Women Empowerment: Various Dimension

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PREFACE

We are feeling pleasure in presenting this reference book "Women Empowerment: Various Dimension" before our readers. In this book research papers of learned Professors and Researchers of various Universities and Colleges of India have been edited. The meaning for women empowerment is to give rights & power to women to come up in life to challenge against it. Empowering Women aims to inspire women with the courage to break free from social and cultural evils of the society. When and where women are given power they can perform their role effectively, everywhere. The women empowerment in India is a pre-independence concept. Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities.

The goal of Empowerment of Women Policy is to bring about the advancement, development and empowerment of women. The Policy will be widely disseminated so as to encourage active participation of all stakeholders for achieving its goals. Specifically, the objectives of this Policy include, Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential, The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres - political, economic, social, cultural and civil, Equal access to participation and decision making of women in social, political and economic life of the nation and 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.

Government of India have announced in their policy that Equal access to education for women and girls will be ensured. Special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of occupation/vocation/technical skills by women. Reducing the gender gap in secondary and higher education would be a focus area. Sectoral time targets in existing policies will be

achieved, with a special focus on girls and women, particularly those belonging to weaker sections including the Scheduled Castes/ Scheduled Tribes/Other Backward Classes/Minorities. Gender sensitive curricula would be developed at all levels of educational system in order to address sex stereotyping as one of the causes of gender discrimination.

A holistic approach to women's health which includes both nutrition and health services will be adopted and special attention will be given to the needs of women and the girl at all stages of the life cycle. The reduction of infant mortality and maternal mortality, which are sensitive indicators of human development, is a priority concern. This policy reiterates the national demographic goals for Infant Mortality Rate (IMR), Maternal Mortality Rate (MMR) set out in the National Population Policy 2000. Women should have access to comprehensive, affordable and quality health care. Measures will be adopted that take into account the reproductive rights of women to enable them to exercise informed choices, their vulnerability to sexual and health problems together with endemic, infectious and communicable diseases such as malaria, TB, and water borne diseases as well as hypertension and cardio-pulmonary diseases. The social, developmental and health consequences of HIV/ AIDS and other sexually transmitted diseases will be tackled from a gender perspective. To effectively meet problems of infant and maternal mortality, and early marriage the availability of good and accurate data at micro level on deaths, birth and marriages is required.

Rewa   **Prof. Akhilesh Shukla**

CONTENTS

Women Trafficking in West Bengal

* Dr. Anuradha Guha Thakurata

In recent time the problem of trafficking offences against women has become an important social issue. Generally the term trafficking refers to the movement of men; women and children from one place to another place through force, coercion or deception into situations of their economic and sexual exploitation. In west Bengal every year many young women are lured, abducted or sold into forced prostitution and involuntary marriage. In most of the cases poor social economic conditions of the family offer an ideal opportunity to the traffickers to lure poor women by promising better jobs, high income and comfortable life in distance places. On the other hard few rural women who have, little skills and education and poor income opportunities at home find it hard to reject such offer. Sometimes the promise of cash payments has also encouraged the poor family to sell their daughter to the traffickers. Child marriage is an easy instrument for away places especially in Middle East countries and exploits them sexually and economically. The objective of this paper is to highlight the nature, causes of trafficking offences against women in west Bengal. The study is based on secondary date. West Bengal topped the list of states with the maximum number of human trafficking cases in 2016. Till June 2017 total 331 cases of women and child trafficking have been registered in Bengal. According to NCB national crime Bureau records in 2016 total 8132 cases of women and child trafficking was registered in India and 3576 were from West Bengal which is indicates that our State share 44 percent of the national total. Girls from North and south 24 Parganas,

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Murshidabad , Nadia and Midnapur were targeted most. The transit route for the traffickers is Bengal Nepal and Bengal-Bangladesh. Sonagachi area of Kolkata is a greatest red-light zone of south East Asia.

Keywords-Women trafficking, red-light area, child marriage, sexual exploitation.

Trafficking is defined as a trade in something that should not be traded in for various social, economic or political reasons. The concept of human trafficking refers to the criminal practice of exploiting human beings by treating them like commodities for profit. Even after being trafficked victim are subjected to long term exploitation.

"Women are one of the major groups considered most vulnerable to human trafficking"[1]. The recent survey report of NCB (National Crime Bureau) and a NGO name Azad India Foundation (2016) revealed the fact that the women are bought and sold with impunity and trafficked at will to other countries from different part of India. "The problem of trafficking offences against women and children in India in general and West Bengal in particulars, has emerged as an important social issues in recent times"[2]. From West Bengal these girls and women are sourced from Murshidabad, North and South 24 Parganas, Nadia, and Midnapur. These women and girls are supplied to Thailand, Kenya, South Africa and Middle East countries like Bahrin, Dubai, Oman. Women are also supplied in Britain, South Korea and Phillippines and are forced to work as sex workers undergoing severe exploitation and abuse. They are also used as a mediator for drug smuggling and arm selling. These women are the most vulnerable group in contracting HIV infection. Close to 80 percent of the human trafficking across the world is done for sexual exploitation and the rest is for bounded labor and India is considered as the herb of this crime in Asia. As per the statistics of the government in every eight minutes a child goes missing in our country. In 2011 about 35000 children were reported missing and more than 11000 out of these were from West Bengal.

The poor and conflict-torn northeastern states of Orissa,

Jharkhand, Assam and Chhattisgarh are high source areas from where girls and women's are transported to sonagachi, Kolkata which is known as Asia's greatest red light area. In 2003 in India it is found that on average a single sex salve earned her pimp at least 2,50,000 rupees a year. Although human trafficking is often a hidden crime and accurate statistics are difficult to obtain, but according to NCB (National Crime Bureau) report 80% of trafficking victim are female and over 50% of human trafficking victims are children.

Objective: The main objective of this paper is to highlight the present status of women trafficking in West Bengal.

Methodology: This study is based on secondary data. Data published by National Crime Report Bureau (NCRB) during different periods were taken under consideration. State wise scenario was also presented for comparison.

Discussion and Results:

A.   Causes of Women Trafficking: "The factors of trafficking in women and child can be divided into two categories: Push and Pull factors. The push factors include: poor socioeconomic conditions of a large number families poverty coupled with frequent almost annual natural disasters like floods leading to virtual destitution of some people, lack of education, skill and income opportunities for women in rural areas, absence of awareness about the activities of traffickers, Pressure to collect money for dowries which leads to sending daughters to distant places for work, dyes functional family life domestic violence against women low status of girl children etc"[3]

1.   Severe natural disasters have left millions homeless and impoverished which has created desperate people easily exploited by the human traffickers. This scenario happened in south 24 Pargana especially in sundarban area after super cyclone disaster named Ailaa.

2.   Men for work generally migrate to major commercial cities and from here the demand for commercial sex is created. Young girl and women belonging to poor families are at higher risk.

3.   Economic injustice and poverty are the major reason. Girl

children born in poor family have a higher risk of being sold. This problem is higher in tribal zone specially in Purulia, Birbhum Bankura and Jalpaiguri districts.

4.   Child marriage is an easy instrument for trafficking women to far away. Places specially in Middle East countries and exploit them sexually and economically. This problem is higher among Muslim poor families. Women trafficking through child marriage are an acute problem in Maldah, Murshidabad and south 24 Parganas. "Demand factors for women trafficking are migration, Hope for jobs or marriage, enhanced vulnerability due to lack of awareness, creation of need and market by sex traffickers for experimental and tender sex, sex tourism, Internet pornography, organized crime generating high profits with low risk for traffickers etc."[4]

B.   Methods of trafficking:
1.   Tempting offers of lucrative jobs in cities.
2.   Dupe and trick girls and parents with false promise.
3.   Arrange false exploitative marriage.
4.   Entice children to offer sexual services in exchange for lucrative jobs gifts, roles in movies and so on.
5.   Sanction prostitution by tradition and custom.
6.   Promise of cash payments has also encouraged the poor family to sell their daughter to the traffickers.

Table -1, Crime against children and women procreation of minor girls, Buying procreation of girls for prostitutions, selling of girls for prostitution, 2008 in major states of India.

(In Percent)

State	Prostitution of minor girls (Sec 366 A IPC)	Buying of Girls for prostitution (Sec 373 IPC)	Selling of Girls for Prostitution (Sec 372 IPC).
Andhra Pradash	21.40	3.3	4.1
Bihar	20.1	-	-
Jharkhand	8.0	3.3	-
Kerala	5.8	-	-
Madhya Pradash	6.7	3.3	8.2
Maharastra	5.8	83.3	2.0
West Bengal	23.7	6.7	83.7

Table- 2
Trafficking in India 2014 (Number of Cases)

Immoral Traffic Act	Human Trafficking	Prostitution on minor girls	Selling of minors for Prostitution	buying of minors for Prostitution	importation of girls from Foreign country
3351	2605	2025	87	18	13

Source: NCRB,2014

C. State wise expansion of women Trafficking cases in India: In past ten years Taminadu leads with 9701 cases followed by Andhra Pradash (5861) Karnataka (5443) West Bengal (4190) and Maharastra (3628). This five states are high sources as well as destination areas for trafficking women and young girls to red light areas. They comprise 70% of all reported cases of women trafficking over the past ten years. Trafficking of minor girls surged 14 times over the last decade and increased 65% in 2014. According to data released by National Crime Record Bureau, girls and women are the main targets of immoral trafficking in India making up 76% of human trafficking cases nationwide, over a decade, as mentioned by NCRB.

Table 3
Human Trafficking in India over the past 10 years

Year	Procreation of minor girls	Importation of girls from foreign country	Selling of girls for prostitution
2005	145	149	50
2006	231	67	123
2007	253	81	68
2008	224	48	45
2009	237	48	67
2010	679	80	138
2011	862	59	113
2012	809	31	108
2013	1224	27	100
2014	2020	13	82

Source: NCRB,2015

This data(Table-3) reported from 2005 to 2008 do not include cases reported under child marriage restraint Act 1929, The IPC sections for crimes mentioned above are as follows procreation of minor girls (Sec, 366-AIPC), Importation of girls

from foreign country (Sec, 366-BIPC) Selling of girls in foreign country for prostitution (Sec, 373 IPC), Girls for prostitution (Sec, 372 IPC) and Human Trafficking (Sec, 370 & 370 A IPC) Immoral trafficking of women and children for commercial sexual exploitation.

Table 4
State wise registered cases of women trafficking

State	2010	2011	2012
West Bengal	427	481	549
Tamil Nadu	580	420	528
Andhra Pradesh	633	605	506
Karnataka	263	379	412
Maharashtra	360	432	403
Kerala	315	206	220
Assam	103	165	154
All India Total	3422	3517	3554

Source: NCRB,2013

D.   International Boundary: Vulnerable zone for women trafficking in West Bengal:

More than 13,000 women and children from Bengal went untraceable in 2011. The year before 28,000 women and children went missing and 19,000 of them remained untraceable. The recent report of United Nations office on Drug and Crime (UNODC) titled "Anti Human Trafficking, 2013" revealed that out of over 19000 women and children reported missing in west Bengal in 2011, only 6000 could be traced. According 2009 to 2011 huge numbers of children and women were transported through Bangladesh border (2217 km), Nepal border (92 km) and Bhutan border (175 km). On the Northern side districts like Darjeeling, North and South Dinajpur, Couchbehar and Malda having international borders with Bangladesh, Nepal and Bhutan are identified as trafficking prone. The districts of North and South 24 Parganas are other vulnerable areas prone to trafficking on the southern side. The prevalence is highest in three districts in Bengal including Murshidabad, North and South 24 Parganas. In 2001 number of missing cases of child in West Bengal was recorded as 368 whereas in 2010 the figure was 8599. In 2010

the number of missing women from Bengal stood at 6514 compared to only 196 in 2001. According to latest report of NCRB, 2016 West Bengal topped the list in reported cases of women trafficking at 3579 accounting for 44 percent of total cases in the country. The state had reported 1255 such cases in the year 2015. In 2016 about 42 percent of trafficking of minor girls in India in from West Bengal"[5]

E.   Punishment of Trafficking:

Over the past five year 23% of human trafficking cases filled ended in conviction. As many as 45,375 people were arrested and 10,134 persons were convicted. Punishments range from fines to imprisonment. Andhra Pradesh (7,450) reported the arrests over the five years Maharashtra was second followed y Karnataka, Tamilnadu and West Bengal.

Government effort to prevent Human Trafficking:

1.   An anti trafficking nodal cell has been established under the Minister of Home Affairs.

2.   Anti Human trafficking units will be going to located in 335 vulnerable police stations area throughout the India. At present 225 units are up and in running position.

3.   The central Government released Rs. 2.65 Core in 2014 to Arunachal Pradesh, Gujrat, Haryana, Kerala, Orissa, Nagaland, West Bengal, Uttar Pradesh, for anti trafficking units.

4.   Ministry of Women and Child Development has implemented Ujjawala programme which focuses on rescue, rehabilitation and repatriation of victim.

5.   Kanyashree Prakalpa introduced by West Bengal Government has also reducing the rate of women trafficking in West Bengal.

6.   The Department of social welfare, Government of West Bengal and UNICEF are jointly sponsoring the study on child marriage, Downy and Trafficking in women and children.

7.   The centre for women's studies at North Bengal University and University of Calcutta has also conducting survey on

women trafficking.

Conclusion:

Women trafficking in India although illegal under Indian Law remain a significant problem. Women are frequently illegally trafficked through India for the purposes of commercial sexual exploitation and forced bounded labor. West Bengal is an epicenter for women trafficking. Women trafficking in West Bengal result in women suffering from both mental and physical issues. Most of them are finally suffering from mental disorder. It is a bane for humanity. Both Government and common people should become more conscious to solve this social issue.

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Women leaders of PRIs: Need for Capacity Building Measures

* Dr. Amrita Shilpi

Women empowerment is a multi-dimensional process of gaining self-confidence and meaningful participation in decision making. It broadly seeks to guarantee a fair distribution of resources and ensure a stronger role for women in decision making. It can be assured when women are able to articulate their rights and participate actively in democratic processes. While looking at women empowerment as a participant in Panchayati Raj Institutions (PRIs), one has to consider the background in which these institutions have reserved seats for women and how have they carried out the duties and responsibilities given to them. This paper builds up on the concept of participation of women in the panchayats and its manifestation in terms of empowerment.
Keywords- Women empowerment, Participation, PRIs, Awareness.

Introduction:

Swami Vivekanand once said...there is no chance for the welfare of the world unless the condition of the women is improved. It is not possible for a bird to fly on one wing. Women empowerment is a multi-dimensional process that occurs within sociological, psychological, political cultural, legal and economic spheres. It exists at various levels such as individual, group and community, formal and informal. Often the literature dwells upon three important components of empowerment i.e. "Resources", "agency" and "achievements" (Gupta and Yesudian. 2006). Resources are enabling factors that are catalysts for empowerment and not the empowerment per se. The second concept, agency, is

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the heart of many conceptualizations of empowerment. It encompasses the ability to formulate strategic choices, to gain autonomy, and to control resources and decisions that affect important life outcomes. Achievements are identified as the well-being outcomes that women experience as a result of access to resources and agency. Thereby, women empowerment becomes a multi-dimensional process gaining self-confidence and meaningful participation in decision making. It broadly seeks to guarantee a fair distribution of resources and ensure a stronger role for women in decision making. It can be assured when women are able to articulate their rights and participate actively in democratic processes.

The understanding of the word "woman" extends ahead of description into the realm of power and politics. Maithreyi Krishanraj (2006, 4441) observes, "Gendered division of labour and accompanying relations of power are inseparable in meaning but it gains a political nuance, as it takes on a quality of universality and over ridings. All women spend more time on house work, have more responsibility for child rearing, have less access to many social and material resources, have less access to public spaces and public power". The identity of a woman is formed by multiple intersecting forces of caste, class, religion and ethnicity and is not manifested only in terms of 'gender.' This social reality has been studied in political institutions like PRIs (Vyasulu:2004) in terms of participation of women as both voter and leader. This paper builds up on the concept of participation of women in the panchayats and its manifestation in terms of empowerment.

Understanding Participation:

Participation as a means of ensuring Equity and Empowerment is derived from two broad theoretical foundations. The first is contemporary democratic theory, which articulates a preference for a deepening of the democratization process. The other theoretical foundation to the approach of viewing participation as a means of ensuring Equity and Empowerment derives from Amartya Sen's work on entitlements and capabilities. The goal of empowerment focus on enlarging a person's

'functioning and capabilities to function', equity (of both costs and benefits) and human agency need more attention than the issues of efficiency as the main objectives of development. The basic objective of development is expansion of capabilities for their 'intrinsic value'(Dreze and Sen: 1995). For achieving this broad goal, this 'people-centered' approach puts human agency and its contribution to 'changing policy, social commitment, and norms that require collective action' at the centre stage (Puri: 2004).

The meaning of participation thus constitutes a large continuum ranging from simple membership in a group, to being an effective influence in the decision-making process (Agarwal:2001). The proponents of the social capability approach differentiate between efficiency-based participation and agency-based participation. Former sees participation as an instrumental means to the ends that vary from institutional efficiency to state-defined public interests. The latter concerns itself with the role of human agency in policy and political changes (Puri: 2004). It emphasizes the empowerment of those who are affected by these policies and political changes, along with an equitable distribution of costs and benefits among them. Participation here becomes a goal in itself.

Women's political participation in Panchayati Raj Institutions:

While looking at Women's political presence in Panchayati Raj Institutions (PRIs), one has to consider the background in which these institutions have reserved seats for women and how have they carried out the duties and responsibilities given to them. There are various reports that point out the precarious conditions under which they have been performing their duties. From the report of Sub Committee of the National Planning Committee (1941) to recent reports on the status of women in India state that that the circumstances are dire for women to perform and they are deprived of their rights and opportunities. While commenting on one of the reports, V.R.Krishna Iyer observed that there is 'persistent denial of a rightful place to the overwhelming majority

of women of India' (Mazumdar, 1998). Various studies point towards contradictory situations where the rights and independence enjoyed by women change inversely to the status of their families and especially the men in their families within the social hierarchy. They are seen as not being in need of an independent livelihood, active participation and regular employment. Such marginalization women in the economy and resulting neglect and its manifestation in gender, class and urban bias has created a complex situation in the general political parlance of the society. It is also claimed that the opportunities provided to them have not been availed as it should be, the reason being inculcation of insensitivity towards their own capabilities. The 73rd Amendment was a path breaking decision in terms of political empowerment of women at the grass-root level. It provided that one-third of the seats in all panchayat councils, as well as one-third of the Grama Panchayat President positions, must be reserved for women. Seats and president positions were also reserved for the scheduled castes and scheduled tribes in the form of mandated representation proportional to each group's population share in each district. The 'substantive' representation argument in favour of increasing the political representation of disadvantaged groups claims that with an emphasis on numerical increase in representation in the institutions of political decision-making, the focus is on "being something rather than doing something" (Pitkin:1967:61). One of the significant achievements of the provisions of the 73rd Amendment Act concerning reservation of seats and political offices in favour of women and the disadvantaged sections of the rural community is that it sought to create an urge in them to assert their rightful share in the decision-making process at the local level. It is also argued that the democratic political institutions that are committed to political equality need to resort to specific measures to ensure the representation of those socially deprived groups which would fail to voice its interests and concerns without such measures (Young: 2000:148). And that correcting the imbalances in political agency leads to a correction of imbalance in other spheres as

well. A key feature of this policy was that the seats to be reserved were randomly allocated, which ensured that the only difference between reserved and unreserved villages is that some of them were selected to be reserved, while some were not. Reservations of electoral seats was therefore expected to be an effective tool to safeguard the interest of the weaker groups.

At the panchayat level the issue of identity of women as leader becomes imperative because the constituency consists of family, relatives, employer etc. Studies in local institutions have demonstrated great influence of patriarchal norms on role of women. Caste, class and gender hierarchies have had a crucial bearing on institutional processes and democratic practices. A study in Padnabham and Vishakhapatnam districts of Andhra Pradesh revealed that participation in the Gram sabha is affected by the apathy of the villagers. This indifference had its roots in the long historical background of non- participation in governance entrenched because of caste, class and gender hierarchies which were quite un-participatory (Vaddiraju and Mehrotra: 2004:4141). Studies in local institutions demonstrated great influence of patriarchal norms on role of women. To quote one of the women vice-presidents in gram panchayat of Kerala "Women become members because the seat is reserved for them and not because of their role on public life". Once their term is over they tend to disappear from public sphere and get back to the sphere of domestic activities (Narayana:2005:2832). Customary panchayats have been quite damaging to those women in local governance interested in building their political skills and careers by denying them continuity. According to some of the women representatives from the previous term, they were either "not allowed" or discouraged by the customary panchayats to re-contest. Those who did go ahead lost (Ananthpur:2007:667-73). There is an interesting concept of "pradhan patis"or the husband of the (woman) pradhan acting as the defacto pradhan in the districts of Uttar Pradesh. To quote the findings of a study carried out by A C Nielsen ORG-MARG on behalf of the Ministry of Panchayati Raj and mentioned in the *Study on Elected Women Representatives*

in Panchayati Raj Institu-tions (2008) "…number of years of exposure as an elected representative reflects a positive relationship with performance. This is evident among all the categories, except female ward Member. For them, time served as a member has ap-parently no significant effect on their per-formance… Caste categories did not seem to have a significantly positive relationship with performance…among the Scheduled Tribes, it is negatively correlated. This im-plies that on the performance curve they were nearer the bottom, with most repre-sentatives from this category appearing not to perform well".

Study:

The paper is based on a project that was taken up in Gram Panchayat Chopaiyal Gaon, Block Chamba, District Tihri Garhwal, Uttrakhand by Centre for Advanced Research on Development and Change (CARDC), New Delhi. The panchayat was headed by a woman president. Her husband was the president before the seat was reserved for women candidates.

The aim of the project was to locate factors that proved to be the detriments in achieving the goal of participation. The objectives of the study were to understand the inclusion and representation of rural citizens from governance point of view; to analyze the entire gamut of network between state, non-state actors and the local elites that influences the governance process at the local level and finally to locate the lacunae in delivery of services. The study was undertaken to understand the challenges to participation in the rural local governance processes in one of the gram panchayats in Uttrakhand.

The basic methods of data collection were direct personal observation supplemented by *interviews and focus group discussions* with different sections of the village community. The respondent groups were divided into three categories according to education, age and sex. Each respondent was interviewed adopting unstructured open-ended interview technique. For this purpose, an interview schedule with ample scope for inclusion of all the relevant details from the respondent was prepared. Such a method was required to comprehend the personal developmental

aspects, conscious-sub-conscious mechanisms, socio-cultural processing, economic understanding, attitude towards participation, decision making processes, development outcomes, inputs for betterment of the service delivery mechanism, happiness indices etc.

Participatory techniques were used to introduce the study to the respondents and note their responses. This tool mainly obtained data about settlement patterns, the economic condition, access to schools, anganwaadis, benefits from government programmes, etc. It helped constructing an overall picture of the village in its various aspects. Narration of incidents and case analysis was included as well in the study and this approach is primarily designed to take a more detailed look at the inter-personal dynamics and significant incidents connected with the study.

The information related to the gram sabha and schemes selected for the study were sought through RTI applications addressed to the Public Information Officer, Gram Panchayat Chopadiyal Gaon, and Block Development Officer, Block Chamba.

The data sought through RTI was divided into three categories: documentary evidence in form of registers, Muster Rolls and Bank Details maintained by the Gram Panchayat, procedure of conduction of gram sabha meetings, audit, selection of beneficiaries, formation of various committees by the gram panchayat etc and processes of dissemination of information by the gram panchayat

The project commenced in June 2014 with an informal discussion with the members of the village community. Series of interaction for the purpose of data collection were held between June 2014 to December 2014. The data collection through the RTI application started from August 2014 and continued till February 2015.

After submission of the report to the office of the District Magistrate, New Tehri, an inquiry committee constituting the block level officers was set up to investigate the matter. After

series of on spot inspection and investigation, a number of gram panchayat officials along with the then Panchayat President (were) found guilty and fined.

