234	216	450
		%	100.0	100.0	100.0

Women entrepreneurs have also been questioned about the daily problems they face in running their business. More general questions about the size of their enterprises, their family background and their qualifications are raised in order to complete

the picture. It is well known that even though the business activities face several issues particularly related to finance, 66.2% of the respondents report that combining family life and career is the major obstacle in running the business among others. Nearly 22.4% respondents quoted the problem related to finance as the other issue. A very few respondents cited other obstacles such as issues related to getting training and skills (1.8 percent), problem relating to obtaining materials for the products and marketing the product (4.0 percent).

It can be concluded that the issues of combining career and family life is the major obstacle during start up and running the business by the women entrepreneurs as micro enterprise activities is the next one to the respondents of the study.

Conclusion:

To conclude women's income in the family is very essential and important for the economic and educational upliftment of the family. Formation and participation of women in Self-Help Groups help them to develop entrepreneurial qualities, increase their employment opportunities and the horizon of their knowledge. On the whole, the women in small business and micro enterprises have become a strong driving force in the present major concern of women empowerment. Many women entrepreneurs in the study have an average age of 40-60 as they are either settled as housewives or employees in business organisations. On the one hand, their primary goal is to get monetary benefits and on the other, they have personal gratification to be self-employed. But they have to face several issues in starting as well as running the business without hitch. Although their educational background has not shown any positive effect in their business, in the long run, it will be managed as they learn the skill through their practical knowledge of business. It is hoped that with more aid of funds, training and skill development programmes from government and other non-governmental organizations, these stakeholders can be groomed to become successful entrepreneurs and contribute to the economic growth and social upliftment of our nation.

- The government should come forward to organize training

programmes to educate the aspirants who wish to start their own business

- The SHGs under the aegis of Mahalir Thittam may give the women entrepreneurs personal counselling by way of organizing Entrepreneurial Development Programmes (EDP) to make them more confident women entrepreneurs.
- Another problem of micro enterprises is the lack of networking system. It can be suggested that the women in SHGs of various geographical areas such as rural, semi-urban, and urban should have a proper networking system to share their technical information and acquire good public relationships
- It is suggested that for selling the products of micro business community, the government and the SHGs should take steps to set up stalls in the localities wherever festivals take place. This kind of assistance is to enhance their profit margin. This is the kind of help the micro business community also expects.
- Lack of publicity is found to be the major setback for the various problems in marketing. Government should take steps to assist the group to participate in trade fair, exhibition and conference to improve the sale of the business. Moreover, they can be given assistance by offering incentives and concessions to organize awareness programmes through various communications media

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Post Partum Depression in Women

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** Laxmi Dubey

A state of low mood and aversion to activity, that severely effects a person thoughts, behaviour, tendencies, feelings and sense of well being may be termed as depression. This normal temporary reaction is however, much more than a low mood, as it effects our physical and mental condition may be for days, weeks and sometimes for years. Depression may well be defined as a long term serious mood disorder caused by the combination of genetic, biological, environmental and psychological factors.

Keywords- PPD, Depression

Studies suggest that depression affects women twice as compared to men, this may be obvious as females undergo more in biological / hormonal changes in different stages of life since puberty to menopausal state. Moreover change in reproductive hormones, female responses towards stress, societal and family pressure occupying major part of life experiences etc.

Types of depression to which females are prone to are many. One of the commonest and generally found among 2 out of 5 females is the “**Post Partum or Prenatal Depression**” (PPD) generally known as “**Baby blues**” Depression of this type is associated with child birth and affects both the sexes.

DSM 5 diagnosed it under “**Peri Partum Onset**” depression which occurs either during pregnancy or within the 4 Weeks following the delivery. PPD may last for days weeks,

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Months or even a Year. Many times it is also the major cause of miscarriage (Sey friend and Marcus, 2003) Studies reveal that 10 to 15 of total women population suffer from PPD worldwide. (Eg Kumar and Robson 1984, Stein, 1991, Cox et-al, 1987 and Jadresic 1995).

Biologically PPD may occur due to sudden fall in level of productive hormone (Progesterone, estrogen etc). Risk is heightened in 1st delivery when the mother is young i.e. under 30 years of age. (Evenson, Simon 2005, Katon, Russo, Gravin, 2014)

No doubt motherhood is a vital life event for women and brings about immense happiness and gives meaning to life. Still many a times role transition is difficult to cope up with that is why large no. Of new mothers go through this trauma (Aneshensel 1992, Thoits 1983, Turner Wheaton and Lloyd 1995, Wheaton, 1990).

Common symptoms occurring during PPD are

- Mood swing / depressive mood.
- Excessive fatigue, due to irregular routine, overwork, sleepless night etc.
- Irritability.
- Anxiety, fearfulness.
- Loss of appetite.
- Automated thoughts flashing into mind (Where generally negative thought process predominates).
- Self blame (for being into present situation).
- Guilt feeling (for not being able to fulfill the duties of motherhood or perceiving the situation for from perfection).
- Low self esteem.
- Maternal neuroticism.
- Childcare stress.
- Difficult infant temperament.
- Single marital status (death of spouse or separation).
- Poor relation with partner.
- Cultural prejudices (discrimination at childbirth on the bases of sex).

In many different cultures presence of PPD goes unnoticed

making the situation more grave where patients may fall prey to major depressogenic conditions or dysthymia which may take much longer time to recover (Wynter K. Saunder's D, et-al. 2011).

- Obstetrics and pregnancy complications studies show that caesarean deliveries predict less PPD symptoms as compared to woman undergoing normal deliveries. This may be so because analgesia given during delivery causes para cervical blockade which refrains PPD symptoms from occurring, PPD may even occur 10-12 months after delivery. (Corolan, M, Frankowska, D. 2010) (Mills, T.A. Lavender, T. 2010).

PPD in females, whether early or late pregnancy, no matter if the case is primary or latter should not be taken for granted as it may even lead to development of suicidal tendencies, life long depression accompanied with other pathological disorder.

Therapeutic procedures may be beneficial when provided with

- Anti depressant drugs combined with Hormone Replacement Therapy (HRT) as it helps alleviate mood.
- Cognitive behaviour therapy / counselling (for the patient to rejuvenate, be positive, learn to manage stress and boost up self esteem).
- Interpersonal therapy (relations between partners should be smoothed / negative views and issues should be resolved).
- Dietary supplement

Diet rich in omega 3, Riboflavin or vitamin B12 should be included which have positive affect and alleviates mood.

Womenhood is gifted with divine virtues such as affection, sacrifice, forgiveness, and many more, but life of a woman faces much turmoil or physical as well as emotional level. PPD is one such physical and emotional trauma which at times may turn unbearable to cope with, until the family lays strong supportive hands to wave the situation off, positively.

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Women Health and Human Development in North Eastern Region of India

*** Hemanta Saikia**

The difference in between sex and gender was actually offered to manage the basic inclination to connect women servitude to their makeup. Sex discrimination possesses negative influence on growth targets as it lowers economical development. Numerous growth indicators are featuring India have actually shown sex disparity in learning, work and also health and wellness. It prevails to locate women and also women struggling with higher death rates. In some setups, societal discrimination against females and parental preference for sons result in skewed sex ratios. There exist prevalent and also constant injustices in between women; sex distinctions in between higher- and also low-income nations, discriminations within nations. Along with the expanding Human Development of North East India (NER), the female's health and wellness disparity established set beck the development spectrum of the region. Individual growth, the procedure of expanding individual's functionality as well as option is actually become the enlighten idea after understanding of the objectives of growth. In this particular facet economical growth of a nation or even syndicate is actually very closely connected to the gender advancement as they embody fifty percent of the populace. Within this paper, an effort is actually created to go over the health and wellness discrimination and also individual progression standing in North Eastern Region of India.

Keywords- Gender, Health, women, North East India

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1. Introduction:

The distinction between sex and gender was introduced to deal with the general tendency to attribute women's subordination to their anatomy. The word gender refers to the socio-cultural definition of man and woman and the way societies distinguish men and women and assign them social roles. Gender inequality has adverse impact on development goals as reduces economic growth. Most of the world's women live in low or middle income countries and almost half of them in the South-East Asia and Western Pacific regions. Only 15% of the world's 3.3 billion females live in high-income countries. Many developing countries including India have displayed gender inequality in education, employment and health. It is common to find girls and women suffering from high mortality rates. At the same time, the lives of females of all ages and in all countries are being shaped by a series of factors – epidemiological, demographic, social, cultural, economic and environmental. These same factors influence the lives of males but some adversities affect girls and women in particular. . Using survey data for the United Kingdom, Anand et al. (2010) find that the capabilities correlated with life satisfaction are very different for men and women. Women and men may, therefore, weight various well-being outcomes differently[1]. In some settings, societal discrimination against females and parental preference for sons result in skewed sex ratios. WHO report on women and health 2009, also reflected that there exist widespread and persistent inequities between women and men, gender differences between high- and low-income countries, inequalities within countries (WHO, 2009) In India, for instance, the 2001 census recorded only 93 girls per 100 boys – a sharp decline from 1961 when the number of girls was nearly 98. In some parts of India, there are fewer than 80 girls for every 100 boys. Low sex ratios have also been recorded in other Asian countries – most notably China where, according to a survey in 2005, only 84 girls were born for every 100 boys which was much lower than 93 girls per 100 boys as shown among children born in the late 1980s. With the growing Human Development of North East India

(NER), the women health inequality set back the development spectrum of the region. Human development, the process of widening people's capability and choice is emerged as the enlighten concept after realization of the goals of development. Since the people are the true assets of a country, taking initiative for ensuring an enabling environment is now considered as a process of sustaining the national prosperity. Thus human development demonstrated a path towards prosperity of human being through the means of expanding human capabilities and **development including reducing poverty, restoring human rights, cultural liberty, expanding globalization and mobility.** In this aspect economic development of a country or society is closely linked to the gender development as they represent half of the population. At the same time even though women's empowerment and gender equality are identified as a goal in the Millennium Declaration, which recognizes the need to promote gender equality and the empowerment of women as effective ways to combat poverty, hunger and disease and to stimulate development (UNDP), but women in world is still facing threat of inadequate healthcare, cultural pressures, ignorance etc. In this paper, an attempt is made to discuss the health inequality and human development status in North Eastern Region of India (NER).