Discussion :

A large number of respondents were women including the panchayat president. Their participation in the gram sabha meeting was very low. The panchayat president accepted that she was not physically present during most the meetings and those were headed by her husband. For her it was one and same. Even better because her husband was educated and could take better decisions. During the process of on spot inquiry of corruption by the Block Development Officer, the panchayat president even questioned me that how could I, a woman, create such an ordeal for an illiterate woman like her. All her life she had obeyed her husband and it was his wish that she should contest for the panchayat election. She was ready to bear any punishment for the decisions that her husband had taken.

This paper is an outcome of four issues of women empowerment that concerns the elected women PRI leaders.

Political Empowerment: Political empowerment arises in terms of participation in political decision making. As far as the degree of political participation is concerned it takes place in three stages planning, implementation and delivery. In all of the stages it found that political empowerment of the president could not be established whether or not physically present. Rather direct participation was itself affected by a number of factors such as illiteracy, unawareness , domestic, social and family responsibilities, patriarchy etc. There is gross unawareness and apathy about their needs and opinion. Women were in general ignorant about their political rights and crucial matters of panchayat such as utilization of funds formation of various committees and sub-committees for vigilance and supervision and general matters of the three-tier panchayat.

Awareness: In a decentralized form of governance peoples' participation would be more effective if there is face to face interaction with their representatives every day. It is because the

only local political bodies elected by the villagers and accountable to them on a day to day basis are the village panchayat. Other elected agencies are not local and no other local agencies are elected (Krishna:2002:76).

Awareness has been perceived as power everywhere. And to a large extent information is the basis of decision making. However, the deprived masses especially in the rural areas are so engrossed in their basic fight for survival, that it is almost impossible for them to even contemplate questioning administrative and political authorities to procure necessary information. As far as awareness about political issues are concerned (about panchayats and or schemes etc) there was a high degree of indifference and unconcern exhibited by women in general. The villagers including the ward member and the President who were both women showed very little awareness.

Decision making:

Since the position of Panchayat President her participation is vital for empowerment as well as the development of the panchayat as she is the signatory on the official documents. We were informed that she was consulted, rather informed, by the 'real deal decision makers', in this case her husband, about the decisions taken. She had absolutely no idea about what had been decided on her behalf.

Conclusion:

Empowerment of women holds a very important place among the academics and policy makers equally. It has been contextually defined differently by different scholars (Batiwala, 1995). It is the ability to take rational decisions, develop decisive awareness about issues, increase self worth and being able to bring about social change. Women leaders of PRIs need intensive capacity building measures to be empowered in real sense and be the change that we all want to see.

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Empowering The Spirits of Women In Informal Sector : Considering The Status of Bidi Rollers In Gwalior City (M.P.)

* Mallika Gaur

Women constitute nearly fifty per cent of world's population. They play a very critical role in reproduction, rearing and bearing children, looking after the family and supply of workforce in the labour market. These works are invisible too because of their nature of work. It is aptly said that the status of women in any society is an indicator of how developed that state is. Women are playing an important role by working as bidi rollers hence contributing the substantial production for the industry. The bidi industry's practices indicate that India still has a long way to go. Bidi-rolling breed's bad health.

Women and girls who roll bidis work from dawn to dusk for piecework and Paid in pennies .They sit in crouched position all day, they continuously breath in tobacco fumes lethal to their health. Women working in industry or work from their home as home based workers requires good amount of awareness and knowledge on the part of their rights and regulations of the industry. Thus, women empowerment is rightful need for the women working in such hazardous occupation in particular and informal sector in general. The objective of the study is to understand the influencing factors for engagement in bidi rolling and assess the level of empowerment among them in terms of education and decision making. This paper threw light on the level of awareness among the female bidi rollers of Gwalior city by gathering data through discussion and secondary literature.

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An effort made to rendered some suggestions for improving and empowering the status of females in bidi making occupation.

Keywords-labour market, bidi rolling, empowerment, informal sector.

Introduction:

The Indian economy can well be studied in two distinct sectors, organized and unorganized (informal). The widespread informal sector in the country is a major contributor to its development but at the same time it is plagued by several problems such as no proper service rules, no wage rules and no possibilities of career advancement. Home-based workers and street vendors are two of the largest sub-groups of the informal workforce: with home-based workers the more numerous but street vendors the more visible of the two.

Taken together they represent an estimated 10-25 per cent of the nonagricultural workforce in developing countries and over 5 per cent of the total workforce in developed countries **(World Bank, 2000)**[1]**.**Another notable fact is that as many as 94% of total women workers work in the informal sector in India but they have to face gender discrimination which is almost inexistent in formal sector. Besides, their contribution in terms of income generation turns out to be less than their male counterparts, which means almost half of the population, contribute to less than half to the national income**. (2011)**[2]

More than 60 per cent of the world's employed population earns their livelihood working in the informal economy. Informal work exists in all countries, irrespective of the individual country's level of socio-economic development, but it is far more prevalent in developing countries**.(2018)**[3]

World Women Development Report, 1998 states that, "Women perform two-third of total labour of the World, they earn one-tenth of wages and own one-hundredth of wealth." Women's work is underpaid and undervalued. Women in the developing world spend most of their time Working-at survival tasks of maintaining the household and at income -generating tasks, both of which are essential to keep family and economy

alive.[4]

Bidi rolling is one such task performed by women in patches of country. It is more popular in states like Gujarat, Tamilnadu, Andhrapradesh, Karnataka, Madhyapradesh and Chhattisgarh etc.

Bidi rolling in Madhyapradesh is a commonplace in districts like Sagar, Damoh, Jabalpur, Sheopur and Gwalior. In India tobacco cultivation began in late 17th century in south Gujarat and bidis were first created when tobacco workers took left over tobacco and rolled it in leaves. With the large scale industrialization ,women became the integral part of the bidi industry as it require less skills and it is easily done through their homes.

Methodology:

The methodology for the said study is based on the first hand research and secondary literature as well, to acquire information about the status and living standards of women bidi rollers in Gwalior district.

For primary data collection personal communication was being conducted with local bidi rollers by using interview as a tool. On the other hand for secondary data collection reports of government and international organizations for e.g. ILO, WHO, labour bureau of Madhyapradesh, research articles and ministerial websites are being used to present factual and relevant information.

Objectives:

- To know the status of women bidi roller in the bidi industry
- To understand the influencing factors for engagement in bidi rolling.
- To examine the perception of bidi rolling women to send their female child to school.
- To assess the level of empowerment among them in terms of education and decision making.

Role of women in thriving bidi industry:

Bidi rolling is quite popular among the women from low socio economic status in the states where bidi industries are predominant. Task of rolling bidis performed within the home where women work as price rate workers under exploitative

conditions. These home-based workers are in fact 'invisible' as their work is not recognized as productive and majority of them do not appear in census or other official statistics as workers. Low wages, long and erratic working hours, a deplorable working environment, absence of worker's union, coupled with the survival and reproductive tasks can only have adverse consequences on women's health.

The government estimates the total number of bidi workers at about 4.5 million. Unofficially however, the trade unions and NGOs say the actual number of bidi rollers could be much higher since most bidi workers do not have identity cards**.(2003)[5].** Labor union and NGO estimates closer to 10 million) 75% women 25% are children, majority girls are paid the least although they might be doing the best work. About 3.9 million workers are currently covered under the Bidi workers welfare fund. However, this leaves uncovered a large number of bidi workers who have no social protection, a problem recognised by the authorities. It is estimated that there were 530 bidi establishments and 1, 40,575 registered bidi workers in Madhya Pradesh before the formation of Chhattisgarh**.(2017)[6]**

Bidi rolling industry is organised in three different stages : (1) The factory based system; (ii) Out of work system or the factory -cum-subcontractor, (iii) Dispersed factory system or putting-out system. In the factory based system, a bidi manufacturing firm directly employs workers to make bidis on its own premises and under its own supervision. The workers are not allowed to take the raw materials to their residences. The taking and packing is also done at the factory. Under out-of-work or the factory-cum-subcontractor system, bidis are manufactured in one place, usually a shed or in a veranda of a shop with tobacco and leaves supplied by a contractor who work as an agent for the firm. The dispersed factory system or putting-out system has two sub-forms, viz, (i) wage paid industrial home work, (ii) dependent or quasi-independent household units.Where workers are allowed to take raw material at their home and return the rolled bidis in factory to be prepared as finished product after

going through drying, sorting and packaging. {7} In Gwalior district dispersed factory system is prevailed. There are two types of labours in bidi industry 1) women bidi rollers and 2) male labourers engaged in sorting, checking, drying and packaging. Each factory consist of 5-6 male labour known as bidi workers these labours supervised by a manager of factory who is again working for the owner of the factory .Hence at upper organizational levels the bidi industry is highly male dominated as there is no female supervisor or manager in factory. In this manner female bidi rollers are subjected to all forms of exploitation at the hands of male workers and supervisors.

Problems associated with bidi rolling:

Women occupied in bidi rolling facing a number of health risks. Longer working hours makes frequent instances of occupational health issues more likely .*It has been discovered in personal communication with them that they experience headaches, back pain and damaged vision*. There are high chances of persistence of occupational illness among those working for more number of years. Previous Studies shows that Women suffer from back ache and knee problems, many develop chronic bronchitis, asthma and even tuberculosis, some complain of a burning sensation in eyes and throat. Many also suffer rheumatic syndromes, allergies, stomach troubles and hemorrhoids (**2013**)[8]

High rate of rejection of bidis by contractors due to poor quality of tendu leaves, verbal abuse by employer/supervisor for not submitting bidis on time or for taking leave without permission, non timely payment of wages and lack of basic facilities like toilets for women who come from far off areas, lack of security of employment are some of the basic problems faced by women in local bidi industries of Gwalior.

Factors influencing the engagement in bidi industry:

Growing industrialization and migration made it possible for women to settle down in the areas which are in close proximity to labour intensive industry. Similarly, bidi industry requires cheap labour for producing bidis in bulk at low costs.

After stringent legislation curbs smoking, bidi industries suffer great setback and lessen their production and size of enterprise. Consequently, these bidi workers turned to home based bidi rolling which become popular among women from marginal backgrounds to fulfill their socio-economic needs. It allows women to care for children and perform their household tasks while earning much needed income. The nature of work is flexible enough to adjust with timings. Most common answer of females when it comes to the local bidi rollers of Gwalior is *"they roll bidis just to occupy themselves"* i.e.to use their time to earn something rather to spent it in unproductive tasks. Women from low economic status do this job to support their family too.

Perception towards girl's education and their 'say' in family:

Globally, about 91 per cent of women in the informal economy are illiterate or have finished only primary education, while women having completed secondary and higher education are less likely to be engaged in this work**(2018)**[9]**.** Same is the case with bidi rollers they are usually illiterate and only few of them have education up to primary level. Women with lower levels of education tend to develop and consolidate their skills through "on-the-job" training over time – either at home, through friends and the community, or informal apprenticeships. (Besides bidi rolling they started some other work of their choices)

Being employed in or occupying the most vulnerable and lowest-paid jobs, they recognized the need of education in present time for their children especially for girl child even though they belongs to low socio-economic status or are from BPL community. Instead of handing down the art of bidi rolling they are in support of better and higher education.

Securing subsistence is enough for them to have a *"voice"* in their family through which they feel empowered to take decisions within their household.

Suggestion and Conclusion:

Over the period of time, the demographic and development indicators along with other social development indicators show signs of improvement in the status of women.Besides this the

entire social structure of Indian society made them the victim in the name of adjustment this become more grave for women coming from lower economic groups and doing work in informal sector The patriarchal family system and the deep rooted attitudinal values determine the place and status of women in the society. The male domination is so pronounced in the bidi industry, its exploitative and hazardous nature in terms of their health, less bargaining opportunities for female workers ,unavailability of better alternatives due to lack of education and resources it is quite difficult for bidi rollers to feel empowered. There is a need for a programme for women bidi rollers that will facilitate the empowerment.

Following suggestions laid down in ILO's pilot action project for bidi workers in India.

* Promotion of social dialogue to discuss the bidi workers problems;
* Enable the organising of the unorganised home based bidi women into self-help groups, community organisations and/ or under their membership based organisations;
* Support education and training activities – on social, legal and gender issues;
* Promotion of non-bidi income generation activities through economic opportunities identification, skills training, micro-credit support and promoting market linkages;
* New vocational skills and supplemental means of income in view of declining work and incomes from the bidi industry**(2003)**[10]

Women on account of their gender have an isolated position in the bidi industry despite their larger number. Their inability to be visible and assertive as workers is an extension of their subordinate status within household and community.

Some questions are still unanswered for various reasons such as how can the voices of female workers in the informal economy are better reflected in policymaking? When it comes to choosing priorities for public spending, how can we ensure that the interests of women working in the informal economy are

represented, so that we can guarantee them an adequate provision of services, infrastructure and social security. Therefore, proper implementation of regulations and unionisation of informal sector will enable the dampen spirits of female workers charge up to the level of empowerment.

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Analysis of Psycho-Social Factors of Domestic Violence As Well As Atrocities Against Women in Society

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The analysis of Psycho-social factors of Domestic violence as well as atrocities against women in society, depends upon many factors, prevailing in our society, since the days of pre-Independence. It is a Universally recognized truism today that "an affluent society tends to grow into a violent one "Gandhi highlighted this truth long ago , when he pointed out that you cannot get American dollars without American Vices. The truth of this statement is brought out by the conditions that prevail in India today with the success of its five years plans and the constructive efforts of the government , there is a marked increase of production and rise in per capita income. There is an all round increase in affluence and prosperity and with this affluence there is also an increase in crime and violence. This escalation in crime and violence is seen in its worst form in the case of crime against women. The declaration on the Elimination of violence against women, adopted by the United Nations General Assembly in 1993, defines violence against women as "any act of gender based violence that results in , or is likely to result in physical , or psychological harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty , whether occurring in the public or private life" It encompasses , but is not limited to "physical , and psychological violence occurring in the

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family , including battering, dowry related violence, and other traditional practices harmful to women.

In other words, we can come to the analysis that several psycho-social factors are responsible for Domestic violence as well as atrocities against women and can be prevented by the Family members and society.

Keywords-Women, Society, Domestic Violence

Introduction:

There are many factors which are responsible for the analysis of Psycho-social factors of violence against women in society. The Indian society is freight with amazing Paradoxes and contradictions. The policy and programme initiatives for women empowerment, for instance have risen dramatically in the past two decades and this is the period where the Indian society has registered exponential increase in crime against women. Domestic violence has totality received considerable attention. The existence of this problem is a poor pointer to our social Progress and all pursuits of modernization are rendered null and void in a society where women become unsafe within the domestic setting.

Domestic violence against women and girls is a grave violation of their rights so safety, dignity and liberty. It refers to any kind of violence in the house being perpetrated by the members of family itself. The violence manifests in the forms of mental. Physical economic social and psychological suffering. It often carries long term mental and physical consequences for women and girls. The factors of domestic violence are rooted in male dominated society, where the women are not treated equal.Even in the matriarchal societies, the problem of domestic violence is gradually increasing. Women and girls are becoming the victims exploitation, abuse and crime against them are rising steadily.

In order to create violence free environment and protect the women from violence and crimes. Government of India has enacted various Acts and legal provisions. In 2005, the protection of women against domestic violence Act was enacted in India

with a view to deal effectively with the cases of domestic violence and to provide Civil remedies to the victims. The Act provides immediate relief, compensation and protection to women victim. In order to help women to avail the benefits of the Act all states have to appoint protection officers of various levels. The role of protection officers in effective implementation of the Act is very important. The officer is the intermediary between the aggrieved women and justice delivery mechanism. However, there are several loopholes in the Act, which influence its effective enforcement. In majority of the stakes, the required infrastructure alongwith the functionaries and officials could not be ensured. There is also apathy towards the support to the state Government for creating required infrastructure and appointing the officers as most of the states do not have adequate resources. The state sponsored services are not adequate. Numerous practical difficulties and challenges have been reported while filling applications and providing civil remedies under the new law.

Concept of Domestic Violence:

Violence denotes an attack or an assault in destructive consequences. Violence involves at least two people – an actor or a perpetrator of violence, and, a victim or a person on whom violence is inflicted. Violence is a complex phenomenon. which govern by prevalent social norms. Violence against women is a universal phenomenon that cut across boundaries of caste, class, education, income, religion, culture or age. It takes place every where within families, at work place and in communities, violence against women has devastating physical, emotional, financial and social effects on women and, children, families and communities around the world. The survivals of violence often experience lifelong emotional distress, mental health problems and poor reproductive health. Their self esteem gets eroded and violates the human rights.

Domestic violence is more than physical abuse, hitting or an occasional argument. It is a pattern of controlling and aggressive, behaviours directed towards a women in an intimate relationship by a men. Ahuja described wife battering as 'wilfully

striking of wife by husband with or without injury. Intimate partner violence. Includes a range of psychological and physically coercive acts used against women by an intimate partner. Violence against women can be conceptualised as an act of omission or commission that causes harm to women or keep her in a subordinate position. The United Nations Declaration on Elimination of violence against women, 1993 has maintained that a manifestation of historically unequal power relationship between men and women is the violence against women. World Health organisation has defined violence as the international use of physical force or against a group or community that either results in or has a high likelihood of resulting in injury, psychological harm, maldevelopment or deprivation. The protection of women from Domestic violence Act,2005 defined domestic violence as any act, Omission or commission or conduct that harms or injuries or endanger the health, safety, life, limb or well being, whether mental or physical, of the aggrieved person or tends to do so an includes causing abuse verbal and emotional abuse and economic abuse. The following points indicate the contextual issues of domestic violence.

- It can be physical, psychological or emotional abuse financial abuse and social isolation are also common features.
- Violence or abuse can be actual or threatened and can happen once or on a regular basis.
- It can happen in all kinds of relationships.
- People suffer domestic violence regardless of their social group, class, age, caste, or lifestyle.
- The abuse can begin at any time in new relationships or after many years together.
- Children are affected by domestic violence both in the short and the long term.
- It may or may not be related to demand of dowry.
- All forms of abuse – psychological, economic, emotional and physical- came from the abuser's desire for power and control.

•   It is reinforced by social and cultural factors.

Factors of Domestic Violence:

Violence against women and girls is a worldwide phenomenon which spans all social classes and age groups. The main case is the power gap between men and women and the way women are disadvantaged in key areas. Relations between men and women are closing bound up with political and economic structures. Majority of the poor worldwide are female. They generally less than men are forced into marginal sectors of the labour market with lower economic status. They are less likely to have access to education and carrier development and are less involved in political decision making process. Violent behaviour is not biologically predetermined. Rather, it is acquired as a result of gender specific socialisation, In many societies for instance, physical strengths, aggressive behaviour and threatening gestures in male children and young men are approved and fostered as positive qualities, Girls, on the other hand, are brought up to be compliant and considerate.

Analysis of the phenomenon assume that several inter-related factors increase the likelihood that women and girls will become victims of violence, namely :-

•   Low status of women within society.

•   Imbalance of power within the family and within society.

•   Economic dependence of women.

•   Readiness to resort to violence.

Causes of Domestic Violence:

In order to understand the nature and extent of domestic violence against women, to identify the major social factors associated with domestic violence, different theoretical models have been developed and used by the social scientists and the psychologists. The resource theory rests on the notion that decision making power in family relationship depends to a large extent on the value of resources each person bring to the relationship. Violence issued as a last resort to regain statueque. Social control theory of domestic violence proposes social control model of domestic violence. According to theory, inter- familiar relations

cannot be broken off easily. Consequently, when family member perceive injustice in daily interaction they resort to violence. Symbolic interaction theory of domestic violence explores the different meanings of violence people hold and consequences of such meanings in situational setting. The sub culture of violence theory suggests that some sub cultural groups develop norms and values that emphasize the use of physical violence to a greater extent than is seemed appropriate by dominant culture. General system theory explains the domestic violence as a product of system rather than of individual Pathology. The dependency frame work has been involved and is being used to understand the phenomenon of domestic violence against women. Various studies have revealed the following common reason for the occurrence of domestic violence.

- Men's habit of consuming liquor is a common cause for quarrel between the husband and the wife. A Drunken husband at home is seldom a pleasant sight for the wife.
- Infidelity / suspected infidelity by the husband or by the wife become a cause for spousal conflict
- Economic inequality between men and women is another reason that creates rifts in families. It is mostly the men who are the bread earner in the family.for which they feel that they should enjoy a superior position. This may a times translates into a coercive behaviour to suppress their partners.
- Hierarchical gender relations and established traditions in the family is one of the reasons of violence against women. Acts of violence against female members of the house hold, whether wife or child, are perceived as acts of discipline considered essential for maintaining the rule of male-authority within the family.

Nature and Forms of Domestic Violence: The domestic violence against women may be classified as under:

(a)   Physical violence
(b)   Mental Abuse
(c)   Economic Abuse

Our society is a patriarchal system which reduces women to commodities controlled by Domestic violence on women is based on the idea of women as their property. Violence is a weapon that is used to curve, control and regulate women's behaviour and aspiration.

(a)   Physical Violence: The most common and frequently used forms of physical violence used against women are

      (i)   Slaps

      (ii)   Beating

      (iii)   Pulsing

      (iv)   Kicking

      (v)   Throwing objects

      (vi)   Beating with cane.

(b)   Mental / Emotional Abuse:

The mental or emotional abuse of women may take the following forms (i) using abusive language (ii) insulting her in the presence of, other member of the family and relatives (iii) blaming her for everything that goes wrong in the family (iv)changing her frequently on small and negligible issues (v)making her feel guilty for no fault of her (vi) Calling her names (vii)giving her threat of divorce (viii)treating her from meeting her friends and relatives (ix) prohibiting her on expression of her view on family matters.

Economic Abuse:

Following are the most frequently used forms of economic abuse against women (i)Preventing her from taking a job (ii) Forcing her to leave present job (iii) not allowing her to purchase things of her liking and choice (iv) stopping her from access to resources or money (v) pressurizing her to bring money from her parents and so on.

Women Exploitation and Domestic Violence: The word women comprises

•   During household works like cooking, cleaning and caring the family and child, a traditional role.

•   Not equal human right as the men has.

•   Not entitled to develop her abilities and choose a path

towards progress.

• Women's have subordinate status and economic dependence on males in the family.

There is a question, is the above mentioned features and status of women is worth and justified.for the development of society. The present scenario of violence against women is only due to the abovementioned concept which is prevailing in society. women exploitation starts from the phase of conception as female foeticide and infanticide is in increasing in our society. Domestic violence manifests itself in habitual physical abuse. Psychological torture, insufficiently evidence and social legal barriers make it difficult to acquire accurate data of violence against women is always under estimated. Though single atrocity on women is bad but the most serious maltreatment and victimization is in their house by their family members.

As for example barrenness is a great misfortune for women. She has to bear all sorts of torture by her relatives, neighbour and husband. All the time women alone is victim and she always face these mental physical torture of society. Only due to this social stigma and social exploitation a few women have only alternative to get exploited. Such type of abuse the women have to face then she suffers from mental trauma and social exploitation.

Violence against women is rampant crimes that are committed to women both within the family and outside the family have serious consequences.For their physical and mental well being. Violence against women and women exploitation are in various forms that is, dowry, torture and gender inequality in health care. All these do not come out with the fact for fear of social stigma and dishonour to the family. Now a day's domestic violence is increasing very rapidly, women subordinate status in society is responsible for such violence against them. It is also related to social changes, accompanying the process of development and modernization.

Conclusion:

On the whole, we conclude that the ratio of domestic violence against women in society can be prevented by

implementing some measures in interest of women's rights. One strategic are of work for the promotion of women's economic and social rights is that of building alliances between women's rights groups and human rights groups. In addition, it is important to support linkages between women's groups and other social movements that work in the area of economic and social justice. Trade unions, farmer's organizations, groups working for media and cultural freedom, environmental rights, groups, groups working for the right of minority and indigenous communities should become natural allies in this work. Bringing a gender-sensitive approach to the work of these various groups, however, remains a major challenge.