2. Objectives of the Paper: The main objectives of this paper are to:

1. Access the health inequality of women in North East India.
2. Analyse the inter-linkage in between women health and human development.
3. Focus the factors that lead to the development of women health in North East India.
Put forward a possible policy framework for health equality and human development.

3. Methodology:

This study is based on mainly secondary data. Secondary data is collected from the publications of various organizations viz. WHO, UNDP, Statistical Department, Govt publications,

Census of India, Directorate of Economics and Statistics, Research Publications of individual and institutional NSSO, CSO, National Family Health Survey (NFHS)-I, II, III etc.

4. Results and Discussion:

Man and woman are both equal and both plays a vital role in the creation and development of their families in a particular and the society in general. Indeed, the struggle for health equality has been one of the major concerns of the women’s movement all over the world. Before analyzing the status in between women health inequality and human development, first, some main issues of the women health inequality in NER is discussed:

5. Sex Ratio in North Eastern Region

Sex ratio is one of the important parameter to measure the health status of women in a place right from the early child age. The sex ratio is the ratio of males to females in a population. In Europe, for example, there are approximately 105 women per 100 men, resulting in a sex ratio of 1050 per 1000 male. The number varies significantly around the world often due to the inequalities between men and women. This gender bias can begin before birth and impact the length of women’s lives.

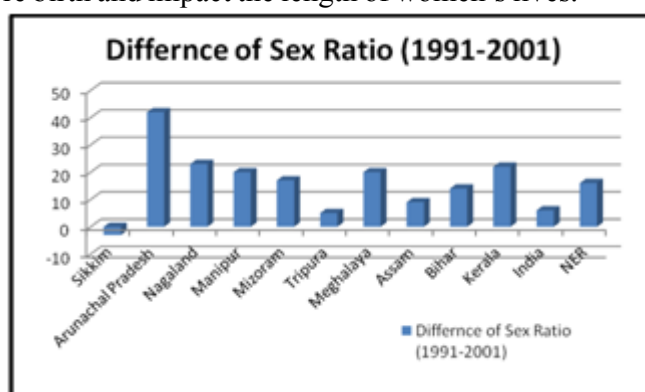


Figure: 1

The data reflect that the sex ratio is improving in NER faster than the all India average but states like Sikkim, Tripura and Assam the growth of sex ratio is slow; infact negative in Sikkim which was highest in Arunachal Pradesh among the states of NER.

6. Infant Mortality:

Infant mortality is defined as the number of infant deaths (one year of age or younger) per 1000 live births. The general infant mortality rate of India is 30.15 deaths/1,000 live births in 2009 as against the female infant mortality rate of 25.17 deaths/1,000 live births and ranked 72 among the countries of the world. In case of NER, the infant mortality rate is seemed to vary from state to state.

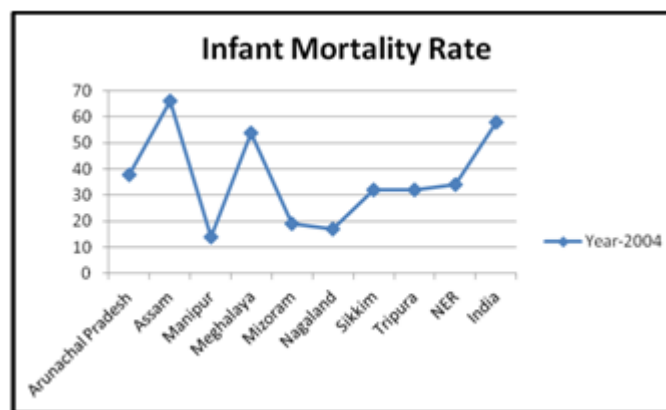


Figure: 2

The infant mortality rate of NER is lower than the all India average of 58 in 2004 which declined to 30.15 in further decades. Among the states, Assam has the highest IMR and Manipur has the lowest IMR.

7. **Female Literacy:**

Education play the major role in the economic and human resource development of a country that is why it is used as a part of the Human development Index i.e. Knowledge', as measured by the adult literacy rate and the combined primary, secondary and tertiary gross enrolment ratio. It is not he present but also the future of economic development of a country that depends on education level. Literacy is also the key terms which are closely connected to the empowerment of the women.

According to last census held in 2001, the percentage of female literacy in the country is 54.16%. The literacy rate in the country has increased from 18.33% in 1951 to 65.38% as per 2001 census. The female literacy rate has also increased from 8.86% in 1951

to 54.16%.

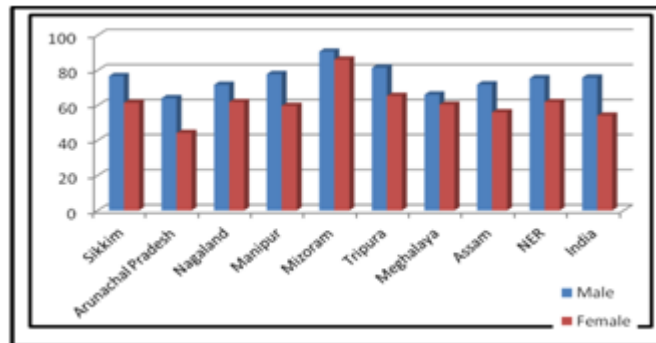


Figure: 3

8. Literacy Difference among Male and Female:

The 2001 figure of male female literacy reflects that the entire female literacy rate is subordinate in all the states of NER. Mizoram has the highest female literacy rate among the states of the NER and Arunachal Pradesh has the lowest literacy rate.

9. Female Work Participation Rate:

The major occupation of rural women is agriculture and related activities, thereby contributing about three-fourth of the labour required for agricultural operations. Considering this background, prosperity and the growth of not only a nation but also the remaining half of the population depend on the status and development of its female population. In this aspect the female workforce participation rate is considered as one key parameter of female social and economic behaviour and empowerment.

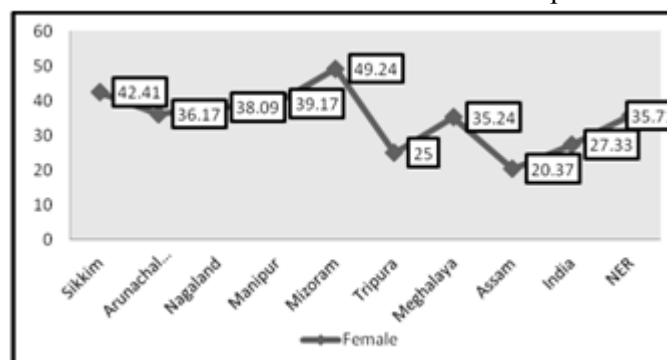


Figure: 4

10. Female Work participation Rate:

The female work participation rate of north east India is elevated than all India level but largest state of NER Assam has the lowest female work participation rate as compared to other NE states. Therefore income level of the women is also low. Fallback positions are influenced by a person's income, ownership of assets, and education, among other factors [2].

11. Fertility Trend:

At current fertility levels, a woman in NER has an average of 2.8 children in her lifetime which is higher than the all India level. The Fertility in Sikkim and Arunachal Pradesh is lower than the national average and than in most of the other north eastern states.

Figure: 1
Fertility Trends by States

States	1991
Sikkim	2
Arunachal Pradesh	3
Nagaland	3.7
Manipur	2.8
Mizoram	2.9
Tripura	2.2
Meghalaya	3.8
Assam	2.4
India	2.7
NER	2.8

Source: NFHS

There are large discrepancies in fertility by wealth and education. At current fertility rates, women in the lowest wealth will have almost three children more than women in the highest wealth quintile. Similarly, women with no education will have more than two children more than women with 10 or more years of education.

12. Maternal Health and Delivery Care:

With the substantial increase in maternal education and awareness, there was a possibility in achieving reduction to maternal mortality rate as delivery care was among the important key factors of maternal care [3]. According to NFHS-III reveals two-thirds received antenatal care from a health professional (56%

from a doctor and 14% from all other health personnel) for their last birth. About 3 in 10 women (29%) received no antenatal care. Eighty-seven percent of urban women received antenatal care from a health professional for their last birth, compared with 64 percent of rural mothers. Younger women are more likely than older women to receive antenatal care, as are women with more education, urban women, and women having their first child. Christian and Muslim women are less likely than Hindu women to receive antenatal care.

Nearly two out of every three births in NER take place at home; only 36% birth take place in a health facility. Women with four or more antenatal care visits are more likely to deliver in acidity than at home. The only other groups of women for whom institutional births exceed home births are women from urban areas, women with 10 or more years of education, and women belonging to the highest wealth quintiles. In contrast, 10 percent or fewer births to Muslim women, births of order 4 or higher, births to women with no education, and births to women from the lowest wealth quintile take place in a health institution.

Figure: 2

Institutional Delivery by State

States	1991
Sikkim	47
Arunachal Pradesh	29
Nagaland	12
Manipur	45
Mizoram	60
Tripura	47
Meghalaya	29
Assam	22
India	39
NER	36.37

The percentage of births in NER delivered in a health facility is lower than national average and most of the NE states are at the bottom of the ranking.