It is clear that violence against women is endemic in India. Empowerment is a process of creating awareness among women which develops capabilities to think, understand and decide for themselves.It also helps them to "realize their worth". Indian women are by and large marginalized sections of society. They suffer inequalities in respect of social, education, health, economic and political status. In Indian society women hold great responsibilities than men in many aspects of life. They are related to those factors which affects the quality of life such as rampant Poverty, lack of education high under five mortality, poor health status, high fertility rate and high maternal mortality rate, child bearing, gender, health nutrition, etc. The reason is women in the country are highly vulnerable because of poor quality of life indicated by. There are number of issues which need to be addressed to streamline, the existing women empowerment programmes in India as well as initiating actual work at the ground level.

Women make upto 50% of country's population but their living conditions are very tough and torturous. To initiate measurable actions at ground level, education of women should be given top priority and female literacy programmes need to be enforced across the country.Further to improve the socio-economic conditions. Women need to be trained and better equipped for taking informed decisions.

There is no doubt about the fact that development of women has always been the central focus of planning since Independence. Empowerment is a major step in this direction but it has to be seen in a relational context. A clear vision is needed to remove the obstacles to the path of women's emancipation both from the government and women themselves. Efforts should be directed towards all round development of each and every section of Indian women by giving them their due share. The cost to society in terms of violence against women is phenomenal. Much of the cost is hidden since statistics on this issue are rare. The material cost of the consequences of violence is superseded by the more intangible costs relating to the quality of life, the suppression of human rights and the denial of women's potential to participate fully in their society.

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Women Education: The Psychological Facet of Empowerment in India

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Education is the key factor for women empowerment, prosperity, development and welfare. Discrimination of women from womb to tomb is well known. Education is the milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. Empowerment includes the action of raising the status of women through education awareness, literacy and training. Education is a crucial factor for the upliftment of women. Education has become the medium to change, this is the lamp through which the women can overcome the atrocities on them and by this they can remove the sexual inequality and prejudices in Indian society. The Constitution of India empowers the state to adopt affirmative measures for prompting ways and means to empower women. Education significantly makes difference in the lives of women. Women can be empowered by education in various ways like economic empowerment, political, cultural, social and national empowerment etc., but all these development is hollow if women do not have psychological empowerment. The psychological empowerment is considered to be cognitive state characterized by a sense of perceived control over oneself and the situation one lives in. Moreover it contains of the perceptions of competence and inner strength of oneself with objective and goals of life. Women Education is a massive

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opportunity for India to be empowered socially, economically and most important psychologically. Though psychological empowerment of women depends on power within them and power of resources in living situations. The paper focuses to understand the status of ,women literacy in India, to focus on the actual meaning and need for empowerment and the term "Psychological Empowerment" for women in our Indian society. The paper aim to create the awareness among the society and women's empowerment and identifying the impact of education in women's psychological empowerment.

Keywords-Women education, empowerment, psychological empowerment

Introduction:

"There is no change for the welfare of the world unless the condition of women is improved"   -Swami Vivekanand

India is a nation in the world where the past has been very rich, especially for women. In the Vedic period, where there was equality in society and also the system of matriarchal society, Women participated in Ved and Yagya. In Vedic or Upnishadic age Maitreyi, Gargi and other ladies of revered memory were equivalent to the Rishis in discussing any spiritual topic. Since such ideal women were entitled to spiritual knowledge, why shall not the present women have the same privilege? But to look at the situation today, half of the country's population is put at the bottom of our society. They have been tied up with the hearth post, not able to take any decision on this section of the society where violent atrocities like rape is taking place, and the whole society has become a victim of sexual bias. The nation which had the history of utmost dignity what is the reason behind the jeopardizing status of women in that nation. In the pre Vedic era we will find that the "right to education" was the spirit behind the strong role and status in their society. This was the life force that they had empowered on and as soon as, this power was stripped off they had a downfall. Although In India the initiation of Nari Jagran started in the late 19th century, to give them a proper place in society, Raja Ram Mohan Rai, Swami Dayanand Saraswati ,

Mahatma Gandhi and many great social reformers on the other hand also tried to make a great difference. Indian women also recognize their existence and as they got the right to education they stood equivalent to men in the development of the nation. In the modern era education has become the medium of change and society has understood the importance of women education in the development of our nation. Education is the lamp through which the women can overcome the atrocities on her and the negativity of sexual bias; this is the only weapon that they have to challenge the sinners. Today's educated women is finding her talent in all the areas like medical, science, arts etc. Even in today's army, women are demonstrating their potential. Presently Education is provided only to a few percent of the women of the society but they have got a new path to self confidence and autonomy.

The gender discrimination policy against women is not just in the Indian society; rather it is a worldwide problem. It is only the education through which we realize this fact. When American women realized this; they opposed this inequality in the form of a huge movement, through which they asked for their equal rights. For eliminating this injustice, the UNO (United Nations' Organization) framed an agreement which is called 'The Convention on the Elimination of all Forms of Discrimination against Women' (CEDAW), which further led to the formation of Women's Commission.

Status of Women Literacy in India:

The literacy rate in India has improved a lot and remarkable over the last decade (2001-2011). India has managed to achieve an effective literacy rate of 74.04% (female 65.46%; male 82.14%) in 2011. The most notable thing that came across in the 2011 census is the sharp rise in the literacy of females over males. According to the report released by the latest census (2011) there are almost 74% literates that constitute the total population of India aged between seven years and above. Similarly, some of the States and Union Territories like Mizoram, Tripura, Goa, Kerala, Pondicherry, Chandigarh, Lakshadweep, Daman and Diu,

National Capital Territory of Delhi and Andaman & Nicobar Islands, in the last one decade (2001-2011) have done extremely well for themselves by attaining a literacy rate of almost 85%. The difference in literacy rate between women and men is shown in table are as under –

Source: Census of India,
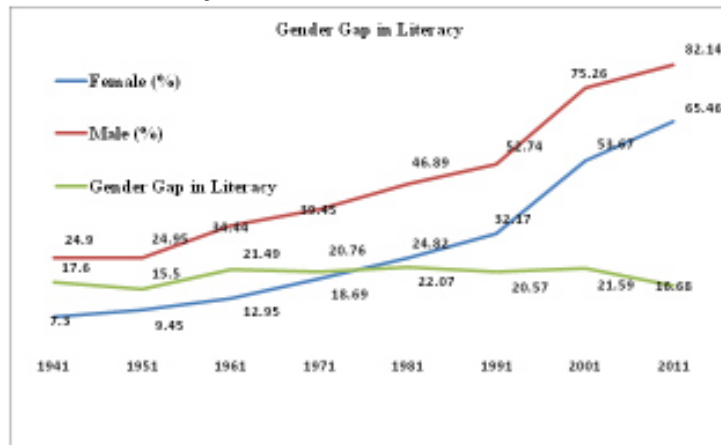
Registrar General, India (Census 1941-2011, Crude Literacy Rate).

Region Based and State Based Disparity:

The education of women in India plays a vital role in improving livings standards and way of life. Meanwhile, it was found that there is a large disparity between female literacy rates in different states in India. For instance, there is a dramatic difference in the female literacy rate based on various regions in India. Female literacy rate in urban areas is higher as compared to rural India. In Rajasthan, most of the rural women are illiterate. Kerala has the highest female literacy rate (92% as per 2011 census) whereas Rajasthan (52.7% as per 2011census) has the lowest female literacy rate in India. States such as Uttar Pradesh (59.3% as per census 2011) and Bihar (53.3% as per 2011 census) that are the most populated states of India show low level of female literacy. This is directly related to the health and infant mortality. Kerala has the lowest infant mortality whereas sates of Bihar and Uttar Pradesh have a high mortality rate.

On observing the following table, we come to know that at no point could the literacy rate of women match that of men. As a result, even after 70 years of independence, women occupy a secondary position in our social hierarchy. Inspire of being aware of her position, women can't transform the situation due to lack of education. Therefore, women's empowerment can't be effected unless we persuade the importance of women's education. Shindu J. (2012).

There are huge inconsistencies among female and male education rates in various States/UTs:

Female Literacy		Male Literacy	
Top five States (Higher Literacy Rate)	Bottom five States (Lower Literacy Rate)	Top five States/UTs (Higher Literacy Rate)	Bottom five States/UTs (Lower Literacy Rate)
Kerala (92%)	Rajasthan (52.7%)	Lakshadweep (96.1%)	Bihar (73.4%)
Mizoram (89.4%)	Bihar (53.3%)	Kerala (96%)	Arunachal Pradesh (73.7%)
Lakshadweep (88.2%)	Jharkhand (56.2%)	Mizoram (93.7%)	Andhra Pradesh (75.6%)
Tripura (83.1%)	Jammu and Kashmir (58%)	Goa (92.8%)	Meghalaya (77.2%)
Andaman and Nicobar (81.8%)	Uttar Pradesh (59.3%)	Tripura (92.2%)	Jammu and Kashmir (78.3%)

Source: Census 2011.

Empowerment of women:

The term empowerment refers to measures designed to increase the degree of autonomy and self determination in people and communities. Empowerment is a moving state; it is a continuum that varies in degrees of power. It is relative. The diagram below visualizes this concept that one can move from an extreme state of absolute lack of power to the other extreme of having absolute power. The extreme ends of the continuum are of course "idealized" states (Lucita Lazo, 1993).

Empowerment

Powerlessness ⟨⟨ ------------------------------------ ⟩⟩ Powerfulness
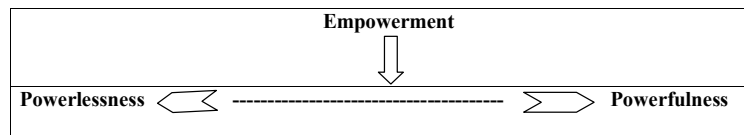
Rappaport (1984) noted that it is easy to define empowerment by its absence but difficult to define in action as it

takes on different forms in different people and different contexts. The term empowerment is defined as the notion of people having the ability to understand and control themselves and their environment-including social, economic and political factors-expanding their capabilities and horizons and elevating themselves to greater level of achievement and satisfaction (Wilson,1996). It refers to how individuals through analysing their experiences, understands how power operates in their lives and gain the confidence to act to influence and change this (Charlier and Caubergs,2007; Lukes,1974;Oxaal and Baden,1997). So the notion of empowerment thus forms part of the vision to acquire power, to control one's life and make choices and the people's ability to have access to things (Kabeer,2001).

Empowerment has Cognitive Psychological and Economic Components According to Stromquist (1988), empowerment is a socio-political concept that goes beyond 'participation', and 'consciousness-raising'. She calls for a fuller definition of empowerment that considers cognitive, psychological and economic components.

•   The cognitive component refers to women's understanding of their conditions of subordination and the reasons that create such conditions.

•   The psychological component includes the development of a feeling that women can improve their condition and the belief that they can succeed in their efforts. Empowerment is a term that linked with concepts like gender and the rights of the weaker and marginalized sections of the society like women, children and the backward classes. The essence of all the concepts of empowerment is that by raising self confidence, expanding their capabilities and horizons and elevating themselves to greater level of achievement and satisfaction, creating a sense of self respect, properly thinking, analysing their experiences and understands how power operates.

•   The economic empowerment signifies that women are able to engage in a productive activity that will allow them some degree of financial independence, however small and burdensome in the

beginning.

As per United National development fund for women (UNIFEM) the term women's empowerment means:

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

Psychological Empowerment through Women Education:

Education is the milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. So we can't neglect the importance of education in reference to women empowerment. But here the point is, what psychological empowerment is and how it can be increased by education. Psychological empowerment is a motivational construct comprised of four positively oriented dimensions known as meaning, competence, self determination and impact (Spreitzer,1995). According to Thomas and Velthouse (1990) and Spreitzer (1995), the four dimensions of psychological empowerment are derived as follow:

Meaning- Meaning involves a fit between the needs of one's work role and one's beliefs, values and behaviours, and that is reflected by people's career goals and inner interests in performing a task.

Competence- Competence refers to self-efficacy specific to one's work, a belief in one's capability to perform work activities with skill. It is the capability of an individual to take control of a situation and to predict an outcome within the context of their job role in life.

Self-Determination- Self-determination is a sense of choice in initiating and regulating one's actions. Self-determination reflects

autonomy over the initiation and continuation of work behaviour and processes. It is a reflection of the control an individual perceives to have in decision making processes as a whole.

Impact: Impact is the degree to which one can influence strategic, administrative, or operating outcomes at work. This is the influence that is experienced by an individual as far as their job is concerned, it is also known as the significance that is assumed by an individual to make difference at work. Besides these, in the psychological perspective, a sense of perceived control over one's environment and others is considered one of the primary psychological states fundamental to the experience of empowerment (Thomas and Velthouse, 1990).

Masi et al. (2003) referred psychological empowerment as an individual's ability to make decisions and have control over his or her personal life and characterized by a sense of perceived control, competence and goal internalization. It combines personal efficacy and competence, a sense of mastery and control, and a process of participation to influence decisions and institutions. Lucita Lazo (1995) argued that empowerment enabled a woman to:

• Gain insight
• Have awareness of what is undesirable and unfavorable about her current situation
• Perceive a better situation and the possibilities of attaining it
• Realize what is within her reach and what she could do to improve her situation.

The Women Education works to simplify the process of empowerment of women and empowerment process could involve a change of perceptions about the self, the environment and the relationships between both -the self and the environment. Empowerment is a moving state, i.e., a continuum that varies in degrees of power. Empowerment means building aspirations, hopes and expectations (Lazo,1995). Through education women get their psychological empowerment. It considered to be cognitive state characterized by a sense of perceptions of

competence and inner strength of oneself and objective of one's life. Psychological and mental development is directly related to personality. Fundamentally, Education has influenced the overall (holistic) development of women. Basic relationship with education and psychological empowerment are manifold for positive reinforcement. Finally vital scope and role of education in women psychological empowerment as given below:

Social Motivation: In psychology we understand the importance of motivation. Social Motivation refers to states within a person that drive behavior towards some goal.(Morgan &King&Robinson,1981). The progress of any country depends on the social development and economic advancement of that country's education system. Education enhances socio harmony, social reconstruction and creation of a nation. Women's educational and occupational achievements are crucial to the economic productivity and prosperity of the nation, as well as to the mental health of women and their families.

Attitude and Opinion Formation: Education as means of empowerment of women can bring about a positive attitudinal change. It is therefore, crucial for the socioeconomic and political progress of India. "The term attitude refers to certain regularities of an individual's feelings, thoughts and predispositions to act towards some aspects of his or her environment and An opinion is a belief that one holds about some object in the environment "(Secord and Backman,1964), and the nature of Attitude and opinion in social psychology is of great significance. Changes in attitude can be rapid and its area is large because it contains motivational, sensory, and cognitive and all type of behavioural processes. Education enhances neurological improvement and Meta cognition. It enables an individual to promote his level of thinking with flexibility and multidimensionality. Education develops economy in the form of promotion of positive attitude and perception that helps in the enhancement of living standard. It promotes self esteem, confidence and leading towards empowerment. The empowerment of an individual increases tolerance in the society (Massimiliano B., 2003). Girl education

works to transform the mindset of women and the society, teaches a positive attitude and opinion about family and community. Creating a positive atmosphere for women, changes in attitude towards health and nutrition, Economic contribution by women and awareness raises for social evils such as dowry practice feticide, child marriage etc. In this way education serves as a powerful medium of change and mutation.

Control on Prejudices & Stereotypes:

Prejudice is an attitude that predisposes a person to think, perceive, feel and act in favorable and unfavorable ways towards a group or its individual members (Secord and Backman,1974), similarly Stereotypes is a cluster of beliefs usually lacking a rational basis regarding the members of some group(Baron &Baron,1971). Prejudice (Bias) refers to positive or negative evaluations or judgments of members of a particular group. In our Indian society there are many customs and cultural herds. These herds are fully enriched to the women of rural areas, due to which they are stuck in mental backwardness. Education to obtain true knowledge is vital to eliminating the prejudice resulting from ignorance and that is the cause of injustice and discrimination. The five most harmful prejudices in the world today— racism, sexism, classism, nationalism and religionalism (cited in Brock-Unte, 1985, p.3). Education removes these prejudices and joins them in the mainstream of the society. An excellent example of prejudice is that in today's society, son is preferred because 'He will run the Race' and the daughters are only 'Paraya Dhan'(others property). Because of this kind of mental backwardness our country has not been able to give all the rights to girls till now so that they stand on their own feet with self respect.

Values and Harmony:

In a globally developing society the mutual survival of mankind is education-based. Education makes a person aware about peace, harmony and development. Nurturing the children with high family values is the utmost priority of a value based Indian family. Child psychology says children learn a lot from the

parents and the elders by observing their day-to-day activities. Obviously the parents should set a role model to their children. There is a saying that illegal wealth and mal educated children brings domestic as well as social disaster. Women are considered as home builders. A well-educated, well-informed and mature woman alone can build a good family and bring forth good children with the support of her husband. An educated woman can develop a sense of social moral values and harmony in their children.

Thus we can say that the psychological empowerment is the significant predictors for overall empowerment. With more education women have greater access to employment opportunities and increase the ability to secure their own economic resources and their autonomy.

Conclusion:

Women empowerment is the pivotal part in any society, state or country. It is a woman who plays a dominant role in the basic life of a child. Women is an important section of our society. Education as means of empowerment of women can bring about a positive attitudinal and psychological change. It is therefore, crucial for the socioeconomic and political progress of India. The Constitution of India empowers the state to adopt affirmative measures for prompting ways and means to empower women. Education significantly makes difference in the lives of women. The education of women is the most powerful tool to change the temperament of the society and gender discrimination. It also brings a reduction in inequalities and functions as a means of improving their status within the family and in society. Thus education is a key to create a psychological sense of personal control with political power and legal rights to influence the society. It is a multi level construct referring to individuals, organizations and community. In nut shell education promotes psychological strength for empowerment in women.

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Role of Tribal Women in the Conservation of Traditional Scientific Knowledge

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Dogmas of gender over different periods of time have resulted in women's exclusion from science for a long time, all over the world. Their participation is still restricted and limited because of widespread discrimination at the basic education level and lack of opportunities for pursuing science as a career, predominantly in rural areas. In different tribal society women have vital and changing roles as environmental resource managers. Yet they face significant constraints in access to resource including land, labour, credit and other income opportunities. Gender differences and gender relations in household dynamics, resource organization and other socioeconomic factors can play a part in explaining and impacting on bio-physical conditions. This needs to be recognized for sustainable environmental management. This study is step towards documenting various roles of tribal women which could be used in quantification of conservation and management of traditional knowledge of the region.
Key Word : Tribal women ,sustainable ,environnemental management,traditional knowledge, biophysical

Introduction:

Science education not only enhances knowledge and empowers women through learning but also, crosses cultural and geographical barriers, bringing women to the forefront of development. It provides a scientific approach to thinking and

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helps people in understanding the foundation and building blocks behind the phenomena they can see. It enables the girls, particularly of rural background to think critically analyse their surrounding related to their socio-economic and health status. It is also important to support and stimulate young girls to involve in the professional and scientific activities. They should be made aware of the developments in science; and opportunities for their respectful living. Efforts to develop appropriate technologies suited to women's needs as well as to reduce their drudgery' are given special attention.

This is possible by stimulating their interest in S&T-related practical skills and providing them with access science education. the recognition of women farmers capacity in traditional agrodiversity management, which can be the primary step in building an integrated and effective system for the use, enhancement and conservation of on-farm crop genetic diversity. With gender relationships and gender-sensitive strategies in promoting village ecosystem management through partnerships with local communities. The idea that we should initiate a programme on ''Women in Science" was first proposed to us by Ronald Leger of CIDA and was subsequently discussed and adopted by the Academy during its second biannual meeting in Beijing last year. A total of 8 women have won Nobel Prizes in Sciences, 4 of whom are still alive. These are: Marie Curie (Physics, 1903); Maria Goeppert-Mayer (Physics, 1963); Marie Curie (Chemistry, 1911); Irene Joliot-Curie (Chemistry, 1935); Dorothy Crowfoot Hodgkin (chemistry, 1964); Gerty Theresa Cori (Physiology or MediM cine, 1947); Rosalyn Yalow (Physiology or Medicine, 1977); Barbara McClintock (Physiology or Medicine, 1983); Rita Levi-Montalcini (Physiology or Medicine, 1986). This number itself tell the role of women in science.

Mahatma Gandhi while appreciating the value of educating women said– **"When a man is educated, an individual is educated; when a woman is educated, a family and a country are educated"**. Women in India constitute fifty percent of the

human resource. The role of women in society is vital for its progress, and their contribution to the development of the knowledge base and use of technology is essential if the millennium challenges are to be met. Despite constituting half of the population, women are an underutilized talent; and need to make their presence felt in science and technology.

Dogmas of gender over different periods of time have resulted in women's exclusion from science for a long time, all over the world. Their participation is still restricted and limited because of widespread discrimination at the basic education level and lack of opportunities for pursuing science as a career, predominantly in rural areas, where the girls find it difficult to participate in science owing to the formidable barriers that stand in their way such as harsh living conditions, religious traditions, negative attitude arising from the orthodox etc.

Role of tribal women in the conservation of village and local forest ecosystem:

In Jharkhand tribal women is the most important source of labour input in crop cultivation. Maximum agriculture activities are performed by women except some heavier tasks of land preparation (clearing, felling trees and burning vegetable, ploughing and land preparations). Rest activity performed by women such as manuring and carrying; sowing and weeding. Threshing and winnowing; transportation and storing activities are mainly done by women and partly done by male .The proportions of human labour contribution by different sexes indicate that males contributed only 20-30% of total human labour requirement for crop cultivation during the kharif and rabi cropping seasons, respectively (Figure 1). Male contributions in agricultural activity increased with altitude because in lower altitude the male have an alternative job option. Job option is decreased in higher altitude where these families are totally depended on agrodiversity and production.

Traditional method of management such as mulching with cleared weeds and stamps of crops after harvesting to conserve soil moisture, fallow period ranges from 3-6 month after a

complete crop cycle. Deliberate leaving weed and tree present in agricultural field check soil erosion, are practiced as well. Farmers in the region prefer to grow paddy sole or mixed after a fallow as starting crop of a sequential cropping system, followed by wheat mixed with mustard and then with millets sole or mixed; or legumes sole or mixed. Such crop sequences are chosen (i.e. evolved) based on extensive experience/understanding gained by the farmers. They have perceived that cereals require higher manure input than millets; and legumes can perform reasonably well even when no manure is added. This in-fact is a vital traditional knowledge acquired by local farming community and very much relates to emerging concept of synergism (Anderson, 2005). The farmers believe that continuous cereal or millet cropping without legumes could reduce the abundance of beneficial microorganisms. Use of legumes as one of the crop in a sequence was reported to improve productivity of crop system (Benites *et al*., 1993; Adjei-Nsiah *et al*., 2007; Kumber *et al*., 2007, Chandra 2007).

Role of tribal women in environmental awareness:

Tribal Women farmers have a high level of awareness in environmental management. Their direct contact with the natural environment as providers of water, fuel, food and fodder and their high level of awareness of environmental practices in the face of resource constraints, need to be more widely utilized for sustainable management in farming systems. Due to deforestation,fuelwood is becoming scarce at demonstration sites, especially in lower altitudes. Womens central role in food preparation means that they have direct responsibility for fuelwood supply and are therefore worst affected by fuelwood scarcity. Accessibility of fuelwood is easier for landowners than for tenant farmers. Tenant farmers often have to share their fuelwood with landowner depending upon the share-cropping agreement between them. These families also use LPG, which depends on income of families. Consumption in fuelwood is higher as observed in winter in comparison to summer.

Role in maintaining agrodiversity:

Agrodiversity is one of the most important resource in which indigenous communities should have control over and access to various prospects of nature. It can be defined as the synergy and interaction among organisms, land, technology and social organisms that serve to fulfill production goals and sustain livelihood systems. The rate of biodiversity loss has been hastened by the combination of several economic, social, environmental and political factors in many marginal hilly village ecosystems. Such ecosystems are characterized by diversity in both space and time dimensions. The conservation of agrodiversity in village ecosystem the context of global food security assumes greater importance with specific reference to women. the recognition of women farmers capacity in traditional agrodiversity management, which can be the primary step in building an integrated and effective system for the use, enhancement and conservation of on-farm crop genetic diversity. The chota nagpur plateau region is characterized bydense forest , sparse human population, small and fragmented land holdings, rain-fed subsistence agriculture, low input-low output production system, poor means of transport and communication, women centered agriculture, migration of males in search of off farm employment, fragile ecosystem, low risk bearing capacity of farmers yet rich in plant and animal diversity. With their wisdom, the local tribal people have maintained this fragile hill ecosystem without disturbing it.

Agrodiversity plays multiple roles in rural economy and has a strong human dimension as manifested through socio-cultural link and involvement of women. Earlier work has brought into focus the important role of women in the agrodiversity management and use of environmental resources including soils, crops, water, forest and the indigenous plants on which local communities depends. Womens central role in agrodiversity therefore cannot be over-emphasized. Agrodiversity often varies between different farms; and gender roles and relations in farm work, household dynamics, land tenure and differential access to productivity resource often contribute to these variations. Record womens indigenous knowledge and perceptions of endangered

plants including food and medicinal plants.

Role of indigenous knowledge of tribal women in forest and forest products management:

Traditional knowledge and nutritional value of indigenous foods of the tribal community in Jharkhand is of immense value. The global community is increasingly looking towards finding means of sustainable nutrition for the growing population across all countries. The emphasis is on identifying low-resource strategies acceptable to communities that do not put an unnecessary burden on the environment (Food and Agriculture Organization 1993). One suggested approach is the adoption of an ecosystem approach in agricultural management with an emphasis on traditional and indigenous coping strategies. Traditional foods are those which indigenous peoples have access to locally, without having to purchase them, and within traditional knowledge and the natural environment from farming or wild harvesting (Kuhnlein, Erasmus, and Spigelski 2009The tribal communities in India are a good example of indigenous populations with a vast cultural diversity, traditions, and environments (International Fund for Agricultural Development 2003; Singh, Singh, and Sureja 2007). available agricultural technology, socio-cultural practices, and conditions in the community may lead to poor nutrition and health in these communities (Bhattacharjee et al. 2009). According to the most recent Indian census, in Jharkhand, India, scheduled tribes constitute of 26.2% of the total population (Office of The Registrar General and Census Commissioner 2011). The Oraon are the second largest tribe in Jharkhand and also live in other states such as Chattisgarh, Bihar, West Bengal, and Odisha (Society of Tribal Women for Development 2014). They predominantly depend on agriculture for their livelihood along with some contribution from forestry, and labour with minor contribution from diverse occupations. Studies have reported.

Role in Conservation and Promotion of Biological diversity and cultural diversity:

Biological diversity that is seen today is the result of millions of

years of evolutionary process. Diversity is measured in terms of genetic diversity (diversity within the species), species diversity (diversity at species level), and ecosystem diversity. Conservation of Biological diversity is essential in order to sustain the life of human beings as well as other forms of life. Human race has been dependent on plants both for their material needs and emotional needs since its evolution. All over the world people have developed intimate relationship with the surrounding vegetation? Such a close interaction prevails among various tribal communities throughout the world even today. The interaction has enabled to evolve a unique system of knowledge on the utilization and conservation of plant genetic resources.

Cultural diversity in terms of ethnic groups gives us knowledge on the value of plant resources. The knowledge of ethnic groups on the cultural, spiritual, social and economic values of plants can be of immense use to the entire humankind. It can provide many valuable genes for developing the crop plants that are extensively cultivated today. It can equip the humankind with several new chemicals for combating many human ailments. We have examples from throughout the world where the ethnic knowledge has contributed for the betterment of the modern world. A modern drug has been developed and marketed for retention of memory from the semi aquatic herb *Bacopa monnieri* that has been traditionally used in India for enhancing the memory power. (Schultes, 1991).This traditional ecological knowledge of ethnic groups is not confined to mere sustenance only since the tribal communities depend upon biological resources for their spiritual, religious and cultural needs too. The tribal communities understand all these as life sustaining resources. Therefore they not only utilize them but also conserve them. Hence, both the biological and cultural diversity should be considered as a unit for a meaningful conservation. In this paper, observations on the conservation and sustainable utilization practices of few southern Indian tribal communities namely *Gonds, Kolams, Pardhans, Koyas, Naikpods, Konda Reddys* and *Lambadis* of Andhra Pradesh and *Irulas, Kadars, Malasar, Malaimalasar, Malayalis,*

Muthuvans, Paliyars and *Pulayars* of Tamilnadu are discussed. This documentation has made an impact on the tribal communities in the sense that the tribes particularly the younger generation could re-realize their knowledge potential on the plants and helped in starting joint ventures towards the conservation, sustainable utilization and equitable sharing of the plant genetic resources.

• **IPR and tribal women:**

Role of tribal women in in cultural copy right and agricultural practices fruits are harvested. educational and social aspects of our current intellectual property landscape as it pertains to Indigenous cultural heritage materials. Shifts in how and why these institutions choose to collect, manage, and define their materials can set a new tone for the circulation and use of cultural materials. The Local Contexts website (www.localcontexts.org) grows out of this need for educational and social interventions. The site is an educational and informational platform dedicated to providing information about IP generally, and TK licenses and labels specifically. The aim of the online project is to support Indigenous, traditional, and local peoples' rights to maintain, control, protect, and develop their cultural heritage, traditional knowledge, and traditional cultural expressions. Secondly, the site will also help those who wish to use the Traditional Knowledge expressions of others to develop and increase capacities for cultural awareness, cultural sensitivity, and respect for different rules regarding the access and use of specific kinds of knowledge.
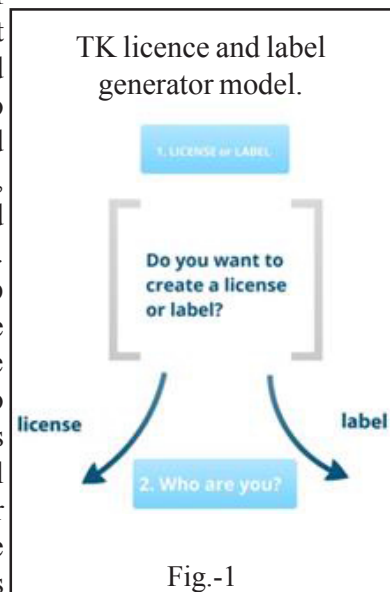
Fig.-1

The global community is increasingly looking towards

finding means of sustainable nutrition for the growing population across all countries. The emphasis is on identifying low-resource strategies acceptable to communities that do not put an unnecessary burden on the environment (Food and Agriculture Organization 1993). One suggested approach is the adoption of an ecosystem approach in agricultural management with an emphasis on traditional and indigenous coping strategies. Traditional knowledge and nutritional value of indigenous foods of the Oraon tribal community in Jharkhand, India was explored. Agrodiversity is one of the most important resource in which indigenous communities should have control over and access to various prospects of nature. It can be defined as the synergy and interaction among organisms, land, technology and social organisms that serve to fulfill production goals and sustain livelihood systems. The rate of biodiversity loss has been hastened by the combination of several economic, social, environmental and political factors in many marginal hilly village ecosystems. Such ecosystems are characterized by diversity in both space and time dimensions. The conservation of agrodiversity in village ecosystem the context of global food security assumes greater importance with specific reference to women.

Unique Aspects of Plant Utilization by Tribal Communities:

In southern India certain interesting characteristics accompany the tribal utilization of plants. Often many plants are used for a single purpose although other parts of the plants may have potential utility values. For example *Bridelia retusa, Canthium dicoccum, Ficus racemosa, Madhuca longifolia* var. *latifolia, Palaqium ellipticum*, *Phyllanthus emblica*, *Polyalthia cerasoides, Premna tomentosa, Scleichera oleosa, Terminalia bellerica* and *Xylia xylocarpa* are used almost exclusively for their edible fruits and seeds. These plants are not used even for construction or making agricultural implements and similar uses.Tribal use of plants is also characterized by diversity in choice. The majority of the human population depends on just 100 - 150 plant species for most of their requirements. In contrast, the tribals living in southern India use 1,000 - 1,500 species of

plants. Thus a variety of plants are used as edible greens: *Allmania nodiflora, Cansjeera rheedii*, *Colocasia esculenta, Lycianthes laevis*, *Mukia maderaspatana*, *Portulaca oleracea*, *Rhaphidphora pertusa*, *Talinum cuneifolium* and *Trichosanthes nervifolia*. Similarly they eat fruits of many plant species to name a few, like *Carissa carandas, Cordia obliqua* and *Memecylon edule*.This approach not only increases the choice of plants and hence the nutritional values but also prevents over exploitation of any single or a few species. Nearly 10 species of food plants, which were hitherto unreported, came into light during the Ethnobotanical studies on six tribal communities in the state of Andhra Pradesh in southern India. A knowledge that is totally unknown to the majority of people in the country. There is a lesson here for all human beings, namely, that by enlarging the dietary habits to include a greater diversity of plant products our dependence and extensive cultivation of a few species can be reduced. Tribes also use a plenty of non-timber forest produce for their day to day subsistence: For example oil from *Madhuca longifolia* var. *latifolia*, gum from *Sterculia urens*, fragrant resin from *Boswellia serrata* and edible fruits and fibre form *Grewia teliaefolia*.

Traditional Knowledge of tribes on medicinal plants:

Medicinal properties of plants have been recognized and practiced by tribal communities as a tradition for thousands of years. Knowledge on some common medicinal plants of their locality is available with all the members of the community. However, the elderly members possess a great deal of knowledge of medicinal plants as well as on medicines for curing certain life threatening diseases. Tribal people use plants solely or in combination. Same plant may be used for different disorders: for example *Calotropis gigantea* is used as vermicide and for chest pain, *Centella asiatica* used for gynecological problems and for jaundice, *Dodonaea viscosa* used for headache, stomach pain and piles, *Wrightia tinctoria* for treating mumps and as lactagogue. In certain cases a combination of different plants are used in the treatment for e.g. *Albizia lebbec* together with *Cassia*

fistula and *Euphorbia hirta* is used for urinary disorder. And *Capparis zeylanica* with *Pongamia pinnata*, *Cissus quandrangularis* and *Toddalia asiatica* is used for venereal disease. Each tribe has its own method of collecting the plants as well as the preparation of medicines. Dosage and duration of medication depends on the age of the patient and the intensity of disease. The tribes collect the plant part used for medicine at a particular time like, either before flowering or fruiting, or in a particular season.

Traditional agricultural practices of women of different tribal communities:

The knowledge of tribal women in traditional agriculture is invaluable. Their farming practices are truly sustainable in many ways. Tribal communities namely *Mundas, Oroans* and Paharias. The Kishan tribes documentd as Nagasia inhabiting chotanagpur plateau and the Santhal pargans have been cultivating the traditional cultivars *viz.* paddy, millets, pulses and vegetable crops. Their subsistence life style, local diet habits and dependence on rain fed irrigation have influenced them to cultivate and conserve the traditional cultivars or land races varieties of rice. Many rice variety such gora kharani saria phool, lal dhan, khudri as are now cultivated and conserved only by the tribal people. By selecting and conserving the seeds from one season to the next, they have been able to sustain and continue to be self-reliant. For e.g. healthy plants are left in the field so as to allow it to dry to the maximum days to make sure that no moisture is left in the seeds. The selection of large and healthy seeds and also the selection based on the color of the seeds (e.g. in case of kharani seeds) have also helped them select more viable seeds. The tribal communities prefer to continue the cultivation of traditional cultivars, as these are ecologically suitable and economically viable and valuable. The traditional cultivars and land races cultivated by tribes are also drought and pest tolerant and disease resistant. The tribes also have practical reason for cultivating these cultivars, which satisfy their high calorie requirements that are required for their hard life. Pesticides and fertilizers are not required.

The tribal communities practice a unique method of farming namely mixed cropping system (MCS). The MCS enables them to cultivate cereals, leafy vegetables, pulses and oil crops together in limited area depending on monsoon rain. The practice is such that the seeds of common millet, finger millet, grain and leaf amaranth, pulses and castor are mixed together and broadcasted. Initially the common millet is harvested followed by finger millet. Edible leaves of Amaranth and seeds and pods of pulses are used for daily consumption. Edible grains of amaranth are harvested and stored for future use. Castor seeds are harvested and used both for domestic consumption and for selling in the market.

The MCS not only helps in utilizing the seasonal rainfall but also in keeping the soil unexposed thereby preventing topsoil erosion. The combination of crops with legumes helps in nitrogen fixation, thus maintaining the soil fertility. This not alone helps them derive maximum benefits from their small land holdings but also takes care of their food and economic requirements throughout the year. Hence, this concept of MCS can be adopted and introduced in places where rain fed agriculture is in practice. Community co-operation and participation prevailing particularly in tribal community has helped them in conserving the traditional land races. The practice is such that every family in the community will contribute a stipulated amount of their harvest to the community granary maintained and managed by the chieftain of the hamlet. During important occasions like marriages, social events and festivals and also as and when some one needs for regular consumption, grains can be borrowed on loan and paid back. This system has enabled the tribals to conserve the seed material even if the produce in a particular season is less or if the grains stored for domestic consumption are exhausted. Contributions of the above type of traditional knowledge enhance the sustainability of their livelihoods.

Traditional methods of storing seeds:

Seed storage is among one of the oldest mankind culture of preservation and storage. This practice is based totally upon the knowledge and wisdom of the farmer. Seed storage in Jharkhand

is mainly based upon the expertise of the tribal women. Seed material for sowing and the grains for consumption, are preserved in traditional granaries. These granaries are made of bamboo and coated with red soil .this is known , as dhaily by the local Mundas. The roof is conical which is thatched with local grass. There is a free flow of air in the granaries, which may be one of the reasons that the seeds could remain viable till it is used next time. Another method of storing is that the seeds are stored in earthen pots covered with a cotton cloth. This indigenous practice has saved many varieties of cereals, millets and legumes over many generations in Jharkhand. This practice has enabled them to maintain, preserve and conserve the genetic strains from extinction. Leaves of Neem (*Azadirachta indica*) and *Vitex* (*Vitex negundo*) karanj(*Pongammia pinnata*)leaves and seeds are used in the granaries as insect and pest repellents.

This is totally an indigenous practices and is mostly practised by the women tribes of Mundas, Oroans and Mahatos.

Problems of tribal women:

Though there is a wide role of tribal women in the indigenous science and technology and in conserving biodiversity, maintain the nutritional health. But they suffer from many hardships because of their ignorance, illiteracy and economic status.

Recommended steps to overcome the problems: The rural women must be:

•   Sensitized and encouraged to strengthen their capabilities by utilizing natural resources around them for developing eco-friendly techniques facilitating their sustenance and socio-economic development.

•   The rural women must be sensitised and encouraged to interact with their families and society to question; and discuss on various issues to communicate more effectively. Females should be educated about the benefits of nutrition, so that they can ensure and provide a proper and nutritious diet to their family and themselves.

„h Since, the rural women lack education as well as awareness

on Anaemia prophylaxis, causing a lot of problem during pregnancy; the adolescent girls should be taught about the causes of anaemia, related ailments and cure. Local self-help groups of women can be trained to prepare ready-to-cook cereal/millet-pulse food fortified with iron.

•   The task can be performed in a centralized place under supervision. Appropriate messages can be given in local languages through radio and TV during prime-time shows. Icons can be roped in to convey those messages like the one Aamir Khan is currently giving regarding feeding of pregnant women and infants.

Conclusion:

Women have vital and changing roles as environmental resource managers. Yet they face significant constraints in access to resource including land, labour, credit and other income opportunities. Gender differences and gender relations in household dynamics, resource organization and other socioeconomic factors can play a part in explaining and impacting on bio-physical conditions. This needs to be recognized for sustainable environmental management.Our study is step towards documenting the nutrient rich indigenous foods in this tribal community which could be used for quantification of nutrient intake in this community. At present, because of increasing population in tribal areas and contact with people dwelling in plains, who practice unsustainable life style, there is every threat for the genetic material conserved by the tribes till to-date. The commercial attitude of outsiders results in overexploitation of resources on which the sustenance of the tribes was dependent. This is eroding the very resource of the tribes and the unwanted wealth in remote forest areas in bringing in unhealthy attitudes in tribal areas. In order to prevent this genetic erosion, the traditional cultivars needs to be conserved through protection as they form basic raw material for further crop improvement using the genetic variability present in the traditional cultivars.

The current state of livelihood of the tribals is by subsistence lifestyle. They live by means of collecting by cultivating traditional cultivars and land.. However, the population of tribal communities

is increasing on the one hand and the sources of NTFP are decreasing on the other. Regeneration and efforts to increase the population should be undertaken and the alternative sources of livelihood by value addition .Incentives should also be given to the tribal communities cultivating the traditional cultivars, which are low yielding when compared to high yielding varieties. This is to encourage the tribals to cultivate the genetically rich, drought resistant and pest tolerant varieties thereby compensating their low yield.

Policy decisions, which might affect the ecological balance of biodiversity, should be taken through prior consultation of tribal people inhabiting the areas, who may help us with practical suggestions. Otherwise, ultimately the ethnic people are the worst affected in any environmental crisis, as they exist at the bottom line of social strata. Loss of biodiversity results in the loss of cultural diversity, which is the cradle of knowledge on the values of plants. Ethiopia, a center for the origin of several plants such as coffee, is a standing example, which tells us that the loss of biodiversity would result in the worst form of environmental and social crisis. Ignoring the conservation of cultural diversity and the associated traditional ecological knowledge is detrimental for the cause of conservation of biodiversity on which the entire world depends for its survival.

Some of the indigenous foods identified in the state reportedly has medicinal properties which was known to the local community based on practical knowledge and traditional wisdom of the women of the society. Based on some findings and evidence from previous literature, there is likely a scientific basis to these beliefs. For example, the nutrient analysis of *beng saag* revealed a high iron and dietary fiber content. Its medicinal properties are believed to be due to its triterpenoid and saponin content (Gohil, Patel, and Gajjar 2010). *Phutkal* has high levels of zinc which may be the reason for its efficacy in treating diarrhea. The local environment of the Oraon community thus presented a rich and ready source of indigenous plants that were used for maintaining good health and treating illnesses. The women foraged for these

plants from nearby forest areas and also cultivated them in their kitchen gardens or plots. Access to land (either communal area or kitchen gardens) will help protect this treasure trove of traditional knowledge and sustain biodiversity. Some villages inhabited by the Oraon are in difficult terrain and remote areas; use of this indigenous knowledge about medicinal benefits may potentially be used as a first line of management for minor ailments before accessing standard health care. Supporting and advocating for the consumption of indigenous plants for their medicinal properties through local policy interventions or knowledge and behavior change communication could present opportunities for improving community health outcomes.

While studies have documented the various uses and immense diversity of the flora and fauna in Jharkhand (Pradhan, Mishra, and Mohapatra 2011; Sinha and Lakra 2007) and some efforts are underway to conserve the natural biodiversity for food and livelihood security (Gene Campaign 2014), the analysis and documentation of nutrient content of these and their preferential consumption is rare. Multiple government supported efforts are trying to tackle the prevalence of undernutrition and micronutrient deficiency (MoHFW 2014; MWD 2014). However, the rates of progress are slow and the communities are often dispersed in geographically difficult terrain. The enormous natural diversity present in the indigenous foods with the potential to contribute to nutritionally complete dietary patterns, the existence of transgenerational knowledge of their uses within the community and the ease of assimilation of these foods into the routine diets of the tribal can be leveraged to address malnutrition. The local communities also employ many conservation strategies to maintain these food resources. Support and advocacy for their increased consumption can be an important supplementary strategy to improve nutritional status within this tribal group. Listing and identification of these foods could also be a way of identifying underutilized items and advocating their incorporation into the diet (Kuhnlein and Turner 1996). In the context of promoting consumption of indigenous foods for improved

nutrition, kitchen gardens for cultivating these nutrient rich foods can be an effective strategies. Use of indigenous knowledge can be also be leveraged for procuring and utilization of these foods from nearby forests and the like. This information can be further incorporated into nutrition education materials at a community level for their effective dissemination (Food and Agriculture Organization 1993). In addition, the promotion of the continued use of these foods in the diet of the whole family rather than shifting to more "modern" diets will prevent the advance of the dual burden of malnutrition that is being observed across most developing economies (Dixit et al. 2011).

Research into indigenous foods and the nutritional practices related to these foods are gaining momentum for many reasons. Firstly, the scope of these foods to provide a nutrient rich diet by virtue of their diversity is considered important for maintaining a holistic health status through natural means. Secondly, the propagation of the consumption of these foods provides a buffer against the increasing displacement of traditional dietary patterns by marketed, processed foods. Though the Food and Agricultural Organization has been involved in the support and promotion of knowledge regarding indigenous foods across the Americas and Africa, data in the form of a comprehensive biorepository of indigenous foods is very limited in India (Bhattacharjee et al. 2009). While, we have discussed the nutritional aspects of the foods identified, an effort to appraise their true potential for providing improved nutritional security would be a desirable activity to obtain information on the contribution of these foods in the daily diet.

The study is step towards the role of the tribal women in documenting and documenting and till date keeping these food in mainstream diet the nutrient rich indigenous foods in this tribal community which could be used for quantification of nutrient intake in this community. Would also like to highlight the immense scope of further study in this geographical area with such tremendous environmental biodiversity. Data on these aspects could be a repository of information for botanists, agriculturists

and nutritional experts alike and form a valuable resource for researchers and for the community to build upon and preserve.

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Woman's Double Marginalization in the Fictional Work of English Writers

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Abstract- Woman's double marginalization through patriarchy and imperialistic ideologies is a dominant point of reflection and discussion in all fictional works of women writers. Women have been subordinated in every sphere of life not only in India but also the world over. Women have suffered exploitation, subjection, dehumanization and Marginalization since ages past. She has been treated as a secondary creature, Feminist social reformers and women writers have raised their voice to bring about reform in double marginalization of women's position.

Key Words- Women, Sexual politics, Sexual colonialism

Patriarchy sexual politics and sexual colonialism have been dominating themes in Indian and foreign English fiction for the last five or six decades both foreign and Indian writers Influenced by both foreign and native writers, namely Jane Austen, Mary Wallstone, craft Virgining, woof Sylvia plath, Angela carter, Paris Lessing, Kamla Das, Arundhah Roy, Anita Dasai, Shashi deshpande, Anita Nair, Jhumpa Lahiri seek to give voice to the oppressed women through her protagonists. The emancipation of women become possible only when women are enabled to take part in production on a large social scale and when domestic duties require their attendance only to minor degree A/C to Madhumalti Adhikare.

A New perception of altered
circum stances and opportunities
has revolutionized the
manner and means of visualizing

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* Assistant Professor, S.R.D.A.K, (P.G.) College Hathras

the' woman's questions'.woman
fiction writers feel that it is
no longer completely
governed by the the rigid
norms by theology. philosophy
and social conduct-1

It is quite recently that Female consciousness in the mid twentieth century gave rise to women's Liberation Movement against the injustice done to them. Mary Wollstonecraft was the first to raise her voice against the oppression and tyranny inflicted upon women. Her book titled '*A Vindication of the rights of woman'*. is considered to be the first major feminists' manifesto. she advocates the independent recognitions of women and demands equal place for them. She asserts that women should be provided opportunities to receive education to make an all round development of their personality. During the Victorian age, John Stuart Mill and Harried Taylor Mill co-authored, '*Early Essays on Marriage and Divorce' (1932)* and later Harriet Taylor Mill wrote his ENFRANCHISEMENT OF WOMAN (1851) and John Stuart Mill produced *'The subjection of women'* (1869) which embodied the advent of the most comprehensive form of liberal feminism. These writers held the view that it was the so-called rotten social set-up which was responsible or woman's oppression. They strongly condemned the subordination of one sex to the other and considered it the chief hindrance in the way of human progress. Subsequently, Virginia Woolf openly attacked the long-cherished social taboos which rendered women's position to inferior status In her *ROOM OF ONE'S* (1929). She bitterly exposed the hollowness of the existing social order. She stood for social freedom and economic independence for women to relieve them from patriarchal sub-ordination. The feminism in first half of the twentieth century was further stirred by Simone De Beauvoir and viola Klien's work '*THE FEMININE CHARCTER' (1946)*. Subsequently, feminism became an issue for creative writers in Western countries and spread over the whole globe.