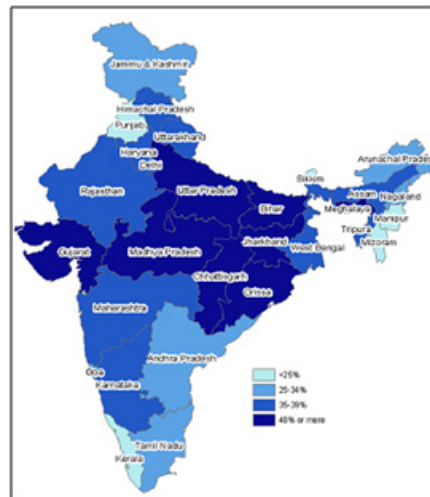
XI Children’s Nutritional Status: Nearly half of children in NER under age five years are stunted or too short for their age, which indicates that they have been undernourished for some time. Under nutrition continues to be a primary cause of ill health

and premature mortality among children in developing countries [4]. Fourteen percent are wasted, or too thin for their height, which may result from inadequate recent food intake or a recent illness. More than one-third is underweight, which takes into account both chronic and acute under nutrition. Even during the first six months of life, when most babies are breastfed, 28 percent of children are stunted, 21 percent are wasted, and 33 percent are underweight. Children in rural areas are more likely to be stunted, but even in urban areas, 36 percent of the children suffer from chronic under nutrition. Girls and boys are equally likely to be stunted and wasted, but girls are slightly more likely than boys to be underweight. Under nutrition declines sharply with mother's education and household wealth and is higher among children of higher birth orders, scheduled-caste children, and Muslim and Christian children than most other children. In case of children's nutritional status in NER has improved slightly since NFHS-2, by some measures but not by all measures. Children under age three years are less likely to be too short for their age today than they were seven years ago, which means chronic under-nutrition is less widespread; they are slightly less likely to be too thin for their height, which means acute under-nutrition is also less widespread. However, the proportion of children who are underweight for their age has remained virtually unchanged since NFHS-2.

Figure: 5
Percentage of Children under Five Years who are Underweight

The main nutritional problems that are substantial in every NE state are:

A. The proportion of



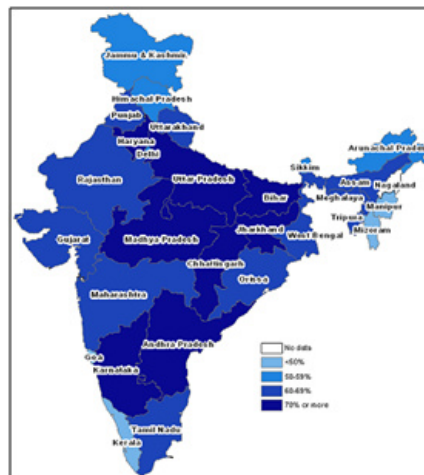
- children under age five years who are underweight ranges from 20 percent in Sikkim and Mizoram to 60 percent in Madhya Pradesh. Other state where more than
- B. 40 percent of children are underweight is Meghalaya. In Meghalaya more than one in every four children is severely underweight.
 - C. Although the prevalence of underweight is relatively low in Mizoram, Sikkim, and Manipur, even in those states more than one-third of children are stunted.

13. Anaemia among the Children:

Anaemia is a major health problem in NER, especially among women and children. Anaemia can result in maternal mortality, weakness, diminished physical and mental capacity, increased morbidity from infectious diseases, prenatal mortality, premature delivery, low birth weight, and (in children) impaired cognitive performance, motor development, and scholastic achievement. Among numerous factors, nutritional (such as vitamin and mineral deficiency) and non-nutritional (such as infections and haemoglobinopathies) factors contribute to the onset of anaemia which leads to iron deficiency[5]. Among children between the ages of 6 and 59 months, a great majority, 70 percent, are anaemic. This includes 29 percent who are mildly anaemic, 39 percent who are moderately anaemic, and 2 percent who suffer from severe anaemia. Boys and girls are about equally likely to have anaemia.

Figure: 6
Percentage of Children Age 6-59 Months Who Are Anaemic

Although anaemia levels vary somewhat according to background characteristics, anaemia



among children is widespread in every group. Over three-fifths of children (62%) are anaemic even if their mother has 10 or more years of education and 41 percent of children in the highest wealth quintile are Anaemia. Children whose mothers are Anaemia are more likely to be Anaemia than those whose mothers are not Anaemia. Seventy percent of women in NER have Anaemia, including 45 percent with mild Anaemia, 21 percent with moderate anaemia, and 3 percent with severe anaemia. Anaemia is more widespread among children age 6-35 months than it was seven years ago at the time of NFHS-2, having risen 14 percentage points since then. The prevalence of Anaemia among ever-married women age 15-49 has remained unchanged over the same period.

Thus from the above analysis, it is clear that that even though the pace of the development of human resource is getting pace, but the gender inequality is widespread in North East India.

14. Women Health, Culture and Society in NER:

Typical Western value systems make individuals responsible for managing their own health. For many years the role of economic, cultural, and social influences in preventing disease has become increasingly apparent. Such factors e.g., educational attainment or language spoken can markedly change the risk of disease. Preventing disease and promoting health in the broadest possible ways requires attention to these important social and environmental factors. But NER faces enormous social, economic and health challenges, including pervasive inequality, violence, political instability and high burden of diseases. Generally when women's health has been addressed in this region, activities have tended to focus on issues associated with reproduction, such as family planning and childbearing, while women's social health has been relatively neglected. The customary thought of people is that "girls are born to be fed throughout their lives" and "boys are born to earn and support the whole family". This thought is reflected through certain discriminative behaviours of people. The birth of a baby boy is celebrated with favour even in very poor families, and they look for every possibility for celebration on the

occasion of birth of a male child even if they have to take loan for it. On the other hand, the birth of a baby girl is not welcomed. The situation is even worse in some rural areas of the region where the girls are even deprived of their right to live. In this region, some ancient traditions and customs are still followed promoting various forms of violence against women. The cultural norms prevailing in NER perpetuate the subordinate position of women socially and economically. In this region, very often young unmarried girls and women suffer tremendous physical and psychological stress. The most frequent causes for acts of violence are domestic quarrels due to the inability of a woman's family to make dowry payments at time of marriage. Illiteracy, political forces, a feudal and tribal culture, misunderstanding and misinterpretation of religious principles, and above all a girl's low status in the society encourage and sustain sexual exploitation of women. The present scenario in NER is still dramatic particularly in the rural areas, where the tribal chief remains in command.

Even in the new millennium, women in India are deprived of their socio-economic and legal rights. They live in a system where religious injunctions, tribal codes, feudal traditions and discriminatory laws are prevalent. They are beset by a lifetime social and psychological disadvantage, coupled with long years of child bearing. They often end up experiencing poverty, isolation and psychological disability. In some urban regions of NE, women's social roles have changed to some extent. They have now comparatively more opportunities for education, employment and enjoyment of civil rights within society. However, the de-stereotyping of the gender roles which have been traditionally assigned by our society is still far away.

15. Conclusion:

Human development is conceived to be a process of enlarging people's choices, the basic and essential ones being to lead a long and healthy life, to acquire knowledge and to have access to the resources needed for a decent standard of living. But human development is not complete unless the human

capabilities like improved health, knowledge and skills are used by people for productive purposes, for leisure or for being active in culture, social and political affairs (Human Development Report 1995). Precisely this aspect of human development can be effectively reflected through the amount of time people spend on different types of activities. If there is significant difference in the amount of time spent on particular types of activities by different sections of the population, it may be conclusively taken as an indication of the existence of disparity among different sections of the population. As observed in this there is clear bias on the basis of gender. Unless both women and men gets an equal opportunity to spend their time in different activities, their human capabilities cannot be equally used for productive purposes, for leisure or for being active in culture, social and political affairs, which is conceived to be the crux of holistic human and in particular gender development. So considering the vastness of the issue of health and women with diverse socio cultural diversity it is necessary to encourage the civil society to take participation in the women health related issues and to empower the women of the society. Economic development of a country or society is closely linked to the gender development as they represent half of the population. But it is not possible to make a complementary relationship between men and women in the process of economic development unless the gender health inequality in our society is completely eliminated.

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Women's Status in Himachal Pradesh: An Overview

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Status of women and their progress is important for evolution of society. Development of society is dependent on the well being, happiness, recognition and empowerment of women. Himachal Pradesh has shown exceptional improvement in women's development within a short period. Women constitute 49.28% of the Himachal Pradesh total population and directly or indirectly they are contributing towards the social, political and economic development of the state. The study has shown that the female literacy rate increased by 9.20% points as compare to male literacy by only 5.53% during last decade in HP. 51.56% women had been elected as Pradhan in the Panchayats of Himachal Pradesh. Chamba district of HP is the backward district of HP, but the women representation in PRI's (as Pradhan) is highest as compare to the other districts of HP. Ward Members in the PRI's, the females participation (58.33%) is very high than the male (41.67%), although Govt. of HP provided only 50% reservation to the females in Panchayati Raj Institutions. Women's representation in HP Legislative Assembly is very low (5.88%). It needs improvement in political sphere at national and state level.

Keywords- Women, Status, Panchayati Raj Institution.

Introduction- The population of women is almost half of the total population of India. A country or a community cannot be considered civilized where women are not honoured. Women in India now participate fully in areas such as education, sports,

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politics, media, art and culture, service sectors, science and technology, etc.^[1] The Constitution of India guarantees to all Indian women equality (Article 14), no discrimination by the State (Article 15(1)), equality of opportunity (Article 16) and equal pay for equal work (Article 39(d)).^[2]

Himachal Pradesh a state located in the lap of the western Himalayas has got its rare place in the map of the world, for its scenic beauty, natural wealth, historical legacy, cultural heritage, serene atmosphere, rising mountains and perennial rivers. Himachal Pradesh is a hilly state, comprising of 12 districts namely, Chamba, Mandi, Kullu, Lahaul and Spiti, Kinnaur, Shimla, Hamirpur, Una, Kangra, Sirmour, Solan and Bilaspur.^[3] Efforts made during the last two decades have been proved successful in removing inequality and vulnerability of women in the sectors of economic, social, political, educational, health care and nutrition.^[4]

In Himachal Pradesh, Government initiated various Programmes/schemes for women welfare in the present context.