As regards the concepts of feminism it simply alludes to an analysis of women's sub-ordination and their quest for identity. The feminists in the second half of the twentieth century endeavoured to shatter or rather negate the age-old cultural belief of taking women as an object and man as 'the defining central subject'. One should agree with Simon de Beauvoir who says:

Ever female human being
is not necessarily a woman;
to be so considered,
she must share is that mysterious
and threatened reality known as femininity.
Is this attributing something secreted by
the ovaries? Or is it a Platonic essence a product of
the philosophic imagination?2

Better Friedan is another great feminist who claims that women are as important for the society as men.In the book *THE FEMALE EUNUCH (1970)* Germaine Greer calls women 'life contracted unpaid workers'. She encouraged them to rise against the evils of suppression, and… be [emancipated from the helplessness and need and walk freely upon the earth that is your birth Right].[3]

Germaine Greer advises women up to the extent of refusing to marry in the series of the feminist writers the name of Sylvia Plath, Margaret Drabble, Doris Lessing, Isis Murdoch, Marilyn French, Judith Wright and Margaret Atwood deserve mention who wrote considerably to improve the condition of women in male-oriented societies. They favored emancipation of women in every field of their life so that they may rise to the occasion to work for the nation and mankind at large. Thus, half of humanity consisting of female person will be able to contribute to the prosperity of the world.

However the social framework that has operated for ages resists the boldness of the new women who are ready to perform various roles in social, Political and national life. In the pursuit of their career they suffer in one way or the other in the same manner as the traditional women were bound to suffer in silence under

the established convection. Mary Wollstonecraft puts the rights, mentally women are not different form men. She argues that mentally women are not different from men only bodily, they differ. She plead for female education and says:

Let and enlightened nation
then allow women to share
the advantage of education and
government with man see whether
they will become better as they
grow wiser and become free.4

It was in the thirties of the Twentieth century that the big Three writers namely Mulk Raj Anand ,R.K Narayan and Raja Rao appeared on the horizon of India their literature was influenced by Mahatma Gandhi. They took up Gandhi an theme in their works and championed the cause of the oppressed and the downtrodden in the contemporary society. They exposed the social evils and their adverse impact on the women.

With the achievement of political independence, there emerged a galaxy of Indian women novelists who laid emphasis on the emancipation of women from their tradition. Nayantara Sahagal, Ruth Prawer jhabvala and Anita Desai belonged to the first generation of India women novelists. Bharati Mukherajee, Gita Hariharan, Nina Sibal, Namita Gokhale,Gita Mehta, Uma Vasudev, Shobha De and Shashi Deshpande were the noted women novelist who adopted a new trend of writing fiction recently India. English fiction has witnessed a large bulk of women writing.

It would be relevant to assert that a separate genre of India English literature has been created by women writers namely Dina Mehta, Sara Banerjee, Bapsy Sidhwa, Shashi Deshpande, Nayantara Sahgal, Shobha De and Bharti Mukherjee. They have endevoured to include the predicament of Indian women caught in the flux of tradition and modernity bearing the burden of the past and the aspiration of the future.

The post-Rushdie period marks the advent of a new genre of literature produced by women, for women and about women.

They deal with the problems of women in a bolder manner trying to shatter the patriarchal hegemony and communicate a positive vision of womanhood. Suman Bala gives her opinion about the creative literature produced during the last two decades.

> *Novels written during the last two*
> *Decades of the twentieth century provide a*
> *Glimpse into the female psyche and deal*
> *With a range of feminine experience. The*
> *Indian society, which had been so*
> *conventional and tradition-bound, could*
> *not remain impervious to the new minds*
> *of people. No wonder, the portrayal of*
> *women by creative writers is truly*
> *reflective of the social changes, which*
> *Indian society is undergoing ——.5*

Many Indian writers present a new picture of women which is totally different from the image of past.

Thus, the contemporary women novelists seem to defy the traditional definition of womanhood by violating the long Cherished norms regarding the position of women in India's male-dominated societies. In their writings, women are the subjects who are able to perform various, roles. They have an aversion from dependence and Secondary position they are a wake, alert and optimistic.

Socio-Economic Status of Scheduled Caste Female of Agra District

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** Dr. Surendra Kumar

Abstract- One of the major concerns issues of India has been the upliftment and development of the weaker sections. When we see the weaker section of society, we identify among them more especially that of the scheduled castes. The constitution of India is enriched with several provisions for schedule caste and schedule tribes to safeguard and promote their social, educational, economic and political interests in order to bring them in mainstream of the country but still striving to fulfill their basic needs for the welfare and respectful life of particular this community. Besides these, today they required better opportunities to live in dignity and self respect. Hence, better opportunities should be made available to them a secured and stately life in 21st century. However, the caste diversity is increase in India day by bay that's why the condition of SCs female needs special attention. The present research study conducted in the Agra district of Uttar Pradesh. We find the Socio-economic status of the Scheduled Caste Females of Agra district. The primary and secondary data have been used in the study. The study is based on a simple random sample of 100 respondents (50 from working females and 50 from Non working females) household drawn based wealth and educational unemployment and their socio-economic conditions among Scheduled Caste Females of the Agra

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district. The study will be shown socio-economic status and their challenges in their life.

Key Words- SCs Females, Education, Unemployment, Suppression, Agra District.

Introduction:

Socio-economic status is the social and economic background which involves education, occupation, cultural possession, participation and interface with the society. Basically, Education is the best and very essential component to improve the socio economic development of whole society and also it change the approach of intellectual power. As we know that, Scheduled castes are discriminated and demean disparate in the society since ancient age due to their caste in India. Upliftment of Schedule Caste female is one of the important phenomena tackled by our country. Very few studies were conducted on the life of Dalit women have been generated so far (Verma, 1999). Hence, the present research conducted on the scheduled caste female who are engaged in their caste based occupations or working as housewives and other remaining works. Female of scheduled castes are not only discriminated doubly due to their caste but also gender. There are multiple types of discrimination in our society, such as educational, organized service sector, social evils and other physically and mentally doing by upper caste's torture which is faced by the Scheduled caste, in which SCs Female's condition is very distressful. The caste system declares SCs female to be intrinsically impure and 'untouchable' which sanctions social exclusion and exploitation.

Socio-economic status includes the social living standard of life and educational level of the any community of people. It includes demography, age, education, income etc. Socio economic status is a term which is based upon social as well as economic evaluations of any community's person. Saini and Monika (2010) studied the scheduled caste which is treated as untouchables continue to remain at the bottom of India's caste hierarchy. They also remain at the bottom of economic hierarchy, having no land of the own and relegated to undertake only menial/dirty and ill

paid jobs. The major caused that have kept the SCs down in the society have been poverty, illiteracy, ignorance and fear and resultants inability to assert themselves. It is their disadvantageous environment which has pushed them for below, as regards academic achievement, study habits and concerned. The study concluded that education had a considerable impact on their economic conditions. It is a position that an individual of a family occupies by means of his income, education, occupation, cultural possession, and participation in the group activity of the community (Hatiboruah Dutta, 2007).

Demographic Profile of Agra District:

This study is to be conducted in the district of Agra which is famous for the Taj Mahal. The Agra city is situated on the bank of the river Yamuna in the western part of Uttar Pradesh. According to census-2011, the area of city is 4041 km². Its total population is 44.20 lakh out of which male are 23.65 lakh and female are 20.54 lakh. According to Population Census 2011, Schedule Caste constitutes is 991,325 (22.4% of total population) in which male 531,641 and female 459,684 in Agra district of Uttar Pradesh. The literacy rate of Schedule Caste is 63.6% out of which 73.5 percent are male and 52.1 percent females. Majority of Scheduled Caste population in Agra district engaged in unorganized sector such as labourers, servant and helpers. Socially and economically they are poor and spent their life in very scarcely.

Research Methodology:

The present research study conducted in the Agra district of Uttar Pradesh. We find the Socio-economic status of the Scheduled Caste Females of Agra district. In this paper, we used primary and secondary data, statistics of government body of India from time to time, different research articles and interview reports from the sample respondents and analysis, processed with simple statistical techniques. The study is based on a simple random sampling of 100 respondents (50 from working females and 50 from non-working females) as wealth, educational, unemployment and their socio-economic conditions of the Agra district. Working female involve in different organized and unorganized sectors

whenever non-working females taken from the remaining society such as housewives and other female whose dependable on their parents.

The unorganized sector refers to the house-hold manufacturing activity and small scale and tiny units, house maids, servants, daily wages labourers of the industry and small and marginal units. On the other hand, the organized sector which is registered and follows government rules and regulations, having employees and employee unions is called as organized sector i.e. banks, railways, insurance industry, central or state government employees etc.

Result and Discussion: The major findings of the study are:

• Majority of the respondents obtained low scores in their socio-economic status scale. Only 7 female respondents fall in the post-graduation and 10 female respondents fall in the under graduation. The high school and intermediate respondents are 18 and 13 in numbers. The majority of SCs female 36 respondents were found in illiterate group which is very large ratio.

• It is further revealed that only 14 female respondents involved in working as landless labourers who have the annual income only Rs. 40000-50000. It was also found that majority of the female respondents 16 fall under the annual income group of Rs. 30000-40000 because most of the female respondents were mostly servants and helpers. We have found only one respondent associate with government sector which annual income is Rs. 200000-500000. The above study revealed that there is a significant difference between working and non-working SCs. female respondents of Agra district as far as their socio-economic status is very concerning.

• In this study we originate that 75 respondents were not aware with government programs and schemes. In the same pattern we have got 88 respondents who have no knowledge about government facilities and due to this reason they have not taken the proper benefits of these facilities. Majority of respondents have ignorance of about legal rights i.e. 94 and 89 respondents are about the women rights due this reasons they faces many

problems and challenges in their life.

•   A significant of social status was observed their social life is concerned. There are majorities of respondents 94 discriminated by the upper caste and 84 respondents strongly agree with the exploitation and harassed by the other social upper caste. The research revealed that 91 respondents agree with they faced untouchability and 95 respondents feel suppression by doing upper caste groups.

Table-1: Education Level of the Respondents

S. N.	Education level	Age Group				
		18-22	23-27	28-32	33-37	Total
1	Illiterate	4	6	9	17	36
2	I to VIIIth	2	3	5	5	15
3	High school	4	6	4	4	18
4	Intermediate	3	4	5	3	13
5	Graduate	2	3	5	-	10
6	Post Graduate	1	2	3	1	07
7	Degree and Above	-	-	-	1	1

Table-1 shows education level, the majority of respondents i.e. 36 are illiterates. There are number of primary-junior, high school and intermediate respondents 15, 18, and 13 respectively. The graduate and post graduate respondents are 10 and 7 which is very lowest figure. We found that degree and above holder respondent is only one which is show lowest respondents only one. It is evident from these facts that, the educational level of respondents Scheduled Castes females is very low and they are suffering from various disabilities like, poverty, discrimination, inequality. Besides, lack of inspiration from their parents and poor families' background are also responsible for the low level of education of the respondents.

Basis on occupational and income status, annually income of the respondents was divided in the several categories. Table: 2 show the distribution of annual income of the respondents. It indicates that, 14 out of 50 (28 percent) respondents are working as landless labourers (annual income Rs. 30000-40000), whereas highest i.e. 16 respondents (32 percent) work as servants and helpers (annual income Rs. 30000-40000).

Table-2
Occupational and Income Structure

S. N.	Occupation of the Respondents	Average Annual Income (in Rs.)	No. of Respondents	Percentage
	Working SCs Females			
1	Working as landless labourers	40000-50000	14	28
2	Servants and helpers	30000-40000	16	32
3	Self Business	100000-160000	06	12
4	Small and Medium Enterprises	80000-140000	07	14
5	Semi Government Sectors	90000-120000	06	12
6	Government Sectors	200000-500000	01	2
	Non Working SCs Females			
1.	Housewives	-	25	50
2.	Dependent female on Parents	-	25	50
	Total		100	

There are 12 percent respondents involved in self business which includes petty shops, tea shops, tailoring etc (annual income Rs. 100000-160000) and 14 percent respondents involved in Small and medium enterprises (SMEs) (annual income Rs. 80000-14000) and 12 percent respondents engaged in semi government sector (annual income Rs. 90000-120000) whereas only one (02 percent) respondents are in service in government institutions (annual income Rs. 200000-500000). On the other hand, 50 respondents are non-working in which 25 housewives and 25 dependent female on their parents such as unmarried girls and divorcees etc.

Table-3
Awareness about Legal Rights and Constitutional

S. N.	Are you Aware of….?	No. of Respondents	
		Yes	No
1	Government Programmes and Schemes	25	75
2	Government Facilities	12	88
3	Legal Rights	06	94
4	Constitutional Rights	04	96
5	Women Rights	11	89

Table-3 explains about the awareness of regarding legal rights and constitutional rights of these SCs females. There is 25 respondents out of 100, aware with government benefited programmes and schemes whereas 12 respondents known about the government facilities for the scheduled caste. Majority of the respondents i.e. 94 is unknown about the legal rights and four respondents known about the constitutional rights i.e. very small.

There are only 11 females known about women rights.

Table-4

Social Status of Scheduled Caste Females

S. N.	Do you face equal social status	Agree	Disagree
1.	Avoidance of Serving and taking the food by or with SCs	87	13
2.	Other Caste person marriage with SCs females	04	96
3.	Untouchability	91	09
4.	Discrimination	94	06
5.	Exploitation/Harassment	84	16
6.	Suppression	95	05
7.	Any Other	78	22

Table-4 shows about the social status of Scheduled Cast Females, there are majorities (94 respondents) of respondents faced to discrimination and 87 respondents agree with avoidance of serving and taking the food by or with Scheduled caste. There are 96 respondents unfavour of other caste person marriage with SCs whereas 84 respondents about agree with exploitation/ harassment. In this study 95 respondents are accepted suppression by the upper caste and 78 respondents faced the any other reasons.

Challenges faced by the SCS female:

Scheduled Caste Female faces a number of challenges which they need to overcome in order to improve their socio-economic status in society. The issues of scheduled caste female are different from that of other Indian female. They have been deprived from all kinds of human rights, education, income, social status, dignity etc. Thus, their suppression is more acute being Scheduled Caste they are treated with great contempt by upper caste men and women alike and their own men folk. Despite that they have hugely contributed to the development of India by their seer hard work and labour but their contributions have never been recognized. They must have liberty and equal rights to participate in social religious and public activities. But in actual practice a contradictory picture could be seen with the case of female in India especially schedule caste female.

Lack of interest from the Government, Government benefits and schemes are not reaching the needy. Beneficiaries are not utilizing the benefits properly. Majority of the SCs are still ignorant of developmental programems. Middlemen are misusing the

benefits before the reach the needy. Their voices and protests are almost invisible. To improve the socio- economic status of Scheduled Caste female, needs to empower and special attention of government of India. Their low level of economic activities, social backwardness, low level of literacy, poor health conditions makes it vital for a systematic process of tribal development. They are very laborious and contribute economically to our country, but they are still in poverty mostly because no authentic efforts are oriented for these.

Conclusion and Suggestions:

This empirical study reveals that even today majority of the Scheduled Castes females of Agra district, suffering from poverty, illiteracy and ignorant of various programmes launched by the Central and State Government for their development. Many of them are not financially/economically dependent. From the study of socio-economic conditions of the Scheduled Castes works as a land less agricultural labourers while working in the upper castes land. They are working as house maid labourers, helpers, cleaner and other labourers work and also faced discrimination on behalf of caste by the upper castes community in relation to the wage, loan and so many other issues. In many places majority of the SCs females expressed their helplessness about the socio-economic conditions. The SCs is even today very innocents and ignorant about the legal and constitutional provisions. They have no any hope upon the police authorities and courts because these authorities not enforce the law properly. There are number of programmes launched by the Government but they are not being properly implemented to reach the needy persons. Even though numbers of females are depend upon the male members to lead their life. In order to protect and uplift them the state should make various strategies, policies and procedures.

Still majority of the scheduled caste female are housewives or employed in their caste based occupation, which is treated as lower occupation in the unorganized and organized sector of society. Of course, educated and employed female are less prone to exploitation, discrimination and humiliation but it is the women,

who are illiterates, low educated and still engaged in their caste based occupations are more discriminated, exploited and humiliated in the society. SCs females are the worst sufferers in socially and economically. In order to protect and uplift them the state should make various strategies, policies and procedures.

To ensure schedule caste female equal access without caste or gender discrimination to healthcare and social security services and the fundamental rights of them are protected in all situations. By increasing the educational level and evolve a national labor policy for the unorganized sector, especially agricultural labor where the majority of schedule caste women are concentrated, to protect worker's rights. The formulation of different programs and project planning free education at the formal schooling, technical and professional education levels for schedule caste girls. Education is one of the most important criteria for developing socio-economic status of the respondents. Proper academic environment at home, adequate academic facilities should be enhanced for them so they can develop their socio-economic status and can give some contributions for the socio-economic development of the nation.

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Status of Women Rag Pickers as Unskilled Labourers: A Synoptic World Study

* Dr Chandani Bhattacharjee

Abstract- Waste has been increasingly posing as a major threat to the environment. The accumulations of waste in cities, towns, villages and wayside infrastructure are a cause of concern for urban hygienic surroundings. With the advent of the mass production and quick up gradation of technology, obsolesce of commodities and rising consumerism became the biggest contributor to the waste economy. Initially despised, waste today has been viewed as a major source of resource.Since ancient times there have been carriers of waste called differently around the world. This study is a detailed assessment of the community of these waste handlers called the ragpickers. The community is marginalised and deprived yet much needed to handle and help in the waste management through the sorting and recycling of the waste. The study delves into the need and the possibilities of circular economy to enable a balance between the economy and environment.

Key Words- Ragpickers, waste management and women empowerment.

Introduction:

"Our commitment to work for the social and economic inclusion of the waste-picker population, promote and strengthen their organizations, to help them move forward in the value chain, and link with the formal Solid Waste Management systems, which should give priority to waste-pickers and their organizations." Declaration at Bagota, Colombo, March, 2008.

The term 'ragpicker' or 'waste picker' was used at the First

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World Conference of Waste Pickers in Bogota, Colombia in 2008. Around 34 nations from all over the world signed a declaration to support and harness the community. It is meant to draw the global attention towards some benefits that can be extended to the marginalised community which handles the waste generated. Terms like scavenger, need to be replaced and better working conditions identified. Ragpickers collect the waste from the houses, industries or commercial waste. They are also found to collect the waste from the dustbins or dumpsters and along streets and waterways. Though few models of operations exist, generally the ragpicker collects the waste after sorting and hands it over to a master collector. In some other cases, direct sale of the products have also been made to the recyclers. A Rag-picker was also referred as a "*Chiffonnier*", in the 19th- and early 20[th]century, as a term for someone who made a living by rummaging through refuse in the streets to collect material.(Jajulwar,M, 2017)

Historically, waste was seriously handled in the United States, due to epidemics and the need to improve public health and environment. Movements around *Anticontagionism*, infrastructure reinforcements, public health debates made a dent in the waste handling and management around the 1880s(Louis, GE, 2004). In United kingdom, 1846 the *Nuisance Removal and Disease Prevention Actand subsequently the Public Health Act, 1875,lead to* every household dispose their weekly rubbish , which initially had horse drawn open carts , followed by steam driven trucks at the close of the 19th century. According to the Encyclopaedia Britannica, Athens 320 BCE shows the first records of waste collection and disposal in the outskirts of the city. Post fall of Rome in the global reorientations, the need to handle waste too took a setback till in the 14th Century, scavengers were identified and were given the task to cart the waste outside the city walls. In 1714, every city in England appointed an official scavenger, and 18th Century, United States began garbage collection in Boston City, New York City and Philadelphia. The Black Death, the Cholera outbreak, the series of bubonic plagues at the world level, straightened the disposal and handling of wastes

in the world. The English used the ' *rakers'* or manual scavengers, others used the 'garbage man' to carry and dispose the waste. Initially the place of disposal have been rivers, marshes, city limits, or boundaries and also in piled manner which later was called the landfills.

According to the World Bank, in 2016, the worlds' cities generated 2.01 billion tonnes of solid waste, (World Bank Report, 2016) amounting to a footprint of 0.74 kilograms per person per day. It projected that due to rapid population growth and urbanization the annual waste generation would increase by 70% from 2016 levels to 3.40 billion tonnes in 2050. (World Bank, 2016). The challenge at every stage would then be to have adequate numbers of people to handle, collect, sort and recycle the waste generated. The Global attention has been to focus on waste minimisation and resource recovery in order that the cities can survive the mountains of waste.

The basis of this paper has been to identify the different categories of women waste handlers in the world in some countries. In the course of the study it has been seen that the role of the ragpickers as this paper calls it, has been relatively predominant in the developing countries even today as against the developed blocks where waste minimisation may have been achieved. Identifying the waste pickers today in different countries have shown a classification as has been extended by WEIGO, three urban informal worker groups, along with street vendors and home-based workers. The informal women based study incorporates a 10-city Informal Economy Monitoring Study (IEMS) under the WEIGO(Women in Informal Employment: Globalising and Organising).

Discussion on World Waste Pickers:

Waste pickers provide solid waste collection in various cities around the world and sustain their livelihoods by reselling or making personal use of recyclable materials. Waste pickers from the Global South and beyond include: people sifting through garbage in search of food, clothing, and other basic daily needs; informal private collectors of recyclable materials who sell to

middlemen or businesses; or even collectors/sorters of recyclable materials who are organized into unions, cooperatives, or associations. Despite circulating in various public spaces, waste pickers are largely invisible and stigmatized. The environmental and economic contributions of these informal workers to local governments, local communities, and value chains in many ways are unrecognized.

Table-1

Shows a generalised compilation of the waste items collected by the Ragpickers and recorded as solid waste, in three countries of the world

Types of Waste	Kuala Lumpur, Malaysia	India	US
Garbage/ Food	45.7	40.15	14.6
Plastic	9	0.62	12.8
Bottles/Glass	3.9	0.44	4.5
Paper Cardboard	29.9	0.81	27
Metal	5.1	0.64	9.1
Fabric	2.1		-
Miscellaneous	4.3	11.73	3.3
Yard Trimming'/ Grass	-	8.30	13.5
Wood	-	-	6.2
Rubber	-	-	9
Construction Waste	-	41.81	-

Source: Compiled from USEPA, CPCB, India,Shreenivasan J, Malaysia

The ragpicker communities can be identified with the following characteristics,

• Waste pickers isin the unorganized sector.
• Labour has flexible working hours.
• Skills irrelevant as the nature of the work needs little skills apart for sorting and collecting.
• Rarely salaried labour
• They generally work on fixed routes

The generic classification of the types of the waste handlers based on their work are, after WEIGO and others:-

a. Dump/landfill waste pickerscollect and sell recyclables
b. Street waste pickers collect recyclables from mixed waste disposed in garbage bags and bins on streets or in
c. Doorstep waste pickers collect recyclables as part of door-

to-door selective waste collection schemes run by municipalities in partnership with membership-based organizations of waste pickers.

d. On route/truck waste pickers refers to formal collection crews

e. Pickers collect recyclables from households/businesses in exchange for payment or barter.

f. Sorters select and sort recyclables by type.

g. Handlers/processors of organic wastes work in compost

Waste pickers may also be categorized by their involvement with organizations, municipalities or industries. For example, in Brazil, waste pickers once worked mainly on their own on streets and in dumpsites. However, with developments in the last decades, there are now three types of waste pickers identified in Brazil.

Table-2
Category wise role of the Ragpickers

Category	Role
The unorganized or autonomous waste picker	picking or buying recyclable materials on the streets or in waste dumps and selling it to recycling shops
Organized waste pickers	work through cooperatives and associations
The waste picker with a contract	who works mainly in junk yards or in the metallurgic industrial sector, in the public municipal sector,in associations and cooperatives

Source: WEIGO

Out of the 2 billion workers in informal employment worldwide, just more than 740 million are women(ILO, 2018). Though the figures for the exact numbers employed in the waste management in the informal sector is not defined or enumerated globally, a literature review made by Linzer and Lange, claims ,that the informal sector involvement in waste management is about 0.6% of the total population of a country, not specifying the male female rations to it.

Table-3
Comparative Status of Ragpickers in Select Cities/ Countries

City	Numbers	Association	Economic Gains	Legal Presence	Study
Bagota, Colombia	10,000(2015)	Bogotá's Waste Pickers Association – the Asociación de Recicladores de Bogotá (ARB)	Payment scheme through service fees(87,000 pesos every two months	Based on the Constitution al Order 587	Sonia Maria Dias, Waste Pickers and Cities, 2017
Belo Horizonte, Brazil	1993 Two categories of waste pickers – collectors of recyclables (*catadores*) and of debris (*carroceiros*)	SLU, formed the Municipal Waste Citizenship Forum, 2003	Paid by the State, every 3 months	--	
South Africa	60,000-90,000	Cooperatives encouraged by the Government		Environmen tal Conservatio n Act (Act 73 of 1989)	Lindsey Godfrey& Susan Oleofse, Historical Review of Waste Recycling in South Africa, 2017
Pune India	20,000	KagadKachPatraKash katariPanchayat (KKPKP),&Solid Waste Collection and Handling (SWaCH),	Through the cooperative	Municipal Solid Waste Rules, 2000	

Conclusion:

The ragpicker community is faced with several problems which hover around their health and societal acceptance. As per the World Bank data , the collection efficiency of the waste differs in the different country blocks, with the low income countries having 30 % efficiency upper middle income 85% and higher income country 98% efficiency. Hence the ragpickers need to be retained more so in the developing country where the efficiency is only 30%. These handlers of waste face a select number of problems which make them unwilling to undertake this profession.One of the most significant one is the concern of their health. While collecting the waste, hazardous material in the dumping yards which released the toxic fumes and chemicals can be inhaled or they can be exposed to it.There is an absolute lack of worker protection and poor access to health care aggravate these arise the risk. Ragpickers has endure ergonomic hazards

such as heavy lifting and repetitive motion, back pain. Their other concern is society 's neglect.They feel neglected or ignored by the surrounding people might be because of their profession. people don't treat them equally. They are harassed as they are perceived as nuisance by the authorities and the public. They face exploitation and intimidation by the middlemen which affect their earning. Around 47% of pickers faced harassment out of the WEIGO collected data for Bogota and Durban.According to " Women and Men in the Informal Economy: A Statistical Picture", the ragpickers represent less than 1% of the urban area work force. The West Africa cities it is 0.1- 0.4% , South Africa in this there are formal and informal employee are 0.7% and in India there is 0.1%.

The role of the ragpickers however has emerged strong at the global platform. They are expected to be environmental and economic contributorsof the future. Around millions of people in the worldwide make a living collecting, sorting, recycling and selling materials or waste which are thrown away.The growing recognition that rag pickers contribution in the local economy, to public health and safety and environmental sustainability. The ragpickers collect the waste from the public places therebypromoting environment cleanliness. The reuse and recycling of things decrease the amount of waste and help in conserving the natural resources and reducing the air and water pollution. In many countries ragpickers supply the only form of solid waste collection at little or no cost of municipalities. According to the U.N publication Solid Waste Management in the World's Cities, waste pickers perform 50-100% of on-going waste collection in the most of the cities mostly in the developing countries. As the world hurries in its urbanisation and the faster methods of conservation, this community of women hold the key to a sustainable cities of the future. There are assumptions that the circular economy will be the way forward for many developing and underdeveloped nations. The circulation of waste and the recycling and reuse will enable a generation of economic benefits for countries desiring them.

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Empowering Women through Engendering Budgets

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Abstract- The Preamble of the Indian Constitution refers to the promise of social justice. Right to equality has also been enshrined as a Fundamental Right under Chapter III of the Constitution, which has a provision for affirmative action in favor of women. Apart from these legal and constitutional safeguards, various policies and programmes have also been launched to ensure greater empowerment and participation of women in the social, economic and political spheres of society. However, despite these Constitutional provisions as well as affirmative actions on part of the State. Still the status of women continues to be a cause of concern not only in our country but also in most countries of the world. 'While there are different ways of looking at status of women, it is clear that there are wide disparities between the status of men and women. Today women constitute half of the world's population, perform nearly two thirds of work hours, receive one-tenth of the world's income and own less than one hundredth of world's property (United Nations Report 1980). Since long there was no specific allocation for women in the government policies and programmes, therefore, it has not led to a noticeable empowerment of women. Recently countries have realised that to remove gender gaps, persisting in all societies, and to achieve empowerment of women, there is a need to look at government budgets through gender lens. This paper looks Gender budgeting as a powerful tool to achieve socio-economic empowerment of women. Gender responsive budgeting actively

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addresses gender gaps in budget allocations, particularly in key areas such as education, health, employment, access to resources, etc., and ensures that government resources are allocated where they are most essential for the benefit of all.

Key Words- Empowerment, Engender, Gender Budgeting.

At first glance, the budgets appear to be a gender neutral policy instrument. It deals with financial aggregates; expenditures and revenues, the surplus level of policy. Yet policy-makers should not assume the government expenditure and taxes impact equally on men and women, since men and economic position.

-Isabella Bakker

Introduction:

Financial and human resources have generally been insufficient universally for the advancement of women and the effective implementation of the recommendations made both at the Beijing platform for Action, and other United Nations' summits and conferences The fulfillment of these obligations requires a political commitment to make available human and financial resources for the empowerment of women .Needless to emphasize that unless resources are allocated adequately and spent optimally ,there can be no incremental change in the lives of women. *'Making budgets more gender responsive is generally an exercise initiated at the national level. Gender Budget initiatives undertaken by Australia and South Africa are considered the pioneering efforts in this field. They were attempted at national levels but each has adopted different methodologies. These initiatives brought international attention to this exercise and developed effective gender mainstreaming frameworks in planning and budgeting. Gender budgeting initiatives at local contexts are not very common because of the challenges involved in addressing the complexities of socio-cultural factors which constitute gender disparity of that specific spatial and temporal context'* (Sukumar, 2012).

Budget: 'According to Article 112 of the Indian Constitution,

the Union Budget of a year, also referred to as the annual financial statement, is a statement of the estimated receipts and expenditure of the government for that particular year. Union Budget keeps the account of the government's finances for the fiscal year that runs from 1st April to 31st March. Union Budget is classified into Revenue Budget and Capital Budget. Revenue budget includes the government's revenue receipts and expenditure. There are two kinds of revenue receipts - tax and non-tax revenue. Revenue expenditure is the expenditure incurred on day to day functioning of the government and on various services offered to citizens. If revenue expenditure exceeds revenue receipts, the government incurs a revenue deficit. Capital Budget includes capital receipts and payments of the government. Loans from public, foreign governments and RBI form a major part of the government's capital receipts. Capital expenditure is the expenditure on development of machinery, equipment, building, health facilities, education etc. Fiscal deficit is incurred when the government's total expenditure exceeds its total revenue'[1]. National budget reflects how governments mobilize and allocate public resources, and how they aim to meet the social and economic needs of their people.

Gender:

The concept of gender was first developed by Iill Matthews in 1984 in her study of the construction of femininity. According to Mathews, the concept of gender gives recognition to the fact that every known society differentiates between women and men. Gender is a socially constructed term which has specified nature and meaning. It is manifestation towards the socio-cultural framework of man and woman in society which assign those duties, responsibilities and various social roles. It is used as an equipment to analyze the situation, tabbos, and realities of social roles posed by various social institutions (*i.e.* family, marriage, religion etc.). Gender identity has moved from dualism to multiplicity, it is both fluid and embodied, not unified (Malti-Douglas, 2007, p. 61 cited in '(Singh, 2015).

Women Empowerment:

'The demographics of India are inclusive of the second most populous country in the world, with over 1.21 billion people (2011 census), more than a sixth of the world's population. Among this Women constitutes approximately 50 % of the total population and cover one third of the labour force in agriculture sector and it is required in society to give equal importance towards their economic development which can led them towards decision making process in family vis-à-vis in society. It also enhances the status of this segment which will empower them. 'Empowerment is the process of enhancing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes. The concept of empowerment streams from the word power, the words empowerment is derived from Latin word derives from Latin word 'potere' which means "to be able" Empowerment of women would mean equipping women to be economically independent, self-reliant, have positive esteem to enable them to face any difficult situation and they should be able to participate in development activities' (Singh, 2016). 'Women empowerment refers to enhancing their position in the power structure of the society. The word women empowerment essentially means that the women have the power or capacity to regulate their day-to-day lives in the social, political and economic terms-a power which enables them to move from the periphery to the center stage. The principle of gender equality is enshrined in the Indian Constitution in its preamble, fundamental rights, fundamental duties and directive principles. Women empowerment refers to enhancing their position in the power structure of the society. The word women empowerment essentially means that the women have the power or capacity to regulate their day-today lives in the social, political and economic terms, a power which enables them to move from the periphery to the center stage' (Mahapatra, 2015).

Gender Budgeting:

Gender budgeting is a strategy for ensuring, gender-sensitive resource allocation and a tool for engendering macro-economic policy. It enables tracking and allocation resources for

women empowerment. It is noteworthy that national budgets may appear to be gender-expenditure and revenues would impact equally on men and women.

'Gender budget initiatives analyze how governments raise and spend public money, with the aim of securing gender equality in decision-making about public resource allocation; and gender equality in the distribution of the impact of government budgets, both in their benefits and in their burdens. The impact of government budgets on the most disadvantaged groups of women is a focus of special attention'[2]

'Gender-sensitive budgets/gender budgets and 'women's budgets refer to a variety of processes and tools aimed at facilitating an assessment of the gendered impacts of government budgets. In the evolution of these exercises, the focus has been on auditing government budgets for their impact on women and girls. This has meant that, to date, the term 'women's budget' has gained widest use. Recently, however, these budget exercises have begun using gender as a category of analysis so the terminology 'gender-sensitive budgets' is increasingly being adopted. It is important to recognize that 'women's budgets' or 'gender-sensitive budgets' are not separate budgets for women, or for men. They are attempts to break down, or disaggregate; the government's mainstream budget according to its impact on women and men, and different groups of women and men, with cognizance being given to the society's underpinning gender relations' (Sharp, 2003). *'Governments at different levels in various countries have adopted Gender Budgeting as a tool for equitable resource allocation reflecting the realization that gender equality is essential for sustainable economic growth and social development. This newly emerged perspective of integrating gender into government budgets questions the general notion of taking government budgets as neutral instruments of revenue allocation. Through the gender responsive budgeting process governments try to address the problem of differential impacts of financial allocations on men and women'* (Rubin M.M., 2005).

'Gender Budget Initiatives or Gender Responsive Budgets are tools and processes designed to facilitate a gender analysis in the formulation of government budgets and the allocation of resources. Gender budgets are not separate budgets for women, or for men. They are attempts to break down or disaggregate the government's mainstream budget according to its impacts on women and men. The way in which national budgets are usually formulated ignores the different, socially determined roles, responsibilities and capabilities of men and women.' ((SRC) & University, 2005). 'It is a powerful tool for achieving gender mainstreaming so as to ensure that benefits of development reach women as much as men. It is not an accounting exercise but an ongoing process of keeping a gender perspective in policy/ programme formulation, its implementation and review. GB entails dissection of the Government budgets to establish its gender differential impacts and to ensure that gender commitments are translated in to budgetary commitments. The rationale for gender budgeting arises from recognition of the fact that national budgets impact men and women differently through the pattern of resource allocation. Women, constitute 48% of India's population, but they lag behind men on many social indicators like health, education, economic opportunities, etc. Hence, they warrant special attention due to their vulnerability and lack of access to resources. The way Government budgets allocate resources, has the potential to transform these gender inequalities. In view of this, Gender Budgeting, as a tool for achieving gender mainstreaming, has been propagated'[3]

In India, the gender perspective on public expenditure had been gaining ground expenditure had been gaining since the publication of the report of the committee on the status of women in 1974.The need for focusing on women's issues as an exclusive subject was felt as early as in the seventh Plan when a separate Department of women and Child Development was created in the year 1985 and 27 women specific schemes were identified for monitoring by the Prime Minister's Office through this Department.

'Men and women frequently have different priorities for budgetary policies and are affected differently by most o f these policies due to the gender differentials in the constraints, options, incentives and needs. Men and women face different constraints, assume different socially determined responsibilities and consequently make different social preferences. Legacies of adverse intra-household gender relations inhibit women from playing their rightful role, contributing to the economy, and getting their due share of the economic benefits in many countries, particularly developing ones. Women therefore are affected by and respond to the budgetary policies differently from men. Disaggregation by gender is vital because there arc systematic differences between men and women in relation to the economy'

'Gender Budgeting in India (past-present):

1. Seventh Plan (1987-1992): 27 major women specific schemes identified for monitoring to assess quantum of funds/ benefits flowing to women.

2. Eighth Plan: highlighted need to ensure a definite flow of funds from general developmental sectors to women.

3. Ninth Plan: Women's Component Plan (WCP)- 30% of funds were sought to be ear-marked in all women related sectors.

4. Tenth Plan: Aims at tying up concepts of WCP & Gender Budgeting. GB in India

5. Evolution Eleventh Plan states that: 'gender equity requires adequate provisions to be made in policies and schemes across Ministries and Departments. It also entails strict adherence to Gender Budgeting across the board.'

6. The vision for the XII Five Year Plan is to ensure improving the position and condition of women by addressing structural and institutional barriers as well as strengthening gender mainstreaming'[4]

A gender budget is a budget that has accounted for the direct and indirect effects of a government's expenditure allocations and revenues on both women and men. Thus, a gender budget can also act as an instrument for holding the government

accountable to its gender equality commitments. Gender budgets are referred by several names, like, "Gender Budgets", "Women's Budgets", "Gender Sensitive Budgets", "Gender Responsive Budgets", "Applied Gender Budget Analysis", etc. All these terms refer to gender budget initiatives. 'Amartya Sen has described this phenomenon as "missing women" and several countries are now described as "daughter deficient countries". Systematic steps are now being taken to address to this particular issue and gender budgeting is one such. A gender analysis of government budgets offers a new tool for ensuring a better match between government's policy commitments and development outcomes for women recognising the underlying gender inequalities and redressing them through allocation of public resources. The main aim of gender budgets is to highlight the gap between policy statements and the resources committed to their implementation, ensuring that public money is spent in more gender equitable ways. Originally, the initiatives were termed 'women's budgets' because the focus was on the impact on women and girls. More recently, the emphasis has shifted to 'gender' as a category for analysis and to avoid any misunderstanding that the activists are working to produce a separate budget for women. Gender responsive budgeting initiatives provide a way of assessing the impact of government revenue and expenditure on women'[5]
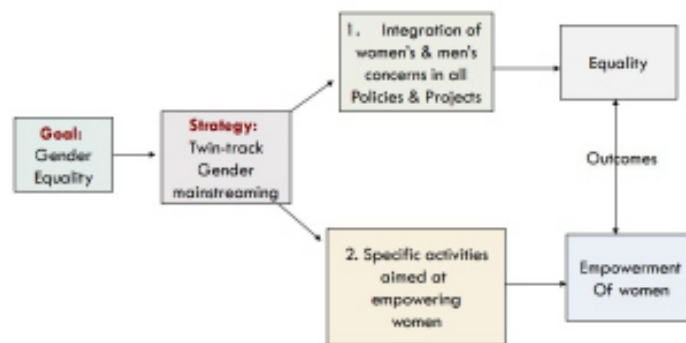

For mainstreaming Gender and empowering women

Figure-1, Geetha, Overview of Gender Budgeting; SIUD Mysore

Gender Budgeting & Women Empowerment:

'The Gender Inequality Index (GII) is a new index for measurement of gender disparity that was introduced in the 2010 Human Development Report by the United Nations Development Programme (UNDP). According to the UNDP, this index is a composite measure which captures the loss of achievement, within a country, due to gender inequality, and uses three dimensions to do so: reproductive health, empowerment, and labour market participation. The new index was introduced as an experimental measure to remedy the shortcomings of the previous indicators, the GDI and the GEM, both of which were introduced in the 1995 Human Development Report' (MOKTA, 2014).

'Dimensions and Parameters of Women Empowerment The process of empowerment has five dimensions, viz. Cognitive, psychological, economic, political and physical: (i) The cognitive dimension refers to women having an understanding of the conditions and causes of their subordination at the micro and macro levels. It involves making choices that may go against cultural expectations and norms; (ii) The psychological dimension includes the belief that women can act at personal and societal levels to improve their individual realities and the society in which they live; (iii) The economic component requires that women have access to, and control over, productive resources, thus ensuring some degree of financial autonomy. However she notes that changes in the economic balance of power do not necessarily alter traditional gender roles or norms; (iv) The political element entails that women have the capability to analyse, organise and mobilise for social change; and (v) There is a physical element of gaining control over one's body and sexuality and the ability to protect oneself against sexual violence to the empowerment process' (text of http://www.unifem.org cited in MOKTA, 2014).

Achievements of Gender Budgeting:

1. Gender Budgeting Cells (GBCs) in Union Government: The GBCs are envisaged to serve as focal points for coordinating gender budgeting initiatives within their Ministries and across Departments.

2. Gender Budgeting in States: In order to have the desired impact, it is imperative that State Governments/ Union Territories also adopt Gender Budgeting. Taking this forward, in 2005 MWCD organized three Regional Workshops, in collaboration with UNDP, to share and discuss the strategy of the Government on Gender Budgeting and Gender Mainstreaming. Subsequently, many State Governments like Rajasthan, Gujarat, Madhya Pradesh, Karnataka, Orissa, Kerala, Assam, Bihar, Chhattisgarh, Tripura, Nagaland, Uttar Pradesh and Uttarakhand have adopted Gender Budgeting.

3. Capacity Building for GB: One of the key focus areas of the MWCD has been strengthening internal and external capacities and building expertise on Gender Budgeting. For this, the MWCD has been engaged in conducting a number of trainings, workshops, one to one interactions/discussions and development of resource material.

4. Resource Material Development for GB: MWCD, in collaboration with UN Women, has also developed a Manual and Handbook for Gender Budgeting for Gender Budget Cells for Central Ministries and Departments.

5. Evaluation of Gender Budgeting Scheme: NABARD Consultancy Services PVT. Ltd. (NABCONS) has been assigned the task of undertaking Evaluation of the Gender Budgeting Scheme's performance during the XI Five Year Plan NABCONS has submitted the report with recommendations.

Conclusion:

Engendering budget initiatives in the successful pursuit of their goals requires pragmatically engaging with the budget as a political decision making process. Performance oriented budgeting, while involving technical knowledge and processes, also changes the politics of budgeting. By shifting the focus from assessing budgets in terms of their inputs to outputs and outcomes, new values and meanings are attached to things previously not considered important. In other words, as budgetary boundaries

are shifted and reshaped, former political spaces may close and new ones may open. This offers both challenges and potential opportunities to gender responsive budget initiatives to ensure that these values and meanings that emerge with performance oriented budgeting are a tool for progressing gender equality and empowerment.

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The Role of Co-Operative in Women Empowerment

* Dr. Ujwala Tekade (Somwanshi)

Abstract- Co-Operatives play a great role in empowering women. A co-operative effort is ultimately the group instinct in human being, which enables to live together and help each other in times of stress and strain unconscious, the principle has always penetrated the life of human race. The history of modern civilization is in fact the history of co-operation, for without it social and economic progress would have been impossible.

Key Words- Co-Operatives, Empowering women, Human, Civilization.

Introduction: Empowerment- "Give power to" or "to invest with power". Empowerment is a process whereby women become able to organize them selves to increase own self reliance, to assert their independent right to make a choice and to control resources which assist in challenging an eliminating their own subordination.

Women Empowerment:

It is the process, and the outcome of the process, and the out come of the process, by which challenges gender based discrimination against women/men in all the institution and structures of society. Women empowerment refers to increasing the spiritual political, social, educational gender, or economices strength of individulas and communities of women, women's empowernment in India is heavily department on many different variable that in clude geographical education to the UN Definition.

- •   Women's Empowerment has five commponents
- •   Women's sense of self worth.

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*   **Amravati**

•   Right to have access to opportunities and resources

Right to have the power to central their won lives, both with in and outside the home.

Ability to influence the direction of social change to create more social and economic order, nationally and internationaly.

Co-operation means working together, the principle of co-operation is as old as human socity. It is truly the basis of domesties and social life. Co-operative effort is ultimatiely the group instinct in man, which enable him to live together and help each other in times of stress and strain. Unconsciously, the principle has always penetrated the life of human race. The history of modern civilization is in fact, the history of co-operation, for without it social and economic progress would have been impossible.

Concept:

In the primitive societies the germs of co-operation could be observed in religious institutions and traditional customs. The working of these customs and institutions throw light on the instinct and tradition of mutual assistance, joint possession and joint management, which are found in the thinking and in the life of the people in all ages and all countries. In India, for instance, the principle of co-operation has been practiced form times immemorial. The spirit of village communities of India was almost entirely co-operative. The villages has through out the ages worked together on an informal corporate basis with regard to their religious and social and cultural life.

In the modern technical sense the genesis of co-operative. The village have throughout the ages worked together movement and its applications in the economica feld can be traced after the industrial revolution which took place in England during the second half of eighteenth and the first half of the nineteenth century. Today, co-operative are the most important type of voluntary organization throughout the would. In some countries they are principal form of organization in agriculture, marketting and provision of credit and distribution of consumer goods. The moment now covers of the total rural population. The caste, color, Religion etc. have not been any bar for the development or the

co-operative movement. The working of the co-operative movement all over the world clearly demonstrates that there is hardly any economic need that cannot be met by organizaing co-operative societies and hardly any form social or political organization with which they connot be reconciled orintegrated. The co-operative societies have helped to improve security of tensure of land; to consolidated holding to promote conservaton of natural resources; to ficilitite land settlement to faster the all important growth and speed of technical knowledge for better forming to secure saving and administer credit; to reduce the charges made for production reduisites and use of the larger. Capital items for form and small scale industrial production to reduse charges for consumer good and services including housing to improve the marketing of form products to minimize risks and to lower the costs of insurance. They have promoted education training in democray and self-government. The have been neither class-bound. The have maintained or increased that sense of inter depejjdenjse so important for social and progress.

Benefit of co-operatives to women

Co-operative Benefits:

Co-operatives have several common features that are particularly beneficial to women including "ensuring a fair returen on work, support for members, safe working condition, availability of pooled or purchased raw materials, and access to viable markets. Co-operative have "empowered Women", enhanced their dignity, and greatly improved their quality of life", Another principal benefits of co-operative work is that it allows women the opportunity to gain a decent wage while still leaving time and freedom for other responsibilites important to the such as caring for children and families.

Social Benefits:

The social purposes of co-operation are more diverse than economic purpose. They may be to provide and unique education in democracy, responsibility and tolaration to train for political power to evolve and industrial relationship in which the element of authority is much more evenly distributed than in private

business to preserve a strong friendly or family spirit and a sense of pride and power which is impersonal to encourage a general advance rather than the advance of particular individual to secure rational, secure that moral as well as the physical and mental health. The ditinguishing characteristic and social features of co-operative societies may in many circumstances make these essential to the achievement of their purposes.

Economic Benefits:

From the economic stand point, co-operative are engaged in securing for their members services of varies socio-economic activities in the consolidation of holdings, the establishment of irrigation schemes, the contouring of land, the procurement of technical knowledge, the administration credit, the buying of fertilizers, pesticides, seeds, electricity and machine services, of consumers goods and services, the provision of insurance, health and medical care of education co-operation has also played an important role in checking monopolistie tendencies.