Women Welfare Schemes in HP (2017-18):^[5]

a) Woman State Home Mashobra: The main purpose of the scheme is to provide free shelter, food, clothing, education health and medicines, counselling and vocational training to the young girls, widows, deserted, destitute and women who are in moral danger. At present 27 inmates are living in State Home, Mashobra. For rehabilitation of such women after leaving State Home, financial assistance upto Rs. 20,000 per woman is provided. In case of marriage, assistance of Rs. 51,000 also provided to women.

b) Mukhya Mantri Kanyadaan Yojna: Under this programme marriage grant of Rs. 40,000 is being given to the guardians of 146 the destitute girls for their marriages provided their annual income does not exceed Rs. 35,000. During 2017-18, a budget provision of Rs. 482.05 lakh has been kept for this purpose out of which an amount of Rs. 270.75 lakh has been spent and 691 beneficiaries were covered upto December, 2017.

c) Self Employment assistance for Women: Under this

scheme Rs. 5,000 are provided to the women having annual income less than Rs. 35,000 for carrying income generating activities. A budget provision of Rs. 8.02 lakh has been made. 81 women have been benefited under the scheme and an amount of Rs. 4.05 lakh has been spent upto December, 2017.

d) Widow Re-marriage Scheme: The main objective of the scheme is to help in rehabilitation of widow after re-marriage. Under this scheme an amount of Rs. 50,000 as grant, is provided to the couple. During the year 2017-18, a budget provision of Rs. 93.90 lakh is kept under this scheme against which Rs.38.00 lakh has been given to 76 such couples upto December, 2017.

e) Mother Teresa Asahay Matri Sambal Yojna: The aim of this scheme is to provide assistance of Rs. 3,000 per child per annum to the destitute women belonging to the BPL families or having income less than Rs. 35,000 for the maintenance of their children till they attain the age of 18 years. The assistance will be provided only for two children. Budgetary Provision for this scheme for the year 2017-18 is Rs. 9.00 crore, out of which Rs. 4.10 crore has been utilized upto December,2017 and 16,521 children have been benefited.

f) Mata Shabri Mahila Sashaktikaran Yojna: Main objective of this scheme is to provide relief from drudgery to women belonging to BPL families or those SC/ ST families whose annual income is less than Rs. 35,000 by providing gas connections. Under the scheme, 50 percent subsidy, subject to a maximum of Rs. 1,300 is given to eligible women for purchase of gas connection. As per schematic norms every year 75, SC/ ST women in each assembly constituency should be benefited and total 5,100 women in the State are benefited. For the year 2017-18 there is a budget provision of Rs. 66.00 lakh.

g) Vishesh Mahila Utthan Yojna: State Government has started Vishesh Mahila Utthan Yojna as 100 percent State Plan Scheme for training and rehabilitation of women in moral danger in the State. There is a provision to provide stipend Rs. 3,000 per month per trainee, training cost Rs. 25 per trainee per hour and test fee Rs. 800 per trainee through the department of Women

and Child Development. In the current year, there is a budget provision of Rs.1.21 crore out of 147 which an amount of Rs. 39.49 lakh has been spent upto December, 2017.

h) Financial Assistance and Support Services to Victims of Rape Scheme 2012: This scheme has been notified on 22.09.2012 as 100 percent State Plan Scheme. The scheme aims to provide financial assistance and support services such as counselling, medical aid, legal assistance, education and vocational training depending upon the needs of rape victims. An affected woman shall be entitled to financial assistance and restorative support/ services adding upto a maximum amount of Rs. 75,000. Additional assistance of Rs. 25,000 can also be given in special cases i.e. in case of rape of minors. During the current financial year 2017-18, there is a budget provision of Rs. 1.29 crore out of which an amount of Rs. 64.50 lakh has been spent upto December, 2017.

i) Beti Bachao Beti Padhao scheme: This scheme has been launched on 22.01.2015 in 100 districts of India including Una district of Himachal Pradesh. In the year 2016-17 the scheme has been started in Kangra and Hamirpur districts of Himachal Pradesh with the objective of preventing gender biased sex selective elimination, ensuring survival, protection and education of the girl child. This scheme is an initiative to arrest and reverse the trend of an adverse and declining child sex ratio. Through this process, efforts are made to create awareness among masses about the adverse effects of declining sex ratio.

j) Beti Hai Anmol Yojna: With a view to change negative family and community attitude towards the girl child at birth and to improve enrolment and retention of girl children in schools, Beti Hai Anmol scheme is being implemented in the State w.e.f. 05.07.2010. Under this scheme Post Birth Grant of Rs. 10,000 is provided to two girls by way depositing in bank/ post office only belonging to BPL families and scholarships are provided from 1st class to graduation level for their education. The State Government has increased the scholarship rates w.e.f. 23.07.2015. New rates of scholarships ranging from Rs. 450 to Rs. 5,000 per

annum. For the year 2017-18 there is a budget provision of Rs. 999.00 lakh, and an amount of Rs. 653.00 lakh has been spent upto 31.12. 2017 and 16,908 girls have been benefited.

k) Kishori Shakti Yojna : Kishori Shakti Yojna (KSY) is a central sponsored scheme for empowerment of the Adolescent Girls (AGs) in the age group of 11-18 years. The main objectives of the scheme are to improve their nutrition and health status, spread awareness among them about health, hygiene, nutrition, Adolescent Reproductive and Sexual Health (ARSH) and family and child care, upgrade their home - based skills, life skills and vocational skills. The scheme was 100 percent central sponsored scheme upto financial year 2014-15, which has been revised to 90:10 between the centre and the State from financial year 2015-16. The scheme is functioning in 8 Districts of the State viz. Shimla, Sirmaur, Kinnaur, Mandi, Hamirpur, Bilaspur, Una and Lahaul-Spiti. As per schematic norms there is a provision of Rs. 1.10 lakh per project per annum under non nutrition component of the scheme. During the current financial year Rs. 17.12 lakh have been utilized upto December,2017. Nutrition was provided to 36,581 adolescent girls in 8 KSY Districts Rs.5.00 per adolescent girls per day upto 3rd quarter of 2017-18. On 25.11.2017 Ministry of women and Child Development, Government of India has limited the Kishori Shakti Yojna to out of school girls in the age group of 11-14 years and its phasing out with expansion of the scheme for adolescent girls. Scheme for adolescent girls (SAG) has been extended in Shimla and Hamirpur district replacing Kishori Shakti Yojna on 08.12.2017. Thus, Kishori Shakti Yojna will be operational in six Districts of Himachal Pradesh. Nutrition rates have also been revised by Government of India from Rs. 5.00 to Rs. 9.50 per day per Adolescent Girl.

l) Maternity Benefit Programme: (Named as Pradhan Mantri Matri Vandana Yojna) Maternity Benefit Programme was being implemented in Hamirpur district on pilot basis. Main objective of the scheme was to improve the health and nutrition status of pregnant and lactating women of 19 years and above

and their young infants. The scheme was also aims to provide partial compensation for the wages loss so that the women are not under compulsion to work till the last 149 stage of pregnancy. This scheme was implemented on 90:10 ratio between Centre and State. Under this scheme monetary assistance of Rs. 6,000 per beneficiary was provided in two instalments i.e. first instalment during last trimester of pregnancy and second after three months of delivery. Total amount of Rs. 49.64 lakh has been utilized upto 31.05.2017. The scheme has been replaced by Pradhan Mantri Matri Vandana Yojna (PMMVY) and extended to all districts of the State. The scheme is effective from 01.01.2017. Main objectives of the scheme are: i) Providing partial compensation for the wage loss in terms of cash incentives so that the women can take adequate rest before and after delivery of the first living child. ii) The cash incentive provided would lead to improved health seeking behaviour amongst the pregnant women and lactating mothers. Under PMMVY, a cash incentive of Rs. 5,000 would be provided directly in the account of Pregnant Women and Lactating Mothers for first living child subject to fulfilling specific conditions relating to maternal and child health.

m) One Stop Centre: One Stop Centre is a Central Sponsored Scheme. The main objective of the scheme are to provide integrated support and assistance to women affected by violence, both in private and public spaces under one roof; and to facilitate immediate, emergency and non-emergency access to a range of services including medical, legal, psychological and counselling support under one roof to fight against any forms of violence against women. In Himachal Pradesh One Stop Centre has been setup at Solan on 26.09.2017 in the premises of Red Cross Building, Zonal Hospital Solan. There is a budgetary provision of Rs. 30.01 lakh under recurring and Rs. 13.41 lakh under Non-recurring component. Upto December,2017 an amount of Rs. 15.00 lakh has been spent and total 12 women have been facilitated under One Stop Centre.

n) Himachal Pradesh Grahini Suvidha Yojana : The state govt. announced Grahini Suvidha Yojana scheme in Himachal

Pradesh 2018-19 on May 2018. The important features of this scheme are as : HP govt. will provide security amount to get a Liquefied Petroleum Gas (LPG) connection and a gas stove to the poor families. All those households in the state who does not possess the LPG Gas Connections and are not covered under Pradhan Mantri Ujjwala Yojana (PMUY) will be covered under this scheme. The primary objective of this scheme is to provide LPG Gas connection facility to all the poor families for at-least 2 years. HP govt. has made a budgetary provision of Rs. 12 crore for the implementation of this scheme.^[6]

Eeshani K. et., al. (2012) indicates that female empowerment program has resulted in significant increases in women's access to outside employment, their ability to leave home without permission, and their political participation, all of which are associated with higher levels of bargaining power.^[7]

Shettar, R. (2015) highlighted that women in India are relatively disempowered and they enjoy somewhat lower status than that of men in spite of many efforts undertaken by Government. There are various factors which are acting as hindrances in the path of women Empowerment and to overcome this problem we have to improve economic and social status of women by adopting sound social and economic policies.^[8]

Pallabi Guha et. al. (2016) found that Himachal Pradesh has been successful in reducing poverty, uplifting the women, SCs and STs. Poverty has reduced from 36.5% in 1994 to 8.5% in 2011. Women now report themselves as being self employed or likely to have salaried jobs thereby lowering inequalities. Education, better health facilities, Tourism and politicians being accountable to the people, transparency and strong local institutions are the underlying factors for the states development.^[9]

Objectives of the Study:

1. To study the status of women in education in HP.
2. To study the status of women in Panchayati Raj in HP.
3. To study the status of women in Legislature in HP.

Discussions/Analysis:

Table 1
Demographic Profile, Sex Ratio and Literacy Rate in HP

Census Year	Population in Lakhs			Decimal Growth of Population (in %ge)	Sex Ratio		Male Female Literacy Rate (In %ge)		
	Male	Female	Total		0-6 years	Average	Male	Female	Total
1951	12.48	11.37	23.85	5.42	-	912	7.5(27.2)	2.0(8.9)	4.8(18.3)
1961	14.51	13.61	28.12	17.87	-	938	27.2(40.4)	6.2(15.4)	17.1(28.3)
1971	17.67	16.93	34.60	23.04	-	958	43.20(46.0)	20.20(22.0)	31.96(34.5)
1981	21.70	21.10	42.80	23.71	-	973	53.19(56.4)	31.46(29.8)	42.48(43.6)
1991	26.17	25.53	51.70	20.79	951	976	75.36(64.1)	52.13(39.3)	63.86(52.2)
2001	30.88	29.89	60.77	17.53	897	968	85.30(75.3)	67.40(53.7)	76.5(65.38)
2011	34.74	33.83	68.57	12.81	909	974	90.83(82.1)	76.60(65.46)	83.78(74.07)

Source: *Census of India-1951, 1961, 1971, 1981, 1991, 2001 and 2011. In parenthesis the literacy rate of India is given.*

Table 1 show that, at the time of independence in 1951, Himachal Pradesh had the lowest literacy rate (4.8%) in India (18.3%). The state was classified as a ‘backward’ region in North India and women’s education was very low with 2.0% literacy rate. But after the 1981 to 2011, there is remarkable achievement by Himachal Pradesh with 83.78% total literacy rate. Himachal increased by 12.64% points from 1991 to 2001 and by 7.28% points during last 10 years from 2001 to 2011. Female increased by 9.20% points and male literacy by only 5.53% during last decade. As a result of this, the gap between male and female literacy continues to be very high at 14.23%.

Table 2
Women’s Representation (Elected Pradhan) in Panchayati Raj Institution

Sr No.	Districts of HP	Total No. of Panchayats in HP	Data Available (Jan. 2016) (Total No. of Elected Pradhan in HP Panchayats)		
			Male	Female	Total
1	Bilaspur	151	71 (47%)	80 (53%)	151
2	Chamba	283	128 (46.37%)	148 (53.63%)	276
3	Hamirpur	229	104 (49.76%)	105 (50.24%)	209
4	Kinnaur	65	-	-	-
5	Kullu	204	97 (49.49%)	99 (50.51%)	196
6	Lahaul-Spiti	41	21 (51.21%)	20 (48.78%)	41
7	Mandi	469	234 (49.89%)	235 (50.11%)	469
8	Shimla	363	177 (48.76%)	186 (51.24%)	363
9	Sirmaur	228	112 (49.12%)	116 (50.88%)	228
10	Solan	211	100 (47.39%)	111 (52.61%)	211
11	Una	234	114 (48.72%)	120 (51.28%)	234
12	Kangra	748	356 (47.59%)	392 (52.41%)	748
	Total	3226	1514 (48.44%)	1612 (51.56%)	3126

Source: Panchayati Raj Deptt., HP. (Note: Out of Total 3226 panchayats in HP, the data of 3126 panchayats is available only, and data of 100 Panchayats is not included in the research analyses).

Table 2 shows that 51.56% women had been elected as pradhan in the Panchayats of Himachal Pradesh. As Chamba district of HP is the backward district of HP, but the women representation in PRI's (as Pradhan) is highest as compare to the other districts of HP. Table 2 also reveals that in the districts Bilaspur, Shimla, Una, Solan and Kangra, the women's representation is more than the 51%. The positive aspect of 50% reservation had been that the females of weaker sections of the society i.e. SC, ST, OBC, Minority and Rural got good representation in PRI's due to reservation.

Table 3
Total Representation of Women in Panchayati Raj Institution

Sr. No.	PRIs Representative	Total members (Jan. 2016) (% of Elected Females)
1	Gram Panchayat Pradhans	3226 (51.56%)
2	Ward members	20348 (58.33%)
3	Members of Panchayat Samitis	1673 (51.50)
4	Members of Zila Parishad	250 (51.00%)
5	Chairpersons of Panchayat Samitis	78 (54.55%)
6	Chairpersons of Zila Parishads	12 (50.00%)

Source: *Panchayati Raj Deptt., HP.*

Table 3 shows that the female representation in the Zila Parishads (51.00%) and in the Panchayat Samitis (51.50%) is more as compare to the male. As Ward Members in the PRI's, the females participation (58.33%) is very high than the male (41.67%), although Govt. of HP provided only 50% reservation to the females in Panchayati Raj Institutions. 54.55% females represents as the Chairperson of the Panchayat Samitis in PRIs.

Table 4
Women's Representation in H.P. Legislative Assembly
(1972-2017)

Year	Total no. Seats	Total Contestant Candidates	Women Contestants (%age to the total contestants)	Seats Won by Women (%age to the Total Seats)	Party-Wise Distribution of Winning Women Contestant candidates				
					INC	JP	BJP	JD	IND
1972	68	-	5	5(7.35)	5	-	-	-	-
1977	68	330	9 (2.72)	1(1.47)	-	1	-	-	-
1982	68	441	9(2.04)	3(4.41)	2	1	-	-	-
1985	68	294	8(2.72)	3(4.41)	3	-	-	-	-
1990	68	454	17(3.74)	4(5.88)	1	-	2	1	-
1993	68	416	16(3.85)	4(5.88)	4	-	-	-	-
1998	68	369	25(6.78)	7(10.29)	4	-	3	-	-
2003	68	408	31(7.60)	4(5.88)	4	-	-	-	-
2007	68	336	25(7.44)	5(7.35)	1	-	4	-	-
2012	68	459	34(7.40)	3(4.41)	2	-	1	-	-
2017	68	337	17(5.04)	4(5.88)	1	-	3	-	-

Source: *Chief Electoral Officer and Financial Commissioner (1972 to 2017), Govt. of H.P., Shimla 9.*

Table 4 reveals that the women's representation in the HP State Legislative Assembly is very low in comparison to men. In 1998 it was maximum with 7 seats (10.29%) and in 1977 only one woman represents the assembly (1.47%). The average representation varied from 3 to 5.

Conclusions:

1. The proportion of women literates in the HP state (76.60%) is higher than the all India women (65.26%), according to 2011 census. The female literacy rate in Himachal Pradesh increased by 15.27% from 1991 to 2001 and 9.20% points during last 10 years from 2001 to 2011. As a result of this, women do not face any discrimination in employment or promotion in the academic sphere and in pure sciences. In the new areas like banking and finance where young professionals dominate, we see women in very large numbers. The disparity is at the lower levels of society like women are paid less in rural labour sector.
2. Education plays a significant role in the development of society specifically women, where women leading from the front like advertisement where Kangna Ranaut, Preeti Zinta (Film Actresses) from HP were casted features in the bollywood film

industry. The women rejected the marriage proposals when families did not have toilets at their home. It can be said that it is a vital for women to assert their voice from time to time so that they are heard on major decisions, visible and not taken for granted.

3. The political representation of women at panchayat level and state level is very important because that is how women's issues and other major policies get right kind of space. 51.56% women had been elected as Pradhan in the Panchayats of Himachal Pradesh. As Chamba district of HP is the backward district of HP, but the women representation in PRI's (as Pradhan) is highest as compare to the other districts of HP. As Ward Members in the PRI's, the females participation (58.33%) is very high than the male (41.67%), although Govt. of HP provided only 50% reservation to the females in Panchayati Raj Institutions. 54.55% females represents as the Chairperson of the Panchayat Samitis in PRIs. i.e. After the reservation they have found themselves in very important positions and try to play their parts almost to perfection. If women are competent, hardworking, dedicated and they look at the big picture, not just the little world they occupy, women does shine.

4. Women's participation in Indian politics and also in the HP state has not improved at the rate at which one would have assumed that it would improve given the stellar role women played in national movement like Sarojini Naidu (1925 President of INC). Indira Gandhi as the 1st prime minister when western countries were not even dreaming of women leaders at that time. As we have seen in the political sphere where we are lacking today, is the number of elected representatives at national and state level. The causes for low representation at national and state level are:

- The political parties are very reluctant to give seats to women,
- What has kept women shy of politics is because of increasing violence and criminalization of politics which keep women out to great degree. Although we have grass root leadership ready, who are waiting to get into higher spheres. The

Women's Representation Bill has now become necessity.

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Problems faced by women availing health care services in Kashi Vidyapeeth Block, Varanasi

*** Mahajabi Fatma**

**** Dr. Garima Upadhyay**

India is a developing country of 68.84% rural population (According to the 2011 census of India). When the necessary and basic health care does not reach the rural areas so no matter how much development is achieved in the cities, the overall growth of the nation will slow-down. Health is an essential input for the development of human resources and quality of life. India has made rapid growth in improving health care. But improving access and availability to basic health care services and facilities to the rural population is a challenging task. Majority of Indian population are villagers and live in rural areas and does not have much awareness about the health care services and facilities. Many factors are responsible for existing gap in health care facilities and awareness such as lack of education, poverty, some of the myths, old beliefs, and lack of communication and resources. Objectives of the study was to analyze the problems faced by women availing health care services in Kashi Vidyapeeth Block, Varanasi. Data was collected through interview schedule method. Random sampling method was used for the selection of population for the survey. The study area is Kashi Vidyapeeth Developmental Block, Varanasi. The sample size was 100 and all the respondents were female. Only those persons were included in the sample who had availed health

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care facilities at one or more time. In the study majority of respondents were not satisfied by the government services and had a negative attitude for government health care services and facilities. In study of rural health care services and facilities, analysis of awareness and attitude of respondents and spatial distribution of health delivery systems and their utilization are of great significance. It helps in finding the gaps in providing primary health care and suggesting measures so that people living in rural areas may get basic health care services and facilities at door step. Rural areas in our country are characterized by the poor health care facilities. Most of the medical professionals intend to give their services in urban areas as well as in private sectors rather than in public health systems working in rural areas. Government should built medical institutions such as PHCs/CHCs/Sub-centers in their villages/locality. Proper monitoring of the work of health workers is need of the time.