Care Work Sector:

Women are over-represented in paid care work the would the world over, and care work is oftentimes undervalued and underpaid. Co-operatives contribute to a positive change for working women both as providers and recipients of health care services. In the other regious of the world, examples abount of women working in the care sector improving their working conditions and accessing much-needed services for instance, the Self-Emplyed Women's Association (SEWA) in India runs co-operative operated childcare centres and maternity benefits via an insurance co-operative as part of a holistic response to the needs of women.

Finical Sectors:

Saving and credit co-operative (SACCOS) are much more accessible to women than standard band, especially in rural areas, due to the fact that thay are "locality-based" making them more to culturally sensitive and less intimidating. Moreover, they tend to offer a wider range of loan sizes allowing women to find suitable loan conditions, such as smaller sizeds to fit their business, health,

or educational needs.

Successful Women Co-operative In India:

1) Mahila Nagari Sahakari Bank Limited, Nagpur (Maharashtra)

2) Strees Sanghatna Audyojik Sahakari Manda Maharashtra Limited Pune

3) Womens industrial co-opertive society limited Bangalore.

4) Mahila Super Bazar, Andhra Pradesh

5) Usha Co-oprative Mulitipurpose Store Limited, Calcutta.

6) Self Employed Women's Association (SEVA) Co-operatives Ahamdabad (Gujrat)

7) Bhangi Nivedit co-opertive Bank, Pune

8) Nippani Wadgaon Credit Society, Maharashtra.

Conclusion:

The Role of women in the development of society is of utmost importance. In fact, it is the only thing that determines whether a society is strong and harmonious, or otherwise women are the back bone of society. Co-operatives are rendering fruitful services to the society concerned especially to women. The survey reveals that the women are able to enrich their lives. They are fully satisfied with services rendered by those co-operative societies. They got recognition in the society and also economic interdependence in the family. Hence, it is needless to say that co-operatives are playing a very important role in the empowerment of women through various schemes.

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Women, Politics and Amitav Ghosh

* Dr. Sr. Hansa Paul

Abstract- Politics is an arena where women are yet to make their share of contribution in comparison with male ratio due to various factors in our country. Amitav Ghosh is a writer who has depicted women and their participation in politics in a realistic manner in his work The Glass Palace indicating hope for the future.

Key Words- Women, Politics, Political significance

The Glass Palace is a novel with political significance and Amitav Ghosh portrays women characters who involve politically towards the transformation of the society. Women's craving to carve a niche in the political arena is not to satiate their self, desire to be leaders bestowed with power, but to use this power for a cause of betterment of the place and people they belong to. Ghosh entangles all his women characters – major and minor in a matrix of political and economical pressures (Heyward 21) that stimulate their force within to counterattack those pressures and waive through it, subdue them and evolve as the transformed beings to fight for their rights and independence and also to bring in changes in the lives of people around them. Feminists have always felt that the real significance of women's empowerment in acquiring political power not only to establish their identity, but also to break the patriarchal rules that dwarf women and their responsibilities in making a home or a state. In *The Glass Palace*, Amitav Ghosh accentuates the economic, socio-political disintegration caused by the British on the colonized countries and their shattering experiences of life. The novel delineates the interests of the

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powerful at the expense of the native people's concerns, feelings, emotions, liberty and self-esteem. The story opens in Mandalay, Burma in 1885 and the narrative is extended up to three generations, focusing on families and their interrelationship from a historical perspective. It is set against the background of political turmoil caused by British Imperialism through their oppression and colonization in India, Burma and Malaya.

British overpower the Burmese throne and send the royal family in exile to colonized India to expand their trade of teak from Burma and rubber from Malaya. This process deprived Burmese of natural resources and compelled them to be subjects of the British. Now a transforming landscape is brought into the visibility of the readers by the writer on a global level by his women characters Queen Supayalat, Uma Dey, Aung San Suu Kyi, and Daw Thin Thin Aye who metamorphose themselves and the political circumstances around them. According to Helen Heyward, *The Glass Palace* is, "By the careful accumulation of a throng of interconnected stories, Ghosh succeeds in elaborating a complex canvas which evocative of the diversity of individual experience" (Heyward 21) and women characters are created as vibrant beings for political transformation.

Centuries back women began their involvement in the politics and contributed to the welfare of the society. Men and women irrespective of gender fashioned the political history searching for the best for the citizens of the country. Politically, the seventeenth century British history says, "…there is evidence of women demonstrating, rioting and petitioning parliament; these activities included a demonstration by 'Shoals of Peace Women' wearing white ribbons, who mobbed Westminister demanding an end to the civil war" (Davies 2). Today the political feminist theory demands the attention to the matters it raises to make the understanding of the political power complete focusing on the male and female issues in the political sphere.

Women's participation in the political life in India dates back to early twentieth century as various women's organizations were formed and women from all walks of life thronged to the

national struggle for freedom responding to Gandhi's call. Gandhi launched the first Satyagraha movement in 1917 and the same year the first All India Women's Franchise delegation led by Sarojini Naidu presented the demand for female suffrage before the Montagu- Chelmsford Committee. This marked a new dawn for women on national level and received a resolution passed for women's franchise at the Special Congress session held at Bombay in 1918, thus instating Women's India Association.

Women played a crucial role on equal footing with men in the attainment of India's Independence but power blindness caused the removal of women from the political arena leading to deterioration of women in all the aspects of economic, social and political conditions. The German writer von Hippel disagreed for the exclusion of women from civil and political rights, and criticized "…it was men…who had made women what they were…he demanded that men and women be given equal rights and education…blaming men for women's situation, and in denying that the traditional division of labour between sexes was sanctioned by reason or nature…" (Vogel) Women cannot be blamed for their backwardness in the skills and knowledge because they were deprived from the opportunities for ages.

Today, empowerment of women has caught the attention on national and international level for the development of the country as women constitute the half of its population. India is a vast country with socio-cultural diversity in its varied regions and the Government of India has enacted women–related legislations to protect women and has undertaken schemes for their socio-economic development. There is an upsurge of consciousness in women regarding their rights with the implementation of various programmes. Further, the National Policy adopted by the Government is aimed to ensure women's active participation in all space of public life. In particular, a gender policy creates equal participation of women in the aspects of planning, policy, legislation and activities of the Ministries.

Participation of women in political arena and in decision making process determines their active political performance,

enhancement of self confidence and gender sensitization. In addition, it becomes a channel through which women can make their powerful voice to be heard and the women-related issues to be solved. A history was created on 9th March, 2010, when the Rajya Sabha passed a Bill approving the reservation of one-third of seats for women in Lok Sabha and Assemblies, as the Bill had been hanging for more than fifteen years because of opposition from some leading parties of the country manifesting the myopic political leadership and the tone of the patriarchal mindset of our society. A gender balanced politics is an assured means towards equality as Anne Phillips observes, "changing the gender composition of elected assemblies is a major, and necessary, challenge to the social arrangements which have systematically placed women in a subordinate position" (Phillips 82).

The newspapers carried headlines as it is a giant leap in right direction:

"The Bill seeks to reserve for women 181 of the 543 seats in the Lok Sabha and 1,370 out of a total of 4,109 seats in the 28 State Assemblies. The seats will be reserved for a period of 15 years on a rotational basis once the Bill becomes the law… Prime Minister described the occasion as 'momentous' and the legislation as a 'historic and great' step in the empowerment of women" (The Hitavada 2010).

The patriarchal attitude has been restricting the freedom of women and pressurizing women to act according to the paradigm of patriarchy with no role of intervention in decision making.

Securing quotas for women in politics assures one of the ways in which inclusion of women becomes mandatory but that alone is insufficient. Shirin M. Rai suggests that, while quotas are an important strategy for addressing the gender imbalance in public offices, other enabling measures also needs to be taken in order to encourage women to access and participate in public life…redistribution of material and cultural resources so that women are able to secure the foundations of their choice to enter public life (Rai 26).

The most important factor is distribution of social and

economic resources based on equality so that women can exercise their rights independently.

A woman, known as Chonira Muthamma in the political history of India metamorphosed the system by challenging gender discriminatory service rules thus becoming a pioneer in the Indian Foreign Service. The IFS prevented a woman from becoming an Ambassador till the 1970s and Chonira Muthamma who was serving as a diplomat in Paris, Rangoon, and London was not considered for the position of Ambassador, just because she was a woman. Muthamma went to the Supreme Court, fighting for her rights.

The 1979 case (SC183) opened a Pandora's Box. Justice V.R. Krishna Iyer upheld Muthamma's petition and quashed the discriminatory provisions governing Foreign Service personnel. The judge questioned service rules, which prevented a woman from becoming an Ambassador, called them truly "unconstitutional." As a result, Muthamma was posted to Hungary, as India's first woman Ambassador (Hitavada 2010).

Chonira Muthamma criticized the Indian political system and its political class and campaigned for political and constitutional reforms. She had the courage to show us that women can go beyond the limits that are set to confine them in. Since then India has witnessed only two women as Foreign secretaries – Chokila Iyer and Nirupama Rao who proved themselves as powerful women acting as successful mediators between Indian and foreign government. During the tenure of their service they had to struggle for equality and emancipation despite their profile as foreign secretaries. Politics has been a domain of men for centuries and the society is unable to accept women in politics. Even though women had contributed substantially as a politician in the past, mostly they were forbidden from decision - making. Today the feminists emphasize on the need for political power especially when men turn passive and blind to the atrocities of the society.

Amitav Ghosh is a successful writer, who has a body of work that as a mirror envisaged the past and present of the society

in national and international level. Amitav Ghosh writes the real life that resonates with concerns and issues of the past and present with sharper clarity and make the readers to reflect and attain new perspective of transformation. His novel *The Glass Palace* depicts the political aggression of the British for economic exploitation and the female characters who emerge strong with political power assert their resistance towards political subordination. Amitav Ghosh portrays women as agents of political changes and he infuses within them a power to decide and act in the given situation. According to Bhatnagar, "Politics in the novel has to be integrated with pattern of life traced, and has to function as the germinal nucleus fermenting the human story. Politics, thus, is to be presented in art through the medium of living men and women and their action" (M.K.Bhatnagar 146).

To conclude in the words of Aung San Suu Kyi who is the State Counsellor of Myanmar would be fitting "development must be BY people, not only FOR them. People must participate fully in the decisions and processes that shape their lives…people must be allowed to play a significant role in the governance of their country. And "people" include women who make up at least half of the world's population." A world with equal status for all without gender bias in all sphere would promote and set the path on to development as the capabilities of every individual is utilized and endorsed.

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Status of Women Entrepreneurship In India

* Dr. Neerja Shrivastava
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In Indian society women is symbol of energy, knowledge ,love and they are known as better half of men ,but when we talk about Indian women entrepreneur the picture is not very good .In India only 14 % commercial enterprises is running by women. In the rural areas of India the development of women entrepreneurship is very less. During last decades there is improvement in women entrepreneurship but this progress is mostly seen in urban area and metro cities of India. Present paper focuses on Women Entrepreneurship in India. The paper also discuses the past and present status women entrepreneur it also give a picture of status of Indian women entrepreneur.

Introduction:

In building of Indian economy women entrepreneur perform an important role and they are the real backbone nation's economy .Former Precident of India Mr. APJ Abdul Kalam says that , "empowering women is a prerequisite for creating a good nation, when women are empowered, society with stability is assured. Empowerment of women is essential as their thoughts and their value systems lead to the development of a good family, good society and ultimately a good nation."

As compared to other countries number of women entrepreneurs are good number in India. According to report of TOI in India almost half of the entrepreneurs are women. India has highest percentage of successful women entrepreneur as compared to France and Hong Kong.In India more than 70 percent

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of women entrepreneurs start up a business in small sectors such fashion ,manufacture handicrafts, we can say that Women comprise around half of the human population. But Indian society is still male-dominated and women are not treated as equal partner, either inside , or outside the four walls of the house. In fact, they are treated as weak and dependent creatures. The days are gone when women were considered weak than men .The new generation of Indian women make their own place in all the fields and prove themselves Now days situation are change, government take various initiatives to promote women entrepreneur. PM.Mr.Narendra Modi's start up friendly environment in the country has proved to be a blessing for Indian women entrepreneurs .

Who is Entrepreneur-

'Entrepreneur' word derives from Entreprendre" (to undertake) Which is a French word But earlier word entrepreneur' was applied to persons engaged in military expeditions during the 18th century word entrepreneur' was used to refer to economic activities. Many authors have defined 'entrepreneur' differently. Gernally a person who combines capital and labour for production is an entrepreneur. Cantillion defined "entrepreneur is the agent who buys means of production at certain prices, in order to sell at prices that are certain at the moment at which he commits himself to his cost". According to P.F Drucker " he is one who always (1) searches for change (2) responds to it (3) exploits it as an opportunity."

Who in Women Enterpreneur?

According to Kamal Singh who is a woman entrepreneur from Rajasthan, woman entrepreneur are "a confident, innovative and creative woman capable of achieving self-economic independence individually or in collaboration, generates employment opportunities for others through initiating, establishing and running the enterprise by keeping pace with her personal, family and social life."

The Government of India has defined women entrepreneurs based on women participation in equity and employment of a

business enterprise. Accordingly, the Government of India (GOI2006) has defined women entrepreneur as "an enterprise owned and controlled by a women having a minimum financial interest of 51 per cent of the capital and giving at least 51 per cent of the employment generated in the enterprise to women." However, this definition is subject to criticism mainly on the condition of employing more than 50 per cent women workers in the enterprises owned and run by the women.

According to Ruhani J.Alice"**Women entrepreneurship is based on women participation in equity and employment of a business enterprise**"

J.Schumpeter says that "**Women who innovate initiate or adopt business actively are called women entrepreneurs**"
SOME SUCCESSFUL WOMEN ENTREPRENEURS OF INDIA

Vandana Luthra—VLCC, a beauty and wellness giant has it's presence in 11 countries across Asia, Africa and the Gulf Cooperation Council and the credit goes to Vandana Luthra. Initially, a homemaker, She started her journey in 1989 . For her contribution. she was awarded by the Padma Shri in 2013 and in 2015, she was also listed as the 33rd most powerful woman in business in India by Fortune India.

Ekta Kapoor —She is the head of Balaji Telefilms production house For her contribution to the Indian television industry she has been awarded by the Hall of Fame award at the 6th Indian Telly Awards during 2006. She is also very professional and has strong business mind set.

Shahnaz Husain- In herbal cosmetics industry in India Shahnaz Hussain is a brand name.Presently is is CEO of Shahnaz Herbals Inc   The Shahnaz Husain Group has over 400 franchise clinics across the world covering over 138 countries For her contribution. she was awarded the Padma Shri in 2006.

Indra Nooyi— She is the Chairman and executive officer of PepsiCo. According to Forbes magazine's 2006 poll, Indra Krishnamurthy Nooyi is the fourth most powerful woman in the world. She has been conferred with prestigious Padma Bhushan

for her business achievements

Naina Lal Kidwai— Presently She is the Group General Manager and Country Head of HSBC India. She was the first Indian woman to graduate from Harvard Business School. For her contributions in the field of Trade and Industry she was awarded by Padma Shri award by Goverement of India

Kashaf Shaikh—Kashaf Shaikh is the founder of the website called "Dealivore,". She believes that "By keeping our desire into consideration, we have the choice to break the hurdles and interrupt the circle that comes along and dominates us to discover new ways of working that lead to new levels of happiness, satisfaction and fulfilment in the areas that are most important to us."

Ravina Raj Kohli- She is the first woman CEO of Indian television. Her name has featured among the top 20 female professionals in India.

Sabina Chopra- is the **co-founder of** an online travel website name **Yatra.com.** In 2010, she was felicitated with the Women Leaders of India.

Suchi Mukherjee -She is the **founder of Limeroad**, a portal for women to share and shop lifestyle products. By this portal She is transforming the fashion industry on the digital platform of India. Radhika Ghai Aggarwal-She is the **Co-founder and CMO of ShopClues**, a marketplace that connects buyers and sellers online.

Swati Piramal –She is one of India's leading scientists and industrialists, and is involved in healthcare, focusing on public health and innovation.. She is the Vice Chairperson of Piramal Enterprises Ltd which is a leading drug discovery company which aims to bring affordable medicines to reduce the burden of disease globally.

Dr Preetha Reddy- She is the Vice Chairperson of the Apollo Hospitals Group, In India's healthcare industry Preetha Reddy is also known as one of the pioneer businesswomen. She was awarded the NHRDN 'People CEO Awards - Women Leadership' by The National HRD Network.

Vinita Bali - She is the Managing Director of Britannia Industries Limited. Bali was awarded the "Business Woman of the Year" Award at the 2009 Economic Times Awards .

Indu Jain**- Currentelly she is the chairperson of India's largest media group,Bennett, Coleman & Co. Ltd., which owns the Times of India and other large newspapers. She was awarded the Padma Bhushan by the Government Of India in 2016 .**

Kiran Mazumdar Shaw— Founder Chairman and Managing Director (CMD) of Biocon Limited. Kiran Mazumdar Shaw completed her Bachelors in Zoology from Mount Carmel College, Bangalore University. In 1978 She started Biocon and spearheaded its evolution from an industrial enzymes manufacturing company to a fully integrated bio-pharmaceutical company.Today Biocon under Shaw's leadership has established itself as a leading player in biomedicine research with a focus on diabetes and oncology.

Organisations Promoting Women Entrepreneurship in India.(Source- A study on women entrepreneurship in Kerala-Embran, Krishnan M K.)

1.   National Resource Centre for Women (NRCW)An autonomous body set up under the National Commission forWomen Act, 1990 to orient and sensitise policy planners towards women's

2.   Women's India Trust (WIT)

    WIT is a charitable organisation established in 1968 to develop skills of women and to earn a regular income by providing training and employment opportunities to the needy and unskilled women of all communities in and around Mumbai.

3.   Women Development Corporation (WDC) WDCs were set up in 1986 to create sustained income generatingactivities for women to provide better employment avenues for women so asto make them economically independent and self- reliant.

4.   Development of Women and Children in Urban Area (DWCUA)DWCUA was introduced in 1997 to organise the urban poor among women in socio-economic self-employment activity groups with the dual objective of providing self-employment

opportunities and social strength to them.

5.   Association of Women Entrepreneurs of Karnataka (AWAKE) AWAKE was constituted by a team of women entrepreneurs in Bangalore with a view to helping other women in different ways –to prepare project report, to secure finance, to choose and use a product, to deal with bureaucratic hassles, to tackle labour problems, etc.

6.   Working Women's Forum (WWF) WWF was founded in Chennai for the development of poor working women to rescue petty traders from the clutches of middlemen and to make them confident entrepreneurs in their own right. The beneficiaries are fisher women, lace makers, beedi making women, landless women, labourers and agarbathi workers.

7.   Association of Women Entrepreneurs of Small Scale Industries (AWESSI) .In Ambattur in Chennai In 1984 AWESSI was founded .Aim of AWESSI is to promote, protect and encourage women entrepreneurs and their interests in South India to seek work and co-operate with the Central and State Government services and other Government agencies and to promote measures for the furtherance and protection of small-scale industries.

8.   Women's Occupational Training Directorate It organises regular skill training courses at basic, advanced and post advanced levels. There are 10 Regional Vocational Training Institutes (RVTIs) in different parts of the country, besides a National Vocational Training Institute (NVTI) at NOIDA.

9.   Aid The Weaker Trust (ATWT) To impart training to women in printing ATWT was constituted in Bangalore by a group of activists. It is the only one in Asia. Its be works for women all over Karnataka. It also provides economic assistance and equips girls with expertise in various aspects of printing and building up self- confidence..

10.   Women Entrepreneurship of Maharashtra (WIMA) It was set up in 1985 with its head office in Pune to provide a forum for members and to help them sell their products. It also provides training to its members. It has established industrial estates in

New Mumbai and Hadapsar.

11.   Self- Help Group (SHG)

An association of women, constituted mainly for the purpose of uplifting the women belonging to the Below Poverty Line (BPL) categories to the Above Poverty Line (APL) category. The major activities of the group are income generation programmes, informal banking, credit, unions, health, nutritional programmes, etc.

12.   The National Resource Centre for Women (NRCW) An autonomous body set up to orient and sensitise policy planners towards women's issues, facilitating leadership training and creating a national data base in the field of women's development.

13.   Women Development Cells (WDC) In order to streamline gender development in banking and to have focused attention on coverage of women by banks, NABARD has been supporting setting up of Women Development Cells (WDCs) in Regional Rural

Conclusion:

It can be concluded that Indian women shared a responsible position with men from Mohenjodaro and Harappa culture, where they helped in spinning and clay modelling and other simple arts and crafts. From that era to present era Indian women entrepreneurs cover a long path. In now days Indian women entrepreneurs make there own identity and play a vital role in Indian economy. But this is a one side of picture other side indicates that a long path is still ahead through which Indian women can get there real identity and prove themselves.

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Women Empowerment: India in 21st Century

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Abstract: The concept of women's empowerment appears to be the outcome of several important critiques and debates generated by the women's movement throughout the world, and particularly by third world feminists. At earlier time they were getting equal status with men. But they had faced some difficulties during post –Vedic and epic ages. Many a time they were treated as slave. For centuries women were not treated equal to men in many ways. They were not allowed to own property, they did not have a share in the property of their parents, they had no voting rights, and they had no freedom to choose their work or job and so on. After the independence of India, the constitutional makers and national leaders strongly demand equal social position of women with men. Today we have seen the women occupied the respectable positions in all walks of the fields. They have not absolutely free some discrimination and harassment of the society. A few numbers of women have been able to establish their potentialities. Each and every should be careful to promote the women empowerment.
Key words: Discrimination, women empowerment, women in India, globalization

Introduction:

The origins of the concept of empowerment go back to the civil rights in the USA in the 1960. Since the mid-1980s the term

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empowerment has become popular in the field of development, especially in reference to women. In grassroots programs and policy debates alike, empowerment has virtually replaced terms such as welfare, upliftment, community participation, and poverty alleviation to describe the goal of development and intervention. Women constitute almost 50% of the world's population but India has shown disproportionate sex ratio whereby female's population has been comparatively lower than males. As far as their social status is concerned, they are not treated as equal to men in all the places. Even today gender disabilities and discriminations are found in India.

Empowerment is related to the word power. In English, the concept leans on its original meaning of investment with legal power—permission to act for some specific goal or purpose (Rappaport, 1987).

Barbara Solomon (1976, 1985) emphasized empowerment as a method of social work with oppressed Afro-Americans. Peter Berger and Richard Neuhaus (1977) proposed empowerment as a way of improving the welfare services by means of mediating social institutions. Julian Rappaport (1981) developed the concept theoretically and presented it as a world-view that includes a social policy and an approach to the solution of social problems stemming from powerlessness

Empowerment can be defined in many ways, however, when talking about women's empowerment, empowerment means accepting and allowing people (women) who are on the outside of the decision-making process into it. This puts a strong emphasis on participation in political structures and formal decision-making and, in the economic sphere, on the ability to obtain an income that enables participation in economic decision-making. Sharma writes that from structural view point, women's empowerment approach is intrinsically psychologistic, structural and elitist (Sharma, 2000:26).

Friedman's theory of 'alternative development' is derived from the concept of empowerment that arises from indigenous, political and social cultures of society. According to Friedman,

There are three kinds of power, social, political and psychological. Social power consists in processing knowledge, information and skills. Political power is a mechanism that influences policy changes both at the micro and macro level. It's the result of the power of voice and collective action (Friedman, 1992: 32-34). Today, when empowerment approach is reigning supreme, there is need for a cool and dispassionate scrutiny of some of its infirmities. In the interest of systematic scrutiny, Viewed from liberal perspective, women's empowerment approach suffers from three fallacies; exclusionary bias, adversarial orientation and subversive logic (Sharma, 2000:21).

Many scholars have analyses empowerment through gender lens and establish it for judging women development. It has also found in Chen and Mahmud's (1995) clarification when they have conceptualized also empowerment as women's advancement. As Chen and Mahmud (1995) writes that,

> 'Empowerment is a process of positive change that improves women's fallback position and bargaining power within a patriarchal structure, and identify different causal pathways of change; material, cognitive, perceptual and relational'.