Key Words- Health, Accessibility, Health care Facilities, Woman

Introduction- India is a developing country of 68.84% rural population. When the necessary and basic health care does not reach the rural areas so no matter how much development is achieved in the cities, the overall growth of the nation will slow-down. India has made relevant growth in improving health care. Health care is directly linked with human development and the economic growth of the nation. If our citizens lead unhealthy life then how they can contribute in the growth and development of the nation? Health care indicators have poor quality in rural areas as compared to urban areas. The challenging task or problems of rural areas are availability and accessibility of health care services. Majority of India's population are villagers and live in rural areas and does not have much awareness about the health care services and facilities. Some kind of myths, old beliefs and customs negatively affect especially in the cases of child birth and maternal care. The status of health in rural areas is motivate for mass awareness among the rural people to reduce the health problems

and remove the barriers of health.

Social marketing could increase the rate of use of health care services in rural and remote areas. High rates of maternal and child morbidity and mortality shows the failure of rural health care system in India. Problems of India's rural health care system are inadequate and there is low utilization of available health care services due to low awareness or lack of awareness. Awareness as defined by Cambridge Dictionary "Knowledge that something exists, or understanding of a situation or subject at the present time based on information or experience. Awareness can be defined as the state or condition of being aware; having knowledge and consciousness.

Awareness towards health care services increases the chances and rate of accessibility of these services.

Attitudes are based on experience. If the patients or villagers do not have good or satisfactory health care services so their attitudes towards health care services are not positive. Awareness and attitudes both are affected by each other.

Attitude is defined as a pre disposition, toward any person, ideas or objects; it contains cognitive, affective and behavioural components. (Zimbardo et. al,1970)

Concept of Health-Health is the issue of social justice and wellness. The concept of human being's health for different groups varies according to their customs and culture but the main theme is that Health is soundness of body and mind; it is a condition in which body's functions are duly and efficiently discharged. The widely accepted definition of health is given by World Health Organization (1948)"Health is state of complete Physical, mental and social well being and not merely an absence of disease or infirmity and the ability to lead a socially and economically productive life". Health has many dimensions and each are dependent to other. These dimensions are important. The dimensions of health are affected by circumstances in which population or group exists and survive. Few dimensions are as followed-physical, mental, nutritional, environmental, educational, socio-cultural, economic, spiritual and emotional, preventive and

curative.

Concept of Health Care-Health care is an impression to concern for human. Health care have many characteristics such as appropriateness, comprehensiveness, adequacy, availability, accessibility, affordability and feasibility (Park, 2008).

Health Care Delivery System-In India health care delivery system is planned by Bhore Committee. Health care delivery provides many kind of health care services that are low-price and have the basic essential required by population. Health care including only medical care but also services for promotion of health, prevention of diseases, early diagnosis and rehabilitation and eradication. In India health care delivery system are divided into three tier systems. They are –

Primary Health Care-Primary health centres plays important role in the community. This is the first health care level where the patient reports. Primary health care centre provides essential health care. It has also three levels depending on the population and area. (Park, 2008)

1. Village level [1,000 population]
 2. Sub-Centre level [3,000-5,000 population]
 3. Primary health centre level [20,000-30,000 population]
- (Park, 2008)

Secondary Health Centre- It deals with severe health problems. It gives the essential curative services by the district hospitals and community health centres.

Tertiary Health Centre-It serves super specialty care of health. This kind of care is provided by the regional/central level institutions. This level of health care system provides planning and management of education and training of specialized staff and also supports the actions of primary level health care.

The total population of women in U.P. are nine crore fifty three lacks thirty one thousand eight hundred and thirty one (95331,831) and the total rural population are fifteen crore fifty three lacks seventeen thousand two hundred and seventy eight(155317278) and total number of female literates in Uttar Pradesh are four crore sixty one lacks sixty two thousand five

hundred and ninety one (46162591) as per Census 2011. The access to health services of women is much lower than men. The underlying reason being their lower status in family and lack of decision-making power regarding health care and expenditure on health care and none availability of health care facilities prevent them from seeking medical help. The awareness of acceptable levels of discomfort for women and men lead to gender differences in willingness to accept that they are ill and seek care. Women wait longer than men to take medical help in case of illness. Access to health care is increasingly different for rapid growth of people because of the lack of concern of the government to recognize health care as a national priority. Health care access is affected by physical, financial and socio-cultural factors. Price of care is an important factor that severely affects access to quality health care services.

Geographical distance is a strong barriers to access health care in India especially remote areas. It becomes more crucial for pregnant and very old persons living in remote areas to access. Inaccessibility to health care centres, lack of health staff, lack of hygiene and lack of drugs are common feature in our country. A number of researches show that wherever good public health services are available and functional they are definitely accessed and used by people, especially the poor. Patients are frequently dissatisfied with the quality of care and services.

Objective- To analyze the problems faced by women availing health care services in Kashi Vidyapeeth Block, Varanasi.

Methodology-Data was collected through Interview-Schedule Method. Random sampling method was used for the selection of population for the survey. Only those persons were included in the sample who had availed health care services and facilities at one or more time. The study area is Kashi Vidyapeeth Block Varanasi. Kashi Vidyapeeth Block is linked with Varanasi.

Results and Discussion- Uttar Pradesh is one of the least developed state in India in terms of socio-economic and demographic terms concluded by many studies. The population of Uttar Pradesh can be considered as a young population as a

high proportion is underage. 42% of the population is younger than 15 years and 5% is older than 65 years. The median age at first marriage in U.P.is 16.2 years for women and 20.1 years for men. Of the married women, 59% got married before the legal minimum age of 18 compared to 51% of the men.

1. Distribution of respondents according to their age.

Age Groups(Years)	Number of Respondent	Percentage (%)
21-30	52	52
31-40	32	32
41-50	16	16
Total	100	100

Majority of respondents (52%) were between 21 to 30 years age group. Majority of respondents are 52% per cent among total number of respondents.

2. Distribution of respondents according to the monthly income of the family

Income(Rs.)	Number of Respondents	Percentage (%)
Below 5000	21	21
5000-10000	36	36
10000-15000	06	06
15000-20000	15	15
20000 & above	22	22
Total	100	100

Majority of respondents had monthly family income Rs.5000-10000. Monthly Income of family is an important factor to decide the kind of health care they will receive. It is well known that increased income of the family has a positive effect on the utilization of modern health care services. The occupation of husband can be considered a substitute of family income, as well as social status of the family. Differences and variations in attitudes to modern health care services by occupational groups represent occupation as a pre disposing factor.

Studies show that socio-economic indicators such as place of residence, life style, household income and occupational status have also been strong predictors of a woman's likelihood of using reproductive health services.

3. Distribution of respondents according to the occupation of

their husband or herself.

Occupation	Number of respondents	Percentage (%)
Agricultural Labourer	06	06
Service	19	19
Commercial Trader	06	06
Daily Wage Earner	60	60
Others	09	09
Total	100	100

Maximum number of respondents or their husband were Daily Wage Earner. Joshi, Krupal et al.(2013) showed that 22% were labourer, 21% were unemployed, 18% were students, 4% were having some kind of business and only 2% were serviced among 100 respondents.

In contrast, present study shows that the maximum number of respondents are Daily Wage Earner, 19% are occupied by service, 6% respondents are agricultural labourers, 6% respondents are commercial trader and 9% are having other kind of occupation.

4. Distribution of respondents according to their contact for health care in case of illness.

Contact for health care	Number of Respondent	Percentage
District Hospital	13	13
CHC/Rural Hospital/PHC	08	08
Government Mobile Clinic	08	08
Private Hospital/Clinic	71	71
Total	100	100

Majority of respondents contacted in Private Hospital/Clinic in the case of illness due to geographical barriers.

A study says that in rural areas people need to travel greater distances to access different points of health care delivery system. In rural areas health care facilities and services are small and often provide limited services, in India due to geographic distance, climatic and environmental barriers, lack of public transportation and challenging roads, may be limiting and lower the possibilities of accessing health care services.

5. Distribution of respondents according to the medical services they availed during their visit to the health centres.

Medical services availed at health centres.	Number of Respondent	Percentage(%)
Yes	51	51
No	49	49
Total	100	100

Majority of respondents had received the medical services for which they visited health centres.

Sharma, Arvind et. al,(2014) found that, most of respondents were satisfied with sitting arrangement, cleanliness, convenience to reach investigation site, appropriate signage, symbol, arrows in respective departments, consultants chamber, lab and pharmacy counters present in hospital OPD, but only 50% respondents were satisfied regarding convenience to reach pharmacist. Respondents were mostly unsatisfied with toilet and drinking water facility in OPD.

6. Distribution of respondents according to their satisfaction with the treatment in PHC/CHC/Sub-Centres.

Satisfaction with the treatment in PHC/CHC/Sub-Centres.	Number of Respondent	Percentage(%)
Yes	30	30
No	70	70
Total	100	100

Maximum number of respondents (70%) had not been satisfied with the treatment of PHC/CHC/Sub-Centres.

Kumari, Ranjeeta et.al,(2009) tried to show the Patient's satisfaction regarding treatment which they availed at PHC/CHC/ District Hospital/Medical College. Her study showed that 33.3% respondents were satisfied by the treatment of PHC and, 20% respondents were satisfied by the treatment of District Hospitals and 68.3% respondents were satisfied by the treatment of Medical College.

7. Reasons for dissatisfaction with the treatment in PHC/CHC/ Sub-Centres.

Reasons for dissatisfaction	Number of Respondents	Percentage
Accessibility		
• Easy	12	12
• Not easy	88	88
Waiting time in PHC/CHC/Sub-Centres		
• <30 minute	32	32
• >30 minute	68	68
Behaviour of Doctor/Paramedical Staff	45	45
Separate Place for examination		
• Present	03	03
• Examination	40	40
Verbal directions given for medicines	10	10
Facilities for investigations/operation		
• Present	41	41
• Not present	59	59
Explanation about		
• Disease	42	42
• Treatment	34	34

Accessibility of PHC/CHC/Sub-Centers were not easy and that was the major reason of dissatisfaction of treatment. Another reason of dissatisfaction were facilities for investigation/operation were not present.

Some other studies, Kumari Ranjeeta et al (2009) and Sharma Arvind et al (2014) found in own study that accessibility of PHC/CHC/Sub-Centers is the major cause of dissatisfaction and unavailability of diagnostic facilities is another reason of dissatisfaction with the treatment.

8. Distribution of respondents according to their source of information about health care facilities.

Source of Information	Number of Respondent	Percentage
Radio	10	10
Television	55	55
Newspaper	30	30
ANM	5	5
Total	100	100

Maximum number of respondents (55%) had been received the information about health care facilities by Television.

According to Sodani, Prahlad Rai study revealed that the source of information about health care facilities were their neighbour and family members/relatives.

9. Distribution of respondents according to their satisfaction regarding availability of medicine.

Satisfaction regarding medicine	Number of Respondent	Percentage(%)
Yes	26	26
No	74	74
Total	100	100

Maximum number of respondents (74%) were not satisfied regarding availability of medicine.

According to K, Padmaja et.al, (2005) study viewed that the availability of medicine in Kodungallur district are 47% and in Chittur district is partially available by 71%.

As far as the quality of medicines is concerned, 55% in Kodungallur divisions were satisfied with the quality of medicines. But in Chittur division, only 28% showed complete satisfaction and nearly 1/3rd of the both divisions were not satisfied with the quality of medicine.

10. Distribution of respondents according to availability of diagnostic tests at the health centres.

Availability of diagnostic tests	Number of Respondent	Percentage
Yes	08	08
No	16	16
Sometimes	33	33
Never	43	43
Total	100	100

Majority of respondents (43%) had never received free diagnostic test during treatment period from government health centres.

Kumari, Ranjeeta et.al, (2009) found that the satisfaction regarding Examinations at PHC level were 53.2% respondents were satisfied, at CHC level 75.7% respondents were satisfied,

at District Hospitals 38.9% respondents were satisfied and at the Medical College 87% of respondents were satisfied.

Conclusion- The success regarding improving and increasing the accessibility of health care services and facilities depends in part on achieving a local understanding of the dimensions and determinants of access to health services, along with determining factors attempts to improve services for the poor. Number of innovations in services of delivery and regulation of care that take promise for improving access for the poor.

The accessibility of health care is important for women because women's body changes throughout her life span, from fetal development to the age of post menopause. Women use medical services more during their reproductive years. Women also face huge economic, social and cultural barriers to having life-long good health. The researches show that the educational level and place of residence has direct role in morbidity and mortality of women. It has been found that children of illiterate mothers are twice undernourished as compared to the children of literate mothers. Today India's maternal mortality rates in rural areas are among the world's highest. From a global perspective, India accounts for 19% of all live births and 27% of all maternal deaths.

Mahmood, Atif et.al,(2014) found in his study that according to the people, the major reason for not getting the expected health care services is the cost of care (84%) followed by lack of sufficient information or awareness regarding the disease process (74%). Accessibility to health services is also one of the important barriers in seeking health care satisfaction (62%).

Here, the points which are important in improving the accessibility of health care services and also helping in changing the attitudes both towards health care services-

Medical Institutions should be made such as PHCs and other governmental dispensaries near the patients reach or residential area.

Medical Institutions make policies and schemes to should

aware and educate the people for their facilities of PHC/CHC/ Sub-Centres in their villages/locality.

Government policies and schemes should motivate and promote people to send their females for higher studies.

Medical Institutions should make easier accessibility and utility of the medical facilities.

Medical Institutions should maintain sanitation and recruit, educated, practiced and responsible doctors and staffs.

Medical Authority should take proper inspection to the attendance of ASHA and ANM and ask proper report for the work of health workers.

Ministry of Health and Medical Institutions should aware people for the immunization and vaccination to reduce the rate of infant mortality.

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Triple Talaq :Rights of Muslim Women and A test of Political Will

*** Dr. Richa Bajaj**

TalaqTalaqTalaq, 3 little word and the game is over. Actually triple talaq is a form of Islamic divorce which has been used by Muslims in India, especially adherent of Hanafi Sunni Islamic schools of jurisprudence. It allows any Muslim man to legally divorce his wife by stating the words talaqthree times in oral, written, or more recently, electronic form.

Key words- Triple Talaq, Rights, Women Will

Talaq Talaq Talaq, 3 little word and the game is over. Actually triple talaq is a form of Islamic divorce which has been used by Muslims in India, especially adherent of Hanafi Sunni Islamic schools of jurisprudence.¹It allows any Muslim man to legally divorce his wife by stating the words talaqthree times in oral, written, or more recently, electronic form.

The use and status of triple talaq in India has been a matter of controversy and debate. The debate has involved the government of India and the supreme court of India, and is connected to the debate about a Uniform Civil Code (UCC) (Article 44) in India.²On 22 August 2017, the Indian Supreme Court deemed instant triple talaq as unconstitutional.³

The reform of personal law is critical for Indian democracy and citizenship, but undoubtedly it has been neglected too long. On one hand, Muslim women are excluded educationally and socio-economically owing to government neglect, and on the other hand they suffer from the near absence of any legal framework in

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matters of family, marriage, divorce, custody of children and so on. Practices such as triple talaq and halala persist in our society despite the fact that the Quran does not sanction them.⁴

Why such painful situation has emerged? Why Muslim women are being tortured in the name of Shariat? That's because of the way that Muslim Personal Law is understood and practiced in India. The whole arena is mired in ambiguity, obfuscation and apathy because of the long stranglehold of patriarchal elements. The Quran gave clear rights to women 1400 years ago in marriage, family, society and public life, but in reality there has been a persistent denial of these rights. So much so that a perception has arisen that in Islam men have superiority over women. This hegemony of patriarchal forces has continued ever after 1947, till date. Muslim women such as Shayara Bano and others are only calling for a halt to the rampant violations of their rights in family matters, and seeking justice.

The absence of a comprehensive codified personal law in our country has resulted in the Muslim women suffering in matters of divorce, halala, polygamy, guardianship and custody of children, share in property and soon. The Shariat Application Act, 1937 is silent on all these matters.⁵ It is claimed that Indian Muslims are governed by Shariat. But the Shariat as practiced currently in different parts of the country is undefined and unwritten. It is subject to multiple interpretations and misinterpretations which, more often than not, are unfair to women.

The decision of Supreme Court issued on August 22, 2017 is actually an extension of the ruling given by the "the Supreme Court in Shamim Ara case in 2002, which had laid down the correct law of divorce as ordained in Quran as (1) that talaq must be for a reasonable cause and that (2) it must be preceded by an attempt of reconciliation between the husband and wife by two arbiters. If their attempts fail, talaq may be effected.⁶ We do not know that exact number of the instances of triple talaq since 2002, but we know that within four months after the SC verdict of 2017, the number of women who have subjected to this enormity is more than one hundred. What is noteworthy here

is the so called dignified post holders of the Muslim Personal Law Board, even now, openly asserted that no matter what Supreme Court rules, the practice will continue as according to them it finds sanction in religion.

Now one can raise a question, what should be governmental reaction on this particular issue ?Whether the government should remain a silent spectator of this blatant violation of the law as laid down by the Supreme Court. Certainly not, because one of the primary duties of the executive is to enforce and implement the laws both originated in the legislature or laid down by the higher judiciary.

In September, 2018 the Union Cabinet has cleared ordinance to make practice of instant triple talaq penal offence. As per Article 123 of the Constitution President Ram Nath Kovind signed the ordinance. The reason cited by Union Cabinet for promulgation of this ordinance was that practice of triple talaq continued unabated even after annulled by Supreme Court due to absence of legal framework.⁷ The core component of the ordinance include punishment with jail term for three years to husband practicing triple talaq. In order to avoid misuse of the law, certain safeguard's like a provision of bail for the accused before trial, has also been added to the ordinance.

However, what is noticeable here is that the offence of triple talaq will only be cognizable when victim wife or her relatives by blood or marriage file FIR. It is compoundable offence which refers that there can be compromise but only on insistence of wife the Magistrate will have to determine terms and conditions.

Finally on 27 December 2018 the Muslim Women (Protection of Rights on Marriage) Bill, famously known as Triple Talaq Bill has been passed by Lok Sabha with great support. The bill has replaced the ordinance passed in the month of September.

However, the opposition members from Congress and AIADMK staged the walkout demanding that the government must refer the bill to the joint select committee.