In short, empowerment is a process of awareness and capacity building leading to greater participation, to greater decision-making power and control, and to transformative action. In addition, empowerment is a process that is both individual and economic dependency of woman is built into the structure of property relations which are dominated by man. For sure, developmental approach has failed to make a dent into the structure of gender-based property relations (Caplan, 1985:26). According to Stromquist,

> 'Empowerment in its emancipatory meaning is a serious word—one which brings up the question of personal agency rather than reliance on intermediaries, one that links action to needs, and one that results in making significant collective change. It is also a concept that does not merely concern personal identity but brings out a broader analysis of human

rights and social justice' (Stromquist, 1993:401).

It is a fact that women have been suffering in every age and country from their protectors i.e., fathers, brothers, uncles, neighbours and others in childhood; boyfriends and lovers in youth; husbands and in-laws in married life; while from sons and others in old age. Man has inflicted an unspeakable injury upon woman by subjugating her in different phases in their lives and through the ages. Thus 'this question of woman's rights was a world question, and as old as the human race. In all ages, woman has regarded by men as inferior, and had robbed of the rights, with which God had endowed her, in common with every human being' (Langley & Fox, 1994:100-101). Bhadra (2001) discuss that,

> Empowerment has both intrinsic as well as instrumental value. The most common use of the term *empowerment* refers to increasing the power of the low-power group, so that it more nearly equals the power of the high power group (Bhadra, 2001:61).

The status of Women in India has been subject to many great changes over the past few millenniums. In early Vedic period Women enjoyed equal status with men. Rigved & Upanishads mention several names of women sages and seers notably Gargi & Maitrey. Later the status of women began to deteriorate approximately from 500 B.C., the situation worsened with invasion of Mughals and later on by European invaders. Indian cultural history has a very old and long roots, it can be traced back to thousands of years. Sociologists have analyzed the status of women from these early ages to the present day by different methods. Scholars have believed that women of ancient India enjoyed equal status with men in all aspects of life.

The real change came after independence. Constitution of India guarantees equality to women (Article 14). There are other articles too which ensure rights of women e.g. no discrimination by the state [article15 (1)] equality of opportunity (Article16) etc. Feminist activism picked up momentum in India during later 1970's. Later on many groups and NGO's have been working for the Empowerment of women. We are proud that in Indian

Women got voting right much before USA and some other European countries.

Empowerment of Women in India

Women's empowerment in India is heavily dependent on many different variables that include geographical location (urban or rural), educational status, social status (caste and class), and age. Policies on women's empowerment exist at the national, state, and local (Panchayat) levels in many sectors, including health, education, economic opportunities, gender-based violence, and political participation. However, there are significant gaps between policy advancements and actual practice at the community level.

The concept of empowerment flows from the power. It is vesting where it does not exist or exist inadequately. Empowerment of women would mean equipping women to be economically independent, self-reliant, have positive esteem to enable them to face any difficult situation and they should be able to participate in development activities. The empowered women should be able to participate in the process of decision making. In India, the Ministry of Human Resource Development (MHRD-1985) and the National Commission for Women (NCW) have been worked to safeguard the rights and legal entitlement of women. The 73rd &74th Amendments (1993) to the constitution of India have provided some special powers to women that for reservation of seats (33%), whereas the report HRD as March 2002 shows that the legislatures with the highest percentage of women are Sweden 42.7%, Denmark 38%, Finland 36% and Iceland 34.9%. In I0ndia ''The New Panchayati Raj'' is the part of the effort to empower women at least at the village level.

Last few years the most positive development has been the growing involvement of women in the Panchayati Raj institutions. There are many elected women representatives at the village council level. At present all over India, there are total 20, 56, 882 lacs village panchayat members, out of this women members are 8,38,244 (40.48%), while total Anchalik panchayat members are 1,09,324, out of this women members are 47, 455, (40.41%) and total Zilla parisad members are 11, 708, out of this women

members are 4, 923 (42.05%). At the central and state levels too women are progressively making a difference. Today we have seen women chief ministers, women president, different political parties leader, well establish businessmen etc.

Different Levels of Empowerment:

In line with most theorists on empowerment the one has to view empowerment as taking place on different levels and that change on all levels is necessary if the empowerment of women is really to occur. We have to relate empowerment at three levels: empowerment on the individual, group, and societal/ community-level and the interaction between these.

The individual level deals with individual women's abilities to take control over their lives, their perceptions about their own value and abilities, their abilities to identify a goal and work towards this goal. The group level deals with the collective action and sense of agency that woman experience together, in a group. The societal level deals with the permissiveness of the political and social climate, the societal norms and the public discourse on what is possible and impossible for women to do, how women should behave etc.

Steps Undertaken Government of India for Women Empowerment:

The Constitution framers were very much conscious of the problem of women empowerment hence they ensured that the Principle of Gender Equality is enshrined in the Indian Constitution in its Preamble, Fundamental duties and Directive Principles. The various articles mentioned in the earlier paragraph are meant for ensuring gender equality. Moreover the Constitution also empowers the states to adopt measures of positive discrimination in favour of women.

The National Policy for the Empowerment of women (2001) was an important step taken by the Government of the time for accelerating the pace of women empowerment. The policy was aimed at ensuring women empowerment through positive economic and social policies for the full development of women. The policy assured equal access to women to health care, quality

education, participation and decision making in Social, Political and Economical life of the nation. The National Policy also aims at strengthening legal system for eliminating discrimination against Women. It also visualizes strengthening partnership with Civil Society, particularly Women's organizations. States have also taken various measures for empowerment of women.

For an Indian woman and citizen, freedom does not just mean those guaranteed under the Constitution. It also means more jobs, opportunities for entrepreneurship, increased safety, ease in day-to-day living, and protection of the girl child. In short, the road to women's empowerment has several factors dotting its path. To ensure women are empowered, the government and the public sector need to play important roles to enable their welfare in various sectors. Whether it's providing free cooking gas and education schemes or enabling women to leverage technology, a slew of schemes have been launched in recent years to empower women to be independent in their lives. Here are a few that are breaking new ground and improving the lives of women, and encouraging them to think big, both in urban and rural areas.

Beti Bachao Beti Padhao Yojana:

This Yojana Launched on January 22, 2015, in Panipat, Haryana, it aims to generate awareness and also improve the efficiency of welfare services for the girl child. The initial aim of the campaign was to address the declining Child Sex Ratio (CSR) but has come to include gender-based sex-selective eliminations, and propagating education, survival, and protection of the girl child. It is being implemented through a national campaign and focussed multi-sectoral action in 100 selected districts low in CSR, covering all states and UTs. The Beti Bachao Beti Padhao Yojana is a joint initiative of the Ministry of Women and Child Development, Ministry of Health and Family Welfare, and Ministry of Human Resource Development.

Mahila-E-Haat:

Under the purview of the Ministry of Women and Child Development, the government launched Mahila-E-Haat in 2016. It is a bilingual online marketing platform that leverages

technology to help aspiring women entrepreneurs, self-help groups, and NGOs to showcase their products and services. Among the many services provided by Mahila-E-Haat is facilitating direct contact between the vendors and buyers, sensitisation, advocacy, training, packing and soft intervention workshops, and offering a web-based approach. Open to all Indian women above the age of 18, this platform offers an easy sign-in process and convenient payment modes. Everything can be handled on a mobile with no other intervention required. The portal claims to have attracted 17 lakh visitors since its launch and features over 2,000 products and services across 18 categories from 24 states.

Mahila Shakti Kendra:

The government launched the Mahila Shakti Kendra in 2017 to empower rural women with opportunities for skill development, employment, digital literacy, health and nutrition. The Mahila Shakti Kendras will work through community engagement through student volunteers in the 115 most backward districts. Each Mahila Shakti Kendra will provide an interface for rural women to approach the government to avail of their entitlements through training and capacity building. It works at the National, State, District, and Block levels.

Working Women Hostel:

The government launched the Working Women Hostels to ensure availability of safe, convenient accommodation for working family, along with daycare facilities for their children, wherever possible in urban, semi-urban and rural areas. Under the scheme, assistance is provided for construction of new hostels and expansion of existing ones. The working women hostels are available to any woman provided her gross income does not exceed Rs 50,000 per month in metropolitan cities and Rs 35,000 per month in any other place. Rent charged from the women should not exceed 15 percent of their total emoluments/gross salary in the case of single bedrooms, 10 percent in case of the double bedrooms and 7.5 percent in the case of the dormitories. Fees charged from the children in the daycare centre should not be

more than five percent of the emoluments of their mother, or the actual expenditure, whichever is less. Under this scheme, around 890 hostels have been sanctioned so far and over 66,000 women have benefited from it.

Support to Training and Employment Programme for Women (STEP):

The STEP scheme was set up to provide skills to women so that they can take up gainful employment. It also provides the right competencies and training for women to become entrepreneurs. Open to every woman above the age of 16, it is run through a grant given to an institution/organisation including NGOs directly. According to the Ministry website, the assistance under STEP Scheme will be available in any sector for imparting skills related to employability and entrepreneurship, including but not limited to the agriculture, horticulture, food processing, handlooms, tailoring, stitching, embroidery, zari, handicrafts, computers & IT-enabled services along with soft skills and skills for the workplace, such as spoken English, gems and jewellery, travel and tourism, and hospitality.

Sukanya Samriddhi Yojana:

Falling under the ambit of the Beti Bachao Beti Padhao scheme, the Sukanya Samriddhi Yojana is a government-backed savings scheme for girl children. The account can be opened at any India Post office or a branch of an authorised commercial bank anytime between the birth of the girl child and till the age of 10 by a parent or guardian. Only one account is allowed per child and parents with a minimum of Rs 1,000 deposited into it. There is no limit to the number of deposits either in a month or in a financial year. The account offers an interest of 8.6 percent. The girl child can operate the account once she reaches 10 years of age and the account allows for 50 percent withdrawal for higher education at the age of 18. The account reaches maturity in 21 years after opening it. Deposits can be made till the account completes 14 years and thereafter the account will earn only applicable rate of interest.

Social Empowerment of Women:

Under the social empowerment of women steps needs to be taken to improve the health status of women, reduce maternal mortality especially in the areas which do not have good medical facilities. A programme for checking the spread of sexually transmitted diseases like HIV / AIDS and infections / communicable diseases like T.B. needs to be launched. Women face high risk of malnutrition hence focussed attention would have to be given to meet the nutritional needs of women at all stages of their life cycle. The problem in the country is serious about the women belonging to disadvantaged groups. They are the most exploited lot.

Awareness programmes need to be organised for creating awareness among women especially belonging to weaker sections about their rights. Government has to be vigilant for ensuring that there is no discrimination against the girl child and her rights are protected. The social stigma like child marriage, Female foeticide, child abuse and child prostitution must be eradicated immediately.

Education and Empowerment:

Education is a powerful tool of social transformation. Hence, education for Women has to be paid special attention. Greater access for women to education must be ensured in the educational system. Gender sensitivity must be developed. A watch has to be kept on dropout rate of girls and corrective measures should be taken to check the dropout rates.

Role of NGO's in Women Empowerment:

Governmental Organizations are formal agencies working for the empowerment of women. But this work requires multidimensional approach and hence a large number of voluntary organizations / NGO's have gained increased attention in the field from grass – root level to national & international level. Their role is so impressive because they work with missionary zeal and commitment. The working style of NGO's is open, transparent and personal. So, they are more effective in this direction. They organize seminars, conferences and workshops for the awakening

of the masses. Their mass appeal – style contributes to a better understanding of women's rights and of the means to ensures the enjoyment of those rights and the elimination of discrimination. They prepare urban and rural uneducated women for self – employment, which is vital for the economic empowerment of the women. In short, all these programs and functions of NGO's contribute towards the realization of sustainable community development and hence women empowerment.

Conclusion:

The Empowerment of women has become one of the most important Concerns of 21st century not only at national level but also at the international level. Efforts by the Govt. are on to ensure gender equality but Government initiatives alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender discrimination and women have full opportunities of self decision making and participating in the Social, Political and economic life of the Country with a sense of equality.

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Social Empowerment of Women

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Abstract-A review of government's various programmes for women empowerment such as Swashakti, Swayamsidha, Streeshakti, Balika Samrudhi Yojana and another two thousand projects reveal that little has been done or achieved through these programmes. The discrepancy in the ideology and practice of the empowerment policy of women in India constitutes its continued social, economic and social backwardness. Women make up 49% of our country's population hence there can be no progress unless their needs and interests are fully met. Empowerment would not hold any meaning unless they are made strong, alert and aware of their equal status in the society. Policies should be framed to bring them into the mainstream of society. It is important to educate the women. The need of the hour is to improve female literacy as education holds the key to development.

The meaning for women empowerment is to give rights & power to women to come up in life to challenge aginst it.Empowering Women aims to inspire women with the courage to break free from social and cultural evils of the society. When and where women are given power they can perform their role effectively, everywhere. The women empowerment in India is a pre-independence concept. Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities.

Empowerment is probably the totality of the following or

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similar capabilities:
*   Having decision-making power of their own
*   Having access to information and resources for taking proper decision
*   Having a range of options from which you can make choices (not just yes/no, either/or.)
*   Ability to exercise assertiveness in collective decision making
*   Having positive thinking on the ability to make change
*   Ability to learn skills for improving one's personal or group power.
*   Ability to change others' perceptions by democratic means.
*   Involving in the growth process and changes that is never ending and self-initiated
*   Increasing one's positive self-image and overcoming stigma

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women.

Within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed at women's advancement in different spheres. From the Fifth Five Year Plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local levels.

Goal and Objectives- The goal of Empowerment of Women Policy is to bring about the advancement, development and

empowerment of women. The Policy will be widely disseminated so as to encourage active participation of all stakeholders for achieving its goals. Specifically, the objectives of this Policy include

* Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential

* The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres - political, economic, social, cultural and civil

* Equal access to participation and decision making of women in social, political and economic life of the nation and

* 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.

Social Empowerment of Women-

Education- Government of India have announced in their policy that Equal access to education for women and girls will be ensured. Special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of occupation/ vocation/technical skills by women. Reducing the gender gap in secondary and higher education would be a focus area. Sectoral time targets in existing policies will be achieved, with a special focus on girls and women, particularly those belonging to weaker sections including the Scheduled Castes/Scheduled Tribes/Other Backward Classes/Minorities. Gender sensitive curricula would be developed at all levels of educational system in order to address sex stereotyping as one of the causes of gender discrimination.

Health- A holistic approach to women's health which includes both nutrition and health services will be adopted and special attention will be given to the needs of women and the girl at all

stages of the life cycle. The reduction of infant mortality and maternal mortality, which are sensitive indicators of human development, is a priority concern. This policy reiterates the national demographic goals for Infant Mortality Rate (IMR), Maternal Mortality Rate (MMR) set out in the National Population Policy 2000. Women should have access to comprehensive, affordable and quality health care. Measures will be adopted that take into account the reproductive rights of women to enable them to exercise informed choices, their vulnerability to sexual and health problems together with endemic, infectious and communicable diseases such as malaria, TB, and water borne diseases as well as hypertension and cardio-pulmonary diseases. The social, developmental and health consequences of HIV/AIDS and other sexually transmitted diseases will be tackled from a gender perspective. To effectively meet problems of infant and maternal mortality, and early marriage the availability of good and accurate data at micro level on deaths, birth and marriages is required.

The Constitution of India grants equality to women in various fields of life. While doing research in the field of rural leadership in Rewa district of Madhya Pradesh we found that yet a large number of women are either ill equipped or not in a position to propel themselves out of their traditionally unsatisfactory socio-economic conditions. They are poor, uneducated and insufficiently trained. They are often absorbed in the struggle to sustain the family physically and emotionally and as a rule are discouraged from taking interest in affairs outside home. Oppression and atrocities on women are still rampant in Princely India areas of Rewa State. Patriarchy continues to be embedded in the social system in many parts of India, denying a majority of women the choice to decide on how they live. The over-riding importance of community in a patriarchal sense ensures that women rarely have an independent say in community issues. Female infanticide continues to be common. Statistics show that there is still a very high preference for a male child in states like UP, MP, Rajasthan, Bihar, Punjab etc. The male to female ratio is very high in these

states. Domestic violence is also widespread and is also associated with dowry. Leaving a meager number of urban and sub-urban women, Indian women are still crying for social justice.

Empowerment would become more relevant if women are educated, better informed and can take rational decisions. It is also necessary to sensitize the other sex towards women. It is important to usher in changes in societal attitudes and perceptions with regard to the role of women in different spheres of life. Adjustments have to be made in traditional gender specific performance of tasks. A woman needs to be physically healthy so that she is able to take challenges of equality. But it is sadly lacking in a majority of women especially in the rural areas. They have unequal access to basic health resources and lack adequate counseling. The result is an increasing risk of unwanted and early pregnancies, HIV infection and other sexually transmitted diseases. The greatest challenge is to recognize the obstacles that stand in the way of their right to good health. To be useful to the family, community and the society, women must be provided with health care facilities.

Most of the women work in agricultural sector either as workers, in household farms or as wageworkers in Rewa district 40.4% agricultures labours are female. Yet it is precisely livelihood in agriculture that has tended to become more volatile and insecure in recent years and women cultivators have therefore been negatively affected. The government's policies for alleviating poverty have failed to produce any desirable results, as women do not receive appropriate wages for their labour in rural areas. There is also significant amount of unpaid or non-marketed labor within the household. The increase in gender disparity in wages in the urban areas is also quite marked as it results from the employment of women in different and lower paying activities. They are exploited at various levels. They should be provided with proper wages and work at par with men so that their status can be elevated in society.

In recent years there have been explicit moves to increase women's political participation. The Women's reservation policy

bill is however a very sad story as it is repeatedly being scuttled in parliament. In the Panchayati Raj system, however, women have been given representation as a sign of political empowerment. There are many elected women representatives at the village council level. However their power is restricted, as it the men who wield all the authority. Their decisions are often over-ruled by the government machinery. It is crucial to train and give real power to these women leaders so that they can catalyst change in their villages regarding women. All this shows that the process of gender equality and women's empowerment still has a long way to go and may even have become more difficult in the recent years.

The main reason for the contradiction is that, targeted schemes tend to have only limited impact when the basic thrust of development is not reaching an average woman, making her life more fragile and vulnerable. To make a positive change basic infrastructure should be provided in every village and city. To begin with, providing safe drinking water supply and better sanitation not only directly improved the lives and health of women but also reduces their workload in terms of provisioning and ensuring such facilities. An access to affordable cooking fuel reduces the need to travel long distances in search of fuel wood. Improved transport connecting villages with each other and with towns can also directly improve living conditions as well as unpaid labour time spent in transporting household items. It can also lead to access to a wider range of goods and services plus a better access to health facilities. Expenditure on food subsidy and better provisions for public distribution services directly affects the lives of women and girl children in terms of adequate nutrition. The patterns of resource mobilization by government also have significant effects on women that are usually not recognized. When taxes are regressive and fall disproportionately on items of mass consumption, once again these tend to affect women more. This is not only because the consumption of such items may be curtailed but also because the provisioning of such items is frequently considered to be the responsibility of the women of the household.

Also credit policies reduce the flow of credit to small-scale enterprises thus reducing the employment opportunities for women. There is a need to have women-friendly economic policies that can enhance their social and economic position and make them self-reliant.

There is no doubt about the fact that development of women has always been the central focus of planning since Independence. Empowerment is a major step in this direction but it has to be seen in a relational context. A clear vision is needed to remove the obstacles to the path of women's emancipation both from the government and women themselves. Efforts should be directed towards all round development of each and every section of Indian women by giving them their due share.

We have to accept the fact that things are not going to change overnight but because of this we cannot stop taking action either. At this juncture the most important step is to initiate ground level actions however small it might seem. The ground level actions should be focused towards changing the social attitude and practices prevalent in the society which are highly biased against women. This can be initiated by working with the women at the root level and focusing on increasing women's access and control over resources and increasing their control over decision making. Further working on the aspect of enhanced mobility and social interaction of women in the society would positively influence all round development and empowerment of women in India. One of the major aspects of women empowerment in India is to change the attitude of society towards women. The problem in India is that the society never worked on the premise of gender equality from a long-long time. Atrocities and discrimination against women is a way of daily life in Indian society. There is an attitude which still prevails in India where women are considered to be only worthwhile of household activities and managing the children. The veil system, child marriage and dowry are testimonies to this truth. Women have never been part of the mainstream society in India and they are still considered as a great liability. If we just look at the sex ratio it will show the plight of women in India. It

is the lowest at around 933. Female literacy is just 54.16 % as per 2001 Census. In Indian parliament and assemblies women have never represented more than 10%. Most of the women workers in India are outside the organized sector. Administrators, managers, professionals combined together and technical workers on the other hand are the lowest at 2.3% and 20 % respectively. Now these figures gives the real truth of the actual mentality of the society which has restricted women, marginalized women and discriminated against women quite openly. Can we achieve women empowerment in India with these alarming and dismal figures?

There are quite a large number of issues which need to be addressed to streamline the existing women empowerment programmes in India as well as initiating actual work at the ground level. Women make up to 48% of country's population but their living conditions are very tough and torturous. To initiate measurable actions at ground level, education of women should be given top priority and female literacy programmes need to be enforced across the country. Further to improve the socioeconomic conditions women need to be trained and better equipped for taking informed decisions. The real change will be only visible when social attitudes and norms change. Here inclusive programmes involving the men are the need of the hour. This will be helpful for working out adjustments and sharing of gender based specific performance or tasks which are currently overburdening the women to no end. Unless we improve the ground level living standards of women in India we might not be able to influence their empowerment in any other possible way. Various issues that need to be addressed for improving overall conditions of the women in India include making access to affordable coking fuel for rural women, providing safe drinking water, sanitation, increasing decision making capacity among women, providing equal wages as that of men, ending their exploitation, improving the political participation of women, eradicating poverty among women, increasing the security of women who are engaged in agriculture as daily wage workers,

providing affordable healthcare and nutrition and managing the risk of unwanted pregnancies, HIV infections and sexually transmitted diseases.

When we talk about women empowerment in India the most important aspect that comes into the mind is the attitude of the society towards women. in fact the society has yet not accepted the feeling of the preamble of the constitution ie we (Both men & women) the people of India. Women are still considered as burden and liabilities. They are also considered as properties. These kinds of attitudes give birth to the evil of violence against women. Women empowerment in India is not possible unless violence against women is eradicated from the society. National Commission of women was created in 1992 and Convention of elimination of all forms of discrimination against women was ratified in 1993. Apart from the laws and policy formulations the violence against women can be only tackled through attitudinal change that need to take place in the family, in the society and the female members of the society as well. Only this attitudinal change and proactive action against violence by every single individual will help in galvanising the slumbering structures of the government and society towards further concrete steps and action. Unless society accepts gender equality as a fundamental principle of human existence all efforts will only partially bear results. Gender sensitisation and gender training is primary need of the hour. The struggle of gender equality should be carried at every level and it should overcome the barriers of caste, class, race and religion. To reemphasize once again, women's empowerment cannot take place unless women come together and decide to self-empower themselves. Self empowerment should be all round in nature. Once this happens then we can think about galvanizing the system towards the direction of better health facilities, nutrition and educational facilities for women at a very large scale. Self empowerment can begin by addressing day to day issues faced by individual women and tackling them with a mindset of improving the overall living conditions of women at every level and strata of the society. A movement has to be build which

awakens the individual self in each and every woman for creative and generative action. In this regard progressive and resourceful women in the society need to come forward to help their less privileged sisters in as many ways as possible. This shall help us sow the seed for real women empowerment in India. This site envisions the rise of womanhood in true sense that is the rise of the "essence" of womanhood in the physical, mental, intellectual and the spiritual planes. It calls for the beginning of a campaign for the true rise of women in all spheres of life for the restoration of the balance in nature. Somewhere we have to make a beginning and it's always better if we make the initiation at our own self. We can strengthen this mass movement for the "rise of womanhood" by bringing about the necessary changes in our own life as felt by our inner self. Further we can transmit the new thinking to others who care to listen. A small step today will definitely lead to a giant leap tomorrow.

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