The important features of the Muslim Women (Protection of Rights on Marriage) Bill are-

- The bill makes the all declaration of triple talaq, including in written or electronic form, to be void and illegal.
- Declaration of triple talaq would be a cognizable offence, attracting upto three year's imprisonment with a fine.
- The Magistrate may grant bail to the accused only after hearing to woman (against whom talaq has been pronounced), and if the Magistrate is satisfied that there are reasonable grounds for granting bail.
- The bill also states that the offence may be compounded by the Magistrate upon the request of the women (against whom talaq has been declared).
- A Muslim women against whom the triple talaq is pronounced is entitled to seek subsistence allowance, from her husband for herself and for her dependent children and the amount of the allowance will be determined by the Magistrate.
- A Muslim women against whom the triapletalaq is pronounced is entitled to seek custody of her minor children and the manner of custody will be determined by the Magistrate.⁹

Unfortunately 'triple talaq' bill remained stuck in Rajya Sabha owing to combined opposition insisting that it be scrutinized by a select committee of the House. Rajya Sabha did not discuss the bill before being adjourned sine die as the winter session finishes. Since the bill could not get the parliamentary approval, the Union Cabinet had, in the first week of January 2019 approved reissuance of the ordinance.

Reissuance of the 'triple – talaq' ordinance exhibits the firm determination of Modi government to safeguard the rights of Muslim Women. The bill has really been proved to be a test of political will. It has really encouraged the masses to believe in the maturity of the political class and their capability to learn from past experiences, particularly the bad ones. However, political expediency did not allow the bill to take the shape of an Act, still re-promulgation of 'triple talaq' ordinance is a commendable step towards gender justice. Muslim Personal Law

Board itself worked hard to rally enough support to ensure that the new bill does not become a law soon.

To sum up, I would like to quote very interesting lines written by Sagarika Ghosh, a renowned Indian journalist, she writes, “It’s time for new India to give talaq to old prejudiced Bharat”. She further writes, “Muslim – bashing is supposed to be the sneaky new freedom of, ‘New India’ in which unbashed ‘nationalists’ now feel free to give vent to as much ire against minorities as they want, freed at last from the, so called shackles of secular dominance”.¹⁰ It’s really commendable that five courageous Muslim women fought inspiring by not only for changes in the law but also for a change in patriarchal mindsets. The women who defeated triple talaq should be role models for women across communities. The PM’s support for the triple talaq judgment is welcome. The triple talaq judgment is a defining moment rather it’s a conscience call for all reformists to stand together to fight for progressive modern values in every religion, that would be the real New India, an India where every abandoned wife, Muslim or Hindu, is protected. Therefore, the opposition parties, and the clerics of Muslim Personal Law Board, should accept as well as respect, the decision of Supreme Court.

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"Khabar Lahariya" : The Voice of Dalit Women's Resistance

*** Dr. Pratibha Sharma**

In Indian patriarchal society, women have been kept on margin on every front but there is a change in the social status of the dalit and the non-dalit women. The stigma of the caste has to live more than the the dalit men. The oppressed women are exploited everywhere , if the dalit women also tries to get out of all these, then it does not seem easy to break the structure created in the society. Due to the situation of dalit women becomes more poignant. In addition, linking them directly to labour in the society, neither they had their identity nor their existence. But the running of the Khabar Lahariya is the first attempt to establish the identity of rural dalit women. This newspaper is unique in it's own way becuase it's editing, journalism and even distribution os done by rural dalit women. It's main objective was to present women related questions in front of the society but slowly and gradually, other contemporary topics were also found in place, but the outlook for it's presentation is still feminine.

Keywords- Patriarchal Society, Women, Dalit

The press in any democratic country plays a vital role in creating, in moulding and reflecting the public opinion and shaping political, social, and economic development in the country. Through media, knowledge and skills could be imparted and change could be achieved. Dalits have also started articulating their experiences and ideas and try to use intellectual

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organisational means to fight against exploitations. Investigation into their evolution shows that after the emergence of print culture in the form of dalit newspapers and popular booklets written by dalit activists and organic intellectuals to transmit information to the literate sections of the population at the grass roots level. In the Dalit movement publication and propaganda received top priority. The newspapers and magazines became an agency for transmitting the equality and liberation to members of their communities and played a pivotal role in horizontally disseminating the cry for Dalit assertion. Henceforth, the print media become a great driving force in communicating the plight of Dalits and also in finding the ways and means for their emancipation.

Many more newspapers and magazines were launched both before and after Independence from various places. These newspapers were published daily or weekly and the magazines were published fortnightly or monthly. Although the exact figures of their circulation were not available, it can be said that they ranged between 1000 and 10,000. Some important papers and magazines are - Achhut, Bheem Bhumi, Lok Chinta, Majhi Janata, Bahujan Samaj, Bahujan Youth Times, Atocity News, Dalit Voice, Bahujan Sangathak etc.

Even the patriarchal newspaper system does not leave much space for either women's news or work. They could not think beyond the boundaries laid down by patriarchal thinking. Almost all the Dalit spokesmen (and most, in fact, are men) clearly recognize women to be the most oppressed by their group- the "Dalit among the Dalit or down trodden among the downtrodden" as it sometimes referred to. They, write that Dr. Ambedkar is cited to have supported this view.

In the words and images of the Dalit woman lies the untold histories of anti-caste struggles, resistance, strength and intelligence in surviving odds which few other human experiences. That she survives is not in the marker, that she dreams and works for a better life, for herself and her offspring despite and against the storm of negative forces is the celebration of her fighting spirit.

She is pitted against all institutions like an alien individual, who has to first make herself visible to the unseeing eye, state her rights to the deaf ears and keep a sustained battle with institution, for it to deliver, be it education, law, health, housing or any other. The dalit woman rag picker, the flower seller, the stone quarry worker, the construction labourer, the sex worker, the panchayat leader or the urban home maker are all bound by one single dream – a dignified living. They have a vision of an egalitarian, tomorrow.

The pen, it's sometimes said, is mightier than the sword. The "Khabar Lahariya" or "News Waves" is India's first newspaper written, read and run by women from the Dalit or the untouchable caste. Khabar Lahariya began with eight rural women in the Bundelkhand region of India, written in Bundeli (local dialect of Bundelkhand) including rural dialects of Hindi, Bhojpur and Awadhi is run entirely by the women from the process of gathering information through investigative journalism to the final distribution of the paper to the surrounding area.

The first edition was published in May 2002 in Chitrakoot district and was founded by Nirantar, a feminist organisation based in Delhi. It is an eight page weekly newspaper, each week 6000 copies of Khabar Lahariya are sold across 600 villages of U.P. and Bihar and claims an estimated readership of 80000. The newspaper's online edition is available to 30000 readers. Since that time the women have expanded into a second site in the district of Banda. In 2008, the Khabar Lahariya group registered themselves as an independent organisation Pahal. Pahal has now found its place in rural women's media collection of our country.

Meera Jatav who is also the marketing manager and a door to door hawker of Khabar Lahariya although belonging to a Dalit and backward family is the present editor-in-chief of the same. Meera who began as a reporter with the newspaper in 2002 progressively became its editor-in-chief in 2005. She started her career by working as a supervisor in the Mahila Samakhya, a government programme for women literacy in 1994. During this job she also completed her intermediate and post graduation. At

that time in Mahila Samakhya women were taught to read and right but after this 6 month course finished, they had no reading material left. This flaw gave birth to Mahila Dakiya, a four page monthly newspaper in Bundeli. Meera and her colleagues worked coordinately to run this newspaper. But this paper had to be shut down in 1999 due to financial problems and it is very difficult to run a newspaper without money. The closing of the Mahila Dakiya had left behind a vaccum for information so then Nirantar, a non government organisation took initiative to start Khabar Lahariya. Tata Trust also funded it until June 2013, and now it is being published by its own saved fund.

Earlier no woman was ready to work as a reporter because convincing their families was a difficult task as they were disrupting the patriarchal system. Most of the women came from the marginalized communities. None of them knew how to use computers, cameras, edit or even find or write stories. But after months of training they break through the barriers of caste and gender. For example Shanti, a reporter of Khabar Lahariya who learnt to read and write quite late, but now she handles computer very well and also internet.

Despite having a limited exposure to the literary and information their ability to interact with various people in public sphere and coming up with innovative ideas is extremely remarkable. In villages where the literacy rate is very low, hawkers read the newspapers aloud to help them understand the happenings over the globe. Some news were presented in a very interesting and satire way on the present situation of the country. On the occasion of the World Food Day(16 October 2018), the newspaper breaks the headline- More fruits are found in the shampoos of the rich than the plates of the poor(garibon ki plate se zyada to amiron ke shampoo mein fal paye jane lage hai). Like this there is a corner where it is said that – Tasvirein bolti hai...

The contribution of the paper to the rural society is extensive, not only is it a symbol for women empowerment within rural india, but also in addition it promotes literacy and the maintenance of literacy and in the local language. Khabar Lahariya, is a key

figure in the fight to end violence against women in a region. The paper directly contributes to women's empowerment through its recruitment of women from lower caste or class background, its portrayal of raped woman as victims, and the members own struggle against traditional stereotypes and control within the home. The members of newspaper commitment to women's right and freedom of press and the end of traditional patriarchal system. They also exposed scams and scandals in the district, tehsil or block level and have made the Lahariyas team a force to reckon with. According to Meera, the job has its own highs. The criminals and mafias disliked and feared of them and they are firm on their thinking that the pen is more powerful than their weapons.

The newspaper carries out news that is of primary importance to the masses in and around these areas. Although they do have sections regarding current affairs, international news, editorial, letter to the editor, state and district news, even film reviews etc. is fascinating and inspiring. But one of the page is reserved only for women's issues.

Their works have been acknowledged and credited by leading National dailies including The New Indian Express, The Hindu, Hindustan Times, Tehlaka and various other dailies and weeklies. Khabar Lahariya has been awarded by Chameli Devi Jain Award for women in Journalism in 2004 and the UNESCO King Sejong Literacy Prize for 2009 and the UNESCO Literary Prizes were awarded every year in recognition of excellence and innovation in literacy.

Khabar Lahariya is a small shining star on the media horizon. Its circulation figures are not so important as the very fact that it exists, that it comes out every fortnight and that it exposes the hollowness of much that masquerades as "news" in mainstream media. The success of Khabar Lahariya is a tribute to women who have fought caste, gender, traditional role model and lack of education to give themselves and their communities a voice.

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